

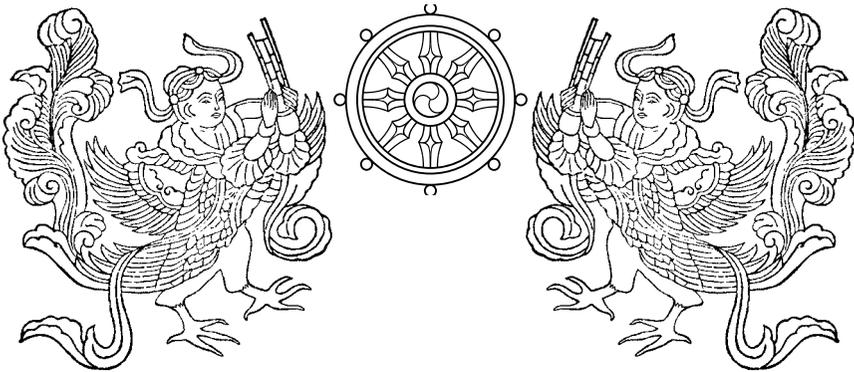
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME THREE



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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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VOLUME THREE TABLE OF CONTENTS

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

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

Who use transformation bodies to enter all the rebirth destinies;
 Who manifest the taking on of births in all places;
 Who everywhere manifest directly before all beings;
 Whose pure light everywhere illuminates the world;
 Who use unimpeded vows to abide in all kalpas;
 Who acquire all the peerless practices which are [interrelated] like
 Indra's net;
 Who are always diligent in benefiting all beings;
 Who constantly dwell together with them and yet have none of
 them to whom they become attached;
 Who maintain equal regard for everyone throughout all three
 periods of time;
 Who use the knowledge of non-self to manifest universally perva-
 sive illumination; and
 Who use the treasury of the great compassion in all their contem-
 plations—

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

Son of Good Family, south of here, there is a land known as
 Pṛthurāṣṭra or “Vastness” in which there is an elder, a fragrance
 seller by the name of Uṭpalabhūti. You should go there, pay your
 respects, and ask him, “How should a bodhisattva train in the
 bodhisattva practices and how should he cultivate the bodhisattva
 path?”

Sudhana the Youth then bowed down in reverence at his feet and
 circumambulated him countless times as he gazed up at him in atten-
 tive admiration. He then respectfully withdrew and departed.

21 – Uṭpalabhūti

At that time, because of the teachings of the good spiritual guides,
 Sudhana the Youth felt no concern for his own physical life, felt no
 attachment to wealth or jewels, did not delight in crowds of people,
 did not indulge in the five types of sensual pleasures, did not long
 for a retinue of followers, and did not esteem the idea of becoming a
 monarch. Rather:

He wished only to teach and liberate all beings;
 He wished only to purify all buddha lands;
 He wished only to make offerings to all buddhas;
 He wished only to realize the true nature of all dharmas;
 He wished only to cultivate and accumulate the great ocean of all bod-
 hisattvas' meritorious qualities;

He wished only to cultivate all meritorious qualities and never retreat from doing so;

He wished only to constantly cultivate the bodhisattva practices in all kalpas through the power of great vows;

He wished only to enter the congregations of all buddhas;

He wished only to enter one samādhi gateway and thus everywhere manifest sovereign mastery in the spiritual powers of all samādhi gateways;

He wished only to see, with an insatiable mind, all buddhas in but one of the Buddha's pores; and

He wished only to acquire the light of wisdom with respect to all dharmas and thus be able to preserve the Dharma treasury of all buddhas.

Single-mindedly seeking such meritorious qualities of all buddhas and bodhisattvas, he then gradually traveled onward until he reached the country of Pṛthurāṣṭra. Then, having made his way to the abode of that elder, he bowed down in reverence at his feet, circumambulated him countless times, and then stood before him with palms pressed together as he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Accordingly:

I wish to pursue the wisdom common to all buddhas;

I wish to fulfill the measureless great vows of all buddhas;

I wish to purify the supreme form body of all buddhas;

I wish to see the pure Dharma body of all buddhas;

I wish to know the vast wisdom body of all buddhas;

I wish to purify the practices of all bodhisattvas;

I wish to illuminate the samādhis of all bodhisattvas;

I wish to abide securely in the complete-retention *dhāraṇīs* of all bodhisattvas;

I wish to eliminate all obstacles; and

I wish to travel to all worlds throughout the ten directions.

Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path so as to be able to produce the wisdom of all-knowledge.

The Elder then spoke to him, saying:

It is good indeed, good indeed, Son of Good Family, that you were then able to resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, I am well able to distinguish all types of fragrances and also know the methods used in the blending and creation of all types

of scents, in particular, all types of incense, all types of burned incense, all types of perfumes, and all types of powdered incense. I also know in this same way the place of origin of all the kings of fragrances. I also thoroughly know the fragrances of the heavens, the fragrances of the dragons, the fragrances of the *yakṣas*, and all the fragrances of the *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, and others.

I also skillfully distinguish the fragrances used in the treatment of all diseases, the fragrances that halt the doing of evil, the fragrances that produce happiness, the fragrances that increase afflictions, the fragrances that extinguish afflictions, the fragrances that cause blissful attachment to the conditioned, the fragrances that cause one to renounce the conditioned, the fragrances that cause one to relinquish vanity and negligence, the fragrances that inspire the resolve to practice mindfulness of the Buddha, the fragrances that instigate realized understanding of the Dharma gateways, the fragrances used by the *āryas*, the different fragrances used by all bodhisattvas, the fragrances associated with all the bodhisattva grounds, and other fragrances such as these.

Also, as for their forms, their appearances, their production, their manifestation, their perfection, their purity and preservation, their sphere of application, their powers, their functions, and their origins—I possess a completely penetrating comprehension of all matters such as these.

Son of Good Family, in the human realm there is an incense known as “elephant treasury” which originates from the fighting of dragons. If one burns a lump of it, it immediately produces a great cloud of incense that spreads across the royal capital and, for a period of seven days, sprinkles down a fine rain of incense. If it touches one’s body, one’s body turns the color of gold. If it touches one’s clothes, palaces, or towers, they too become the color of gold. If, due to being wafted in by the wind, it enters one’s palace and beings smell it, then for seven days and seven nights, they are filled with delight, their bodies and minds are blissful and free of all sickness, they do not attack or harm each other, they leave behind all their worries and sufferings, they are not frightened or terrified, they are not thrown into confusion or beset by anger, and they treat each other with thoughts of kindness and pure intentions. Once I know this has come to pass, then I speak Dharma for them and cause them to make the definite resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, Malaya Mountain produces a sandalwood incense known as “ox-head incense.” If someone applies it to his body, even if he enters a fire pit, the fire cannot burn him.

Son of Good Family, there is a fragrance in the ocean known as “invincible.” If one applies it to a drum or conch shell, when sounded, all opposing armies will naturally retreat and scatter.

Son of Good Family, Lake Anavatapta produces an *agaru* incense known as “lotus flower treasury.” If one burns a pellet of that incense the size of a sesame seed, the vapors from that incense will permeate the entire realm of Jambudvīpa. When beings smell it, they abandon all karmic transgressions and become pure in their observance of the moral precepts.

Son of Good Family, there is a type of incense from the Himalaya Mountains known as *aruṇavatī*. If anyone smells this fragrance, his mind becomes resolutely determined to abandon all defiling attachments. Then, when I speak the Dharma for them, none of them fail to acquire the samādhi of immaculate purity.

Son of Good Family, in the realm of the *rākṣasas* there is a type of incense known as “ocean treasury.” That incense is only for the use of the wheel-turning king. If he burns a pellet of it and lets it permeate the area, then the king and his fourfold armies all rise up into the air.

Son of Good Family, in the Good Dharma Hall of the devas¹²² there is a type of incense known as “pure adornment.” If one burns a pellet of it and lets it permeate the area, it everywhere causes all the devas to focus their minds on mindfulness of the Buddha.

Son of Good Family, in the Suyāma Heaven there is a type of incense known as “treasury of purity.” If one burns a pellet of it and lets it permeate the area, then, all of the Suyāma Heaven devas gather like a cloud around the king of that heaven to listen to the teaching of the Dharma.

Son of Good Family, in the Tuṣita Heaven there is an incense known as *sindhuvāritā*. When one pellet of that incense is burned before the throne of a bodhisattva bound to but one more incarnation, it sends forth an immense incense cloud that spreads everywhere across the Dharma realm and rains down all kinds of offerings to all buddhas and bodhisattvas.

Son of Good Family, in the Skillful Transformations Heaven there is an incense known as “mind-captivator.” If one burns a pellet of it, then, for seven days, all kinds of adornments rain down everywhere.

Son of Good Family, I know only this dharma of fragrance blending. As for the bodhisattva-mahāsattvas:

Who have abandoned all the evil habitual karmic propensities;
 Who remain undefiled by worldly desires;
 Who forever sever the snares of the many *māras* of the afflictions;
 Who have stepped beyond all the rebirth destinies;
 Who adorn themselves with the incense of wisdom;
 Who remain free of all defiling attachments to anything in the
 world;
 Who completely perfect the precepts of nonattachment;
 Who purify the wisdom of nonattachment;
 Who course in the realm of nonattachment;
 Who have no attachment to any place;
 Whose minds abide in uniform equality; and
 Who are attached to nothing and depend on nothing—

How could I know their marvelous practices, speak about their meritorious qualities, reveal all their gateways to pure moral precepts, show their faultless conduct, or distinguish their transcendence of defilement in the actions of body, speech, and mind?

Son of Good Family, south of here, there is a great city known as Kūṭāgāra or “Tower” in which there is a ship captain named Vaira. You should go there, pay your respects, and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

22 – Vaira

At that time, as Sudhana the Youth traveled toward the city of Kūṭāgāra, he contemplated the path, in particular contemplating where it was high or low, contemplating where it was safe or hazardous, contemplating where it was pure or defiled, and contemplating where it was crooked or straight. As he gradually traveled along, he reflected in this way:

I should draw near to that good spiritual guide. As for the good spiritual guide:

He is the cause for successfully cultivating the path of all bodhisattvas;
 He is the cause for successfully cultivating the path of the *pāramitās*;
 He is the cause for successfully cultivating the path of attracting
 [and sustaining] beings;

He is the cause for successfully cultivating the path of unimpededly entering the Dharma realm;
 He is the cause for successfully cultivating the path by which one enables all beings to rid themselves of evil mental tendencies;¹²³
 He is the cause for successfully cultivating the path by which one enables all beings to abandon arrogance;
 He is the cause for successfully cultivating the path by which one enables all beings to extinguish the afflictions;
 He is the cause for successfully cultivating the path by which one enables all beings to relinquish all wrong views;¹²⁴
 He is the cause for successfully cultivating the path by which one enables all beings to remove all the thorns of evil; and
 He is the cause for successfully cultivating the path by which one enables all beings to reach the city of all-knowledge.

And how is this so? This is because it is from the abode of the good spiritual guide that one acquires all good dharmas and it is in reliance upon the powers of the good spiritual guide that one acquires the path to all-knowledge. The good spiritual guide is one who is but rarely seen and rarely encountered.

Reflecting in this manner, he gradually traveled onward until, having reached that city, he saw that ship captain outside the city gates where he was standing on the ocean shore, surrounded by an immense congregation of a hundred thousand merchants and countless others. He was speaking on dharmas related to the great ocean while skillfully offering instruction on the Buddha's ocean of meritorious qualities.

Having seen him there, Sudhana approached him to pay his respects, whereupon he bowed down in reverence at his feet, circumambulated him countless times, stood before him with palms pressed together, and said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

The Ship Captain replied, saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to bring forth the resolve to attain *anuttara-samyak-sambodhi* and are now also able to inquire:

About the causes for the arising of great wisdom;
 About the causes for cutting off all the sufferings of *saṃsāra*;

- About the causes for reaching the great jeweled isle of all-knowledge;
- About the causes for complete success in the indestructible Mahāyāna;
- About the causes for leaving behind the two vehicles practitioners' fear of *saṃsāra* by which they remain in the whirlpool of their quiescent samādhis;
- About the causes of the pure path involved in boarding the vehicle of great vows and going everywhere, unimpededly practicing the bodhisattva practices;
- About the causes of the pure path involved in using the bodhisattva practices to adorn the cultivation of indestructible wisdom;
- About the causes of the pure path involved in the comprehensive and unimpeded contemplation of all dharmas throughout the ten directions; and
- About the causes of the pure path involved in swiftly entering the ocean of all-knowledge.

Son of Good Family, on this city's seashore road I engage in the purifying cultivation of the bodhisattva's practice of the banner of great compassion.

Son of Good Family, I contemplate the poverty-stricken beings on this continent of Jambudvīpa and then, in order to benefit them, I cultivate the austerities and satisfy them in accordance with whatever they wish for. I first use worldly goods to fulfill their wishes and then also provide them with the wealth of the Dharma. In this way:

- I cause them to feel joyous delight;
- I cause them to cultivate meritorious practices;
- I cause them to bring forth the path of wisdom;
- I cause them to increase the power of their roots of goodness;
- I cause them to arouse the resolve to attain bodhi;
- I cause them to purify the vow to attain bodhi;
- I cause them to strengthen the power of great compassion;
- I cause them to cultivate the path by which they are able to extinguish *saṃsāra*;¹²⁵
- I cause them to bring forth the practices by which they do not weary of *saṃsāra*;
- I cause them to attract the ocean of all beings;
- I cause them to cultivate the ocean of all meritorious qualities;
- I cause them to illuminate the ocean of all dharmas;
- I cause them to see the ocean of all buddhas; and
- I cause them to enter the ocean of the wisdom of all-knowledge.

Son of Good Family, as I dwell here, I engage in just such contemplation, just such reflection, and just such benefit of all beings. Son of Good Family, I know all the isles of jewels out in the sea, all the places where jewels are located, all the classes of jewels, and all the species of jewels. I know how to purify all jewels, how to drill through all jewels, how to extract all jewels, and how to make things from all types of jewels. I know all the vessels made of jewels, all the uses of jewels, the spheres of experience associated with all jewels, and the radiance of all jewels.

I know the locations of all dragon palaces, the locations of all *yakṣa* palaces, and the locations of all *bhūta* palaces while also being skilled in avoiding these beings and averting the difficulties they create. I am also skilled in distinguishing the many differences in the relative depth of whirlpools, the distance from crashing surf waves, and the good or bad colorations of the waters.

I am also well able to distinguish in accordance with the sun, moon, stars, and constellations, the speed and distance of travel, the time of the day, night, morning, or afternoon, and the amount of elapsed time, and also know the relative solidity or fragility of a ship's iron and wood structures, the state of a mechanism's lubrication, the depth of the waters, whether there are opposing or favorable winds, and all other such signs of safety or danger, having none of these matters I do not completely understand. Thus, knowing when one should proceed, I then proceed, and, knowing when one should stop, I then stop.

Son of Good Family, it is because I have perfected such wisdom as this that I am ever able to benefit all beings. Son of Good Family, using a fine ship and following a safe route, I transport groups of merchants and also speak about the Dharma for them, thereby causing them to feel delighted. I lead them to the isle of jewels, provide them with all kinds of precious jewels, ensure that they are completely satisfied and then, afterward, I take them back to Jambudvīpa.

Son of Good Family, while transporting them back and forth in this great ship in this way, I have never yet allowed even one of them to come to harm. Any beings who are able to see me and hear the Dharma that I teach:

Will be caused to remain forever free of any fear of the ocean of
saṃsāra;

Will certainly succeed in entering the ocean of all-knowledge;

Will certainly be able to dry up the ocean of craving;

- Will be able to use the light of wisdom to illuminate the ocean of the three periods of time;
- Will be able to put an end to the ocean of all beings' sufferings;
- Will be able to purify the ocean of all beings' minds;
- Will be able to swiftly purify the ocean of all *kṣetras*;
- Will be able to travel and pay their respects everywhere in the ocean of the ten directions;
- Will everywhere know the ocean of all beings' faculties;
- Will everywhere completely understand the ocean of all beings' actions; and
- Will everywhere adapt to the ocean of all beings' minds.

Son of Good Family, I have acquired only this practice of the banner of the great compassion. If anyone so much as sees me, hears me, dwells together with me, or brings me to mind, then none of them will have done so in vain. As for the bodhisattva-mahāsattvas:

- Who are well able to roam about on the great ocean of *saṃsāra*;
- Who remain undefiled by the ocean of all afflictions;
- Who are able to relinquish the ocean of all wrong views;
- Who are able to contemplate the ocean of the nature of all dharmas;
- Who are able to use the four means of attraction to attract the ocean of beings;
- Who have already come to skillfully and securely dwell in the ocean of all-knowledge;
- Who are able to extinguish the ocean of all beings' attachments;
- Who are able to equally abide throughout the ocean of all times;
- Who are able to use the spiritual superknowledges to liberate the ocean of all beings; and
- Who are able to accord with the appropriate time in training the ocean of beings—

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

Son of Good Family, south of here, there is a city named Nandihāraṃ or "Delightful" in which there is an elder named Jayottama or "Unsurpassed Supremacy." You should go there, pay your respects, and ask him, "How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration and tears of sadness flowed down his countenance.

Then, with a mind that was insatiable in the search for good spiritual guides, he respectfully withdrew and departed.

23 – Jayottama

At that time, Sudhana the Youth:

Continuously and ceaselessly produced the mind of universal great kindness and the mind moistened by great compassion;
 Cultivated merit and wisdom, the two types of adornment;
 Abandoned the filth of all the afflictions;
 Realized the uniform equality of dharmas;
 Kept his mind free of any judgments as to superiority or inferiority;
 Pulled out all the thorns of bad actions;
 Destroyed all obstacles;
 Drew strength from the practice of vigor as his city wall and moat;
 Took extremely deep samādhi as his park and gardens;
 Used the sunlight of wisdom to dispel the darkness of ignorance;
 Used the breeze of skillful means to cause the flowers of wisdom to bloom;
 Used unimpeded vows to fill the Dharma realm; and
 Caused his mind to always manifest entry into the city of all-knowledge.

Continuing his quest for the bodhisattva path in this way, he gradually traveled along until, reaching the inner precincts of that city, he saw that Jayottama was east of the city at the great adornment banner in the Aśoka or “Sorrow-Free” Forest where he was surrounded by a group of countless merchants and a hundred thousand laymen for whom he adjudicated many different kinds of human affairs on account of which he spoke about the Dharma and thereby enabled them:

To forever uproot all conceit;
 To abandon the concepts of a self and anything belonging to a self;
 To relinquish whatever they had amassed;
 To extinguish the filth of miserliness and jealousy;
 To acquire purity of mind;
 To become free of the turbidity of the defilements;
 To gain the power of pure faith;
 To always delight in seeing the Buddha;
 To absorb and retain the Buddha’s Dharma;
 To develop the power of the bodhisattva;
 To bring forth the bodhisattva practices;

To enter the bodhisattva samādhis;
 To acquire the bodhisattva's wisdom;
 To abide in the bodhisattva's right mindfulness; and
 To increase in the resolute intentions of the bodhisattva.

Having seen that elder teaching the Dharma for that congregation, Sudhana the Youth then cast his body to the ground as he bowed down in reverence at his feet. After remaining in that prostration for a good while, he rose and addressed him, saying:

O Ārya, I am Sudhana. I am Sudhana. I am solely in search of the bodhisattva practices. How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path? When one is following the course of cultivation and training:

How can one always be able to teach and liberate all beings?
 How can one always directly see all buddhas?
 How can one always hear the Dharma of all buddhas?
 How can one always sustain and preserve all buddhas' Dharma?
 How can one always enter all Dharma gateways?
 How can one enter all *kṣētras* and train in the bodhisattva practices?
 How can one remain throughout all kalpas, cultivating the bodhisattva path?
 How can one know all *tathāgatas'* spiritual powers?
 How can one receive the protection of all *tathāgatas'*?
 How can one gain the wisdom of all *tathāgatas'*?

That elder then spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I have perfected the bodhisattva's practice gateway of going everywhere using the independent and effortless powers of the spiritual superknowledges.

Son of Good Family, of what does the bodhisattva practice gateway of going everywhere consist? Son of Good Family, taking as my focus all beings of the desire realm in this great trichilocosm, including all devas of the Trāyastriṃśa Heaven, all devas of the Suyāma Heaven, all devas of the Tuṣita Heaven, all devas of the Skillful Transformations Heaven, all devas of the Paranirmita Vaśavartin Heaven, and all of the *māra* devas as well as all the others in the realms of the devas, dragons, *yakṣas*, *rākṣasas*, *kumbhāṇḍas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and non-humans, including those in villages, encampments, cities, towns,

and all other dwelling places—in the midst of all those beings, I teach the Dharma for their sakes, doing so:

- To enable them to abandon what is non-Dharma;
- To enable them to stop their disputation;
- To enable them to do away with war;
- To enable them to halt their angry conflicts;
- To enable them to break off their grudge-ridden feuding;
- To enable them to release themselves from the bonds;
- To enable them to escape their imprisonment;
- To enable them to avoid terrifying circumstances;
- To enable them to cut off the killing of beings, and so forth up to and including cutting off the holding of wrong views;¹²⁶
- To enable them to strictly halt all bad actions and all forbidden endeavors;
- To enable them to comply with all good dharmas;
- To enable them to cultivate and train in all the technical skills and arts that benefit the world;
- To distinguish for their sakes [the teachings of] the many different kinds of treatises so that they may be gladdened and gradually ripened; and
- To adapt to the adherents of the non-Buddhist paths and teach them superior wisdom so they may be caused to cut off all their wrong views and enter the Dharma of the Buddha.

I also teach the transcendently supreme Dharma even for all the devas of the form realm's Brahma Heaven. And just as I proceed in this way in all the worlds of this great trichiliocosm, so too do I also do so even for all beings in the worlds of the ten directions that are as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of buddha *kṣētras*. For all of them I teach the dharmas of a buddha, the dharmas of a bodhisattva, the dharmas of a *śrāvaka* disciple, and the dharmas of a *pratyekabuddha*.

I teach about the hell realms, teach about the beings in the hell realms, and teach about the paths leading to the hell realms. I teach about the animal realms, teach about the different kinds of animals, teach about the suffering experienced by animals, and teach about the paths leading into the animal realms. I teach about the worlds of King Yama, teach about the sufferings in the worlds of King Yama, and teach about the paths leading into the worlds of King Yama. I teach about the worlds of the devas, teach about the bliss of the deva worlds, and teach about the paths leading to the deva worlds. And I teach about the worlds of humans, teach about the suffering and

pleasure of the human worlds, and teach about the paths leading to the human worlds. I do this:

- Wishing to reveal the bodhisattva's meritorious qualities;
- To cause beings to relinquish the faults of *saṃsāra*;
- To cause beings to know and see all the marvelous meritorious qualities of those possessed of all-knowledge;
- Wishing to cause beings to know of the delusion and suffering in all the rebirth destinies of existence;
- To cause beings to know and see the unimpeded dharmas;
- Wishing to reveal the causes of the origination of all worlds;
- Wishing to reveal how nirvāṇa is the most blissful thing in all worlds;
- To cause beings to relinquish all conceptual attachments;
- To cause beings to realize the Buddha's non-dependent Dharma;
- To cause beings to forever extinguish the cycle of all afflictions;
- and
- To cause beings to be able to turn the Tathāgata's wheel of Dharma.

I teach dharmas such as these for the benefit of beings.

Son of Good Family, I know only this pure Dharma gateway of going everywhere to cultivate the bodhisattva practices using the independent and effortless powers of the spiritual superknowledges. As for the bodhisattva-mahāsattvas:

- Who are completely possessed of sovereign mastery in all the spiritual superknowledges;
- Who are all able to go everywhere to all buddha *kṣetras*;
- Who have reached the ground of the universal eye;
- Who all hear all voices and languages;
- Who have achieved sovereign mastery of the wisdom which everywhere penetrates all dharmas;
- Who are free of any disputation;
- Who are incomparably brave and strong;
- Who use their vast and long tongues to send forth the sound of impartial teachings;
- Whose bodies are marvelously fine and identical to those of the other bodhisattvas;
- Who will ultimately be no different from the Tathāgatas;
- Whose wisdom bodies are so vast that they penetrate all three periods of time; and
- Whose spheres of objective experience are as boundless as empty space—

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

Son of Good Family, south of here, there is a land known as Śroṇāparānta. That country has a city known as Kalingavana in which there is a bhikshuni named Simhavijrmbhitā. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

24 – Simhavijrmbhitā

At that time, Sudhana the Youth then gradually traveled on until he reached the city in that country where he then searched all around for this bhikshuni. Countless people all told him: “Son of Good Family, this bhikshuni resides in Sunlight Park, a place donated by King Jayapraha or ‘Supreme Light’ where she teaches the Dharma for the benefit of countless beings.”

Sudhana the Youth then went to that park where, looking all around, he saw a huge tree in that park that was known as “Full Moon” that, shaped like a tower, emanated a bright light that cast its illumination a full *yojana* all around.

He saw a leafy tree known as “Universal Shelter” that, shaped like a canopy, emanated a purple-blue lapis lazuli light.

He saw a flowering tree known as “Blossom Treasury” that, in its height and breadth, resembled the king of the Himalaya mountains. Like the *pārajātaka* tree of the Trāyastriṃśa Heaven, it endlessly sprinkled down many kinds of marvelous blossoms.

He also saw an “elixir of immortality” fruit tree shaped like a mountain of gold that always emanated light and that was abundantly laden with many different kinds of fruits.

He also saw a uniquely shaped *maṇi* jewel tree known as “Vairocana Treasury” that had mind-king *maṇi* jewels up at the very top and that was adorned all around with *maṇi* jewels appearing in infinitely many different colors.

There was also a robe tree known as “Purity” that had robes of many different colors draping down from it as decorative adornments.

There was also a music tree known as “Joyous Delight,” the sounds of which were more exquisitely marvelous than the music of the heavens.

And there was also a fragrance tree known as “Universal Adornment” that always exuded marvelous fragrances that were unimpeded in everywhere suffusing the ten directions with their scents.

In that park, there were also springs, streams, and ponds, all of which were adorned with the seven precious things and had bottoms coated with *kālānusāri* sandalwood incense gum that had collected and thickened there. Spread all across their bottoms were supremely marvelous sands of gold. They were completely filled with the waters of the eight qualities that were everywhere covered with *utpala* blossoms, *padma* blossoms, *kumuda* blossoms, and *punḍarīka* blossoms and they were surrounded all around by rows of trees adorned with countless jewels.

Beneath those jeweled trees were lion thrones adorned with all different kinds of marvelous jewels. They were spread with celestial robes, imbued with all kinds of marvelous fragrances, hung with all kinds of jeweled silken sashes, graced by jeweled curtains, covered with suspended nets woven with *jambūnada* gold, and hung with slowly swaying jeweled bells sending forth sublime music. Moreover:

Beneath some of the trees, there were lotus dais lion thrones;

Beneath other trees, there were incense-king *maṇi* jewel lotus dais lion thrones;

Beneath other trees, there were sovereign *maṇi* jewel lotus dais lion thrones adorned with dragons;

Beneath other trees, there were sovereign *maṇi* jewel lotus dais lion thrones adorned with groups of jeweled lions;

Beneath other trees, there were *vairocana* sovereign *maṇi* jewel lotus dais lion thrones; and

Beneath other trees, there were ten directions illumining *vairocana* sovereign *maṇi* jewel lotus dais lion thrones.

Every one of those thrones was surrounded by ten myriads of jeweled lion thrones, every one of which was replete with countless varieties of adornments.

The area within this immense park was everywhere so filled with many types of jewels that it resembled a jeweled isle out on the great ocean. Its grounds were spread with *kācalindika* robes that were so soft and pliant that they caused one to feel blissful sensations as, stepping down on them, one’s foot sank into them, and, when one’s foot was raised, it returned to its original appearance.

There were countless varieties of birds singing harmonious and elegant sounds.

The jeweled sandalwood forest was adorned with supremely marvelous adornments that constantly sprinkled down an endless rain of many kinds of exquisite flowers in a manner similar to Śakra's park full of various flowers.

Peerlessly fine imperial fragrances everywhere permeated everything just as they do in Śakra's Sudharma Hall.

All of the music trees, jeweled *pārijātaka* trees, and the nets hung with the many-jeweled bells sent forth the sounds of marvelous music comparable in its beauty to the songs sung by the heavenly nymph, Fine Mouth, in the Paranirmita Vaśavartin Heaven.

All of the wish-fulfilling trees hung with adornments consisting of many different kinds of marvelous robes created an appearance comparable to a great ocean.

There were hundreds of thousands of towers in countless colors adorned with many different kinds of jewels which created an appearance like that of the Trāyastriṃśa Heaven palace's great city of Sudarśana, "Good to Behold."

A jeweled canopy stretched far across it appeared like the profile of Sumeru's peaks and produced a universally illuminating radiance similar to that of the palace of the Brahma Heaven King.

Sudhana the Youth then saw that this immense park with its countless excellent qualities and many kinds of adornments had all been accomplished as the karmic rewards of this bodhisattva, were created by her world-transcending roots of goodness, were results flowing from the merit of the offerings she had presented to all buddhas, and were phenomena unmatched by anything else in any world. Appearances such as these had all been brought together through Siṃhaviṃbhitā Bhikshuni's complete understanding of dharmas' similarity to mere conjured illusions and were the perfected culmination of her vast pure merit and good karmic deeds.

The devas, dragons, and others of the eight groups of spiritual beings as well as countless other beings from the worlds of the great trichiliocosm were all able to enter this park and yet they were not crowded together. How could this be so? This was possible due to this bhikshuni's inconceivable and awe-inspiring spiritual powers.

Sudhana the Youth then saw that Siṃhaviṃbhitā Bhikshuni was seated everywhere on all the lion thrones beneath all those jeweled trees. He saw too that:

Her physical appearance was proper and dignified and her deportment was serene;

All of her faculties were as well trained and compliant as the great king
 of elephants;
 Her mind was as free of the turbidity of the defilements as a clear lake
 of pure waters;
 In her everywhere relieving the wants of beings, she was like a wish-
 fulfilling jewel;
 She was as unstained by worldly dharmas as a lotus flower;
 Her mind was as fearless as the king of lions;
 In guarding and preserving the precepts of purity, she was as unshak-
 able as Mount Sumeru;
 In her ability to cause the minds of those seeing her to become clear
 and cool, she was like the marvelous king of incense;
 In her ability to rid beings of the fever of their afflictions, she was like
 the marvelous sandalwood incense from the Himalaya Mountains;
 In allaying all the sufferings of those who see her, she was like *Śudarśana*
 or "Good to Behold," the king of all medicines;
 In benefiting all who saw her so that they did not come to her in vain,
 she was like the deva, Varuṇa; and
 In her ability to promote the growth of all beings' roots of goodness,
 she was like an especially fine and fertile field.

At every one of those throne sites, the assembled congregations were different from each other and the Dharma gateways she taught were also different:

In one place, he saw her seated there, surrounded by a congregation
 of devas from the Pure Abodes Heaven headed by Maheśvara for
 whom this bhikshuni taught a Dharma gateway known as "endless
 liberation";
 In another place, he saw her seated there, surrounded by a congrega-
 tion of Brahma Heaven devas, headed by the Brahma Heaven King
 known as Rucira for whom this bhikshuni taught a Dharma gateway
 known as "universal gateway of the wheel of different pure voices";
 In another place, he saw her seated there, surrounded by a congregation
 of Paranirmita Vaśavartin Heaven devas' sons and devas' daughters
 headed by the Paranirmitavaśavartin Heaven King for whom this
 bhikshuni taught a Dharma gateway known as "the bodhisattva's
 pure resolve";
 In another place, he saw her seated there, surrounded by a congre-
 gation of Skillful Transformations Heaven devas' sons and devas'
 daughters headed by the Skillful Transformations Heaven King for
 whom this bhikshuni taught a Dharma gateway known as "the skill-
 ful adornment of all dharmas";

- In another place, he saw her seated there, surrounded by a congregation of Tuṣita Heaven devas' sons and devas' daughters headed by the Tuṣita Heaven King for whom this bhikshuni taught a Dharma gateway known as "the turning of the mind treasury";
- In another place, he saw her seated there, surrounded by a congregation of Suyāma Heaven devas' sons and devas' daughters headed by the Suyāma Heaven King for whom this bhikshuni taught a Dharma gateway known as "boundless adornment";
- In another place, he saw her seated there, surrounded by a congregation of Trāyastriṃśa Heaven devas' sons and devas' daughters headed by Śakra, lord of the devas, for whom this bhikshuni taught a Dharma gateway known as "the gateway of renunciation";
- In another place, he saw her seated there, surrounded by a congregation of Hundred Light Rays Dragon King, Nanda Dragon King, Upananda Dragon King, Manasvin Dragon King, Airāvanaṇa Dragon King, Anavatapta Dragon King, and others as well as dragons' sons and dragons' daughters, all of these headed by Sāgara Dragon King for whom this bhikshuni taught a Dharma gateway known as "the radiant adornments of the realm of the Buddha's spiritual superknowledges";
- In another place, he saw her seated there, surrounded by a congregation of *yakṣas* headed by Vaiśravaṇa for whom this bhikshuni taught a Dharma gateway known as "the treasury that rescues beings";
- In another place, he saw her seated there, surrounded by a congregation of *gandharvas* headed by Supporter of the Country Gandharva King for whom this bhikshuni taught a Dharma gateway known as "endless joy";
- In another place, he saw her seated there, surrounded by a congregation of *asuras* headed by Rāhu Asura King for whom this bhikshuni taught a Dharma gateway known as "the wisdom gateway of the Dharma realm's swift adornment";
- In another place, he saw her seated there, surrounded by a congregation of *garuḍas* headed by Agile Grasp Garuḍa King for whom this bhikshuni taught a Dharma gateway known as "terrifying and shaking the ocean of all realms of existence";
- In another place, he saw her seated there, surrounded by a congregation of *kiṃnaras* headed by Great Tree Kinnara King for whom this bhikshuni taught a Dharma gateway known as "the light of the Buddha's practices";
- In another place, he saw her seated there, surrounded by a congregation of *mahoraḡas* headed by Amra Grove Kinnara King for whom this bhikshuni taught a Dharma gateway known as "arousing the Buddha's mind of joyous delight";

- In another place, he saw her seated there, surrounded by a congregation of countless hundreds of thousands of men and women for whom this bhikshuni taught a Dharma gateway known as “the especially excellent practices”;
- In another place, he saw her seated there, surrounded by a congregation of *rākṣasas* headed by Ever Stealing Essential Energies Big Tree Rākṣasa for whom this bhikshuni taught a Dharma gateway known as “generating the mind of compassionate sympathy”;
- In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the *śrāvaka*-disciple vehicle for whom this bhikshuni taught a Dharma gateway known as “the light of supreme wisdom”;
- In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the *pratyekabuddha* vehicle for whom this bhikshuni taught a Dharma gateway known as “the vast light of the Buddha’s meritorious qualities”;
- In another place, he saw her seated there, surrounded by a congregation of beings whose resolute faith was aligned with the Great Vehicle for whom this bhikshuni taught a Dharma gateway known as “the wisdom light gateway to the universal gateway samādhi”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas at the stage of the initial generation of the resolve for whom this bhikshuni taught a Dharma gateway known as “the accumulation of all buddhas’ vows”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the second ground for whom this bhikshuni taught a Dharma gateway known as “the stainless wheel”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the third ground for whom this bhikshuni taught a Dharma gateway known as “adornment through quiescence”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the fourth ground for whom this bhikshuni taught a Dharma gateway known as “bringing forth the realm of all-knowledge”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the fifth ground for whom this bhikshuni taught a Dharma gateway known as “the treasury of marvelous flowers”;
- In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the sixth ground for whom this bhikshuni taught a Dharma gateway known as “the *vairocana* treasury”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the seventh ground for whom this bhikshuni taught a Dharma gateway known as “the ground of universal adornment”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the eighth ground for whom this bhikshuni taught a Dharma gateway known as “the body that pervades the Dharma realm’s sphere of objective experience”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the ninth ground for whom this bhikshuni taught a Dharma gateway known as “adornment through the power of having nothing at all that is apprehensible”;

In another place, he saw her seated there, surrounded by a congregation of bodhisattvas on the tenth ground for whom this bhikshuni taught a Dharma gateway known as “the unimpeded wheel”; and

In yet another place, he saw her seated there, surrounded by a congregation of vajra-wielding spirits for whom this bhikshuni taught a Dharma gateway known as “the *nārāyaṇa*’s adornment with vajra wisdom.”

Sudhana the Youth saw all such beings from all of the rebirth destinies who had already become ripened, who had already become trained, and thus who were able to become vessels for retaining the Dharma. They all entered this park and sat there surrounding these Dharma thrones. *Simhavijṛmbhitā* Bhikshuni adapted to the differences in the relative superiority or inferiority of their various aspirations and understandings in teaching the Dharma for their sakes, thereby enabling them to become irreversible in their progress toward *anuttara-samyak-saṃbodhi*. And how could this be so? This bhikshuni had entered:

The *prajñāpāramitā* gateway of the universal eye acquired through equanimity;

The *prajñāpāramitā* gateway of teaching all dharmas of the Buddha;

The *prajñāpāramitā* gateway of the distinctions in the Dharma realm;

The *prajñāpāramitā* gateway of the scattering and demolishing of the sphere of all obstacles;

The *prajñāpāramitā* gateway that brings forth thoughts of goodness in all beings;

The *prajñāpāramitā* gateway of supreme adornment;

The *prajñāpāramitā* gateway of the treasury of unimpeded truth;

The *prajñāpāramitā* gateway of the perfect fulfillment of the Dharma realm;

The *prajñāpāramitā* gateway of the mind treasury; and

The *prajñāpāramitā* gateway of the treasury of universal generation.

These ten *prajñāpāramitā* gateways were foremost among the countless hundreds of myriads of such *prajñāpāramitā* gateways that she had entered. All these bodhisattvas and other beings within this Sunlight Park were those who this *Siṃhavijṛmbhitā* Bhikshuni had first encouraged to bring forth the resolve, had enabled to absorb and retain right Dharma, and had encouraged to reflect upon it and cultivate it and then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Then, when Sudhana the Youth saw that *Siṃhavijṛmbhitā* Bhikshuni had a park and grove such as this, Dharma thrones such as these, meditation walkways such as these, congregations such as these, spiritual powers such as these, and eloquence such as this while also having heard her teaching of inconceivable Dharma gateways such as these, the rain from vast Dharma clouds moistened his mind and he had this thought: "With my right side facing her, I should circumambulate her countless hundreds of thousands of times."

The Bhikshuni then emanated an immense beam of light that everywhere illuminated the park, its congregations, and their adornments. Sudhana the Youth then saw his own body as well as all of the many trees in that park and its groves all circumambulating this bhikshuni in a rightward direction countless hundreds of thousands of myriads of times. When those circumambulations were finished, Sudhana the Youth then pressed his palms together, stood before her, and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

The Bhikshuni replied, "I have acquired a liberation known as 'the perfection of all-knowledge.'"

Sudhana then asked, "O Āryā, why is it known as 'the perfection of all-knowledge'?"

The Bhikshuni replied, "Son of Good Family, in but a single mind-moment, this light of wisdom everywhere illuminates all dharmas of the three periods of time."

Sudhana then asked, "O Āryā, of what does the sphere of experience of this light of wisdom consist?"

The Bhikshuni then said:

When I enter this light of wisdom gateway, I am able to bring forth “the sovereign samādhi of all dharmas” and with this samādhi, I acquire mind-generated bodies which then go to the abodes of all those bodhisattvas who are bound to but one more birth where they dwell in their palaces in the Tuṣita Heavens of the worlds of the ten directions. Then, before every one of those bodhisattvas, I manifest bodies as numerous as the atoms in an ineffable number of buddha *kṣetras*. Every one of those bodies then makes offerings to them as numerous as the atoms in an ineffable number of buddha *kṣetras*. In particular, I manifest in the bodies of deva kings as well as in other ways up to and including in the bodies of human kings, all of whom hold flower clouds, garland clouds, burning incenses, perfumes, powdered incenses, robes, necklaces, banners, pennants, silken streamers, canopies, jeweled nets, jeweled curtains, jewel treasuries, and jewel lamps. I hold up all kinds of adornments such as these and present them as offerings.

And just as I present such offerings to the bodhisattvas abiding in the Tuṣita Heavens, so too do I also present such offerings to them at the stages when they abide in the womb, when they emerge from the womb, when they abide within the household, when they leave behind the householder’s life, when they approach the site of enlightenment, when they realize the universal and right enlightenment, when they turn the wheel of right Dharma, and when they enter *nirvāṇa*. Thus, in all these circumstances, whether they be dwelling in a heavenly palace, a dragon palace, or in other circumstances up to and including also when they dwell in a palace among humans—in every one of those places where the Tathāgatas dwell, I present offerings in this same way.

If there is any being at all who becomes aware of my making offerings to buddhas in this way, they all attain irreversibility in their progress toward *anuttara-samyak-sambodhi*. If there is any being at all who comes into my presence, I immediately teach them about the *prajñāpāramitā*.

Son of Good Family:

Whenever I see any being, I do not distinguish any marks of a being. This is because I see them clearly with the wisdom eye;

Whenever I hear any speech, I do not distinguish any marks of verbal discourse. This is because my mind remains entirely free of attachment;

Whenever I see any of the *tathāgatas*, I do not distinguish any marks of a *tathāgata*. This is because I have completely comprehended the Dharma body;

Whenever I sustain the turning the Dharma wheel [of all buddhas],¹²⁷ I do not distinguish any marks of the wheel of Dharma. This is because I have awakened to the inherent nature of dharmas; and

When I pervasively know all dharmas in but a single mind-moment, I do not distinguish any marks of dharmas. This is because I realize that dharmas are like mere conjured illusions.

Son of Good Family, I know only this perfection of all-knowledge liberation. As for the bodhisattva-mahāsattvas:

Whose minds remain free of discriminations even as they know all dharmas;

Who sit erect in one body even as they completely fill the Dharma realm;

Who, even within their own bodies, manifest all *kṣētras*;

Who, even in but a single mind-moment, visit and pay their respects to all buddhas;

Who, even within their own bodies, manifest all the spiritual powers of all buddhas;

Who, even with but one hair, everywhere lift up the worlds of an ineffable number of buddhas;

Who, even within but one pore of their own bodies, reveal the creation and destruction of an ineffable number of worlds;

Who, even in but a single mind-moment, dwell together with an ineffable-ineffable number of beings; and

Who, even in but a single mind-moment, enter an ineffable-ineffable number of all kalpas—

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

Son of Good Family, south of here, there is a land known as Durga or “Dangerous Difficulty.” This country has a city known as Ratnavyūha or “Jeweled Adornment” in which there is a woman known as Vasumitrā. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

25 – Vasumitrā

At that time, the light of great wisdom illuminated the mind of Sudhana the Youth, whereupon he then took up the meditative

reflections with which he perceived the nature of all dharmas. Consequently:

- He acquired the *dhāraṇī* gateway of the complete cognition of all speech;
- He acquired the *dhāraṇī* gateway of the preservation of all the wheels of Dharma;
- He acquired the power of the great compassion in which all beings find refuge;
- He acquired the gateway of contemplation of the light of the principles of all dharmas;
- He acquired the purification of vows that completely fill the Dharma realm;
- He acquired the light of wisdom that everywhere illuminates all dharmas of the ten directions;
- He acquired the power of the sovereign masteries by which one everywhere adorns all worlds; and
- He acquired the vows by which one everywhere brings forth the perfect fulfillment of all the deeds of a bodhisattva.

He then gradually traveled onward until he reached the city of Ratnavyūha in the country of Durga in which he searched everywhere for Lady Vasumitrā. In that city, there were people who were unaware of this woman's meritorious qualities and wisdom who thought:

This youth before us now is one whose faculties are calm, one whose wisdom is bright, one who is neither confused nor disturbed, one whose attentive gaze extends just a meter ahead of him, one who is free of weariness or indolence, one who has nothing he is attached to, one who is unblinking in his gaze, and one whose mind is unshakable and as deep and vast as the great ocean.

He should not be having thoughts of desire for this Lady Vasumitrā, should not be having thoughts about her affected by inverted views, should not be conceiving of her as lovely, should not be producing thoughts of desire for her, and should not be one who is captivated by this woman's beauty.

This youth does not engage in the actions of Māra, does not enter the realm of Māra, does not sink into the mud of desire, and does not become entrapped in Māra's snares. He is already able to refrain from doing what should not be done. What then might be his motivation be in searching for this lady?

Among the people there, there were those who were already aware that this woman was one who is wise. They told Sudhana:

It is good indeed, good indeed, Son of Good Family, that you are now able to search for this Lady Vasumitrā. By this alone, you have already acquired vast and wholesome benefit. Son of Good Family:

You should be resolute in seeking the stage of the realization of the fruit of buddhahood;

You should be resolute in wishing to become a refuge for all beings;

You should be resolute in wishing to extricate the poisonous arrows of lust from all beings; and

You should be resolute in crushing all beings' perceptions of a woman's form as lovely.

Son of Good Family, Lady Vasumitrā lives in this city in her own house north of the marketplace.

Having heard these words, Sudhana the Youth was filled with joyous exultation. He then went to her gates where he saw that the house where she dwelt was vast, beautifully adorned, and surrounded by ten concentric rings of jeweled walls, jeweled trees, and jeweled moats.

Those jeweled moats were brimming with perfumed waters and their depths were carpeted with gold sand. All kinds of heavenly jeweled flowers were floating everywhere across the surface of those waters. They included jeweled *utpala* blossoms, *padma* blossoms, *kumuda* blossoms, and *punḍarīka* blossoms.

Palatial halls and towers were spread everywhere about. They were constructed with rows of interspersed and mutually interfacing gateways and windows, each of which was hung with nets of bells and each of which was graced with pennants and banners decorated with countless precious and extraordinary adornments.

The grounds were made of lapis lazuli inlaid with many kinds of jewels. *Agaru* incense was burning there and sandalwood incense perfume had been spread there as well. The breezes which caused strands of many-jeweled bells to sway and resound also scattered all kinds of heavenly flowers that everywhere covered the grounds. The place was so replete with all these many different kinds of beautiful adornments that it was beyond one's ability to describe it. There were treasuries full of the various kinds of precious jewels, hundreds of thousands in number, with which these ten immense parks and groves were adorned.

Sudhana then saw this woman possessed of a beautiful countenance, perfectly full physical form and features, skin the color of gold, and indigo eyes and hair. She was neither tall nor short, neither

heavy nor slight, and so beautiful that no human or deva from the desire-realm could even be compared to her.

Her voice, exquisitely marvelous, surpassed even those heard in the Brahma World, completely embodying all the different types of speech of all beings. There was nothing at all that she failed to completely understand. She possessed a deeply penetrating comprehension of words and their meanings. She was extremely skillful in her discourse, had acquired the wisdom that perceives phenomena as like mere conjured illusions, and had entered the gateway of skillful means.

Her body was graced with necklaces made of many kinds of jewels and other kinds of adornments and wish-fulfilling *maṇī* jewels composed the jeweled tiara crowning her head. She was also surrounded by a retinue of countless followers, all of whom shared equivalent roots of goodness and the same practices and vows. She possessed an immense treasury of inexhaustible merit.

At that time, Lady Vasumitrā emanated an immense radiance from her body that everywhere illuminated all the halls in her house. The bodies of all who were touched by this light felt sensations of clarity and coolness.

Sudhana then went before her to pay his respects and bowed down in reverence at her feet. He then stood before her with palms pressed together and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Āryā is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

She then told him:

Son of Good Family, I have acquired the bodhisattva's liberation known as "the pinnacle of dispassion"¹²⁸ with which I adapt to others' desires and then manifest bodies accordingly. Thus, if a deva sees me, I become a female deva possessed of an incomparably superior form, appearance, and radiance. So too for others, including those in the human realm, the nonhuman realms, and so forth for whom, adapting to whoever sees me, I then manifest in the form of just such a human female or nonhuman female in accordance with their inclinations, thereby allowing them to see me in that form. For instance:

- If there are any beings entangled by the desire-ridden mind who come to see me, I teach the Dharma for them, whereupon, having heard the Dharma, they then abandon sensual desire and acquire the bodhisattva's "sphere of nonattachment" samādhi;
- If there are any beings who see me only briefly, they then abandon sensual desire and acquire the bodhisattva's "joyous delight" samādhi;
- If there are any beings who speak to me only briefly, they then abandon sensual desire and acquire the bodhisattva's "unimpeded voice" samādhi;
- If there are any beings who only briefly grasp my hand, they then abandon sensual desire and acquire the bodhisattva's "traveling to all buddha kṣetras" samādhi;
- If there are any beings who but briefly ascend to my throne, they then abandon sensual desire and acquire the bodhisattva's "light of liberation" samādhi;
- If there are any beings who but briefly gaze at me, they then abandon sensual desire and acquire the bodhisattva's "quiescent adornment" samādhi;
- If there are any beings who merely see me stretching, they then abandon sensual desire and acquire the bodhisattva's "vanquishing proponents of other traditions" samādhi;
- If there are any beings who see me so much as blink an eye, they then abandon sensual desire and acquire the bodhisattva's "light of the buddha realm" samādhi;
- If there are any beings who simply hug me, they then abandon sensual desire and acquire the bodhisattva's "attracting and never forsaking all beings" samādhi;
- If there are any beings who merely kiss my lips, they then abandon sensual desire and acquire the bodhisattva's "increasing all beings' treasury of merit" samādhi; and
- If there are any beings who so much as draw near to me, they are all established in the bodhisattva's liberation that has reached the pinnacle of dispassion and is directed toward the ground of unimpeded all-knowledge.

Sudhana then addressed her, asking, "O Āryā, through the planting of which roots of goodness and through the cultivation of which meritorious deeds have you achieved such sovereign mastery as this?"

She replied, saying:

Son of Good Family, I recall that, in the past, there was a Buddha who appeared in the world who was named Atyuccagāmī or "Lofty Practice." The king's capital city was known as Sumukhā or "Marvelous Gates."

Son of Good Family, that Atyuccagāmī Tathāgata was one who felt deep pity for beings. When, on entering the royal capitol, his feet stepped on the threshold of its gates, that entire city then quaked and shook, whereupon it suddenly grew immensely vast and became adorned with many kinds of jewels emanating countless beams of light that interlaced the penetrating brilliance of their rays. All different kinds of jeweled flowers scattered down and spread across its grounds and all varieties of celestial music then resounded in unison as all the devas came forth and filled the skies above.

Son of Good Family, I was then an elder’s wife named Sumatī or “Fine Wisdom.” On witnessing that buddha’s power, my mind was aroused, whereupon I went with my husband to pay my respects to that buddha at which point I presented a precious coin to him as an offering. The buddha’s attendant at that time was Mañjuśrī the Youth who then spoke Dharma for me, thereby causing me to resolve to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I know only this bodhisattva’s liberation known as “the pinnacle of dispassion.” As for the bodhisattva-mahāsattvas who have perfected boundless skillful means and wisdom, who have accumulated vast treasuries of these, and whose spheres of cognition are incomparable—how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of here, there is a city known as Śubhapāraṅgama or “Beautiful Crossing” in which there is a layman named Veṣṭhila. He always makes offerings at the stupa of Candanapīṭha or “Sandalwood Throne” Buddha. You should go there, pay your respects, and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

26 – Veṣṭhila

At that time, Sudhana the Youth then gradually traveled onward until he reached the city of Śubhapāraṅgama. When he arrived at that layman’s household, he bowed down in reverence at his feet. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in this. Please speak about these matters for my sake.

The Layman then spoke to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “nonentry into the apex of *parinirvāṇa*.” Son of Good Family, I have never had any thought in which I reflected: “This *tathāgata* has already entered *parinirvāṇa*, this other *tathāgata* is now entering *parinirvāṇa*, and this other *tathāgata* will be entering *parinirvāṇa* in the future.” I have realized that, throughout all the worlds in the ten directions, of all the buddhas, the *tathāgatas*, there are ultimately none of them who have actually ever entered *parinirvāṇa* with the sole exception of instances where they have merely manifested that appearance for the sake of training beings.

Son of Good Family, when I opened the gate to the stupa memorializing Candanapīṭha Tathāgata, I acquired a samādhi known as “the endless lineage of the buddhas.” Son of Good Family, I enter this samādhi in each successive mind-moment and, in each successive mind-moment, I acquire the knowledge of all their countless extraordinary deeds.

Sudhana then asked: “What is this samādhi’s sphere of experience like?”

The Layman replied, saying:

Son of Good Family, when I enter into this samādhi, in accordance with the order of their appearance, I see all the buddhas of this world headed by Kāśyapa Buddha, Kanakamuni Buddha, Krakucchanda Buddha, Śikhin Buddha, Vipaśyin Buddha, Tiṣya Buddha, Puṣya Buddha, Puṣyayaśottara or “Unsurpassable Victory” Buddha, and Padmottara or “Unsurpassable Lotus Flower” Buddha. In but a single mind-moment, I am able to see a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, a *koṭī* of buddhas, a thousand *koṭīs* of buddhas, a hundred thousand *koṭīs* of buddhas, an *ayuta* of *koṭīs* of buddhas, a *nayuta* of *koṭīs* of buddhas, and so forth until I am able to see even buddhas as numerous as the atoms in an ineffable-ineffable number of worlds. In this way, I see all of them in accordance with the order of their coming forth into the world.

I also see those buddhas when they first aroused the resolve, when they planted roots of goodness, when they acquired the

supreme spiritual superknowledges, when they achieved the realization of their great vows, when they cultivated the marvelous practices, when they acquired the *pāramitās*, when they entered the bodhisattva grounds, when they acquired the pure patiences, when they vanquished the armies of Māra, when they attained the right and universal enlightenment, when they purified the lands, when they were surrounded by congregations, when they emanated great light, when they turned the wheel of the sublime Dharma, and when, using the spiritual superknowledges, they manifested transformations.

As for all the various differences which occurred as these events occurred, I am able to retain them all, remember them all, contemplate them all, distinguish them all, and display the appearance of them all. So too is this true of Maitreya and all the buddhas of the future and Vairocana and all the buddhas of the present.

And just as this is so with respect to this world, in this same way, I am also able to see all buddhas of all the worlds of the ten directions throughout the three periods of time along with their congregations of *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas.

Son of Good Family, I have acquired only this bodhisattva liberation known as “nonentry into the apex of *parinirvāṇa*.” As for the bodhisattva-mahāsattvas:

Who, in but a single mind-moment of cognition, comprehensively know all three periods of time;

Who, in but a single mind-moment, everywhere enter all samādhis;

Whose minds are constantly illuminated by the sun of the Tathāgata’s wisdom;

Who make no discriminations regarding any dharma;

Who completely understand the equality of all buddhas;

Who realize the identity and non-duality of the Tathāgata, themselves, and all beings;

Who realize the inherently pure nature of all dharmas;

Who have no reflective thought and have no movement at all even as they are still able to everywhere enter all worlds;

Who have abandoned all discriminations and dwell in the Buddha’s Dharma seal; and

Who are able to awaken all beings throughout the Dharma realm—

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

Son of Good Family, south of here, there is a mountain known as Potalaka where there is a bodhisattva known as Avalokiteśvara.

You should go there, pay your respects, and ask him, “How should a bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

He then spoke these verses:

Out at sea, there is a mountain where many *āryas* and worthies abide.
Composed of the many jewels, it is the ultimate in pristine purity.
It is everywhere full of flowers, fruits, trees, and forests,
and is entirely replete with springs, creeks, lakes, and ponds.

The heroically brave man there, Avalokiteśvara,
dwells on this mountain in order to benefit beings.
You should go there and inquire about the meritorious qualities.
He will then reveal to you his great skillful means.

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

27 – Avalokiteśvara

At that time, Sudhana the Youth then single-mindedly reflected on that layman’s teachings by which:

He entered the treasury of that bodhisattva’s liberation;
Acquired that bodhisattva’s power of mindfulness;
Recalled the sequence of all those buddhas’ appearance in the world;
Bore in mind the continual successive appearance of those buddhas;
Retained the names of those buddhas according to their sequence;
Contemplated the sublime Dharma taught by those buddhas;
Knew the complete adornments of those buddhas;
Saw those buddhas gain the right and universal enlightenment; and
Completely understood those buddhas’ inconceivable works.

He then gradually traveled onward until he reached that mountain. He then searched about everywhere for this great bodhisattva until, on its western slope, he saw him in a steep-walled valley with brightly reflecting intertwined springs and creeks and with forests, densely luxuriant vegetation, and fragrant and soft grasses that carpeted the ground in rightward-radiating swirls.

Avalokiteśvara Bodhisattva was sitting there in the full-lotus posture on a vajra-jewel stone, surrounded by countless respectful bodhisattvas, all of whom sat there atop jewel stones as he taught them a Dharma discourse on the great kindness and the great compassion with which he encouraged them to devote themselves to gathering in all beings.

Having observed this, Sudhana was overcome with joyous exultation. He then pressed his palms together and gazed attentively, eyes unblinking, at what he beheld there. He then had these thoughts:

The good spiritual guides are the Tathāgata himself;
 The good spiritual guides are the cloud of all dharmas;
 The good spiritual guides are the treasury of all meritorious qualities;
 The good spiritual guides are only rarely encountered;
 The good spiritual guides are the cause of the jewels of the ten powers;
 The good spiritual guides are the endlessly burning torch of wisdom;
 The good spiritual guides are the roots and sprouts of merit;
 The good spiritual guides are the guides on the ocean of wisdom; and
 The good spiritual guides are the provisions on the path to all-knowledge.

He then immediately went to pay his respects to that great bodhisattva. Seeing Sudhana from a distance, Avalokiteśvara Bodhisattva then spoke to him, saying, “Welcome!”:

You have brought forth the Great Vehicle’s resolve to everywhere gather in beings;

You have raised forth the right and straightforward mind especially intent on seeking the Buddha’s Dharma;

You are one of great compassion who deeply esteems the rescue and protection of all;

The marvelous practices of Samantabhadra continuously manifest directly before you;

The deep resolve of your great vows is completely fulfilled and purified;

You diligently seek the Buddha’s Dharma while being well able to take it all in;

You are insatiable in constantly collecting roots of goodness;

You comply with the good spiritual guide and never oppose his teachings;

You are one born from the great ocean of Mañjuśrī’s meritorious qualities and wisdom;

As your mind becomes ripened, you will acquire the empowerment of the buddhas;

You have already acquired the light of vast samādhis;

You are especially intent on seeking the extremely profound and sublime Dharma;

You will always see all buddhas and be filled with great happiness;

Your wisdom is as pure as empty space;

Having gained complete understanding yourself, you then teach this for the benefit of others; and

You are securely established in the light of the Tathāgata's wisdom.

Sudhana the Youth then bowed down in reverence at the feet of Avalokiteśvara Bodhisattva and circumambulated him countless times. He then stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

The Bodhisattva then told him:

It is good indeed, good indeed, Son of Good Family, that you have been able to resolve to attain *anuttara-samyak-saṃbodhi*. Son of Good Family, I have already perfected the bodhisattva's liberation gateway known as "the practice of the great compassion." Son of Good Family, through this bodhisattva's gateway of the practice of the great compassion, I continuously and incessantly provide impartial teaching to all beings.

Son of Good Family, as I dwell in this gateway of the practice of the great compassion, I always remain in the presence of all *tathāgatas* while manifesting everywhere directly before all beings. I may use giving to attract beings, or I may use pleasing words, beneficial actions, or joint endeavors to attract beings. I may manifest a form body to attract beings or I may manifest nets of pure light of all different inconceivable colors to attract beings. I may use voices, the awesome deportment, the teaching of Dharma, or the manifestation of spiritual transformations to arouse the minds of beings, thereby ripening them. And, in some cases, I manifest in a form identical to theirs and then dwell together with them in order to ripen them.

Son of Good Family, in my cultivation of this gateway of the practice of the great compassion, I vow to always rescue all beings and vow as well that all beings:

- Shall escape the fear of dangerous paths;
- Shall escape the fear of the feverish afflictions;
- Shall escape the fear of doubts and delusions;
- Shall escape the fear of bondage;
- Shall escape the fear of killing or injury;

Shall escape the fear of poverty and destitution;
 Shall escape the fear of not being able to survive;
 Shall escape the fear of ill repute;
 Shall escape the fear of death;
 Shall escape the fear of great assemblies;
 Shall escape the fear of the wretched destinies;
 Shall escape the fear of darkness;
 Shall escape the fear of moving;
 Shall escape the fear of being separated from those one loves;
 Shall escape the fear of coming together with adversaries;
 Shall escape the fear of being subjected to physical torment;
 Shall escape the fear of being subjected to mental torment; and
 Shall escape the fear of worry and grief.

I also make this vow: “I vow that all beings who merely bring me to mind, merely call out my name, or merely see me will be able to avoid whatever frightens them.”

Son of Good Family, after using these skillful means to enable beings to become free of fear, I then teach them how to arouse the resolve to attain *anuttara-samyak-saṃbodhi* and then remain forever irreversible in this resolve.

Son of Good Family, I have attained only this bodhisattva’s gateway of the practice of the great compassion. As for the bodhisattva-mahāsattvas:

Who have already purified all of Samantabhadra’s vows;
 Who have already dwelt in all of Samantabhadra’s practices;
 Who always practice all good dharmas;
 Who always enter all samādhis;
 Who always remain throughout all the boundlessly many kalpas;
 Who always know all dharmas of the three periods of time;
 Who always go to pay their respects in all the boundlessly many
kṣetras;
 Who always halt all beings’ evils;
 Who always increase all beings’ goodness; and
 Who always cut short beings’ drifting along in the flow of
saṃsāra—

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

At that time, a bodhisattva from the eastern direction named Ananyagāmin or “Right Progression” descended from space to the peak of the Sahā World’s Iron Ring Mountains. As soon as he placed

his feet on the ground, the entire Sahā World quaked and moved in six ways and then became entirely adorned with the many kinds of jewels. Then Ananyagāmin Bodhisattva emanated rays of light from his body, the brightness of which outshone the light of the sun, moon, stars, and lightning while also diminishing to the appearance of ink blots the light of the devas, the dragons, the rest of the eight types of spiritual beings, Śakra, Brahmā, and the world-protecting kings.

His light everywhere illuminated all realms of the hells, animals, hungry ghosts, and King Yama where it extinguished the many kinds of sufferings in those wretched destinies, prevented the afflictions from arising, and also allowed those beings to escape from all worry and anguish. Further, in all buddha lands there everywhere rained down all varieties of flowers, incense, necklaces, robes, banners, canopies, and all other such adornments, all of which were presented as offerings to the buddhas.

Furthermore, in accordance with whatever delighted the minds of those beings, he everywhere manifested his body in all the palaces, gladdening all those who saw this, after which they all came and paid their respects to Avalokiteśvara.

Then Avalokiteśvara Bodhisattva spoke to Sudhana, asking, “Son of Good Family, did you see Ananyagāmin Bodhisattva arrive in this congregation, or not?”

Sudhana replied, “I did indeed see him.”

Avalokiteśvara then told Sudhana: “You may go and ask him, ‘How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?’”

28 – Ananyagāmin

At that time, having respectfully received his instruction, Sudhana the Youth quickly went to pay his respects to that bodhisattva. After bowing down in reverence at his feet, he stood before him with palms pressed together and addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

Ananyagāmin Bodhisattva then said, “Son of Good Family, I have acquired the bodhisattva’s liberation known as ‘swift travel through the universal gateway.’”

Sudhana replied, “O Ārya, under which buddhas did you acquire this Dharma gateway? Also, how far is it from that *kṣetra* to here, and how long did it take you to come this far?”

The Bodhisattva then told him:

Son of Good Family, this is a matter that would be difficult to understand for it is something that all the world’s devas, humans, *asuras*, *śramaṇas*, brahmans, and others could never completely comprehend. It is only the community of heroically brave, vigorous, irreversible, and dauntless bodhisattvas—those who have already been attracted by all the good spiritual guides, who are born in mind by all buddhas, whose roots of goodness are completely developed, whose aspirations are pure, who have acquired the faculties of the bodhisattva, and who possess the wisdom eye—it is only these who are able to hear this, able to retain this, able to understand this, and able to speak about this.

Sudhana replied, “With the assistance of the buddhas’ spiritual powers and the powers of the good spiritual guides, I will be able to have faith in it and will be able to receive it. Please teach me about this matter.”

Ananyaḡāmin Bodhisattva then said:

Son of Good Family, I have come here to this land from the presence of Samantaśrīsambhava or “Universally Supreme Birth” Buddha in the Śrīgarbhavati or “Marvelous Treasury” world off to the east. It is from that buddha that I acquired this Dharma gateway. It has already been kalpas as numerous as the atoms in an ineffable-ineffable number of worlds since I left that place to come here.

In every mind-moment, I take a number of footsteps as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* and, with every footstep, I pass through buddha *kṣetras* as numerous as the atoms in an ineffable-ineffable number of worlds. I go everywhere in each of those *kṣetras* and then go to the abodes of all those buddhas to present offerings of marvelous gifts to them. All of these gifts are produced by the power of unexcelled resolve. They are gifts bearing the seal of the dharma of wishlessness, gifts in which all *tathāgatas* acquiesce, and gifts that are praised by all bodhisattvas.

Son of the Buddha, I also everywhere see all the beings in those worlds, and, knowing all their minds, knowing all their faculties, and adapting to their particular desires and understandings, I manifest bodies for them and teach the Dharma accordingly. In some cases I emanate light and in some cases I bestow wealth or jewels,

thus incessantly using all different kinds of skillful means to teach and train them.

And just as I do this in the east, so too do I also do this in the south, west, and north as well as in the directions of the midpoints, the zenith, and the nadir.

Son of Good Family, I have acquired only this bodhisattva's liberation of universal and swift travel with which I am able to swiftly go to all places everywhere. As for the bodhisattva-mahāsattvas:

Who go everywhere throughout the ten directions, having no place they do not reach;
 Whose spheres of wisdom are the same and no different;
 Who thoroughly spread their bodies everywhere throughout the Dharma realm;
 Who go to all the rebirth destinies;
 Who enter all *kṣetras*;
 Who know all dharmas;
 Who reach all periods of time;
 Who teach all Dharma gateways impartially;
 Who simultaneously illuminate all beings;
 Who make no discriminations regarding any of the buddhas; and
 Who are free of obstacles wherever they go—

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

Son of Good Family, south of here, there is a city known as Dvāravatī in which there is a spirit known as Mahādeva. You should go there, pay your respects, and ask him, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then bowed down in reverence at his feet and circumambulated him countless times as he gazed up at him in attentive admiration. He then respectfully withdrew and departed.

29 – Mahādeva

At that time, Sudhana the Youth then:

Entered the bodhisattva's vast practice;
 Sought the bodhisattva's sphere of wisdom;
 Saw the bodhisattva's works accomplished with the spiritual super-knowledges;
 Bore in mind the bodhisattva's supreme meritorious qualities;
 Experienced the bodhisattva's great happiness;

Aroused the bodhisattva's steadfast vigor;
 Entered the bodhisattva's inconceivable sovereign masteries and liberations;
 Practiced on the ground of the bodhisattva's meritorious qualities;
 Contemplated the ground of the bodhisattva's samādhis;
 Dwelt on the ground of the bodhisattva's complete-retention *dhāraṇīs*;
 Entered the ground of the bodhisattva's great vows;
 Reached the ground of the bodhisattva's eloquence; and
 Established himself on the ground of the bodhisattva's powers.

He then gradually traveled onward until he reached that city where he searched about, asking about the present location of Mahādeva. Everyone told him: "He is residing in the inner precincts of this city where he is manifesting an immensely large body as he teaches the Dharma for the masses."

Sudhana then went to where Mahādeva was and bowed down in reverence at his feet. He then stood before him with palms pressed together and said:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer instruction in this. Please speak about these matters for my sake.

Mahādeva then stretched out four hands and scooped up waters from the four seas with which he rinsed his face. Then he lifted up all kinds of gold-colored flowers, scattered them down over Sudhana, and spoke to him, saying:

Son of Good Family, all bodhisattvas are difficult to ever see, are difficult to ever hear, and only rarely appear in the world. They are foremost among all beings. They are the *punḍarīka* blossoms of all humanity, the refuge for beings, and the rescuers of beings. They serve the entire world as a place of peace and security and serve the entire world as sources of the great light that reveals the peaceful, secure, and right path to the confused and deluded. They serve as great guides who lead beings through the gates of the Buddha's Dharma and they serve as great Dharma generals who are well able to preserve and protect the city of all-knowledge.

The bodhisattvas are just so very difficult to encounter, for it is only those who become free of fault in body, speech, and mind who are then able to see their physical forms, hear their eloquence, and always dwell in their presence.

Son of Good Family, I have already perfected a bodhisattva's liberation known as "the net of clouds."

Sudhana then asked, "O Ārya, as for this 'net of clouds' liberation, what is its sphere of experience like?"

Mahādeva then manifested directly before Sudhana heaps of gold, heaps of silver, heaps of lapis lazuli, heaps of crystal, heaps of *musāragalva*, heaps of emeralds, heaps of great flaming-radiance jewels, heaps of stainless treasury jewels, heaps of great radiance jewels, heaps of jewels everywhere revealing the ten directions, heaps of jeweled crowns, heaps of jeweled insignia seals, heaps of jeweled necklaces, heaps of jeweled earrings, heaps of jeweled bracelets, heaps of jeweled lockets, heaps of pearl nets, heaps of all different kinds of *maṇi* jewels, heaps of all kinds of adornments, and heaps of wish-fulfilling *maṇi* jewels. All of these heaps were the size of large mountains.

He then also manifested all kinds of flowers, all kinds of garlands, all kinds of incense, all kinds of burning incense, all kinds of perfumes, all kinds of robes, all kinds of banners and pennants, all kinds of music, and all kinds of pleasure-inducing objects of the five desires, each of which appeared like heap as high as a mountain. He then also manifested countless hundreds of thousands of myriads of *koṭīs* of maidens. Mahādeva then told Sudhana:

Son of Good Family, you may take these things and offer them to the Tathāgatas, thereby cultivating all kinds of merit, while also giving them to everyone in order to attract beings and enable them to cultivate and train in *dāna pāramitā* and the ability to relinquish what is difficult to relinquish.

Son of Good Family, just as I manifest these things for you and instruct you on the practice of giving, so too and in this very same way do I also do so for all beings. So it is that I imbue them with these roots of goodness, inspire them to respectfully make offerings to the Three Jewels and to their good spiritual guides, instigate them to increase their practice of the good dharmas, and induce them to resolve to attain unexcelled bodhi.

Son of Good Family, wherever there are beings who, attached to the objects of the five types of sensual desires, have become indulgently neglectful, I then show them the impurity of those sense objects. Wherever there are beings who, angry and arrogant, involve themselves in much disputation and struggle, I then manifest for them the most extremely frightful kinds of forms such as those of *rākṣasas* and others who drink blood and feast on flesh,

thereby causing them, having seen this, to be so struck with terror and agitated fright that their minds become subdued and pliant, and, as a consequence, they relinquish their animosity.

Wherever there are beings who are overcome with mental torpor and indolence, I then manifest for them the depredations of kings, thieves, floods, conflagrations, or grave illnesses which, once they have seen them, cause their minds to experience such agitated fearfulness that they realize the existence of such sorrows and sufferings and then goad themselves along.

Using all different kinds of skillful means such as these, I cause beings to relinquish all bad actions and cultivate good dharmas, cause them to do away with all obstacles to the *pāramitās* and equip themselves with the *pāramitās*, and cause them to step beyond the hazardous paths beset with all kinds of obstacles so that they may reach the place free of all obstacles.

Son of Good Family, I know only this “net of clouds” liberation. As for the bodhisattva-mahāsattvas:

Who are like Śakra in their ability to vanquish all the armies of the *asura*-like afflictions;

Who are like a great flood in their ability to everywhere extinguish the fires of all beings’ afflictions;

Who are like a fierce fire in their ability to everywhere dry up the waters of all beings’ cravings;

Who are like a great wind in their ability to everywhere blow down the banners of all beings’ attachments to wrong views; and

Who are also like vajra in their ability to completely crush the mountains of all beings’ mountains of the view of a self—

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

Son of Good Family, in the site of enlightenment in Jambudvīpa’s state of Magadha, there is an earth spirit known as Sthāvarā or “Peaceful Abiding.” You should go there, pay your respects to her, and ask, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the feet of Mahādeva and circumambulated him countless times. He then respectfully withdrew and departed.

30 – Sthāvarā

At that time, Sudhana the Youth then gradually traveled onward until he arrived at the abode of the spirit Sthāvarā at the site of enlightenment in the state of Magadha. There were a million earth spirits there who were conversing among themselves, saying:

This youth who has come here is an embryonic *tathāgata*. He will certainly become a refuge for all beings and will certainly become one who destroys all beings' shells of ignorance.

This person has already been born into the lineage of the Dharma King and thus is one who is bound to be crowned with the silken sash of stainless and unimpeded Dharma. He is bound to open the great treasury of the jewels of wisdom and vanquish all the erroneous doctrines of those adhering to deviant paths.

Then Sthāvarā and the million other earth spirits emanated a brilliant light that everywhere illuminated the worlds of the great trichilocosm and everywhere caused the great earth to simultaneously quake and howl. The many different kinds of jeweled objects that everywhere adorned that place emanated interwoven streams of pure penetrating radiance.

All the leafy trees simultaneously produced new growth, all the flowering trees blossomed in unison, and the fruits of all the fruit trees became fully ripened. All the rivers wove together their flowing currents and all the lakes and ponds rose to abundant fullness.

A fine rain of perfume fell, everywhere soaking the ground, whereupon a breeze arose and scattered blossoms everywhere across it as countless musical phrasings simultaneously resounded and all the heavenly adornments emanated exquisite sounds. The kings of bulls, elephant kings, lion kings, and others all felt joyous delight and gambled about, roaring and howling, producing sounds like the crashing together of mountains as the hundred thousand hidden treasures spontaneously welled up from the earth and displayed themselves.

Then Sthāvarā, the earth spirit, spoke to Sudhana, saying, "Welcome, Youth. You have previously planted roots of goodness on these very grounds. I could reveal them to you. Do you wish to see this, or not?"

Sudhana, then bowed down in reverence at the earth spirit's feet and circumambulated her countless times. He then stood before her with his palms pressed together and addressed her, saying, "O Aryā, please do so, as, indeed, I do wish to see them."

Sthāvarā, the earth spirit, then placed her foot on the earth, whereupon hundreds of thousands of *koṭīs* of *asaṃkhyeyas* of jewel treasures spontaneously welled up and emerged from the earth. She then told Sudhana:

Son of Good Family, these jewel treasures that have now appeared here follow along after you. They are the karmic fruition of the roots of goodness you planted in the distant past that have been drawn forth by the power of your karmic merit. You should freely put them to use however you wish.

Son of Good Family, I have acquired the bodhisattva liberation known as “the indestructible treasury of wisdom” and I always use this dharma to assist the development of beings. Son of Good Family, I recall that, since the time of Dīpaṃkara or “Burning Lamp” Buddha, I have always followed along after bodhisattvas, respectfully protecting them. I contemplate all the mental actions and spheres of wisdom of bodhisattvas, all their vows and pure conduct, all their samādhis and vast spiritual superknowledges, their great powers of sovereign mastery, their indestructible dharmas, their travel everywhere to all buddha lands, their everywhere receiving¹²⁹ all *tathāgatas’* predictions, their turning of all buddhas’ wheel of the Dharma, their vast teaching of all the sutra gateways, their immense Dharma light which illuminates everything everywhere, their instruction and training of all beings, and their revealing of all buddhas’ spiritual transformations. I am able to absorb all of this and am able to remember all of this.

Son of Good Family, long ago, in the ancient past, beyond a number of kalpas as numerous as the atoms in Mount Sumeru, there was a kalpa named “Adornment” in which there was a world named Candradhvajā or “Lunar Banner” and a Buddha named Sunetra or “Wondrous Eyes.” It was under that Buddha that I acquired this Dharma gateway.

Son of Good Family, whether entering or emerging from this Dharma Gateway, as I cultivate and develop it, I always see all buddhas and am never apart from them. From the time I first acquired it all the way up to this Bhadra Kalpa, during this period I have encountered *tathāgatas*, arhats, those of right and universal enlightenment, equal in number to all the atoms in an ineffable-ineffable number of buddha *kṣetras*. I have served and made reverential offerings to all of them. I also saw those buddhas when they went to their bodhi thrones and when they revealed their great spiritual powers. I also saw all the meritorious qualities and roots of goodness possessed by all those buddhas.

Son of Good Family, I know only this Dharma gateway of the indestructible treasury of wisdom. As for the bodhisattva-mahāsattvas:

- Who always follow the buddhas;
- Who are able to retain whatever all buddhas teach;
- Who penetrate the extremely profound wisdom of all buddhas;
- Who, in each successive mind-moment, completely pervade the entire Dharma realm, the same as the body of the Tathāgata;
- Who bring forth the mind of all buddhas;
- Who possess the dharmas of all buddhas; and
- Who carry out the deeds of all buddhas—

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

Son of Good Family, on this continent of Jambudvīpa, in the state of Magadha, in the city of Kapilavastu, there is a night spirit known as Vāsantī. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at the earth spirit’s feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

31 – Vāsantī

At that time, Sudhana the Youth single-mindedly reflected on the teachings of Sthāvarā and recalled the bodhisattva’s liberation of the indestructible treasury of wisdom, cultivated her samādhis, trained in her principles, contemplated her easeful mastery,¹³⁰ penetrated her subtleties, acquired her wisdom, comprehended her impartiality, came to know her boundlessness, and fathomed her extreme profundity.

He gradually traveled onward until he reached that city and entered its eastern gates. Not long after he came to stand there, he saw that the sun was setting. Bearing in mind compliance with the teachings of all bodhisattvas, he eagerly longed to see that night spirit. Thinking of the good spiritual guides as he would the *tathāgatas*, he further reflected:

It is because of the good spiritual guides that one acquires the universal eye that is everywhere able to clearly see the realms of the ten directions.

It is because of the good spiritual guides that one acquires the vast understanding by which one is everywhere able to completely comprehend all objective conditions.

It is because of the good spiritual guides that one acquires the eye of samādhi that is everywhere able to contemplate all Dharma gateways.

And it is because of the good spiritual guides that one acquires the wisdom eye with which one is everywhere able to clearly illuminate the ocean of *kṣetras* throughout the ten directions.

While he was reflecting in this way, he saw that night spirit up in the sky, in a jeweled tower, sitting on a fragrant lotus dais lion throne. Her body was the color of gold, her eyes and hair were indigo colored, and her physical form was beautiful and well adorned, delighting those who saw her. She was adorned with a necklace composed of the many kinds of jewels, her robe was vermillion red, and her head was crested with a brahman crown.

All the stars and constellations shone forth brightly from within her body. Every pore of her body revealed images of the measurelessly and numberlessly many beings of the wretched destinies who had been liberated by her and thereby spared difficult and dangerous ordeals. Of these beings, some were born in the human realm, some were born in the heavens, some progressed toward the bodhi of the two vehicles, and some cultivated the path to all-knowledge.

Moreover, in every one of her pores, there appeared all different kinds of skillful means she used in teaching, in some cases manifesting bodies for them, in some cases speaking Dharma for them, in some cases revealing the path of the *śrāvaka*-disciple vehicle for them, in some cases revealing the path of the *pratyekabuddha* vehicle for them, and in some cases revealing the practices of the bodhisattvas for them. These included the bodhisattvas' heroic bravery, the bodhisattvas' samādhis, the bodhisattvas' sovereign masteries, the bodhisattvas' abodes, the bodhisattvas' contemplations, the bodhisattvas' swiftness, and the bodhisattvas' easeful mastery in the liberations, the many different ways such as these in which she ripened beings.

On seeing and hearing this, Sudhana the Youth was filled with joyous delight. He then cast his body to the ground and prostrated in reverence at the feet of the night spirit, after which he circumambulated her countless times. He then stood before her with his palms pressed together, and addressed her, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. I hope that, by relying on the good spiritual guides, I might acquire the *tathāgatas'* Dharma treasury of meritorious qualities.

Please show me the path to all-knowledge that, when I practice in accordance with it, will lead to the ground of the ten powers.

That night spirit then told Sudhana:

It is good indeed, good indeed, Son of Good Family, that you have been able to arouse the deep resolve to revere the good spiritual guides, delight in their words, and cultivate in accordance with their teachings, for it is through just such cultivation that you will be certain to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I have acquired the bodhisattva's liberation known as "the Dharma light that dispels the darkness of all beings' delusions." Son of Good Family:

For beings of evil intelligence, I bring forth the mind of great kindness;

For beings who engage in bad karmic deeds, I bring forth the mind of great compassion;

For beings who engage in good karmic deeds, I bring forth the mind of sympathetic joy;

For beings who engage in both good and bad actions, I bring forth the impartial mind;

For defiled beings, I bring forth the mind that causes them to become pure;

For beings who follow wrong paths, I bring forth the mind that induces them to develop right practice;

For beings with inferior beliefs, I bring forth the mind that induces them to develop great beliefs;¹³¹

For beings who delight in *samsāra*, I bring forth the mind that enables them to renounce cyclic existence; and

For beings who abide in the paths of the two vehicles, I bring forth the mind that induces them to establish themselves in the path to all-knowledge.¹³²

Son of Good Family, because I have acquired this liberation, I am always accompanied by modes of thought such as these.

Son of Good Family, in the darkness of the night, when the activities of people have quieted down and the ghosts, spirits, thieves, and all kinds of evil beings are roaming about, when there are dense clouds, heavy fog, vicious winds, crashing rains, and the sun, moon, stars, and constellations are all so obscured that one cannot even see any forms—I see all these beings, whether they have gone to sea, or are traveling on land, through the mountains, in the forests, or through desolate wildernesses or other hazardous and difficult circumstances where they may encounter thieves, may run

short of supplies, may become confused and disoriented, may forget and lose their way on the roads, and may become full of dread, agitated, worried, or frightened in straits from which they cannot escape on their own—for all of them, I immediately use all different kinds of skillful means to rescue them from their respective plights.

For those who have encountered difficulties at sea, I may manifest as a ship captain, or else as some king of the fishes, king of the horses, king of the turtles, king of the elephants, king of the *asuras*, or some ocean spirit who, for the sake of those beings, stops the vicious winds and rain, stills the immense waves, and leads them on a route by which they are shown the shores of land, thereby allowing them to avoid the cause of their terror and find safety and security. I also think: “I dedicate these roots of goodness to beings, wishing to enable them to leave behind all their sufferings.”

For all those beings on land who encounter fearsome situations at night, I may manifest as many different kinds of illumination—as the light of the sun, the moon, or the stars and constellations, as the rose-colored sky at dawn, or as lightning in late evening. Or else I may appear as a building providing shelter or as a group of people, thereby enabling them to avoid the danger of fearsome circumstances. I also think: “I dedicate these roots of goodness to beings so that they may all be able to extinguish the darkness of their afflictions.”

Wherever there are any beings who hope for long life, who are fond of a fine reputation, who desire wealth and jewels, who esteem the holding of state office, who are attached to sons or daughters, or who are enamored of wives or consorts, and, so long as those aspirations are not yet realized, are very much prone to being bothered by worries and fears on these accounts—for all of these, I rescue them from their plights so that they are allowed to leave behind their sufferings.

For those traveling in hazardous situations in the mountains who become stranded in difficult circumstances, I appear for them in the form of a good spirit who draws near to provide assistance, appear for them as a fine bird that sings comforting and pleasing songs, appear for them as magical shrubs that stream forth illuminating radiance, or manifest fruit trees for them, manifest springs or wells for them, show them a straight and direct road, or show them level ground, thereby enabling them to avoid and escape all their worries and dangers.

For those traveling through desolate wilderness, dense forests, or dangerous roads in which they become so entrapped in entangling

vines or so immersed in the darkness of clouds and fog that they are overcome with fear, I show them the right road and thereby enable them to escape their plight. I also think, “May all beings chop their way out of their dense jungle of views, rend their entangling net of cravings, escape from the wilderness of *saṃsāra*, extinguish the darkness of the afflictions, enter the level and right road to all-knowledge, and reach the ultimate happiness of the fearless state.”

Son of Good Family, wherever there are any beings who, due to a fond attachment to their country, are beset by distress and worry on that account, I use skillful means to cause them to renounce their attachment. I then think, “May all beings refrain from any attachment to the aggregates and then come to dwell in the realm of the all-knowledge of all buddhas.”

Son of Good Family, wherever there are any beings who always dwell in darkness and undergo all kinds of suffering due to a fond attachment to the village or due to a covetous affection for a house, I speak Dharma for them to induce them to develop the renunciation, find fulfillment in the Dharma, and dwell in reliance on the Dharma. I then think, “May all beings refrain from any attachment to the village of the six sense bases, swiftly gain emancipation from the realm of *saṃsāra*, and ultimately dwell securely in the city of all-knowledge.”

Son of Good Family, wherever there are any beings who, while traveling along on a dark night, become so confused and disoriented about the ten directions that they mistake a level path for one that is dangerous and difficult, mistake a dangerous and difficult path for one that is level, mistake one that ascends for one that descends, or mistake one that descends for one that ascends so that, because of their confusion, they experience great suffering and torment—I then use skillful means to illuminate their location.

For those who wish to find a way out, I show them a door. For those wishing to travel on, I show them the road. For those wishing to cross over a canal, I show them a bridge. For those wishing to ford a river or go beyond the sea, I provide them with a ship or a raft. For those who delight in seeing the sights of some region, I make them aware of which areas are treacherous, which are easy, which are safe, and which are dangerous. For those who wish to find a place to rest, I show them a place with a city, a village, a water source, or a tree. I then think:

Just as I provide illumination in these situations to dispel the darkness of the night, thereby causing such worldly circumstances to be clearly seen, may I also use the light of wisdom to everywhere

illuminate all beings' circumstances as they are enveloped in the darkness of ignorance during their long night of travel through the realm of *saṃsāra*. These beings do not possess the eye of wisdom. Their vision is obscured by the cataracts of inverted views regarding perceptions, thought, and views. Because of this:

- They impute permanence to what is impermanent;
- They impute blissfulness to what is not blissful;
- They impute selfhood to what is entirely devoid of a self;
- They impute loveliness to what is unlovely;
- They rigidly cling to concepts of self, persons, and beings as well as to the dharmas of the aggregates, the sense realms, and the sense bases;
- They are deluded with regard to cause and effect;
- They do not distinguish between good and evil;
- They kill beings and so forth, up to and including holding wrong views,¹³³
- They do not practice filial devotion to their parents;
- They do not revere *śramaṇas* or brahmins;
- They do not know those who are evil;
- They do not recognize those who are good;
- They are covetously attached to evil endeavors;
- They abide in wrong dharmas;
- They slander the Tathāgata;
- They interfere with turning the wheel of right Dharma;
- They disparage, insult, and injure bodhisattvas;
- They slight the Great Vehicle path;
- They cut off the resolve to attain bodhi;
- They turn against and even kill those who have been kind to them;
- They constantly cherish grudges against those who do not treat them with kindness;
- They slander the worthies and *āryas*;
- They draw near to bad companions;
- They steal things from stupas and temples;
- They engage in the five nefarious karmic offenses;¹³⁴ and
- They are bound before long to descend into the three wretched destinies.

May I swiftly bring forth the light of great wisdom to dispel the darkness of these beings' ignorance, thereby inducing them to quickly resolve to attain *anuttara-samyak-saṃbodhi*. Once they have brought forth that resolve, may I show them the vehicle of

Samantabhadra and open the path of the ten powers for them while also showing them the sphere of action of the Tathāgata, the Dharma King. May I also show them all buddhas' city of all-knowledge, all buddhas' practices, all buddhas' sovereign masteries, all buddhas' perfect accomplishments, all buddhas' complete-retention *dhāraṇīs*, and all buddhas' sharing of a single identical body, while also causing them to dwell securely in all buddhas' station of uniform equality.

Son of Good Family, as for all those beings who may be bound up by disease, who have been beset by the effects of old age, who may suffer from poverty, who may have encountered disastrous difficulties, who may be on the verge of undergoing torture for violating the king's law, who may have no one to rely on, or who have become filled with terror, I rescue all of them and enable them to find peace and security. I also think:

May I use the Dharma to everywhere attract beings, thereby enabling them to become liberated from all the afflictions, from birth, aging, sickness, and death, and from worry, lamentation, suffering, and distress. May I lead them to draw near to good spiritual guides, to always practice the giving of Dharma, to diligently practice good karmic deeds, to swiftly acquire the Tathāgata's pure Dharma body, and to dwell in the ultimate and changeless state.

Son of Good Family, for all beings:

Who have entered the dense forest of the various [wrong] views;
 Who dwell in wrong paths;
 Who make erroneous discriminations regarding their spheres of cognition;
 Who always practice bad karmic actions of body, speech, and mind;
 Who mistakenly engage in many different kinds of wrongly conceived ascetic practices;
 Who regard as having reached right enlightenment those who have not reached right enlightenment;
 Who regard as not having reached right enlightenment those who have reached right enlightenment;
 Who are taken in by evil spiritual guides; or
 Who, due to developing wrong views, become bound to fall into the wretched destinies—

I use all different kinds of skillful means to rescue them, to cause them to abide in right views, and to enable them to achieve rebirth among humans and devas. I also think:

Just as I rescue these beings who are bound to fall into the wretched destinies, may I everywhere rescue all beings. May I enable them all to be liberated from all their sufferings and abide in the *pāramitās* and the world-transcending path of the *āryas*. May they achieve irreversibility in their progress toward all-knowledge. May they equip themselves with the vows of Samantabhadra, draw close to all-knowledge, and yet still not abandon the bodhisattva practices or their constant diligence in teaching and transforming all beings.

At that time, wishing to once again proclaim the meaning of this liberation, Vāsantī Night Spirit, aided by the Buddha's spiritual powers, surveyed the ten directions and spoke these verses for Sudhana the Youth:

This gate of liberation I have acquired
produces the light of pure Dharma.
It is able to dispel the darkness of delusion
when one awaits the right time and then expounds it.

Beginning boundlessly many kalpas ago,
I diligently practiced the vast practice of great kindness
that extends everywhere to cover all worlds.
Son of the Buddha, you should cultivate and train in this.

The quiescent ocean of the great compassion
gives birth to the buddhas of the three periods of time
and is able to extinguish the sufferings of beings.
You should enter this gateway.

It is able to produce worldly bliss
and also produces world-transcending bliss
even as it causes joyous delight in one's own mind.
You should enter this gateway.

Having left behind the ills of conditioned existence
and having avoided as well the fruits of the *śrāvaka's* path,
I cultivate the purification of the powers of all buddhas.
You should enter this gateway.

With my eyes extremely well purified
I see everywhere throughout the *kṣetras* of the ten directions
and also see the buddhas there within them,
sitting beneath their bodhi trees,
their bodies adorned with the marks and signs,
as, surrounded by measureless congregations,
from every one of their pores,
there stream forth the many different kinds of light rays.

I see the many different types of beings
dying in this place and taking rebirth in that place
as they travel in cycles in the five destinies of rebirth
and always undergo countless sufferings.

With my ears so extremely well purified
that their hearing has no place it does not reach,
the ocean of all verbal discourse
is completely heard and I am able to remember it all.

As all buddhas turn the wheel of Dharma
with voices which are incomparably sublime,
all of those passages and words they speak,
I am able to retain them all in memory.

With my sense of smell extremely well purified,
there are no dharmas it is impeded in sensing.
It has sovereign mastery in all things.
You should enter this gateway.

My tongue is extremely wide and large¹³⁵
and it is pure, fine, and articulate in speech.
I expound the sublime Dharma in ways that are fitting.
You should enter this gateway.

With my body so extremely well purified,
in all three periods of time, it equally abides in suchness.
Adapting to what is fitting for the minds of beings,
it thus manifests there for all of them.

My mind has become so pure and unimpeded
that, like space, it embraces the myriad appearances.
It everywhere bears in mind all *tathāgatas*
and yet it still does not make any discriminations.

It completely knows [the beings in] the countless *kṣētras*,
the ocean of all their minds,
all their faculties, and all their mental dispositions,
and yet it still does not make any discriminations.

I use the great spiritual superknowledges
to cause countless *kṣētras* to quake
as my bodies all travel everywhere
to train those many beings who are difficult to train.

My merit has become so extremely vast that,
like space, it has become inexhaustible.
I use it to make offerings to all *tathāgatas*
and to bestow abundant benefit on all beings.

My wisdom has become so vast and pure
that it completely knows the ocean of all dharmas
and extinguishes the delusions of beings.
You should enter this gateway.

I know the buddhas of all three periods of time
as well as all their dharmas
and also completely understand their skillful means.
This gateway is completely pervasive and peerless.

In every mote of dust, I see
all *kṣetras* throughout the three periods of time
and I also see all their buddhas.
This is the power of the universal gateway.

In the atoms of the *kṣetras* of the ten directions,
I see Vairocana within them all,
sitting beneath the bodhi tree, attaining buddhahood,
and expounding on the sublime Dharma.

Sudhana the Youth then addressed the night spirit, inquiring, “How long has it been since you resolved to attain *anuttara-samyak-saṃbodhi*? And how long has it been now since you acquired this liberation that enables you to bestow such abundant benefit on beings?”

That spirit then replied, saying:

Son of Good Family, that was in ancient times, back beyond a number of kalpas equal in number to the atoms in Mount Sumeru. It was in a kalpa named “Quiescent Light,” in a world named “Producer of Marvelous Jewels” in which there were five *koṭīs* of buddhas who appeared within it. Within that world, there was a set of four continents named “Lamplight of the Jeweled Moon” in which there was a city named “Lotus Flower Radiance” with a king named “Good Dharma Bridge”¹³⁶ who used the Dharma to bestow his transformative influence. Fully endowed with the seven precious things, he ruled over the four continents. That king had a wife, “Dharma Wisdom Moon,” who, as the night wore on, fell fast asleep.

At that time, east of that city, there was a great forest named “Peaceful Dwelling” in which there was an immense bodhi tree known as “the body emanating the light of all buddhas’ spiritual powers that is adorned with omni-radiant sovereign *maṇi* jewels.”¹³⁷ At that time, there was a buddha named “King Who Thunders All Dharmas” who attained right enlightenment as he sat beneath this tree and emanated a vast radiance of countless colors that everywhere illuminated that “Producer of Marvelous Jewels” world.

In the city of “Lotus Flower Radiance,” there was a night spirit named “Pure Moon” who then went to the Queen, “Dharma

Wisdom Moon,” and awakened her by shaking the necklace she was wearing. She then told her: “The Lady should know that, within the Peaceful Dwelling Forest, King of All Dharmas’ Thunder Tathāgata has just attained the unexcelled enlightenment.” She then extensively described the buddhas’ meritorious qualities and sovereign mastery of the spiritual powers as well as all the practices and vows of Samantabhadra Bodhisattva, thereby inspiring the Queen to resolve to attain *anuttara-samyak-sambodhi*. She then presented offerings to that buddha and his sangha assemblies of bodhisattvas and *śrāvaka* disciples.

Son of Good Family, who else might the Queen, “Dharma Wisdom Moon,” have been? She was none other than myself. Because I resolved to attain bodhi and planted roots of goodness under that buddha, during subsequent kalpas as numerous as the atoms in Mount Sumeru, I was never reborn in any of the wretched destinies—the hell realms, the hungry ghost realms, or the animal realms—nor was I ever born into a family of inferior social station. I have possessed complete faculties, have remained free of the many kinds of sufferings, and have had an especially excellent endowment of merit as I have continued to reside in the celestial and human realms. Nor have I ever been born into bad times. I have never been separated from buddhas, bodhisattvas, or great good spiritual guides and I have always planted roots of goodness under them.

I have passed through kalpas as numerous as the atoms in eighty Mount Sumerus during which I have always enjoyed peace and happiness. Still, I have not yet completely developed all the faculties of a bodhisattva. Having passed through all those kalpas, I then passed through a myriad more kalpas prior to the beginning of this Bhadra Kalpa, at which point there was a kalpa known as “Worry Free Pervasive Illumination” in which there was a world known as “Immaculate Sublime Light.” That world was characterized by a mixture of purity and defilement and there were five hundred buddhas who appeared in it. The first of those buddhas was named Sumeru Banner Quiescent and Marvelous Eyes Tathāgata, Arhat, One of Right and Universal Enlightenment. I was born there as a daughter of a well-known elder. I was named “Light of Sublime Wisdom” and was possessed of especially marvelous beauty.

Due to the power of her vows, that “Pure Moon” night spirit was reborn as a night spirit called “Pure Eyes” in King Marvelous Banner’s royal capital in the “Stainless” four-continent world.

One night, when I had fallen fast asleep alongside my parents, “Pure Eyes” came to me. She made our house tremble, emanated a bright light, and manifested her body, whereupon she praised the Buddha’s meritorious qualities, saying, “Marvelous Eyes Tathāgata is sitting on the bodhi seat where he has just attained right enlightenment.”

She then urged me and my parents as well as our relatives to quickly go and see the Buddha. She then served as our guide in leading us to see the Buddha to whom we then presented an abundance of offerings. When I saw the Buddha, I immediately acquired a samādhi known as “the manifestation of the wheel of wisdom light by which one sees the buddhas training beings throughout the three periods of time.”

Due to having acquired this samādhi, I could recall kalpas as numerous as Mount Sumeru’s atoms, could see the emergence of all the buddhas within them, and could hear those buddhas teaching the sublime Dharma wherever they were. Due to hearing their Dharma teachings, I immediately acquired this liberation known as “the Dharma light that dispels the darkness of all beings’ [delusions].”

Having acquired this liberation, I immediately saw my own body traveling everywhere to worlds as numerous as the atoms in a buddha *kṣetra*. I also saw all the buddhas in those worlds, saw my own body in the presence of those buddhas, saw all the beings of those worlds, understood their languages, recognized the nature of their faculties, and knew how in their past lives they had been attracted and sustained by good spiritual guides. Then, in accordance with their inclinations, I manifested bodies for them in ways that pleased them.

Having acquired this liberation there, it continued to develop in each successive mind-moment with no interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a hundred buddha *kṣetras* without any interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a thousand buddha *kṣetras* without any interruption in this mind state. I then also saw my body traveling everywhere to worlds as numerous as the atoms in a hundred thousand buddha *kṣetras*. And so it was that this continued in this way in each successive mind-moment until the scope of this vision comprised worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which I also saw all the *tathāgatas* in those worlds and saw my body in

the presence of those buddhas, listening to their teachings on the sublime Dharma, absorbing and remembering them, contemplating them, and definitely understanding them. I also knew the ocean of the past deeds of those buddhas as well as the ocean of their great vows.

Just as those *tathāgatas* purified buddha *kṣētras*, so too did I also purify them. I also saw all the beings in those worlds and, adapting to whatever was suitable for them, I manifested bodies for them with which I taught and trained them. This liberation gateway continued to develop in this way in each successive mind-moment until it filled the entire Dharma realm.

Son of Good Family, I know only this bodhisattva's liberation known as "the Dharma light that dispels the darkness of all beings' [delusions]." As for the bodhisattva-mahāsattvas:

- Who fulfill Samantabhadra's boundless conduct and vows;
- Who everywhere enter the ocean of the entire Dharma realm;
- Who acquire all bodhisattvas' vajra wisdom banner sovereign mastery samādhi;
- Who make the great vows through which they sustain and preserve the lineage of the buddhas;
- Who completely fulfill in each successive mind-moment the ocean of all immense meritorious qualities as they purify all the vast world systems;
- Who use their freely invoked wisdom to teach and ripen all beings;
- Who use their suns of wisdom to extinguish the darkness of all worlds;
- Who use their heroic wisdom to awaken all beings from their slumber;
- Who use their moon of wisdom to resolve the doubts of all beings;
- Who use their pure voices to cut off all attachments to all stations of existence;
- Who manifest all forms of sovereign mastery of the spiritual powers in every atom throughout the entire Dharma realm; and
- Who use the radiantly pure eye of wisdom to equally see the three periods of time—

How could I be able to know about their marvelous practices, speak about their meritorious qualities, penetrate their spheres of cognition, or show their command of the sovereign masteries?

Son of Good Family, on the continent of Jambudvīpa, at the site of enlightenment in the state of Magadha, there is a night spirit known as § Samantagambhīraśrīvimalaprabhā or "Pure Light of Universal Virtue." It was due to her that I originally resolved to attain

anuttara-samyak-saṃbodhi. She has always used the sublime Dharma to awaken me. You should go there, pay your respects, and ask her, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then spoke these verses addressed to Vāsantī, the night spirit:

I see your pure body with its marks and signs
surpassing those of anyone in the world,
like that of Mañjuśrī,
and also like the king of jeweled mountains.

Your Dharma body is pure
and it equally pervades all three periods of time.
The worlds all enter into it
and it is unimpeded by their creation and destruction.

I contemplate all the destinies of rebirth
and see your appearances in all of them.
In each and every pore,
even the stars and moons are arrayed there.

Your mind is the epitome of vastness.
Like space itself, it pervades the ten directions.
All buddhas enter into it
and yet it remains pure and free of discriminations.

From every one of your pores,
there emanate countless rays of light
that everywhere rain down ornaments
over all buddhas of the ten directions.

In each and every pore,
there appear countless bodies
that, throughout the lands of the ten directions,
use skillful means to liberate beings.

In each and every pore
there appear countless *kṣetras*
in which, adapting to the aspirations of their beings,
you use many different means to purify them.

Wherever there are any beings
who hear your name or see your body,
they all acquire the benefit of meritorious qualities
and perfect the path to bodhi.

If beings had to live for many kalpas in the wretched destinies
before they were first able to see or hear you,

they should still be happy to endure this,
for you would then extinguish their afflictions.

One could praise the qualities associated with but one of your hairs
for kalpas as numerous as the atoms in a thousand *kṣetras*.

One could completely exhaust the sum of all kalpas in this way
and yet still never come to the end of your meritorious qualities.

When Sudhana the Youth had finished speaking these verses, he bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

32 – Samantagambhīraśrīvimalaprabhā

At that time, Sudhana the Youth completely understood with regard to the night spirit Vāsantī's initial resolve to attain bodhi:

The bodhisattva treasury she had produced;
The bodhisattva vows she had made;
The bodhisattva perfections she had purified;
The bodhisattva grounds she had entered;
The bodhisattva practices she had cultivated;
The path of emancipation she had traveled;
Her luminous ocean of all-knowledge;
Her resolve to rescue all beings;
Her universally pervasive cloud of great compassion; and
Her ability to forever manifest the conduct and vows of Samantabhadra
in all buddha *kṣetras* until the very end of future time.

He gradually traveled along until he met that night spirit, Samantagambhīraśrīvimalaprabhā, or “Pure Light of Universal Virtue,” whereupon he bowed down in reverence at her feet and circumambulated her countless times. He then stood before her with palms pressed together and spoke these words:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet know just how a bodhisattva should cultivate the bodhisattva grounds, how he should produce the bodhisattva grounds, or how he should perfect the bodhisattva grounds.

The Night Spirit then replied by saying:

It is good indeed, good indeed, Son of Good Family, that you have already been able to resolve to attain *anuttara-samyak-saṃbodhi* and now also ask about the cultivation, generation, and perfection of the bodhisattva grounds.

Son of Good Family, the bodhisattva perfects ten types of dharmas by which he is able to perfectly fulfill the bodhisattva practices. What then are those ten? They are as follows:

- First, he acquires pure samādhis by which he always sees all buddhas;
- Second, he acquires the pure eyes by which he always contemplates all buddhas' adornment with the major marks and secondary signs;
- Third, he knows the ocean of all *tathāgatas*' measureless and boundless meritorious qualities;
- Fourth, he knows the countless buddhas' ocean of Dharma light commensurate with the Dharma realm;
- Fifth, he knows that all *tathāgatas* emit from every one of their pores an immense ocean of light rays as numerous as all beings, rays that then flow forth to benefit all the countless beings;
- Sixth, he sees all *tathāgatas* sending forth from every one of their pores an ocean of flaming light with the colors of all jewels;
- Seventh, in every mind-moment, he manifests an ocean of all buddhas' transformations that completely fills the Dharma realm and ultimately fathoms the realm of all buddhas and their training of beings;
- Eighth, he acquires the voice of the Buddha that speaks the ocean of all beings' languages and turns the Dharma wheel of all buddhas of the three periods of time;
- Ninth, he knows the ocean of all buddhas' countless names; and
- Tenth, he knows all buddhas' inconceivable powers of sovereign mastery in training beings.

Son of Good Family, if the bodhisattva perfects these ten kinds of dharmas, he will be able to completely fulfill all bodhisattva practices.

Son of Good Family, I have acquired a bodhisattva liberation known as "roaming everywhere in the bliss of quiescent *dhyanā* absorption" with which I everywhere see all buddhas of the three periods of time and also see all the many different variations in those buddhas' pure lands, sites of enlightenment, congregations, spiritual superknowledges, names, discourses on Dharma, life spans, languages, and physical marks, all of which I clearly observe while remaining free of any attachment to them.

And how is this so? This is because I realize with regard to all *tathāgatas* that:

- They go nowhere because their migration in the world has been forever extinguished;

They come from nowhere because their essential nature has no arising;
 They have no arising because they are identical with the Dharma body;
 They have no extinction because they have no characteristics of arising;
 They have no reality because they abide in the dharma of the illusory nature of all things;
 They are not false because they benefit beings;
 They do not move at all because they have gone beyond birth and death;
 They do not perish because their nature is one of eternal absence of any transformations;
 They have one sign that lies entirely beyond the reach of any verbal description; and
 They are signless because of the fundamental emptiness of their nature and signs.

Son of Good Family, when, in this way, I entirely know all *tathāgatas*, I clearly and completely comprehend, perfect, develop, meditatively reflect upon, stabilize, and adorn this bodhisattva's liberation gateway of roaming everywhere in the bliss of quiescent *dhyāna* absorption.

Not giving rise to any discursive thinking or discriminations, to use the great compassion to rescue all beings and achieve single-minded stillness, I cultivate the first *dhyāna*.

To put to rest all mental activity, to attract all beings, to manifest the courageous application of the power of wisdom, and to develop a mind of joyous contentment, I cultivate the second *dhyāna*.

To meditate on the inherent nature of all beings and renounce *samsāra*, I cultivate the third *dhyāna*.

To be able to entirely extinguish all beings' many sufferings and feverish afflictions, I cultivate the fourth *dhyāna*.

I nurture and bring to fulfillment the vow to attain all-knowledge, bring forth the ocean of all samādhis, enter the gateway of all bodhisattvas' ocean of liberations, achieve easeful mastery of all spiritual superknowledges, perfect all miraculous transformations, and use pure wisdom to everywhere enter the Dharma realm.

Son of Good Family, when I cultivate this liberation, I use all different kinds of skillful means to ripen beings. For instance, for neglectful beings living as householders, I cause them to bring forth:

The reflection on unloveliness;
 The reflection on renunciation;

The reflection on wearisomeness;
 The reflection on oppressiveness;
 The reflection on bondage;
 The reflection on *rākṣasī* she-demons;¹³⁸
 The reflection on impermanence;
 The reflection on suffering;
 The reflection on non-self;
 The reflection on emptiness;
 The reflection on nonproduction;
 The reflection on the absence of inherent existence; and
 The reflection on aging, sickness, and death.

They then naturally refrain from producing pleasure-driven attachments to the five objects of sensual pleasure. I also exhort beings to refrain from attachments to sensual pleasures, to dwell solely in Dharma bliss, to leave behind the householder's life, and to enter into the homeless state.

Where there are beings dwelling at leisure in a vacant place:

I assist them by causing the cessation of all disturbing noises;
 In the quiet of the night, I teach them profound Dharma;
 I provide them with conditions conducive to practicing;
 I open the gateway to leaving behind the household life;
 I show them the right path;
 I create a light for them;
 I dispel all their darkness-induced obstacles;
 I extinguish their fears;
 I praise the act of leaving behind the householder's life;
 I praise the meritorious qualities possessed by the Buddha, the
 Dharma, the Sangha, and the good spiritual guides; and
 I also praise the practice of drawing near to good spiritual guides.

Further, Son of Good Family, when I cultivate this liberation, I enable beings to refrain from bringing forth desires contrary to the Dharma, to refrain from generating wrong discriminations, and to not commit any karmic transgressions. If they have already committed them, I cause them to stop all of them.

If they have not yet produced the good dharmas, have not yet cultivated the practice of the *pāramitās*, have not yet begun the quest for all-knowledge, have not yet developed the great kindness and compassion, or have not yet engaged in the karmic actions resulting in birth among humans or devas—in all such cases, I induce them to engage in these actions. If they have already begun practicing them, I enable them to increase them.

So it is that I bestow such path-facilitating causes and conditions on them, even to the point that I may eventually cause them to acquire the wisdom of all-knowledge.

Son of Good Family, I have acquired only this bodhisattva liberation gateway of roaming everywhere in the bliss of quiescent *dhyāna* absorption. As for the bodhisattva-mahāsattvas:

Who have completely acquired all of Samantabhadra's practices and vows;

Who possess a complete comprehension of the entire boundless Dharma realm;

Who are ever able to increase all roots of goodness;

Who illuminate and perceive the ten powers of all *tathāgatas*;

Who abide in all *tathāgatas'* spheres of cognition;

Who constantly abide in *saṃsāra* with unimpeded minds;

Who are able to swiftly fulfill their vow to attain all-knowledge;

Who are everywhere able to travel and pay their respects in all worlds;

Who are able to contemplate and see all buddhas;

Who are everywhere able to listen to and take on the Dharma of all buddhas;

Who are able to dispel all beings' darkness of delusion; and

Who are able in the great night of *saṃsāra* to manifest the light of all-knowledge—

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

Son of Good Family, not far from here, off to the right of the site of enlightenment, there is a night spirit known as Pramuditānayanajagadvirocānā or "Observing Beings with Delighted Eyes." You should go there, pay your respects, and ask her, "How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?"

Then the night spirit Samantagambhīraśrīvimalaprabhā, wishing to once again proclaim the meaning of this liberation, spoke these verses for Sudhana the Youth:

Those who possess the mind of resolute faith
may see all buddhas of the three periods of time.

Once the eyes of those people have thus become purified,
they become able to enter the ocean of all buddhas.

You should contemplate the bodies of all buddhas
adorned with their pure characteristic signs
as well as the power of their spiritual superknowledges that,
in but a single mind-moment, fill the entire Dharma realm.

In the site of enlightenment, Vairocana Tathāgata
has realized the right enlightenment
and, throughout the entire Dharma realm,
turns the wheel of the pure Dharma.

The Tathāgata knows the nature of dharmas
as quiescent and non-dual.

His pure body adorned with the characteristic signs
is everywhere revealed in all worlds.

The inconceivable body of the Buddha
fills the entire Dharma realm.

It everywhere appears in all *kṣētras*
so that there are none in which it is not seen.

The ever-radiant light rays emitted by the Buddha's body
are equal in number to the atoms in all *kṣētras*.

Their many different pure colors
pervade the Dharma realm in each successive mind-moment.

A single pore of the Tathāgata
streams forth an inconceivable number of light rays
that everywhere illuminate all beings
and cause their afflictions to be extinguished.

A single pore of the Tathāgata
sends forth endless transformations
that completely pervade the Dharma realm
and extinguish the sufferings of beings.

The Buddha expounds with one marvelous voice
that adapts to all types of beings and causes them all to understand.

It everywhere sends down the vast rain of Dharma
and causes them to resolve to attain bodhi.

In the past, when cultivating the practices,
the Buddha had already attracted and accepted me.

As a consequence, I was able to see the Tathāgata,
manifesting everywhere in all *kṣētras*.

Buddhas appear in the world
on a scale commensurate with the number of beings.

Their many different spheres of liberation
are not such as I am able to know.

All bodhisattvas enter into
but a single pore of the Buddha's body.

Such marvelous liberations as these
are not such as I am able to know.

Near here, there is a night spirit
 by the name of "Observing with Delighted Eyes."
 You should go and pay your respects to her,
 and then ask her how to cultivate the bodhisattva practices.

At that time, Sudhana the Youth bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

33 – Pramuditānayanajagadvirocānā

At that time, Sudhana the Youth, revering the teaching of the good spiritual guides and practicing in accordance with the words of the good spiritual guides, reflected in these ways:

- Good spiritual guides are difficult to see and difficult to encounter;
- It is through seeing good spiritual guides that one's mind becomes able to no longer be scattered;
- It is through seeing good spiritual guides that one destroys the mountain of obstacles;
- It is through seeing good spiritual guides that one enters the ocean of the great compassion and rescues beings;
- It is through seeing good spiritual guides that one acquires the light of wisdom that everywhere illuminates the Dharma realm;
- It is through seeing good spiritual guides that one is able to cultivate the path leading to all-knowledge;
- It is through seeing good spiritual guides that one is everywhere able to see the ocean of the buddhas of the ten directions; and
- It is through seeing good spiritual guides that one is able to see the buddhas turning the wheel of Dharma and then remembers [their teachings] without ever forgetting them.

After reflecting in this way, he wished to go and pay his respects to the night spirit known as Pramuditānayanajagadvirocānā or "Observing Beings with Delighted Eyes." At that very moment, that spirit, "Delighted Eyes," came to the aid of Sudhana the Youth, causing him to realize that it is by drawing near to good spiritual guides that one is able to produce all the roots of goodness and then cause them to grow and become fully ripened, [doing so in these ways]:

- By making him realize that, by drawing near to good spiritual guides, one can cultivate the provisions essential to the path;
- By making him realize that, by drawing near to good spiritual guides, one can marshal courageous resolve;
- By making him realize that, by drawing near to good spiritual guides, one can perform indestructible karmic deeds;

- By making him realize that, by drawing near to good spiritual guides, one can acquire invincible power;
- By making him realize that, by drawing near to good spiritual guides, one can enter boundlessly many realms;
- By making him realize that, by drawing near to good spiritual guides, one can continue one's cultivation forever;
- By making him realize that, by drawing near to good spiritual guides, one can accomplish boundless karmic works;
- By making him realize that, by drawing near to good spiritual guides, one can travel along a measurelessly vast path;
- By making him realize that, by drawing near to good spiritual guides, one can acquire the power of swiftly traveling everywhere to pay one's respects in all *kṣetras*; and
- By making him realize that, by drawing near to good spiritual guides, one can go everywhere throughout the ten directions without ever leaving one's original place.

Sudhana the Youth then suddenly had these thoughts:

- By drawing near to good spiritual guides, one can courageously and diligently cultivate the path to all-knowledge;
- By drawing near to good spiritual guides, one can swiftly bring forth an ocean of great vows;
- By drawing near to good spiritual guides, one can undergo boundless suffering on behalf of all beings, doing so to the very end of all future kalpas;
- By drawing near to good spiritual guides, one can don the armor of great vigor and, even as one teaches the Dharma within but a single dust mote, one's voice will pervade the Dharma realm;
- By drawing near to good spiritual guides, one can swiftly go and pay one's respects in the ocean of all regions;
- By drawing near to good spiritual guides, within but a single pore, one can cultivate the bodhisattva practices until the very end of all future kalpas;
- By drawing near to good spiritual guides, in each successive mind-moment, one can engage in the bodhisattva practices and ultimately dwell securely on the ground of all-knowledge;
- By drawing near to good spiritual guides, one can enter the path of all *tathāgatas* of the three periods of time replete with the miraculous spiritual powers and all manner of adornments;
- By drawing near to good spiritual guides, one can always pervasively enter all the gateways into the Dharma realm; and
- By drawing near to good spiritual guides, while always keeping the Dharma realm as one's objective focus, without ever moving from

one's place, one can travel everywhere to all the lands of the ten directions.

At that very time when Sudhana the Youth had these thoughts, he suddenly came upon the night spirit Pramuditānayanajagadvirocāṇā by seeing that night spirit in the Tathāgata's congregation, sitting on a lotus flower dais lion seat where she had entered "the immensely powerful banner of universal joy liberation." From every one of the pores of her body, she sent forth countless kinds of clouds of transformation bodies which, in accordance with whatever was fitting for beings, used marvelous voices to teach the Dharma for them. Thus she everywhere gathered in countless beings, all of whom she caused to rejoice and receive benefit from this. For instance:

She emanated clouds of countless transformation bodies that filled all worlds of the ten directions and spoke on the bodhisattvas' practice of *dāna pāramitā* in which, in all their endeavors, they remain free of sentimental attachments, everywhere practice giving to all beings with an impartial mind free of any slighting condescension, give away all of their inward and outward possessions, and are able to relinquish what is difficult to relinquish.

She also emanated clouds of countless transformation bodies equal in number to all beings, transformation bodies that filled the Dharma realm and everywhere appeared directly before beings where they:

Spoke to them about observing the pure moral precepts without omissions or transgressions, completely cultivating all the austerities, not depending on anything in the world, and not having any attachment to any of the sense fields;

Spoke to them about going and coming in cyclic existence within *saṃsāra*;

Spoke to them about the alternations between success and failure and suffering and happiness to which all humans and devas are prone;

Spoke to them about the pervasive impurity of all the sense fields;

Spoke to them about the impermanence of all dharmas; and

Spoke to them about all conditioned things being characterized by suffering and flavorlessness, thus enabling those in the world to relinquish inverted views, dwell in the realm of the buddhas, and uphold the Tathāgata's moral precepts.

As they expounded in this way on the many different precept practices, the incense fragrance of moral virtue became everywhere pervasive, thus enabling all beings to become ripened.

She also emanated clouds of many different kinds of transformation bodies equal in number to all beings that spoke on the ability to maintain patience when enduring all the many kinds of sufferings, for instance:

They spoke about maintaining a calm, unmoving, and undisturbed mind even when being dismembered, brutally beaten, loudly cursed, or bullied and humiliated, about being neither servile nor aloof in all one's actions, about never acting with arrogance toward any being, and about abiding peacefully in the patient acquiescence in the nature of dharmas;

They spoke on the inexhaustibility of the resolve to attain bodhi and the fact that, because one's resolve is inexhaustible, one's wisdom is also inexhaustible;

They spoke about the severance of all beings' afflictions;

They spoke on how beings can come to be of low social station, ugly, or possessed of incompletely formed bodies, thereby causing those who were listening to develop renunciation; and

They praised all *tathāgatas'* pure, marvelous, and unexcelled form bodies, thereby gladdening those who were listening.

So it was that, using skillful means such as these, she brought about the ripening of beings.

She also emanated clouds of many different kinds of transformation bodies equal in number to all beings that, adapting to beings' inclinations, spoke about:

Heroic vigor in cultivating the dharmas of the provisions for the path to all-knowledge;

Heroic vigor in vanquishing of Māra, the Adversary;

Heroic vigor in producing the unshakable and irreversible resolve to attain bodhi;

Heroic vigor in liberating all beings from the ocean of *samsāra*;

Heroic vigor in extinguishing all the wretched destinies and all the difficulties;¹³⁹

Heroic vigor in destroying the mountain of ignorance;

Heroic vigor in tirelessly making offerings to all buddhas, the *tathāgatas*;

Heroic vigor in receiving and preserving the teachings of the wheel of Dharma of all buddhas;

Heroic vigor in demolishing the mountain of all obstacles;

Heroic vigor in the teaching and ripening of all beings; and

Heroic vigor in purifying all buddha lands.

So it was that she used skillful means such as these in ripening beings.

She also emanated clouds of many different kinds of transformation bodies, measureless in number, that used many different kinds of skillful means to cause beings to feel happy, relinquish evil intentions, and renounce all desires, doing so in ways such as these:

They spoke to them about having a sense of shame and dread of blame, thereby causing beings to preserve and guard their faculties;

They spoke to them about the unexcelled practice of pure *brahmacarya*;

They spoke to them about the desire realm as the realm of Māra, causing them to fear it;

They showed them that they should not delight in the worlds' sensual bliss, but rather should dwell in Dharma bliss by entering in order each of the *dhyāna* absorptions and experiencing the bliss of their samādhis, thereby causing them to engage in the meditative contemplations by which one extinguishes all afflictions; and

They also expounded for them on the ocean of all bodhisattvas' samādhis and on their freely invoked easeful mastery of transformations produced by their spiritual powers.

So it was that she caused beings to be delighted, to turn toward happiness, to turn away from sorrows and fears, to purify their minds, to sharpen their faculties, to deeply cherish the Dharma, and to increase their cultivation.

She also emanated clouds of transformation bodies equal in number to the realms of all beings:

They taught them to travel and pay their respects in the lands of the ten directions, to make offerings to all buddhas, teachers, elders, and genuine good spiritual guides, and to be intensely diligent and unremitting in receiving and preserving the teachings of the wheel of Dharma of all buddhas;

They also expounded on praising the ocean of all *tathāgatas* and on contemplating the ocean of all Dharma gateways;

They revealed the nature and characteristics of all dharmas;

They opened and explained the gateways of all samādhis;

They opened up the realms of wisdom and dried up the ocean of all beings' doubts;

They revealed the vajra pestle of wisdom that demolishes the mountain of all beings' various views; and

They raised up the sun of wisdom that dispels the darkness of all beings' delusions.

So it was that she filled them with joyous delight at [the prospect of] realizing all-knowledge.

She also emanated clouds of many different kinds of transformation bodies equal in number to the realms of all beings that everywhere appeared directly before all beings and, in accordance with what was fitting for them, used all different kinds of words and phrases to speak Dharma for them:

For some of them, they spoke about the powers of worldly spiritual superknowledges and merit;

For some, they spoke of the fearsomeness of the three realms of existence, thereby convincing them to avoid worldly karmic actions, to abandon the stations of existence within the three realms, and to escape from the dense thickets of the various views;

For some, they praised the path to all-knowledge, thereby causing them to step beyond the grounds of the two vehicles;

For some, they expounded on not residing in either *saṃsāra* or *nirvāṇa*, thereby causing them to avoid attachment to either the conditioned or the unconditioned; and

For some, they expounded on dwelling in the celestial palace, and so forth up to an including arriving at the site of enlightenment, thereby causing them to delight in the resolve to attain bodhi.

So it was that she used skillful means such as these to instruct beings and thereby cause them to ultimately attain the realization of all-knowledge.

She also emanated clouds of transformation bodies equal in number to the atoms in all worlds that traveled everywhere, appeared directly before all beings, and instructed them in these ways:

In each successive mind-moment, they provided instruction in all the practices and vows of Samantabhadra Bodhisattva;

In each successive mind-moment, they provided instruction in pure and great vows that completely fill the Dharma realm;

In each successive mind-moment, they provided instruction in the purification of the ocean of all worlds;

In each successive mind-moment, they provided instruction in making offerings to the ocean of all *tathāgatas*;

In each successive mind-moment, they provided instruction in entering the ocean of all Dharma gateways;

In each successive mind-moment, they provided instruction in entering the ocean of worlds as numerous as the atoms in all oceans of all worlds;

In each successive mind-moment, they provided instruction in purely cultivating the path to all-knowledge in all *kṣetras* to the very end of all future kalpas;

In each successive mind-moment, they provided instruction in entering the powers of the Tathāgata;

In each successive mind-moment, they provided instruction in entering the ocean of all skillful means throughout the three periods of time;

In each successive mind-moment, they provided instruction in traveling to all *kṣetras* and manifesting many different kinds of transformations with the spiritual superknowledges; and

In each successive mind-moment, they provided instruction in all the practices and vows of all bodhisattvas.

So it was that she induced all beings to dwell in all-knowledge as they constantly and incessantly engaged in endeavors such as these.

She also emanated clouds of transformation bodies equal in number to the thoughts of all beings that traveled everywhere and appeared directly before all beings to teach them about these capacities of all bodhisattvas:

Their boundless power to accumulate the provisions for the path to all-knowledge;

Their indestructible power to pursue the realization of all-knowledge;

Their inexhaustible powers;

Their power of irreversibility in cultivating the unexcelled practices;

Their power to continue on without interruption;

Their power to avoid defiling attachment to any of the dharmas of *samsāra*;

Their power by which they are able to overcome all the hordes of Māra;

Their power to separate from all affliction-related defilements;

Their power to destroy the mountain of all karmic obstacles;

Their power to tirelessly dwell in all kalpas, cultivating the practice of the great compassion;

Their power to cause all buddha lands to quake and shake and thus gladden all beings;

Their power to demolish all non-Buddhist paths; and

Their power to turn the wheel of Dharma everywhere throughout the worlds.

So it was that she used skillful means such as these to ripen beings and enable them to reach all-knowledge.

She also emanated clouds of countless transformation form bodies equal in number to the thoughts of all beings that traveled everywhere to countless worlds throughout the ten directions and, adapting to the minds of beings, expounded on all the wisdom and conduct of the bodhisattva, for instance:

They spoke about the knowledge that penetrates all realms of beings;

They spoke about the knowledge that penetrates the ocean of all beings' thoughts;

They spoke about the knowledge that penetrates the ocean of all beings' faculties;

They spoke about the knowledge that penetrates the ocean of all beings' actions;

They spoke about the knowledge that facilitates the liberation of all beings without ever missing the right time in doing so;

They spoke about the knowledge that is able to send forth all types of speech throughout the entire Dharma realm;

They spoke about the knowledge that, in each successive mind-moment, reaches everywhere throughout the ocean of the entire Dharma realm;

They spoke about the knowledge that, in each successive mind-moment, knows the destruction of the ocean of all worlds;

They spoke about the knowledge that, in each successive mind-moment, knows the variations in the formation, abiding, and adornment of the ocean of all worlds; and

They spoke about the knowledge by which, in each successive mind-moment, one may assume various forms¹⁴⁰ as one draws near to all *tathāgatas*, makes offerings to them, and then listens to and receives the teachings arising from their turning of the Dharma wheel.

So it was that, in these ways, she revealed the *pāramitā* of knowledge and thereby inspired in beings immense joy, delighted them, suitably pleased them, purified their minds, and engendered in them the decisive resolve by which they irreversibly pursued the attainment of all-knowledge.

And just as she had spoken about the bodhisattvas' *pāramitās*, thereby bringing about the ripening of beings, in this same way, she benefited them by expounding on all bodhisattvas' many different kinds of practice dharmas.

Moreover, from every one of her pores, she emanated clouds of countless kinds of beings' bodies, doing so in these ways:

- She emanated clouds of transformation bodies in the form of Akaniṣṭha Heaven devas, Sudarśana Heaven devas, Sudṛśa Heaven devas, Atapa Heaven devas, and Avṛha Heaven devas;
- She emanated clouds of transformation bodies in the form of Lesser Vastness Heaven devas,¹⁴¹ Bṛhatphala Heaven devas, Puṇyaprasava Heaven devas, and Anabhraka Heaven devas;
- She emanated clouds of transformation bodies in the form of Śubhakṛtsna Heaven devas, Apramāṇāśubha Heaven devas, and Pārītaśubha Heaven devas;
- She emanated clouds of transformation bodies in the form of Ābhāsvara Heaven devas, Apramāṇābha Heaven devas, and Parīttābha Heaven devas;
- She emanated clouds of transformation bodies in the form of Mahābrahma Heaven devas, Brahma-purohita Heaven devas, and Brahma-pāriṣadya Heaven devas;
- She emanated clouds of transformation bodies in the form of Paranirmita-vaśavartin Heaven devas, Nirmāṇa-rati Heaven devas, Tuṣita Heaven devas, Suyāma Heaven devas, and Trāyāstrimśa Heaven devas along with transformation bodies in the form of their consorts and deva sons;
- She emanated clouds of transformation bodies in the form of Dhṛtarāṣṭra, the king of the *gandharvas*, along with transformation bodies in the form of *gandharva* sons and *gandharva* daughters;
- She emanated clouds of transformation bodies in the form of Virūḍhaka, the king of the *kumbhāṇḍas*, along with transformation bodies in the form of *kumbhāṇḍa* sons and *kumbhāṇḍa* daughters;
- She emanated clouds of transformation bodies in the form of Virūpākṣa, the king of the dragons, along with transformation bodies in the form of dragon sons and dragon daughters;
- She emanated clouds of transformation bodies in the form of Vaiśravaṇa, the king of the *yakṣas*, along with transformation bodies in the form of *yakṣa* sons and *yakṣa* daughters;
- She emanated clouds of transformation bodies in the form of Mahādruma, the king of the *kiṃnaras*, Sumati, the king of the *mahoraqas*, Mahābalavegasthāma, the king of the *garuḍas*, Rāhu, the king of the *asuras*, and Yama, the Dharma king, along with transformation bodies in the form of their sons and daughters;
- She emanated clouds of transformation bodies in the form of the human rulers together with their sons and daughters;
- She emanated clouds of transformation bodies in the form of the *śrāvaka* disciples, *pratyekabuddhas*, and other congregations of the Buddha; and

She emanated clouds of transformation bodies in the form of earth spirits, water spirits, fire spirits, wind spirits, river spirits, ocean spirits, mountain spirits, tree spirits, and the rest up to the day and night spirits, regional spirits, and so forth.

These clouds everywhere pervaded the ten directions and completely filled the Dharma realm.

They manifested all different kinds of sounds in the presence of all beings, including the sounds of the wheel of wind, the sound of the wheel of water, the sounds of blazing flames, the sounds of the ocean surf, the sounds of earthquakes, the sounds of immense mountains crashing together, the sounds of the quaking and shaking of celestial cities, the sounds of *maṇi* jewels knocking into each other, the sounds of deva kings, the sounds of dragon kings, the sounds of *yakṣa* kings, the sounds of *gandharva* kings, the sounds of *asura* kings, the sounds of *garuḍa* kings, the sounds of *kiṃnara* kings, the sounds of *mahoraga* kings, the sounds of human kings, the sounds of Brahma Heaven kings, the sounds of singing deva maidens, the sounds of all different kinds of celestial music, and the sounds of the kings of *maṇi* jewels.

With all these many different kinds of sounds, they expounded on the meritorious qualities accumulated by that night spirit known as Pramuditānayanajagadvirocānā or “Observing Beings with Delighted Eyes” beginning with that time in the past when she first aroused the initial resolve. For instance:

They described her service to all good spiritual guides, her drawing near to the buddhas, and her cultivation of the good dharmas;

They described her past practice of the *dāna pāramitā* by which she could relinquish what is difficult to relinquish;

They described her past practice of the *śīla pāramitā* by which she had cast aside the royal throne, the palace, and the retinue in order to leave behind the home life and train in the path;

They described her past practice of the *kṣānti pāramitā* by which she was able to endure all circumstances of worldly suffering and the austere practices cultivated by the bodhisattva, by which she remained solidly persistent with unshakable resolve in the right Dharma she upheld, by which she was also able to endure all the evil actions and evil speech inflicted on her body and mind by all beings, by which she maintained patience with all her karma without ever being destroyed by it, by which she maintained patience with all dharmas and developed a decisive understanding of them, and by which she maintained patience with the nature of dharmas and reflected on it in a manner consistent with truth;

They described her past practice of the vigor *pāramitā* by which she began the practices leading to all-knowledge and achieved success in all the dharmas of the Buddha;

They described her past practice of the *dhyāna pāramitā* and entirely revealed with regard to her practice of the *dhyāna pāramitā* her fulfillment of its essential provisions, her cultivation, her achievements, her purification, her production of samādhis and spiritual super-knowledges, and her ways of entering the gateways to the ocean of samādhis;

They described her past practice of the *prajñā pāramitā* and entirely revealed with regard to her practice of the *prajñā pāramitā* her fulfillment of its essential provisions, her purification, her sun of great wisdom, her clouds of great wisdom, her treasury of great wisdom, and her gateways into great wisdom;

They described her past practice of the skillful means *pāramitā*, entirely revealing with regard to her practice of the skillful means *pāramitā* her fulfillment of its essential provisions, her cultivation, its essential nature, its principles and import, her purification, and her associated works;

They described her past practice of the vows *pāramitā*, entirely revealing with regard to her practice of the vows *pāramitā* its essential nature, her accomplishments, her cultivation, and her associated works;

They described her past practice of the powers *pāramitā*, entirely revealing with regard to her practice of the powers *pāramitā* her fulfillment of its essential provisions, its associated causes and conditions, its principles and their import, her expositions of it, and her associated works; and

They described her past practice of the knowledge *pāramitā*, entirely revealing with regard to her practice of the knowledge *pāramitā* her fulfillment of its essential provisions, its essential nature, her accomplishments, her purification, its locations, its growth, its deep penetration, its radiance, its manifestations, its principles and their import, its associated works, its selectivity, its practice characteristics, its associated dharmas, its dharmas of attraction, the dharmas it knows, the karmic works it knows, the *kṣetras* it knows, the kalpas it knows, the periods of time it knows, the emergence of buddhas it knows, the buddhas it knows, the bodhisattvas it knows, the bodhisattva minds it knows, the bodhisattva's stations on the path, the bodhisattva's provisions, the bodhisattva's commencement and progression, the bodhisattva's dedications, the bodhisattva's great vows, the bodhisattva's turning of the Dharma wheel, the bodhisattva's dharma selection, the bodhisattva's ocean of dharmas, the bodhisattva's ocean of Dharma gateways, the bodhisattva's Dharma

whirlpools, and the principles and import of the bodhisattva's Dharma. So it was that they revealed all such spheres of cognition related to the knowledge *pāramitā*, thereby bringing about the ripening of beings.

They also spoke about what has transpired since this spirit first aroused the initial resolve, including:

The continuity and sequence of the meritorious qualities she accumulated;

The continuity and sequence of the roots of goodness she practiced;

The continuity and sequence of the countless *pāramitās* she cultivated;

The continuity and sequence of her dying in this place, being reborn in that place, and her corresponding names;

The continuity and sequence of her drawing near to good spiritual guides, serving buddhas, receiving and upholding right Dharma, cultivating the bodhisattva practices, entering samādhis, using the powers of samādhis to everywhere see all buddhas, see all *kṣetras*, and know all kalpas, her deep entry into the Dharma realm, her contemplation of beings, her entry into the ocean of the Dharma realm, her knowing beings' deaths here and rebirths there, her attainment of the purified heavenly ear to hear all sounds, her attainment of the purified heavenly eye to see all forms, her attainment of the knowledge of others' thoughts to know beings' thoughts, her attainment of the knowledge of past existences to know past events, and her attainment of the independent and effortless use of the spiritual superknowledges to freely travel to *kṣetras* everywhere throughout the ten directions—the continuity and sequence of all matters such as these; and

The continuity and sequence of her attainment of the bodhisattva's liberations, her entry into the bodhisattva's ocean of liberations, her attainment of the bodhisattva's sovereign masteries, her attainment of the bodhisattva's heroic courage, her attainment of the bodhisattva's stride, her dwelling in the bodhisattva's thought, and her entry into the bodhisattva path.

They expounded on the continuity and sequence of her attainment of all the meritorious qualities such as these, distinguishing and revealing them, thereby bringing about the ripening of beings.

As they spoke in these ways, in each successive mind-moment and in each of the ten directions, they purified an ineffable-ineffable number of buddha lands, thereby liberating countless beings from the wretched destinies, enabling countless beings to be reborn among devas and humans with wealth, noble station, and sovereign freedom, enabling countless beings to escape from the ocean of *saṃsāra*,

enabling countless beings to become securely established on the grounds of *śrāvaka* disciples and *pratyekabuddhas*, and enabling countless beings to become established on the ground of the Tathāgata.

At that time, as Sudhana the Youth saw and heard all these rare phenomena such as were revealed above, in each successive mind-moment, he contemplated them, reflected on them, completely understood them, deeply penetrated them, and came to securely abide in them. Then, aided by the awesome power of the Buddha and the power of the liberations, he acquired the bodhisattva's inconceivable liberation known as "the immensely powerful banner of universal joy" that is possessed of miraculous powers.

And why was this so? It was:

Because, in the past, he had cultivated together with the night spirit,

Pramuditānayanajagadvirocanā;

Because he was aided by the Tathāgata's spiritual powers;

Because he was assisted by his inconceivable roots of goodness;

Because he had acquired the bodhisattva's faculties;

Because he had been born into the lineage of the Tathāgatas;

Because he had been able to be attracted and supported by the power of the good spiritual guides;

Because he was the beneficiary of all *tathāgatas'* protective mindfulness;

Because, in the past, he had been taught by Vairocana Tathāgata;

Because his roots of goodness had already become completely ripened;
and

Because he was capable of cultivating the practices of Samantabhadra
Bodhisattva.

Then, having acquired this liberation, Sudhana the Youth, feeling delighted in mind, pressed his palms together and spoke these verses in praise of the night spirit, Pramuditānayanajagadvirocanā:

For measureless numberless kalpas,
you trained in the Buddha's extremely profound Dharma
and then, adapting to those who should be taught,
you manifested marvelous form bodies.

Fully understanding how all beings
are immersed in confusion and entangled in erroneous thinking,
your many different types of bodies appear to all of them
and then, adapting to what is appropriate, train them all.

The Dharma body is forever quiescent
and characterized by purity and non-duality,

yet, in order to carry on the transformative teaching of beings,
you appear in many different forms.

You have never had any attachment at all
to the aggregates, sense realms, or sense bases,
yet you manifest actions and form bodies
in order to train all beings.

Having no attachment for any inward or outward dharmas,
you have already crossed beyond the ocean of *samsāra*,
yet you manifest many different kinds of bodies
that abide within all the realms of existence.

You have left all discriminations far behind
and are one unmoved by any conceptual proliferation,
yet for the sake of those attached to erroneous thinking,
you broadly proclaim the Dharma of the One with Ten Powers.¹⁴²

You abide single-mindedly in *samādhi*
and remain unmoving for countless kalpas.
Yet your pores emit clouds of transformation bodies
that present offerings to the buddhas of the ten directions.

You have acquired the Buddha's power of skillful means
and, in each successive mind-moment, boundlessly
manifest the many different kinds of bodies
that everywhere gather in the many kinds of beings.

Fully comprehending the ocean of all the stations of existence,
you adorn it with the many different kinds of karmic works.
You teach the unimpeded Dharma for those within it
and enable them all to become purified.

Your form body is incomparably marvelous
and as pure as that of Samantabhadra.
Adapting to the minds of beings,
you manifest as possessed of worldly characteristics.

At that time, having spoken these verses, Sudhana the Youth
addressed her, saying, "O Celestial Spirit, how long has it been now
since you resolved to attain *anuttara-samyak-sambodhi*? And how long
has it been since you acquired this liberation?"

Then the night spirit Pramuditānayanajagadvirocānā replied by
speaking these verses:

I recall that, in the past,
back beyond kalpas as numerous as the atoms in a *kṣetra*,
there was a *kṣetra* known as "Maṇi Jewel Light"
and a kalpa named "Quiescent Sound."

It had a hundred myriads of *nayutas*
of *koṭīs* of four-continent lands.

The kings within them were equally numerous
and every one of them exercised his rule.

Among them, there was a royal capital
named Jewel of Fragrant Banners.

Its adornments were most extraordinarily marvelous,
filling with happiness whoever saw them.

Within it, there was a wheel-turning king
whose body was especially marvelous.

He was adorned with the thirty-two major marks
as well as the secondary signs.

He was transformationally born from within a lotus flower
and had a body that emanated golden light.

It soared up into space and illuminated whatever was far and near
with light that reached throughout the realm of Jambudvīpa.

That king had a thousand sons
who were courageous and handsome.

His ministers and retainers, a full *koṭī* in number,
were wise and skillful in expedient means.

He had a retinue of ten *koṭīs* of consorts and palace ladies
whose appearances resembled those of celestial maidens.

With beneficent and gentle minds,
they served the king with thoughts of kindness.

That king used the Dharma as the basis of his rule
that extended everywhere throughout the four continents
so that the immense lands within the surrounding mountains
all flourished with abundance.

At that time, I was one of the precious maidens.
I had a voice possessed of the brahman sounds
and a body that emanated golden light
with illumination that reached a thousand *yojanas*.

When the light of the sun had already set,
when the sounds of the music had grown silent,
and when the great king as well as his attendants
had all then fallen fast asleep—

At that very time, Ocean of Virtue Buddha
then came forth into the world
and manifested the power of his spiritual superknowledges
that completely filled the realms of the ten directions.

He emanated an ocean of great radiance
and many different kinds of supernaturally created bodies
as numerous as the atoms in all *kṣetras*
that completely filled the ten directions.

The earth then quaked and sent forth a wondrous voice
that everywhere told of the Buddha's appearing in the world.
The congregations of devas, humans, dragons, and spirits
all then experienced joyous delight.

From every pore, he sent forth
oceans of Buddha's transformation bodies
that everywhere filled all ten directions,
and taught the sublime Dharma in ways that were fitting.

At that time, in the midst of a dream,
I saw the spiritual transformations of the Buddha
and also heard his profound and marvelous Dharma,
whereupon my mind was filled with great delight.

Then a myriad night spirits
stood together in space,
praising the Buddha's appearing in the world,
all at once awakening me from sleep,

saying, "O Worthy and Wise One, you should arise,
for the Buddha has already appeared here in your land.
He is rarely met with, even in an ocean of kalpas.
Whoever sees him is thereby purified."

I then awakened from sleep,
and at once saw a pure light.
Looking to see from where this was coming,
I saw the Buddha sitting beneath the king of trees.

His body adorned with all of the marks
was then like the king of jeweled mountains.
From within all his pores,
there streamed forth an immense ocean of light.

Having seen this, my mind was filled with delight,
whereupon I had this thought:
"May I be able, like the Buddha,
to gain the power of vast spiritual superknowledges."

I then searched out and awakened
the great king and his retinue.
I directed them to see the Buddha's light,
whereupon they were all elated and rejoiced.

Then I went together with the great king's
retinue of millions of *koṭīs* of followers
and countless other beings,
all of whom went to see the Buddha.

Then, for a period of twenty thousand years,
I made offerings to that *tathāgata*.
During that time I offered up to him as gifts
all of the seven precious things from the four continents.

That *tathāgata* then taught
the Universal Cloud of Meritorious Qualities Sutra.
Everywhere adapting to the minds of the many beings,
it adorned the ocean of all vows.

Just as those night spirits had then awakened me
and enabled me to acquire such benefit,
I then vowed to take on just such a body
so that I too might awaken the heedless.

From the time when I first made the vow
to attain supreme bodhi,
even while going and coming in all the stations of existence,
I have never forgotten that resolve.

From this point onward, I made offerings
to ten *koṭīs* of *naṃutas* of buddhas
and constantly enjoyed the bliss of both humans and devas
as I have abundantly benefited the many kinds of beings.

The first of those buddhas was Ocean of Meritorious Qualities.
The Second was Meritorious Qualities Lamp.
The third was Marvelous Bejeweled Banner.
The fourth was Wisdom of Empty Space.

The fifth was Lotus Dais.
The sixth was Unimpeded Wisdom.
The seventh was Dharma Moon King.
The eighth was Wisdom Lamp Wheel.

The ninth of those most revered among two-footed beings
was Jewel Flame Mountain Lamp King
and the tenth of those guiding teachers
was Floral Light Sound of the Three Periods of Time.

To buddhas such as these,
I had already presented offerings,
but still had not yet acquired the wisdom eye
or entered the ocean of liberations.

After this, the next one was
the *kṣetra* known as “Light of All Jewels” in which,
in a kalpa known as “Celestial Supremacy,”
five hundred buddhas appeared in the world.

The first of them was Moonlight Orb.

The second was named Solar Lamp.

The third was named Radiant Banner.

The fourth was Jeweled Sumeru.

The fifth was named Floral Flaming Light.

The sixth was called Ocean of Lanterns.

The seventh was Blazing Flames Buddha.

The eighth was Celestial Treasury Buddha.

The ninth was Radiant Royal Banner.

The tenth was Universal Wisdom Light King.

To buddhas such as these

I had already presented offerings,

yet still, with regard to all dharmas,

I had not yet acquired anything even though I assumed I had.

After this, there was yet another kalpa

known as Brahman Radiance.

There, in a world known as Lotus Flower Lamp

whose adornments were the most extraordinarily marvelous,

there came forth countless buddhas,

every one of whom had a measureless congregation.

I had already presented offerings to them,

revered them, and listened to their teaching of the Dharma.

The first of them was Jeweled Sumeru Buddha.

The second was Ocean of Meritorious Qualities Buddha.

The third was Dharma Realm Sound Buddha.

The fourth was Dharma’s Quaking Thunder Buddha.

The fifth was named Dharma Banner Buddha.

The sixth was named Light of the Grounds Buddha.

The seventh was named Dharma Powers Radiance.

The eighth was named Spacious Awakening.

The ninth was Sumeru Light.

The tenth was Cloud of Meritorious Qualities.

To *tathāgatas* such as these,

I had already presented offerings,

yet I was still unable to completely comprehend the Dharma

or enter the ocean of all buddhas.

After that there was a kalpa
 named Meritorious Qualities Moon.
 There was a world at that time
 named Meritorious Qualities Banner.

There were buddhas therein
 numbering eighty *nayutas*,
 to all of whom I presented marvelous offerings
 as, with deep resolve, I revered and served them.

The first among them was Gandharva King.
 The second was named Great Tree King.
 The third was Meritorious Qualities Sumeru.
 The fourth was Jewel Eyes Buddha.

The fifth was Vairocana.
 The sixth was Radiance Adornment.
 The seventh was Dharma Ocean Buddha.
 The eighth was Radiant Supremacy Buddha.

The ninth was named Worthy Supremacy Buddha.
 And the tenth was Dharma King Buddha.
 To buddhas such as these,
 I had already presented offerings,

yet I still had not acquired deep wisdom
 or entered into the ocean of the Dharma.
 After this, there was yet another kalpa
 by the name of Quiescent Wisdom

in which, in a *kṣetra* known as Vajra Jewel,
 the adornments of which were all extraordinarily marvelous,
 there were a thousand buddhas
 who one after another appeared in the world.

The beings there had but few afflictions
 and those congregations were all pure.
 The first of those was Vajra Navel Buddha.
 The second was Unimpeded Powers Buddha.

The third was named Dharma Realm Reflections.
 The fourth was called Ten Directions' Lamp.
 The fifth was named Light of Compassion.
 The sixth was named Ocean of Moral Virtue.

The seventh was Patience Lamp Wheel.
 The eighth was Dharma Wheel Radiance.
 The ninth was named Light Adornment.
 And the tenth was named Quiescent Light.

To buddhas such as these,
I had already presented offerings,
yet I was still unable to gain a profound awakening
to the Dharma as pure as space.

I roamed to all *kṣetras*,
and cultivated the practices within them.
Next, there was a kalpa
known as Fine Manifestation

and a *kṣetra* named Fragrant Lamp Cloud
that consisted of a combination of purity and defilement.
A *koṭī* of buddhas appeared in it,
adorning that *kṣetra* as well as that kalpa.

I am able to recall and retain in mind
the many different dharmas they taught.
The first of them was named Vast Fame Buddha.
The next was named Dharma Ocean Buddha.

The third was named Sovereign Mastery King.
The fourth was named Cloud of Meritorious Qualities.
The fifth was Dharma Supremacy Buddha.
The sixth was Celestial Crown Buddha.

The seventh was Flaming Light of Wisdom Buddha.
The eighth was Voice of Empty Space.
The ninth was the one most revered of all two-legged beings
named Universally Superior Birth.

The tenth was the unexcelled teacher
known as Supreme Mid-brow Radiance.
To all such buddhas as these,
I had already presented offerings.

Even so, I still could not yet purify
the path to the transcendence of obstacles.
Next, there was yet another kalpa
named Solid Accumulation King

and a *kṣetra* called Jeweled Banner King
in which there were, all well distributed,
five hundred buddhas
who came forth and appeared in the world.

I respectfully made offerings to them
and sought the unimpeded liberations.
The very first of them was Wheel of Meritorious Qualities.
The next was Quiescent Voice.

The next was named Ocean of Meritorious Qualities.
 The next was named Solar Radiance King.
 The fifth was named King of Meritorious Qualities.
 The sixth was Sumeru Signs.

The next was named Sovereign Mastery of Dharma.
 The next was King of a Buddha's Meritorious Qualities.
 The ninth was Sumeru of Merit.
 The tenth was Radiance King.

To buddhas such as these,
 I had already presented offerings
 and then everywhere completely entered
 all the pure paths without exception.

However, in those gateways I had entered,
 I was still unable to perfect patience.
 Next, there was yet another kalpa
 known as Wondrously Supreme Ruler,
 and a *kṣetra* called Quiescent Voice
 in which the beings' afflictions were only slight.
 The buddhas who appeared within it
 were eighty *nayutas* in number.

I had already made offerings to them
 and cultivated the most supreme of paths.
 The first buddha was named Floral Accumulation.
 The next buddha was named Ocean Treasury.

The next was named Born of Meritorious Qualities.
 The next was called Celestial King Topknot.
 The fifth was Maṇi Jewel Treasury.
 The sixth was Real Gold Mountain.

The seventh was Revered Accumulation of Jewels.
 The eighth was Dharma Banner Buddha.
 The ninth was named Supreme Wealth.
 The tenth was named Mind of Wisdom.

These ten were foremost among them.
 I exhaustively made offerings to all of them.
 Next, there was yet another kalpa
 named Thousandfold Meritorious Qualities.

At that time, there was a world
 called Lamp of the Banner of Fine Transformations.
 There were sixty *koṭīs* of *nayutas*
 of buddhas who came forth into that world.

The very first among them was Quiescent Banner.
 The next was Śamatha.
 The third was Hundred Lamps King.
 The fourth was Quiescent Light.
 The fifth was Dense Shade of Clouds.
 The sixth was Great Light of the Sun.
 The seventh was Lamp Light of Dharma.
 The eighth was named Extraordinarily Supreme Flaming Light.
 The ninth was named Celestial Supremacy Treasury.
 And the tenth was named Great Roaring Voice.
 To all buddhas such as these,
 I was always devoted to making offerings.
 Still, I had not yet purified patience
 or deeply entered the ocean of all dharmas.
 Next, there was yet another kalpa
 known as Adorned with Nonattachment.
 There was a world at that time
 known as Boundless Radiance
 in which there were thirty-six *nayutas*
 of buddhas who appeared there.
 The first among them was Sumeru of Meritorious Qualities.
 The second was Spacious Mind.
 The third was Perfect Adornments.
 The fourth was Voice of Dharma Thunder.
 The fifth was Sound of the Dharma Realm.
 The sixth was Cloud of Sublime Voices.
 The seventh was Illuminator of the Ten Directions.
 The eighth was Voice of the Ocean of Dharma.
 The ninth was Ocean of Meritorious Qualities.
 And the tenth was Banner of Meritorious Qualities.
 To buddhas such as these,
 I had already presented offerings.
 When next the buddha appeared
 who was named Banner of Meritorious Qualities,
 I was a goddess named Lunar Countenance,
 one who made offerings to that lord among men.
 At that time, the Buddha taught for my sake
 the gateway of the non-dependent sublime Dharma.
 When I heard this, I single-mindedly retained it
 and then made an ocean of vows.

I then acquired the purified eye,
 quiescent absorption, and complete-retention *dhāraṇīs*
 with which I was able in each successive mind-moment
 to see the entire ocean of all buddhas.

I acquired the treasury of great compassion,
 obtained the universally bright eye of skillful means,
 strengthened my bodhi resolve,
 and developed the Tathāgata's powers.

I then perceived beings' inverted views
 by which they cling to permanence, bliss, self, and purity,
 remain covered by the darkness of delusion,
 and, through erroneous perceptions, produce afflictions.

Whether moving or stopping, it is in a dense forest of views.
 Whether going or coming, it is in an ocean of desires.
 So it is that they accumulate countless different karmic deeds
 leading to rebirth in all the wretched destinies.

In all of the destinies of rebirth,
 they take on bodies in accordance with their karmic deeds
 and are driven along and tormented by the countless sufferings
 arising from the many misfortunes of birth, aging, and death.

For the sake of all those beings,
 I then aroused the unexcelled resolve,
 vowing to be like all the Honored Ones possessed of ten powers
 who reside throughout the ten directions.

Because of the Buddha and beings,
 I made a cloud of great vows.
 Due to the meritorious qualities of this cultivation,
 I then progressed into the path of skillful means.

Due to this cloud of vows that covers all,
 I everywhere entered all the paths,
 fulfilled the practice of the *pāramitās*,
 and completely filled the Dharma realm.

I swiftly entered all the grounds
 and the ocean of skillful means in all three periods of time.
 In but a single mind-moment,
 I cultivated all the unimpeded practices of all buddhas.

Son of the Buddha, it was at that very time
 that I was able to enter the path of Samantabhadra.
 I then came to completely know all the different gateways
 throughout the realms of the ten directions.

Son of Good Family, what do you think? As for that wheel-turning sage king known as Lord of the Ten Directions who was able then to receive and carry on the lineage of the Buddha—could it have been anyone else? It was none other than Mañjuśrī the Youth. The night spirit who awakened me at that time was an emanation created by Samantabhadra Bodhisattva.

At that time, I was a precious maiden in the retinue of that king who was awakened by that night spirit and enabled to see the Buddha and resolve to attain *anuttara-samyak-saṃbodhi*. From that time on forward to the present, I have passed through kalpas equal in number to the atoms in a buddha *kṣetra* during which I never fell into the wretched destinies, always achieved rebirth among humans and devas, and, in all of those places, always saw the buddhas.

This continued on all the way along until the time when, under the Buddha known as Banner of the Marvelous Lamp of Meritorious Qualities, I acquired this bodhisattva liberation known as “the immensely powerful banner of universal joy.” It was because of this liberation that I have been able to benefit all beings in these ways.

Son of Good Family, I have acquired only this liberation gateway known as “the immensely powerful banner of universal joy.” As for the bodhisattva-mahāsattvas:

Who, in every mind-moment travel everywhere to pay their respects to all *tathāgatas* and are then quickly able to enter the ocean of all-knowledge;

Who, in every mind-moment, relying on the initial commencement gateways, enter the ocean of all great vows;

Who, in every mind-moment, rely on the gateways of the ocean of vows until the end of all future kalpas;

Who, in every mind-moment, bring forth all of the practices;

Who, in every one of the practices, bring forth bodies as numerous as the atoms in all *kṣetras*;

Who, in every one of those bodies, everywhere enter all the gateways into the Dharma realm;

Who, in every one of those Dharma realm gateways and in all *kṣetras*, adapt to beings’ minds as they teach them the marvelous practices;

Who, in every dust mote in all *kṣetras*, see the entire boundless ocean of all *tathāgatas*;

Who, in the presence of every one of those *tathāgatas*, see all the spiritual superknowledges of all buddhas throughout the Dharma realm;

Who, in the presence of every one of those *tathāgatas*, see all of their cultivation of the bodhisattva practices in past kalpas;

Who, in the presence of every one of those *tathāgatas*, receive, uphold, and preserve all the teachings arising from their turning of the Dharma wheel; and

Who, in the presence of every one of those *tathāgatas*, see the entire ocean of spiritual transformations created by all *tathāgatas* throughout all three periods of time—

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

Son of Good Family, in this very congregation, there is a night spirit by the name of Samantasattvatrāṇojaḥśrī or “Sublime Virtue Universally Rescuing Beings.” You should go to her, pay your respects, and ask, “How should the bodhisattva enter the bodhisattva practices and how should he purify the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew, and departed.

34 – Samantasattvatrāṇojaḥśrī

At that time, having learned of the liberation known as “the banner of universal joy” from the night spirit, Pramuditānayanajagadvirocāṇā, Sudhana the Youth then:

Progressed into it with resolute faith;

Completely understood and complied with it;

Reflected upon it and cultivated it;

Recalled the teachings provided by the good spiritual guides;

Never allowed his mind to relinquish them even briefly;

Ensured that his faculties were not allowed to become scattered;

Single-mindedly vowed to be able to see the good spiritual guides;

Diligently sought for them everywhere in the ten directions, never allowing himself to desist from this;

Vowed to always draw near to them and develop all the meritorious qualities;

Vowed to develop the same roots of goodness as the good spiritual guides;

Vowed to acquire the good spiritual guides’ practices of skillful expedient means;

Vowed to rely upon the good spiritual guides in entering the ocean of vigor; and

Vowed to never part from them even throughout the course of countless kalpas.

Having made these vows, he then went to pay his respects to the night spirit known as Samantasattvatrāṇojahṣrī, or “Sublime Virtue Universally Rescuing Beings.”

Then, in order to show Sudhana the Youth the spiritual powers of “the bodhisattva’s liberation for the training of beings,” she adorned her body with the major marks and secondary signs. Then, from between her eyebrows, she emitted an immense beam of light with a retinue of countless light rays that was known as “banner of the wisdom lamp that everywhere illuminates purity.” Its light everywhere illuminated the entire world and then, having illuminated the world, that light entered the crown of Sudhana’s head and then filled his body.

Sudhana then immediately acquired “the sphere of ultimate purity” samādhi. Having acquired this samādhi, he then saw in the area between those two night spirits all the atoms of earth, water, and fire as well as the atoms of the vajra jewels, *maṇi* jewels, and many other kinds of jewels, including also all the atoms of the flowers’ scents, the necklaces, the other adornments, and all the other phenomena such as these.

In every one of those atoms, he saw the creation and destruction of worlds as numerous as the atoms in a buddha *kṣetra* and also saw all their accumulations of earth, water, fire, and wind. He also saw the connections between all those worlds as well as the spheres of earth that supported their existence. He also saw their many different mountains and oceans, their many different rivers and lakes, their many different trees and groves, and their many different palaces, including the deva palaces, the dragon palaces, the *yakṣa* palaces, and so forth up to and including the palaces of the *mahoragas*, the humans, the nonhumans, and others, including as well all the buildings and houses associated with those palaces.

He saw all the dwelling places of the hell-dwellers, animals, and denizens of King Yama’s realm and saw all the rebirth destinies in the wheel of cyclic existence in which these beings go and come in *saṃsāra*, undergoing retributions in accordance with their karmic deeds, each of which are different. There were none of these things that he did not see in their entirety. He also saw the differences in all worlds, namely:

- Some worlds were defiled;
- Some worlds were pure;

Some worlds were becoming increasingly defiled;
 Some worlds were becoming increasingly pure;
 Some worlds were changing from defiled to pure;
 Some worlds were changing from pure to defiled;
 Some worlds retained their purity all along;
 Some worlds were level and upward facing;
 Some worlds were inverted; and
 Some worlds were tipped sideways.

In all such worlds as these and in all their rebirth destinies, he saw this night spirit, Samantasattvatrāṇojaḥśrī, in all times and in all places, adapting to the differences in beings' forms, appearances, languages, actions, and understandings. Using the power of skillful means, she everywhere appeared before them and adapted to whatever was most fitting for them in order to teach and liberate them:

She enabled beings in the hell realms to avoid all their intensely painful sufferings;

She enabled beings in the animal realms to no longer eat each other;

She enabled beings in the hungry ghost realms to become free of hunger and thirst;

She enabled the dragons and other such beings to leave behind all their fears;

She enabled beings in the desire realm to leave behind the sufferings of the desire realm; and

She enabled human beings to leave behind:

The fear of darkness;

The fear of being disparaged;

The fear of having a bad reputation;

The fear of great assemblies;

The fear of being unable to survive;

The fear of death;

The fear of the wretched destinies;

The fear of severing their roots of goodness;

The fear of retreating from the resolve to attain bodhi;

The fear of falling under the influence of bad spiritual guides;

The fear of becoming separated from good spiritual guides;

The fear of falling down onto the grounds of the two vehicles;

The fear of the many different kinds of birth and death;

The fear of living together with other types of beings;¹⁴³

The fear of being reborn in an evil age;

The fear of being reborn among bad people;

The fear of engaging in evil karmic deeds;
 The fear of karmic obstacles and affliction obstacles; and
 The fear of the bondage resulting from attachment to various
 kinds of conceptual thought.

She enabled them all to abandon all kinds of fear such
 as these.

He also saw her appearing everywhere before all types of beings,
 whether they were egg-born, womb-born, moisture-born, or trans-
 formationally born, whether they were possessed of physical form
 or formless, and whether they were characterized by perception, by
 non-perception, or by neither perception nor non-perception. She
 was always diligent in rescuing and protecting all of these types of
 beings, doing so:

- By perfecting the power of the bodhisattva's great vows;
- By deeply entering the bodhisattva's power of samādhi;
- By strengthening the bodhisattva's power in the spiritual superknowl-
 edges;
- By manifesting the power of Samantabhadra's practices and vows;
- By widening the bodhisattva's ocean of great compassion;
- By acquiring the unimpeded great kindness that extends everywhere
 to cover all beings;
- By everywhere bestowing measureless joy on all beings;
- By acquiring the wisdom and skillful means that everywhere gather
 in all beings;
- By acquiring the bodhisattva's vast liberations, sovereign masteries,
 and spiritual superknowledges;
- By purifying all buddha *kṣētras*;
- By awakening to and completely understanding all dharmas;
- By making offerings to all buddhas;
- By receiving and preserving the teachings of all buddhas;
- By accumulating all roots of goodness and cultivating all marvelous
 practices;
- By unimpededly fathoming the ocean of all beings' minds;
- By knowing the faculties of all beings and providing them instruction
 in order to ripen them;
- By purifying all beings' resolute convictions and ridding them of all
 their obstacles rooted in evil;
- By dispelling all beings' darkness of ignorance; and
- By enabling them to acquire the pure light of all-knowledge.

At that time, after Sudhana the Youth had observed the inconceivable
 and extremely profound spheres of cognition produced by spiritual

powers such as these invoked by this night spirit as she everywhere manifested “the bodhisattva’s liberation for the training of all beings,” he became filled with measureless joy, whereupon he bowed down in reverence before her and gazed up at her with single-minded admiration. That night spirit then shed these adorned appearances of the bodhisattva and returned to her original form, but she did not relinquish her sovereign mastery of the spiritual powers.

Sudhana the Youth then pressed his palms together in reverential respect, stood off to the side, and then spoke these verses of praise:

I, Sudhana, having been enabled to see
such great spiritual powers as these
and have had my mind filled with joyous delight
by which I am inspired to speak these verses of praise:

I have seen the Venerable one’s marvelous body
adorned with the many signs
as if by stars in the midst of space
so that everything became completely purified.

The especially excellent light rays you emanate
are as numerous as the atoms in countless *kṣetras*.
Their many different sublime colors
everywhere illuminate the ten directions.

Every one of your pores emanates
rays as numerous as the thoughts of all beings
and the tip of every ray of light
sends forth a jeweled lotus flower.
From within each flower comes forth a transformation body
able to extinguish the sufferings of beings.

From within the light rays comes a sublime perfume
that everywhere imbues those beings with its fragrance.
You also rain down all kinds of different flowers
and present them as offerings to all buddhas.

From between your brows is released a marvelous radiance
that is equal in size to Sumeru Mountain.
It everywhere touches all conscious beings
and extinguishes their darkness of delusion.

From your mouth is released a pure light
as bright as the light of countless suns.
It everywhere illuminates
the vast realm of Vairocana.

From your eyes is released a pure light
as bright as the light of countless moons.

It everywhere illuminates the *kṣetras* of the ten directions
and removes all of the world's cataracts of delusion.

The many different kinds of bodies you manifest
possess appearances identical to that of the beings there.
They fill the realms throughout the ten directions
and liberate those in the ocean of the three realms of existence.

Your marvelous bodies pervade the ten directions
and everywhere appear in the presence of beings,
extinguishing their fears of floods, conflagrations, thieves,
kings, and other such types of misfortune.

I have received the teachings of the spirit, "Delighted Eyes,"
and thus am able now to pay my respects to you, Venerable One.
I have seen that sign between the Venerable One's brows
as it emanates an immense stream of pure light.

Having everywhere illuminated the ocean of the ten directions,
having entirely extinguished all the darkness,
and having revealed the powers of the spiritual superknowledges,
it then came and entered my very own body.

When I encountered your perfectly full radiance,
my mind was filled with immense happiness,
I acquired complete-retention *dhāraṇīs* and *samādhis*,
and then I everywhere saw the buddhas of the ten directions.

In those places through which I passed,
I saw all the atoms
and, in every one of those atoms,
I also saw *kṣetras* as numerous as motes of dust.

In some cases, there were countless *kṣetras*,
all of which were entirely turbid and defiled.
The beings within them were enduring many kinds of sufferings
as they constantly wailed grievously, screamed, and wept.

In some cases, there were pure *kṣetras* that had become defiled
in which there was but little bliss and much sorrow and suffering.
There you manifested the appearance of the Three Vehicles
and went there to rescue and liberate those beings.

In some cases, there were defiled *kṣetras* that had become purified
which beings delighted in seeing.
These were always filled with bodhisattvas
who sustained the Dharma of all buddhas.

In every one of those atoms,
there were oceans of countless pure *kṣetras*

that had been purified by Vairocana Buddha during the kalpas of the distant past.

In all those *kṣetras*, the buddhas sat beneath their bodhi trees, gained enlightenment, turned the wheel of the Dharma, and liberated the many kinds of beings.

I saw you, the universally rescuing goddess, in all those countless *kṣetras*, where, under all those buddhas, you everywhere went and made offerings to them.

Having spoken these verses, Sudhana the Youth then addressed that night spirit, Samantasattvatrānojahśrī, saying, “O Celestial Spirit, this liberation that you have now revealed is so very profound and rare. By what name is it known? How long has it been now since you first acquired this liberation? And, through which practices might one be able to purify it?”

The Night Spirit then replied, saying:

Son of Good Family, this matter would be difficult to comprehend, for no deva, human, or practitioner of the two vehicles would ever be able to fathom it. Why is this so? It is:

Because it is the sphere of those who abide in the practices of Samantabhadra Bodhisattva;

Because it is the sphere of those who abide in the matrix of the great compassion;

Because it is the sphere of those who rescue all beings;

Because it is the sphere of those who are able to purify the three wretched destinies and the eight difficulties;

Because it is the sphere of those who are able to incessantly sustain the lineage of the buddhas in all buddha *kṣetras*;

Because it is the sphere of those who are able to maintain the Dharma of all buddhas;

Because it is the sphere of those who are able in all kalpas to cultivate the bodhisattva practices and fulfill the ocean of great vows;

Because it is the sphere of those who are able to use the light of pure wisdom to extinguish the obstacles of the darkness of delusion throughout the ocean of the Dharma realm; and

Because it is the sphere of those who are able to use the light of a single mind-moment of wisdom to everywhere illuminate the ocean of all skillful means throughout all three periods of time.

It is with the aid of the Buddha’s powers that I shall now describe this for you:

Son of Good Family, once, long ago in the ancient past, back beyond a number of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a kalpa known as “Sphere of Purity” and a world named “Vairocana’s Great Awesome Virtue” in which there appeared *tathāgatas* as numerous as the atoms in Mount Sumeru.

That buddha’s world took as its substance every kind of fragrant sovereign *maṇi* jewel and it was adorned with the many kinds of precious jewels. It dwelt on an ocean of stainless radiance sovereign *maṇi* jewels, was perfectly round in shape, and consisted of a combination of pure and defiled aspects. It was covered by a canopy cloud consisting of all kinds of adornments and it was surrounded by a thousand concentric rings of mountains adorned with all sorts of *maṇi* jewels. It had ten myriads of *koṭīs* of *naḥutas* of four-continent lands, all of which were marvelously adorned:

Some of those four-continent lands were inhabited by beings inclined toward evil karmic deeds;

Some of those four-continent lands were inhabited by beings inclined toward mixed karmic deeds;

Some of those four-continent lands were inhabited by beings who possessed roots of goodness; and

Some of those four-continent lands were inhabited by bodhisattvas whose actions had always been consistently pure.

On this realm’s eastern borderlands, on the slopes of its surrounding mountains, there was a four-continent land known as “Jeweled Lamp’s Floral Banner.” That realm was pure and was possessed of a flourishing abundance of food and drink. Even without cultivating the soil, the cereal grains grew spontaneously. In addition:

It was graced with palaces and towers, all of which were extraordinarily marvelous;

All kinds of wish-fulfilling trees grew in rows in place after place;

Many different varieties of incense trees constantly sent forth clouds of incense;

Many different kinds of garland trees constantly sent forth clouds of garlands;

Many different kinds of flowering trees always sent down rains of exquisite blossoms;

Many different types of jewel trees sent forth all kinds of extraordinary gems that produced a dazzling illumination all around them consisting of countless hues of light;

All kinds of music trees sent forth every variety of music as, in response to the movement of the breeze, they resounded with marvelously beautiful musical sounds;

Solar and lunar radiance sovereign *maṇi* jewels everywhere illuminated all things; and

Both day and night, those beings experienced uninterrupted bliss.

This four-continent land had a hundred myriads of *koṭīs* of *nayutas* of countries overseen by kings. Every one of those countries was surrounded by a thousand immense rivers, every one of which was covered by marvelous flowers that sent forth the sounds of celestial music as they bobbed along, following the currents of the rivers.

All kinds of jewel trees planted in rows along their shores were arrayed with many different types of precious and rare adornments. Boats and ships came and went with passengers enjoying pleasures perfectly suited to their inclinations. Between every one of those rivers, there were a hundred myriads of *koṭīs* of cities, and every one of those cities had a hundred myriads of *koṭīs* of *nayutas* of surrounding villages. All of the cities and villages such as these each had countless hundreds of thousands of *koṭīs* of *nayutas* of palaces, parks, and groves surrounding them.

Within this four-continent land, on the continent of Jambudvīpa, there was a country known as Jeweled Flower Lamp. Its peoples flourished in an atmosphere of peace and abundant happiness and the beings who lived there fully practiced the ten courses of good karmic action.

There was a wheel-turning king who appeared there who was known as Vairocana's Marvelous Bejeweled Lotus Topknot. He was suddenly transformationally born from within a lotus flower and was adorned with the thirty-two major marks. He was fully possessed of the seven treasures, and, in reigning over that four-continent land, he constantly relied on right Dharma for the instruction and guidance of the many types of beings there.

That king had a thousand sons who, handsome, brave, and strong, were well able to vanquish all adversaries. He had a hundred myriads of *koṭīs* of *nayutas* of palace retainers and female attendants, all of whom had in the past planted roots of goodness together with that king, had cultivated the various practices with him, had been born at the same time as he was, and who, in their especially marvelous beauty, were like celestial maidens. Their bodies were the color of gold, always emitted light, and constantly exuded a marvelous perfume from all their pores.

The good officials and brave generals were a full ten *koṭīs* in number. The king had a wife known as Perfectly Full Countenance who was this king's female treasure. Her beauty was extraordinary. Her skin was the color of gold and her eyes and hair were indigo colored.

Her voice was like that of the king of the Brahma Heaven. Her body had a heavenly fragrance and constantly emanated a radiance that illuminated all things to a distance of a thousand *yojanas*.

She had a daughter known as Eyes of Universal Wisdom's Flaming Radiance and Marvelous Virtue. Her body was so beautiful and her physical features were so extraordinarily lovely that all beings who saw her were insatiably captivated by her appearance.

The life span of the beings at that time, though measurelessly long, was sometimes unfixed and subject to sudden death when still young. Those beings were possessed of many different physical forms, many different voices, many different names, and many different clans. Among them, there were those who were foolish or wise, brave or timid, poor or wealthy, suffering or blissful. They were of countless sorts, and so were all different from each other.

At that time, there sometimes were those who, in speaking to someone else, would say, "My body is beautiful whereas your physical form is ugly." Then, having spoken these words, they would disparage one another and accumulate bad karmic actions. Consequently, because of these karmic actions, their life spans, physical strength, and all their sources of happiness would all deteriorate.

At that time, north of that city, there was a bodhi tree known as "banner of universally radiant Dharma cloud sounds." In each successive mind-moment, it manifested the adornments of all *tathāgatas'* sites of enlightenment. Its roots were composed of solid sovereign *maṇi* jewels. All kinds of *maṇi* jewels formed its trunk and the many varieties of marvelous gems composed its leaves, all of which were evenly distributed in their spacing and complementary in their symmetry. On all four sides, above, and below, it was perfectly full in its adornments. It emanated a jeweled radiance and emitted the sounds of voices that expounded on all *tathāgata's* extremely profound spheres of experience.

In front of that tree, there was a perfumed pond known as "jeweled floral radiance" that emanated thunderous sounds of Dharma. It had banks composed of marvelous jewels and it was surrounded by hundreds of myriads of *koṭīs* of *nayutas* of jewel trees, every one of which was similar in shape to the bodhi tree. Necklaces of the many kinds of jewels were draped all around on the branches of each one of them.

There were countless towers there, all of which were composed of precious gems. Encircling that site of enlightenment, they served there as its adornments. Within that perfumed pond, there grew an

immense lotus flower known as “everywhere manifesting clouds of the adorned realms of all *tathāgatas* of the three times.” Buddhas as numerous as the atoms in Mount Sumeru emerged and appeared in it.

The first of those buddhas was named Banner of the Universal Wisdom Jewel’s Flaming Radiance and Marvelous Qualities. He was the first of those to realize *anuttara-samyak-saṃbodhi* atop that flower. He expounded on right Dharma for countless thousands of years during which he ripened beings. Ten thousand years before that *tathāgata* attained buddhahood, this immense lotus flower emanated a pure light known as “manifesting spiritual super-knowledges for the ripening of beings.” Whenever any beings were touched by this light, they spontaneously awakened and had nothing they did not completely understand. They then knew that, after ten thousand more years, a buddha would appear.

Then, nine thousand years before that was to happen, it emanated a pure light known as “all beings’ lamp of immaculate purity.” Whenever any beings were touched by this light, they acquired the purified eye that allowed them to see all forms and know that, after another nine thousand more years, a buddha would appear.

Then, eight thousand years beforehand, it emanated a great light known as “the sound of all beings’ karmic rewards.” Whenever any beings were touched by this light, they were all able to know the karmic rewards and retributions resulting from their own karmic actions and they also knew that, after eight thousand more years, a buddha would appear.

Then, seven thousand years beforehand, it emanated a great light known as “producing the sound of all roots of goodness.” Whenever any beings were touched by this light, all their faculties became perfectly complete and they knew that, after seven thousand more years, a buddha would appear.

Then, six thousand years beforehand, it emanated a great light known as “the sound of the inconceivable realm of the Buddha.” Whenever any beings were touched by this light, their minds became vast, they everywhere acquired the sovereign masteries, and they knew that, after six thousand more years, a buddha would appear.

Then, five thousand years beforehand, it emanated a great light known as “the sound of the purification of all buddha *kṣetras*.” Whenever any beings were touched by this light, they saw all the pure buddha lands and knew that, after five thousand more years, a buddha would appear.

Then, four thousand years beforehand, it emanated a great light known as “the lamp of the undifferentiated realm of all *tathāgatas*.” Whenever any beings were touched by this light, they became able to travel and see all buddhas and knew that, after four thousand more years, a buddha would appear.

Then, three thousand years beforehand, it emanated a great light known as “bright lamp of the three periods of time.” Whenever any beings were touched by this light, they were able to directly see the ocean of all past deeds of all *tathāgatas* and knew that, after three thousand more years, a buddha would appear.

Then, two thousand years beforehand, it emanated a great light known as “lamp of the *tathāgatas*’ wisdom that removes all obscurations.” Whenever any beings were touched by this light, they acquired the universally seeing eye, saw the spiritual transformations of all *tathāgatas*, all buddha lands, and all beings in all worlds, and also knew that, after two thousand more years, a buddha would appear.

Then, one thousand years beforehand, it emanated a great light known as “enabling all beings to see the buddhas’ accumulation of all roots of goodness.” Whenever any beings were touched by this light, they perfected the “seeing the buddhas” *samādhi* and knew that, after one thousand more years, a buddha would appear.

Then, seven days beforehand, it emanated a great light known as “the sound of all beings’ joyous delight.” Whenever any beings were touched by this light, they were able to see all buddhas and were filled with joyous delight. They then knew that, after seven more days, a buddha would appear.

After those seven days had passed, that entire world quaked and shook and it became entirely pure and free of defilements. In each successive mind-moment, all of the pure buddha *kṣetras* of the ten directions were revealed. The many different kinds of adornments in those *kṣetras* were also revealed. Wherever there were beings whose faculties and natures had become so completely ripened that they should be able to see a buddha, they all proceeded to that site of enlightenment.

Then, throughout that land, from all the encircling mountains, from all the Sumeru Mountains, from all the other mountains, from all the great oceans, from all those lands, from all those cities, from all their city walls, from all their palaces, from all their music, and from all their spoken languages, there then came forth sounds praising the sphere of action of the spiritual powers of all the buddhas, the *tathāgatas*. There also came forth clouds of all kinds of

perfumes, clouds of all kinds of burning incense, clouds of all kinds of powdered incense, clouds of all kinds of images made of *maṇi* jewels, clouds of all kinds of flaming-radiance jewels, clouds of all kinds of flaming-radiance treasures, clouds of all kinds of *maṇi* jewel-adorned robes, clouds of all kinds of necklaces, clouds of all kinds of marvelous flowers, clouds of all kinds of light emanated by *tathāgatas*, clouds of all kinds of auras emanated by *tathāgatas*, clouds of all kinds of music, clouds of the sounds of all vows made by *tathāgatas*, clouds of the oceans of *tathāgatas'* sayings, and clouds of all *tathāgatas'* major marks and secondary signs, all of these revealing there the inconceivable signs that a *tathāgata* was about to appear in the world.

Son of Good Family, this immense jeweled king of lotus flowers known as “everywhere illuminating clouds of the adorned realms of all *tathāgatas* of the three times,” had a retinue of lotus flowers surrounding it that were as numerous as the motes of dust in ten buddha *kṣētras*. In all those lotus flowers, there were *maṇi* jewel lotus dais lion king thrones, and atop every one of those thrones, there was a bodhisattva sitting in the lotus posture.

Son of Good Family, when, in this place, that *tathāgata*, Banner King of the Universal Wisdom Jewel’s Flaming Radiance and Marvelous Qualities, attained *anuttara-samyak-saṃbodhi*, he immediately attained *anuttara-samyak-saṃbodhi* in the worlds of the ten directions where, adapting to beings’ mental dispositions, he appeared before them all in order to turn the wheel of the Dharma, doing so in every one of those worlds, thereby:

Enabling countless beings to leave behind the sufferings of the wretched destinies;

Enabling countless beings to succeed in being reborn in the heavens;

Enabling countless beings to abide on the grounds of *śrāvaka* disciples or *pratyekabuddhas*;

Enabling countless beings to perfect the bodhi practices by which one achieves emancipation;

Enabling countless beings to perfect the bodhi practices by which one raises the banner of courage;

Enabling countless beings to perfect the bodhi practices by which one manifests the light of Dharma;

Enabling countless beings to perfect the bodhi practices by which one purifies the faculties;

Enabling countless beings to perfect the bodhi practices by which one develops equal command of all the powers;

- Enabling countless beings to perfect the bodhi practices by which one enters the city of the Dharma;
- Enabling countless beings to perfect the bodhi practices by which one pervades all places with the indestructible power of the spiritual superknowledges;
- Enabling countless beings to perfect the bodhi practices by which one enters the path of the universal gateway's skillful means;
- Enabling countless beings to perfect the bodhi practices by which one becomes established in the gateways of samādhi;
- Enabling countless beings to perfect the bodhi practices by which one takes pure realms as one's objective focus;
- Enabling countless beings to resolve to attain bodhi;
- Enabling countless beings to abide in the bodhisattva path;
- Enabling countless beings to become established in the path of purifying the *pāramitās*;
- Enabling countless beings to abide on the first bodhisattva ground;
- Enabling countless beings to abide on the second through the tenth bodhisattva grounds;
- Enabling countless beings to enter the bodhisattva's extraordinarily excellent conduct and vows; and
- Enabling countless beings to become established in Samantabhadra's pure conduct and vows.

Son of Good Family, when that *tathāgata* known as Banner of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities manifested such inconceivable sovereign mastery of the spiritual powers and turned the wheel of the Dharma, in each successive mind-moment, he trained countless beings in every one of those worlds, doing so in accordance with what was most fitting for them.

At that time, Samantabhadra Bodhisattva realized with regard to the beings in the royal capital of that Jewel Flower Lamp land that, based on their own physical appearance and the realms in which they dwelt, they had developed an arrogant attitude and had become inclined to humiliate and belittle others. Transformationally manifesting a marvelous body that was extraordinarily beautiful, he went to visit that city and emanated a great light that illuminated everything. It was so brilliant that it outshone all the light of that sage king, his marvelous jewels, the sun and moon, the stars and constellations, those beings' bodies, and everything else, thereby causing all of their radiance to completely disappear. It was just as when the sun rises and the many other radiant things are all robbed

of their dazzling brilliance. It was also as if they were all but heaps of charcoal placed near a mass of *jambūnada* gold.

Then the beings there all exclaimed, "Who is this? Is it a deva or a brahma heaven king who, by emanating such radiance, causes all the light from our bodies to completely disappear?" They reflected in various ways, but none of them could understand this.

Samantabhadra Bodhisattva then stood in the sky above that wheel-turning king's jeweled palace and told them: "O Great King, you should realize that a buddha has just now appeared in the world in your very own country. He is dwelling at the foot of the bodhi tree known as 'Banner of Universally Radiant Dharma Cloud Sounds.'"

When that sage king's daughter known as Wondrous Lotus Eyes saw the miraculous display of light cast by the body of Samantabhadra Bodhisattva and also heard the marvelous sounds emanating from his body's adornments, her mind was filled with joy and she thought:

By virtue of all my roots of goodness, may I be able to acquire a body like this, one that is possessed of adornments like these, major marks and secondary signs like these, awesome deportment such as this, and miraculous powers such as these.

Now, for beings in the darkness of the long night of *saṃsāra*, this great *ārya* is able to emanate a great light revealing that a *tathāgata* has come into the world. May I too be able to develop a light of wisdom for all beings with which I can dispel all the darkness of their ignorance. Wherever I am reborn, may I never be separated from this good spiritual guide.

Son of Good Family, that wheel-turning king then used his spiritual powers to rise a *yojana* high in the sky, surrounded by his precious maidens, his thousand sons, his retinue, his great officials and retainers, his fourfold army, and all the countless people in his city. He then emanated a brilliant light that illuminated that entire four-continent land and caused everyone to gaze up in admiration. Then, wishing to encourage all those beings to go and see the Buddha, he spoke these verses of praise:

The Tathāgata has appeared into the world
to everywhere rescue all the many kinds of beings.
You should all swiftly arise and go forth
to pay your respects to the Guiding Teacher.

Only with the passage of measureless and countless kalpas
does one then have a Buddha appear in the world,

expounding on the profound and sublime Dharma,
and thereby bestowing benefit on all beings.

Having contemplated everyone in the world
as holding inverted views and being forever deluded
as they undergo the sufferings of cyclic existence in *samsāra*,
the Buddha has aroused the mind of great compassion.

For countless thousands of *koṭīs* of kalpas,
he cultivated the practices leading to bodhi,
doing so out of the wish to liberate beings.
This was due to the power of the great compassion.

His head, eyes, hands, feet, and the rest—
he was able to sacrifice all of these
for the sake of his quest to realize bodhi,
doing so in this way for countless kalpas.

Even throughout countless thousands of *koṭīs* of kalpas,
the Guiding Teacher is still difficult to ever encounter.
If one sees and hears him and if one serves him,
none of those efforts will have been expended in vain.

I shall now join with all of you
in going to see the Venerable Tamer¹⁴⁴
who sits there on the Tathāgata's throne,
having vanquished Māra and attained the right enlightenment.

Gaze up in admiration at the body of the Tathāgata
that is emanating measureless radiance
of many different sublime colors
that extinguish all darkness.

From within every one of his pores,
he emanates inconceivably many light rays
that everywhere illuminate the many kinds of beings
and fills them all with joyous delight.

You should all arouse
the vast and vigorous resolve
and go pay your respects to that *tathāgata*,
revering him and presenting offerings to him.

Then, after the wheel-turning sage king had spoken these verses in
praise of the Buddha to rouse all those beings, through the roots of the
goodness possessed by a wheel-turning king, he produced a myriad
kinds of immense offering clouds that then went along to the site of
enlightenment where the Tathāgata dwelt. These included:

- Clouds of all kinds of jeweled canopies;
- Clouds of all kinds of floral curtains;

Clouds of all kinds of jeweled robes;
 Clouds of all kinds of jewel-adorned bell nets;
 Clouds of all kinds of seas of perfumes;
 Clouds of all kinds of jeweled thrones;
 Clouds of all kinds of jeweled banners;
 Clouds of all kinds of palaces;
 Clouds of all kinds of marvelous flowers; and
 Clouds of all kinds of adornments.

These all floated up in the sky and displayed their adornments all around. After he had arrived, he bowed down in reverence at the feet of the Tathāgata, Banner King of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities, circumambulated him countless hundreds of thousands of times, and then sat before the Buddha on a jeweled lotus flower throne that everywhere illuminated the ten directions.

Then the wheel-turning king's daughter, Eyes of Universal Wisdom's Flaming Radiance and Marvelous Qualities, immediately removed all the jewelry adorning her body and then took them to scatter as offerings over the buddha. As she did so, right there in the sky, those adornments transformed into a jeweled canopy with a jeweled curtain net that was held aloft by the dragon king. All the palaces were arrayed within it and it was in turn surrounded by ten other kinds of jeweled canopies that took the shape of a tower. They were immaculate within and without and were adorned with a cloud of jewel necklaces, jeweled trees, and *maṇi* jewels from the ocean of perfumes.

Within the area covered by this canopy was a bodhi tree with luxuriantly lush branches and leaves that stretched all across the Dharma realm and in which, in each successive mind-moment, there were displayed countless kinds of adornments. Vairocana Tathāgata was sitting beneath this tree surrounded by bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣētras*, all of whom had been born from the conduct and vows of Samantabhadra and all of whom dwelt in the undifferentiated abode of all bodhisattvas. Furthermore:

She also saw there all the world leaders;
 She also witnessed the Tathāgata's miraculous spiritual powers;
 She also saw in all kalpas the sequential formation and destruction of worlds;
 She also saw in all of those worlds all buddhas appearing in order in the world;
 She also saw that, in each one of all those worlds, Samantabhadra Bodhisattva was making offerings to those buddhas and training beings;

She also saw that, of all those bodhisattvas, none were not visible within the body of Samantabhadra;

She also saw her own body within his body;

She also saw her own body there directly before all *tathāgatas*, before all Samantabhadras, before all bodhisattvas, and before all beings; and

She also saw that, in each one of all those worlds, there were worlds as numerous as the atoms in a buddha *kṣetra* with:

Many different kinds of boundaries;

Many different kinds of foundations;

Many different kinds of appearances;

Many different kinds of essential natures;

Many different kinds of arrangements;

Many different kinds of adornments;

Many different kinds of purity;

Many different kinds of adornment clouds above them;

Many different kinds of kalpa names;

Many different ways in which the buddhas arose;

Many different ways the three periods of time occurred;

Many different kinds of regions;

Many different ways of abiding in the Dharma realm;

Many different ways of entering the Dharma realm;

Many different ways of abiding in space;

Many different kinds of sites of enlightenment of *tathāgatas*;

Many different kinds of powers of a *tathāgata*'s spiritual superknowledges;

Many different kinds of lion thrones of *tathāgatas*;

Many different kinds of oceans of great assemblies of *tathāgatas*;

Many different kinds of variations in *tathāgatas*' assemblies;

Many different kinds of skillful means of *tathāgatas*;

Many different ways *tathāgatas* turned the Dharma wheel;

Many different kinds of sublime voices of *tathāgatas*;

Many different kinds of seas of *tathāgatas*' discourse; and

Many different kinds of clouds of *tathāgatas*' sutras.

Having seen all this, her mind became purified and she was filled with joyous delight. The Tathāgata, "Banner King of the Universal Wisdom Jewel's Flaming Radiance and Marvelous Qualities," then spoke a sutra for her benefit known as All Tathāgatas' Turning of the Dharma Wheel that had a retinue of sutras as numerous as the atoms in ten buddha *kṣetras*. Then, once that maiden heard this

sutra, she attained ten thousand samādhi gateways, whereupon her mind became pliant, free of coarseness or rigidity, just like one newly conceived in the womb, like one who has just been born, or like the newly emerging sprout of a *śāla* tree. Her samādhi mind state was just like this. For instance, she acquired:

- The samādhi of the directly present vision of all buddhas;
- The samādhi of the universal illumination of all *kṣētras*;
- The samādhi of the gateway to entering all three periods of time;
- The samādhi of the proclamation of the turning of the Dharma wheel by all buddhas;
- The samādhi of the awareness of the ocean of all buddhas' vows;
- The samādhi of rousing all beings and enabling them to escape the sufferings of *samsāra*;
- The samādhi of always vowing to dispel the darkness of all beings;
- The samādhi of always vowing to extinguish the sufferings of all beings;
- The samādhi of always vowing to bring happiness to all beings;
- The samādhi of tirelessly teaching all beings;
- The samādhi of the banner of all bodhisattvas' freedom from obstacles; and
- The samādhi of traveling everywhere to pay one's respects in all the pure buddha *kṣētras*.

After having acquired ten thousand samādhis such as these, she further acquired:

- The mind of subtle meditative absorption;
- The unmoving mind;
- The joyous mind;
- The comforting mind;
- The vast mind;
- The mind that complies with good spiritual guides;
- The mind that takes extremely profound all-knowledge as its aim;
- The mind that dwells in the vast ocean of skillful means;
- The mind that relinquishes all attachments;
- The mind that does not dwell in any worldly spheres of experience;
- The mind that penetrates the Tathāgata's sphere of action;
- The mind that everywhere illuminates the ocean of all forms;
- The mind that is free of maliciousness;
- The mind that is free of arrogance;
- The mind that is tireless;
- The mind that is irreversible;
- The mind that is free of indolence;

The mind that contemplates the nature of all dharmas;
 The mind that is established in the ocean of all Dharma gateways;
 The mind that contemplates the ocean of all Dharma gateways;
 The mind that completely knows the ocean of all beings;
 The mind that rescues the ocean of all beings;
 The mind that everywhere illuminates the ocean of all worlds;
 The mind that everywhere makes the ocean of all buddhas' vows;
 The mind that completely shatters the mountain of all obstacles;
 The mind that accumulates the merit provision for the path to enlightenment;
 The mind that directly observes the ten powers of the buddhas;
 The mind that everywhere illuminates the bodhisattva's spheres of cognition;
 The mind that increases the bodhisattva's provisions for the path to enlightenment; and
 The mind that pervades the ocean of all directions.

She single-mindedly contemplated the great vows of Samantabhadra and then made an ocean of vows as numerous as the atoms in ten buddha *kṣetras*, vows that included:

I vow to purify all buddha *kṣetras*;
 I vow to train all beings;
 I vow to completely know the entire Dharma realm;
 I vow to everywhere enter the entire ocean of the Dharma realm;
 I vow to cultivate the bodhisattva practices in all buddha *kṣetras* to the very end of all future kalpas;
 I vow to never abandon any of the bodhisattva practices even to the very end of all future kalpas;
 I vow to be able to draw near to all *tathāgatas*;
 I vow to be able to serve all good spiritual guides;
 I vow to be able to make offerings to all buddhas; and
 I vow that, in each successive mind-moment, I will incessantly cultivate the bodhisattva practices and progress toward all-knowledge.

So it was that she made an ocean of such vows as numerous as the atoms in ten buddha *kṣetras* and perfected all the great vows of Samantabhadra.

Then, for the sake of that maiden, the Tathāgata further revealed and expounded upon the roots of goodness he had accumulated, the marvelous practices he had cultivated, and the great stages of fruition he had acquired from the time when he made his initial resolve up until the present. So it was that he inspired her to establish the

entire ocean of the Tathāgata's vows and single-mindedly progress toward the station of all-knowledge.

Son of Good Family, back another ten great kalpas before that time, there was a world known as Sunlight Maṇi Jewel in which there was a buddha named Marvelous Signs of Indra's Banner. This maiden, Marvelous Eyes, lived during the time when this buddha's Dharma legacy was still extant. At that time, Samantabhadra Bodhisattva encouraged her to repair a buddha image on a lotus throne that was damaged by age. Having repaired it, she then painted it and, having painted it, she also adorned it with jewels, whereupon she resolved to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family, I recall that, in the past, it was due to Samantabhadra Bodhisattva's acting as a good spiritual guide that I planted these roots of goodness. From this point on, I never again fell into the wretched destinies. I was always reborn into the clans of all kinds of heavenly kings and human kings and was born so delightfully beautiful and perfectly well developed in all my features that this caused people to find me pleasing to behold. I always saw buddhas and was always able to draw near to Samantabhadra Bodhisattva so that, all the way up to the present time, he has guided, awakened, and ripened me, thereby causing me to be filled with joyous delight.

Son of Good Family, what do you think? Could that wheel-turning king known as Vairocana's Marvelous Jewel Lotus Topknot have been anyone else? He was none other than our present Maitreya Bodhisattva. As for that king's wife, Perfectly Full Countenance, she is the night spirit known as Sea of Serene Sounds who now lives not far from here.

That youthful maiden, Eyes of Marvelous Virtue was none other than myself. Then, when I had the body of a youthful maiden, Samantabhadra Bodhisattva encouraged me to repair that image seated on a lotus as a means of providing me with the causes and conditions for attaining unexcelled bodhi. He thereby caused me to resolve to attain *anuttara-samyak-saṃbodhi*.

It was at that very time that I first aroused the resolve. He next guided me onward and enabled me to see Banner of Marvelous Virtue Buddha. It was there that I unfastened my jeweled necklace, scattered its jewels over that Buddha as an offering to him, witnessed the Buddha's spiritual powers, heard the Buddha teach the Dharma, and then immediately acquired the bodhisattva's liberation gateway called "appearing everywhere in all worlds to train beings." In each successive mind-moment, I saw buddhas as

numerous as the atoms in Mount Sumeru and also saw that buddha's site of enlightenment, his congregation, and his pure land. I revered them all, respectfully made offerings to them, listened to the Dharma teachings, and then relied on those teachings in my cultivation.

Son of Good Family, following upon that world known as Vairocana's Immense Awesome Virtue and that kalpa known as Perfectly Fulfilled Purity, there was next a world known as Marvelous Adornment of the Bejeweled Wheel and a kalpa known as Great Radiance in which five hundred buddhas appeared, all of whom I served and revered and presented with offerings.

The very first of those buddhas was known as Great Compassion Banner. When he first left the householder's life, I was a night spirit who respectfully presented offerings to him.

The next of those buddhas to appear was known as Vajra Nārāyaṇa Banner. I was then a wheel-turning king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as The Manifestation of All Buddhas, one that had a retinue of sutras as numerous as the atoms in ten buddha *kṣētras*.

The next of those buddhas to appear was known as Unimpeded Vajra Virtue. At that time, I was a wheel-turning king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as Universal Illumination of the Faculties of All Beings, one that had a retinue of sutras as numerous as the atoms in Mount Sumeru, all of which I received and retained.

The next of those buddhas to appear was known as Wondrous Adornment of the Mountain of Flaming Radiance. At that time, I was the daughter of an elder. That Buddha taught a sutra for my sake that was known as Universal Illumination of the Treasury of the Three Times, one that had a retinue of sutras as numerous as the atoms in Jambudvīpa. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Lofty and Supreme King of the Ocean of All Dharmas. At that time, I was an *asura* king who respectfully made offerings to him. That buddha then taught a sutra for my sake that was known as Distinguishing the Entire Dharma Realm, one that had a retinue of five hundred sutras. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Oceanic and Mountainous Light of Dharma. At that time, I was a dragon king's daughter who rained down clouds of wish-fulfilling *maṇi* jewels

as offerings to him. That buddha then taught a sutra for my sake that was known as Increasing the Ocean of Joyous Delight, one that had a retinue of a hundred myriads of *koṭīs* of sutras. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Lamp of the Mountain of Jewels' Flaming Radiance. At that time, I was an ocean spirit who rained down clouds of jeweled lotus flowers that I respectfully presented to him as offerings. That buddha then taught a sutra for my sake that was known as Light of the Dharma Realm's Ocean of Skillful Means, one that had a retinue of sutras as numerous as the atoms in a buddha *kṣetra*. I listened to all of them and received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Radiant Sphere of the Ocean of Meritorious Qualities. At that time, I was a rishi possessed of the five superknowledges who manifested great spiritual superknowledges and was surrounded by six myriads of rishis. I rained down clouds of incense and flowers as offerings to him. That buddha then taught a sutra for my sake that was known as Lamp of the Dharma of Nonattachment, one that had a retinue of sixty thousand sutras. I listened to all of them and then received and retained them in accordance with the Dharma.

The next of those buddhas to appear was known as Treasury of Vairocana's Meritorious Qualities. At that time, I was an earth spirit named Originator of the Meaning of Impartiality, one who was attended by a community of countless other earth spirits. I rained down clouds of all kinds of jewel trees, all kinds of *maṇi* jewel treasures, and all kinds of jeweled necklaces as offerings to him. That buddha then taught a sutra for my sake that was known as Bringing Forth the Treasury of All Tathāgatas' Wisdom, one that had a retinue of countless sutras. I listened to all of them and received and retained them in accordance with the Dharma.

Son of Good Family, so it was that they sequentially appeared in this way. The very last of those buddhas was named Lamp of Marvelous Virtue Filling the Empty Space of the Dharma Realm. At that time, I was a female performer named Lovely Countenance who, on seeing that buddha enter the city, sang and danced as an offering to him and then, through the aid of that buddha's spiritual powers, ascended into the air and spoke a thousand verses in praise of the Buddha. Then, for my sake, that buddha emanated a light from between his brows known as Grand Radiance Adorning the Dharma Realm that touched my entire body. After I was illuminated

by this light, I immediately acquired a liberation gateway known as Undiminishing Treasury of the Dharma Realm's Expedients.

Son of Good Family, this world had kalpas such as these as numerous as the atoms in a buddha *kṣetra* in all of which *tathāgatas* appeared. I served them all and respectfully presented offerings to them. I so well recall and bear in mind all of the right Dharma proclaimed by all those *tathāgatas* that I never forgot so much as one passage or one sentence of it.

I proclaimed the praises of the Dharma of all buddhas in the abodes of every one of those *tathāgatas* and extensively benefited countless beings there. In the abodes of every one of those *tathāgatas*, I acquired the light of all-knowledge, revealed the ocean of the Dharma realm throughout all three periods of time, and entered all of Samantabhadra's practices.

Son of Good Family, relying on the light of all-knowledge, I saw countless buddhas in each successive mind-moment. Then, having seen those buddhas, I was able to fulfill the practices of Samantabhadra to an extent I had never before achieved and had never before witnessed. And why did this occur? This was due to having acquired the light of all-knowledge.

At that time, wishing to restate and clarify the meaning of this liberation, aided by the Buddha's spiritual powers, the Night Spirit, Universal Rescuer of Beings, then spoke these verses for Sudhana the Youth:

Sudhana, listen to me as I speak
of the extremely profound and difficult to perceive Dharma
that everywhere illuminates all three periods of time
and all of its different gateways.

You should now listen closely as I describe
how, from the time of my initial resolve,
I single-mindedly sought the Buddha's meritorious qualities.
Listen, too, as I tell you of the liberations that I entered.

I recall that in the past, back beyond kalpas
as numerous as the atoms in a *kṣetra*,
there was a kalpa just before that
known as Perfectly Fulfilled Purity.

At that time, there was a world
known as Universally Illuminating Lamp
in which the buddhas who appeared in the world
were as numerous as Mount Sumeru's atoms.

The first Buddha was named Wisdom's Flaming Radiance.

The next buddha was named Dharma Banner.

The third was Dharma Sumeru,
and the fourth was Lion of Virtue.

The fifth was Quiescence King,
the sixth was Destroyer of Views,
the seventh was Lofty Fame,
and the eighth was Great Meritorious Qualities.

The ninth was Supreme Sun,
and the tenth was named Lunar Countenance.

It was under these ten buddhas
that I first awakened to the Dharma gateways.

From that point forward, there came the sequential
appearance of yet another ten buddhas.

The first was named Abiding in Space,
the second was named Universal Radiance,
the third was named Abiding in all Regions,
the fourth was named Sea of Right Mindfulness,
the fifth was named Lofty and Supreme Radiance,
the sixth was named Sumeru Cloud,

the seventh was named Flaming Radiance of Dharma Buddha,
the eighth was named Mountain Supremacy Buddha,
the ninth was named Great Compassion Flower,
and the tenth was named Dharma Realm Flower.

It was when these ten appeared,
that I experienced my second awakening to the Dharma gateways.

From that point forward, there came the sequential
appearance of yet another ten buddhas

of whom the first was Radiance Banner Buddha.

The second was Wisdom Buddha,
the third was Mind Meaning Buddha,
the fourth was Virtue Ruler Buddha,

the fifth was Celestial Wisdom Buddha,
the sixth was Wisdom King Buddha,
the seventh was Supreme Wisdom Buddha,
the eighth was Light King Buddha,

the ninth was Heroic Bravery Buddha,
and the tenth was Lotus Flower Buddha.

It was under those ten buddhas
that I had my third awakening to the Dharma gateways.

From that point forward, there then came the sequential appearance of yet another ten buddhas.

The first was Mountain of Flaming Radiance Jewels,
the second was Sea of Meritorious Qualities,

the third was Dharma Radiance,
the fourth was Lotus Flower Treasury,
the fifth was Eye of Beings,
the sixth was Jewel of Incense Radiance,

the seventh was Sumeru of Meritorious Qualities,
the eighth was Gandharva King,
the ninth was Maṇi Treasury,
and the tenth was Quiescent Form.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first buddha was Vast Wisdom,
the next buddha was Jewel Light,

The third was Space Cloud,
the fourth was Excellent Signs,
the fifth was Perfect Moral Precepts,
the sixth was Nārāyaṇa,

the seventh was Sumeru Qualities,
the eighth was Sphere of Meritorious Qualities,
the ninth was Invincible Banner,
and the tenth was Great Tree Mountain.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Śāla Treasury,
the second was World Leader's Body,

the third was Light Appearing on High,
the fourth was Vajra Illumination
the fifth was Awesome Earthly Powers,
the sixth was Extremely Profound Dharma,

the seventh was Dharma Wisdom Sound,
the eighth was Sumeru Banner,
the ninth was Victorious Radiance,
and the tenth was Marvelous Jewel Light.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Brahman Radiance,
the second was Empty Space Sound,

the third was Dharma Realm Body,
 the fourth was Radiant Sphere,
 the fifth was Wisdom Banner,
 the sixth was Empty Space Lamp,
 the seventh was Subtle Virtue,
 the eighth was Universally Illuminating Radiance,
 the ninth was Light of Supreme Merit,
 and the tenth was Great Compassion Cloud.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Power Light Wisdom,
 the second was Universal Direct Appearance,
 the third was Radiance Appearing on High,
 the fourth was Radiant Body,
 the fifth was Dharma Generation Buddha,
 the sixth was Bejeweled Signs Buddha,
 the seventh was Swift Wind,
 the eighth was Banner of Courage,
 the ninth was Marvelous Jewel Canopy,
 and the tenth was Illuminating the Three Times.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was Light of an Ocean of Vows,
 the second was Vajra Body,
 the third was Sumeru Virtue,
 the fourth was Mindfulness Banner King,
 the fifth was Meritorious Qualities Wisdom,
 the sixth was Wisdom Lamp,
 the seventh was Radiant Banner,
 the eighth was Vast Wisdom,
 the ninth was Dharma Realm Wisdom,
 and the tenth was Dharma Ocean Wisdom.

From that point forward, there came the sequential appearance of yet another ten buddhas.

The first was named Giving Dharma.
 The next was named Sphere of Meritorious Qualities,
 the third was named Supremely Marvelous Cloud,
 the fourth was named Lamp of Patience and Wisdom,
 the fifth was named Quiescent Sound,
 the sixth was named Banner of Quiescence,

the seventh was named World Lamp,
 the eighth was named Profound Great Vows,
 the ninth was named Invincible Banner,
 and the tenth was named Ocean of Fiery Wisdom.

From that point forward, there came the sequential
 appearance of yet another ten buddhas.

The first buddha was Sovereign Mastery of Dharma,
 the second buddha was Unimpeded Wisdom,

the third was named Mind Sea's Wisdom,
 the fourth was named Manifold Marvelous Sounds,
 the fifth was named Freely Bestowed Giving,
 the sixth was named Universal Present Manifestation,

the seventh was named Body Adapted to Dispositions,
 the eighth was named Abiding in Supreme Virtue,
 the ninth was Original Nature Buddha,
 and the tenth was Worthy Virtue Buddha.

I have presented offerings
 to all of these buddhas who appeared
 throughout kalpas as numerous as Sumeru's atoms
 and everywhere served as lamps for the world,

For kalpas as numerous as a buddha *kṣetra's* atoms,
 when all of those buddhas appeared,
 I made offerings to them all
 and then entered this gateway of liberation.

It was across the course of countless kalpas
 that I cultivated and achieved success in this path.
 If you are able to pursue such cultivation,
 then, before long, you too will succeed in this.

Son of Good Family, I know only this bodhisattva's liberation by
 which one appears everywhere in all worlds to train beings.

As for the bodhisattva-mahāsattvas:

Who have accumulated countless practices;
 Who have developed many different kinds of understandings;
 Who have manifested many different kinds of bodies;
 Who have perfected many different kinds of faculties;
 Who have fulfilled many different kinds of vows;
 Who have entered many different kinds of samādhis;
 Who have produced many different kinds of spiritual trans-
 formations;
 Who have been able to master many different methods of
 contemplation;

Who have entered many different kinds of wisdom gateways; and
 Who have acquired the light of many different kinds of dharmas—

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

Son of Good Family, not far from here, there is a night spirit by the name of Sea of Serene Sounds who sits on a lotus flower throne adorned by *maṇi* jewel radiance banners and is surrounded by a following of hundreds of myriads of *asaṃkhyeyas* of night spirits. You should go there, pay your respects, and ask, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

35 – Praśāntarutasāgaravatī

At that time, after Sudhana the Youth had heard from the night spirit Samantasattvatrāṇojahśrī the explanation of the bodhisattva’s liberation gateway called “appearing everywhere in all worlds to train beings,” he completely comprehended it, developed resolute faith in it, and established himself in it with sovereign mastery. He then went to the night spirit known as Praśāntarutasāgaravatī or “Sea of Serene Sounds,” where he bowed down in reverence at her feet and circumambulated her countless times after which he stood before her with palms pressed together, and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. I wish to rely on the good spiritual guides as I train in the bodhisattva practices, enter the bodhisattva practices, cultivate the bodhisattva practices, and abide in the bodhisattva practices. Please bestow your deep kindness on me and teach me how the bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path.

That night spirit then told Sudhana, “It is good indeed, good indeed, Son of Good Family, that you are able to rely on the good spiritual guides as you seek to acquire the bodhisattva practices. Son of Good Family, I have acquired the bodhisattva’s ‘liberation that produces the adornment of vast joy in every mind-moment.’”

Sudhana then asked, “O Great Āryā, what sort of endeavors constitute the practice of this liberation gateway? What is its realm of

practice? Which skillful means does one produce in this practice? And in which kinds of contemplations does one engage?"

The Night Spirit replied:

Son of Good Family:

- I have produced a pure and impartial aspiring resolve;
- I have produced an indestructible aspiring resolve adorned with steadfast purity to abandon the world's defilements;
- I have produced an irreversible resolve to reach the station of irreversibility;
- I have produced an unshakable resolve to create a mountain of the adorning jewels of the meritorious qualities;
- I have resolved to have no place in which I abide;
- I have resolved to appear everywhere before all beings to rescue them;
- I have produced the insatiable resolve to see the ocean of all buddhas;
- I have resolved to seek the power of all bodhisattvas' pure vows;
- I have resolved to abide in the ocean of the light of great wisdom;
- I have resolved to enable all beings to step beyond the desolate wilderness of sorrow and afflictions;
- I have resolved to enable all beings to leave behind the suffering and torment of sorrows and worries;
- I have resolved to enable all beings to abandon disagreeable forms, sounds, smells, tastes, touchables, and dharmas;
- I have resolved to enable all beings to abandon the suffering of separation from what is loved and the suffering of encountering what one detests;
- I have resolved to enable all beings to abandon the sufferings arising from evil conditions, delusion, and so forth;
- I have resolved to become a refuge for all beings beset with dangers and difficulties;
- I have resolved to enable all beings to escape from the stations of existence beset by the sufferings of *samsāra*;
- I have resolved to enable all beings to abandon the sufferings of birth, aging, sickness, death, and so forth;
- I have resolved to enable all beings to perfect the Tathāgata's unexcelled Dharma bliss; and
- I have resolved to enable all beings to experience joy and bliss.

Having produced these types of resolve, I then also teach the Dharma for their benefit and enable them to gradually reach the ground of all-knowledge, doing so in ways such as these:

- If I see beings blissfully attached to the palaces or residences in which they dwell, I teach the Dharma for them to enable them to fully comprehend the inherent nature of dharmas and thus abandon their attachments;
- If I see beings dotingly attached to parents, brothers, or sisters, I teach the Dharma for them to enable them to join the pure congregations of buddhas and bodhisattvas;
- If I see beings affectionately attached to wives and sons, I teach the Dharma for them to enable them to abandon the craving and defilement of *saṃsāra* and develop the mind of great compassion and impartial, non-discriminating regard for all beings;
- If I see beings abiding in royal palaces where they are served by female attendants, I teach the Dharma for them to enable them to gather together with the community of *āryas* and penetrate the Tathāgata's teachings;
- If I see beings with defiling attachments to the sense realms, I teach the Dharma for them to enable them to enter the realm of the Tathāgata;
- If I see beings much inclined to anger, I teach the Dharma for them to enable them to abide in the Tathāgata's *pāramitā* of patience;
- If I see beings with indolent minds, I teach the Dharma for them to enable them to purify the *pāramitā* of vigor;
- If I see beings with scattered minds, I teach the Dharma for them to enable them to acquire the Tathāgata's *dhyāna pāramitā*;
- If I see beings who have entered the dense forest of views and the darkness of ignorance, I teach the Dharma for them to enable them to gain emancipation from that dense forest and darkness;
- If I see beings who have no wisdom, I teach the Dharma for them to enable them to acquire the *prajñāpāramitā*;
- If I see beings who have developed a defiling attachment for the three realms of existence, I teach the Dharma for them to enable them to escape from *saṃsāra*;
- If I see beings with inferior aspirations, I teach the Dharma for them to enable them to fulfill the vow to attain the Buddha's bodhi;
- If I see beings who are devoted to self-benefiting actions, I teach the Dharma for them to enable them to vow to benefit all beings;
- If I see beings possessed of only weak will power, I teach the Dharma for them to enable them to acquire the bodhisattva's *pāramitā* of the powers;
- If I see beings with minds overshadowed by the darkness of delusion, I teach the Dharma for them to enable them to acquire the bodhisattva's *pāramitā* of knowledge;

- If I see beings whose physical features are imperfect, I teach the Dharma for them to enable them to acquire the Tathāgata's pure form body;
- If I see beings whose appearance is ugly, I teach the Dharma for them to enable them to acquire the unexcelled pure Dharma body;
- If I see beings whose physical form and features are coarse and loathsome, I teach the Dharma for them to enable them to acquire the Tathāgata's subtle form body;
- If I see beings beset by much sorrow and affliction, I teach the Dharma for them to enable them to acquire the Tathāgata's ultimate bliss;
- If I see beings experiencing the sufferings of poverty, I teach the Dharma for them to enable them to acquire the jewel treasury of the bodhisattva's meritorious qualities;
- If I see beings who dwell in parks and forests, I teach the Dharma for them to enable them to acquire the causes and conditions for diligently seeking the Buddha's Dharma;
- If I see beings traveling along a road, I teach the Dharma for them to enable them to travel along the road to all-knowledge;
- If I see beings dwelling in villages, I teach the Dharma for them to enable them to escape from the three realms of existence;
- If I see beings dwelling among people, I teach the Dharma for them to enable them to step beyond the paths of the two vehicles and then dwell on the ground of the Tathāgata;
- If I see beings dwelling within the walls of the city, I teach the Dharma for them to enable them to dwell in the city of the Dharma King;
- If I see beings abiding in the four quarters, I teach the Dharma for them to enable them to acquire the wisdom that equally knows all three periods of time;
- If I see beings abiding in all the other directions, I teach the Dharma for them to enable them to acquire the wisdom that perceives all dharmas;
- If I see beings with a predominantly lustful temperament, I teach them the gateway of the unloveliness contemplation to enable them to abandon the craving and defilement of *saṃsāra*;
- If I see beings with a predominantly hateful temperament, I teach them the gateway of the great kindness contemplation to enable them to enter it and diligently cultivate it;
- If I see beings with a predominantly deluded temperament, I teach the Dharma for them to enable them to acquire bright wisdom with which to contemplate the ocean of all dharmas;

- If I see beings who are equally subject to all of these afflictions, I teach the Dharma for them to enable them to succeed in entering the ocean of all vehicles' vows;
- If I see beings who delight in the pleasures of *samsāra*, I teach the Dharma for them to enable them to develop renunciation;
- If I see beings who have come to detest the sufferings of *samsāra* who should be taught and liberated by a *tathāgata*, I teach the Dharma for them to enable them to expediently manifest as taking on births;
- If I see beings who have become attached to the five aggregates, I teach the Dharma for them to enable them to be able to dwell in the sphere of non-dependence;
- If I see beings whose minds are inferior, I show them the path of supreme adornments;
- If I see beings who have developed arrogant minds, I teach them the patience that acquiesces in the equality of dharmas; and
- If I see beings whose minds have become inclined toward flattery and deceptiveness, I teach them about the straightforward mind of a bodhisattva.

Son of Good Family, I use countless types of Dharma giving such as these to attract beings. Then I use many different kinds of skillful means to teach and train them and enable them to part from the wretched destinies, enjoy the bliss of humans and devas, become liberated from the bonds of the three realms of existence, and abide in all-knowledge. I then acquire a vast ocean of joyous delight in the light of Dharma in which my mind feels elated, at peace, and pleased.

Furthermore, Son of Good Family, I always contemplate the congregations of all bodhisattvas:

- Who cultivate the many different kinds of vows and practices;
- Who manifest many different kinds of pure bodies;
- Who have many different kinds of auras;
- Who emanate many different kinds of light;
- Who use many different kinds of skillful means;
- Who enter the gateways to all-knowledge;
- Who enter many different kinds of samādhis;
- Who manifest many different kinds of spiritual transformations;
- Who send forth oceans of many different kinds of sounds;
- Who possess many different kinds of adorned bodies;
- Who enter the many different kinds of gateways of the Tathāgata;
- Who go to pay their respects in the oceans of the many different kinds of lands;

Who see oceans of many different buddhas;
 Who acquire oceans of the many different kinds of eloquence;
 Who illuminate the realms of the many different kinds of libera-
 tions;
 Who acquire oceans of the many different kinds of wisdom light;
 Who enter oceans of the many different kinds of samādhis;
 Who demonstrate easeful mastery of the many different kinds of
 liberation gateways;
 Who use the many different kinds of gateways to progress toward
 all-knowledge;
 Who adorn empty space and the Dharma realm with many differ-
 ent kinds of adornments;
 Who everywhere cover empty space with many different kinds of
 adornment clouds;
 Who contemplate the many different kinds of congregations;
 Who gather together in the many different kinds of worlds;
 Who enter the many different kinds of buddha *kṣetras*;
 Who visit the ocean of many different kinds of regions;
 Who take on the many different kinds of directives issued by the
 Tathāgata;
 Who go forth from the presence of the many different *tathāgatas*;
 Who come together with the many different kinds of bodhisat-
 tvas;
 Who rain down the many different kinds of clouds of adornments;
 Who enter the many different kinds of skillful means of the
 Tathāgata;
 Who contemplate the ocean of the Tathāgata's many different
 kinds of dharmas;
 Who enter the ocean of many different kinds of wisdom; and
 Who sit on thrones graced with many different kinds of adorn-
 ments.

Son of Good Family, as I contemplate these congregations, realizing that the Buddha has countless and boundlessly many spiritual powers, I am filled with immense joyous delight.

Son of Good Family, as I contemplate Vairocana Tathāgata manifesting inconceivably many pure form bodies in each successive mind-moment, having seen this, I am filled with immense joyous delight.

Also, as I contemplate the Tathāgata emanating in each successive mind-moment light that completely fills the Dharma realm, having seen this, I am filled with immense joyous delight.

Moreover, as I see the Tathāgata manifesting in each successive mind-moment from every one of his pores an ocean of light rays as numerous as the atoms in countless buddha *kṣetras*, I see that every light ray has a retinue of light rays as numerous as the atoms in countless buddha *kṣetras* and every one of them in turn everywhere pervades the entire Dharma realm where they put an end to the sufferings of all beings. Having seen this, I am filled with immense joyous delight.

Again, Son of Good Family, as I contemplate the crown of the Tathāgata's head and his two shoulders sending forth in each successive mind-moment clouds of mountains of flaming-radiance jewels as numerous as the atoms in all buddha *kṣetras* that fill the ten directions of the Dharma realm, having seen this, I am filled with immense joyous delight.

Also, Son of Good Family, as I contemplate every pore of the Tathāgata sending forth in each successive mind-moment clouds of fragrant radiance as numerous as the atoms in all buddha *kṣetras* that fill all the buddha *kṣetras* of the ten directions, having seen this, I am filled with immense joyous delight.

Moreover, Son of Good Family, as I contemplate every one of the Tathāgata's [major] marks sending forth in each successive mind-moment clouds of *tathāgata* bodies adorned with the marks as numerous as the atoms in all buddha *kṣetras* that then go everywhere throughout all worlds of the ten directions, having seen this, I am filled with immense joyous delight.

Again, Son of Good Family, as I contemplate every one of the Tathāgata's pores sending forth in each successive mind-moment clouds of buddhas' transformations as numerous as the atoms in an ineffable number of buddha *kṣetras* in which these clouds reveal the events occurring from the time of the initial resolve on through to the cultivation of the *pāramitās*, the complete acquisition of the path of adornments, and the entry into the bodhisattva grounds, having seen this, I am filled with immense joyous delight.

Also, Son of Good Family, as I contemplate every pore of the Tathāgata manifesting in each successive mind-moment clouds of the bodies of heavenly kings as well as the miraculous transformations created by those heavenly kings that are as numerous as the atoms in an ineffable number of buddha *kṣetras*, and as I contemplate their complete pervasion of the ten directions of the Dharma realm, their immediate appearance directly before those who should achieve liberation through encountering the body of a heavenly

king, and their subsequent teaching of the Dharma for their sakes—having seen this, I am filled with immense joyous delight.

And just as this is so with the clouds of the bodies of heavenly kings, so too is this so with clouds of transformation bodies appearing as dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraḡa* kings, human kings, and brahma heaven kings, all of which are sent forth from every pore in this same way whereupon they manifest just such teaching of Dharma as this. Having seen this, in each successive mind-moment, I am filled with immense joyous delight and am filled with immense faith and bliss are commensurate with the Dharma realm and all-knowledge.

So it was that, whatever was not gained in the past is now gained, whatever realizations were not achieved in the past are now realized, whatever had not been penetrated in the past is now penetrated, whatever had not been fulfilled in the past is now fulfilled, whatever had not been seen in the past is now seen, and whatever was never heard in the past is now heard.

And why is this so? This is due to being able to completely know the signs of the Dharma realm, due to realizing that all dharmas are of but one sign, due to being able to equally enter the paths of the three periods of time, and due to being able to teach all of the boundless dharmas.

Son of Good Family, I have entered the ocean of light of the bodhisattva's "liberation that produces the adornment of vast joy in every mind-moment." Further, Son of Good Family:

This liberation is boundless, for it enters all gateways into the Dharma realm;

This liberation is inexhaustible, for it is commensurate with the mind that resolves to attain all-knowledge;

This liberation has no boundaries, for it enters the boundless realm of the thoughts in all beings' minds;

This liberation is extremely profound, for it is the objective domain known by quiescent wisdom;

This liberation is vast, for it pervades the objective domain of all *tathāgatas*;

This liberation is indestructible, for it is what is cognized by the bodhisattva's wisdom eye;

This liberation is bottomless, for it reaches all the way to the very source of the Dharma realm;

This liberation is just the universal gateway for, in but a single phenomenon, one sees all spiritual transformations everywhere;

- This liberation can never be grasped, for it is identical with and no different from the entire Dharma body;
- This liberation is ultimately unproduced, for it is able to completely know all dharmas as like magical conjurations;
- This liberation is like a reflected image, for it is produced by the light of the vow to attain all-knowledge;
- This liberation is comparable to a supernatural transformation, for it transformationally produces all of the bodhisattva's supreme practices;
- This liberation is like the great earth, for it is the place upon which all beings can rely;
- This liberation is like a great flood, for it is able to moisten everyone with the waters of the great compassion;
- This liberation is like an immense fire, for it is able to dry up the waters of beings' desires;
- This liberation is like a great wind, for it enables all beings to swiftly progress toward all-knowledge;
- This liberation is comparable to a great ocean, for its many different meritorious qualities adorn all beings;
- This liberation is like Mount Sumeru, for it produces an ocean of the Dharma jewels of all-knowledge;
- This liberation is like the ramparts of a great city, for it is adorned with all sublime dharmas;
- This liberation is like empty space, for it completely includes the spiritual powers of all buddhas of the three periods of time;
- This liberation is like a great cloud, for it everywhere rains down the Dharma rain for the sake of beings;
- This liberation is like a brightly shining sun, for it is able to dispel the darkness of beings' ignorance;
- This liberation is like a full moon, for it completely fills up the ocean of vast merit;
- This liberation is like true suchness, for it is able to completely pervade all places;
- This liberation is like one's own shadow, for it is transformationally produced from one's own good karmic works;
- This liberation is like an echo, for it adapts to what is fitting for beings when speaking Dharma for them;
- This liberation is like a reflected image, for its illumination appears in accordance with the minds of beings;
- This liberation is like a great king of trees, for it blossoms with the flowers of the spiritual superknowledges;
- This liberation is like vajra for, from its origin up to the present, it has remained indestructible;

This liberation is like a wish-fulfilling jewel, for it produces supernatural powers;

This liberation is like a sovereign immaculate-core *maṇi* jewel, for it reveals the spiritual powers of all *tathāgatas* of the three periods of time; and

This liberation is like a banner-of-joyfulness *maṇi* jewel, for it is able to impartially bestow the sounds of all buddhas turning the wheel of the Dharma.

Son of Good Family, you should meditate on these analogies I have just taught you and thus achieve awakened entry in accordance with them.

Sudhana the Youth then addressed the Night Spirit, Praśāntarutasāgaravatī, saying, “O Great Āryā, how does one go about cultivating and acquiring this liberation?”

The Night Spirit replied:

Son of Good Family, it is through the practice of ten great Dharma treasuries that a bodhisattva acquires this liberation. What then are those ten? They are as follows:

First, it is through cultivating the vast Dharma treasury of giving that, adapting to beings’ mental dispositions, one is able to satisfy them all;

Second, it is through cultivating the vast Dharma treasury of purity in the moral precepts that one everywhere enters the ocean of all buddhas’ meritorious qualities;

Third, it is through cultivating the vast Dharma treasury of patience that one is able to everywhere contemplate the nature of all dharmas;

Fourth, it is through cultivating the vast Dharma treasury of vigor that one becomes irreversible in progressing toward all-knowledge;

Fifth, it is through cultivating the vast Dharma treasury of *dhyāna* absorption that one is able to extinguish the fever of all beings’ afflictions;

Sixth, it is through cultivating the vast Dharma treasury of *prajñā* that one is everywhere able to know the ocean of all dharmas;

Seventh, it is through cultivating the vast Dharma treasury of skillful means that one is everywhere able to ripen the ocean of all beings;

Eighth, it is through cultivating the vast Dharma treasury of vows that, to the very end of all future kalpas, one cultivates the bodhisattva practices throughout all buddha *kṣetras* and everywhere in the ocean of all beings;

Ninth, it is through cultivating the vast Dharma treasury of the powers that, in each successive mind-moment, one appears in all buddha lands throughout the ocean of the Dharma realm, never resting as one everywhere attains the universal and right enlightenment; and

Tenth, it is through cultivating the vast Dharma treasury of pure knowledge that one acquires the Tathāgata's knowledge that pervasively and unimpededly knows all dharmas of the three periods of time.

Son of Good Family, if bodhisattvas establish themselves in the ten Dharma treasuries such as these, then they will be able to acquire liberations such as these and then purify them, increase them, accumulate them, strengthen them, secure them, and fulfill them.

Sudhana the Youth then asked, "O Āryā, how long has it now been since you first resolved to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit replied:

Son of Good Family, east of this Lotus Dais Adornment ocean of worlds, beyond ten oceans of worlds, there is an ocean of worlds known as Radiant Jewel of Complete Purity. In this ocean of worlds, there is a world system known as Light and Sound of All Tathāgatas' Vows in which there is a particular world known as Adorned with Pure Golden Light the substance of which is composed of all kinds of incense, vajra, and sovereign *maṇi* jewels. It is shaped like a tower, has boundaries consisting of clouds of the many kinds of marvelous jewels, and dwells on an ocean of all kinds of jeweled necklaces. It is sheltered by a cloud of exquisite palaces and is characterized by the blending of both pure and defiled aspects.

In this world, long ago in the ancient past, there was a kalpa known as Universal Light Banner in which there was a country known as Universally Full Treasury of Marvels. It had a site of enlightenment known as Marvelous Moonlight of the Treasury of All Jewels in which a buddha named Voice of the Irreversibly Turning Wheel of Dharma attained *anuttara-samyak-saṃbodhi*.

At that time, I was a bodhi tree spirit named Banner of Perfectly Fulfilled Merit Lamplight who guarded that site of enlightenment. I witnessed that buddha's realization of the universal and right enlightenment and his manifestation of the spiritual powers, whereupon I resolved to attain *anuttara-samyak-saṃbodhi*. I then immediately acquired a samādhi known as "universal illumination of the Tathāgata's ocean of meritorious qualities."

In this very site of enlightenment, the next *tathāgata* to appear in the world was named Tree of Dharma and Mountain of Awesome

Virtue. My life then came to an end, whereupon I returned to be born there as a *bodhimaṇḍa* night spirit named Especially Marvelous Light of Merit and Wisdom. I saw that *tathāgata* turning the wheel of right Dharma and manifesting the great spiritual superknowledges, whereupon I acquired a samādhi known as “universal illumination of all spheres of dispassion.”

Next, there was a *tathāgata* who appeared in the world who was named King of the Voice of the Ocean of All Dharmas. At that time, I was a night spirit who, due to seeing that Buddha, serving him, and making offerings to him, then acquired a samādhi known as “the ground that grows all good dharmas.”

Next, there was a *tathāgata* who appeared in the world who was named Jewel Light Lamp Banner King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “universal manifestation of radiant clouds of spiritual superknowledges.”

Next, there was a *tathāgata* who appeared in the world who was named Light of a Sumeru of Meritorious Qualities. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “universal illumination of the ocean of all buddhas.”

Next, there was a *tathāgata* who appeared in the world who was named Dharma Cloud Sound King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “lamp of the ocean of all dharmas.”

Next, there was a *tathāgata* who appeared in the world who was named Dazzling Illumination of the Wisdom Lamp King. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “lamp of pure light that extinguishes the sufferings of all beings.”

Next, there was a *tathāgata* who appeared in the world who was named “Dharma Bravery’s Banner of Marvelous Virtue.” At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “treasury of the light of all *tathāgatas* of the three periods of time.”

Next, there was a *tathāgata* who appeared in the world who was named Lion Bravery’s Dharma Wisdom Lamp. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “the wheel of unimpeded wisdom of all worlds.”

Next, there was a *tathāgata* who appeared in the world who was named King of the Mountain of Wisdom Power. At that time, I was a night spirit who, due to seeing that buddha, serving him, and making offerings to him, then acquired a samādhi known as “universal illumination of the faculties and practices of the beings of the three periods of time.”

Son of Good Family, in that Pristinely Radiant Gold Adornments World, in the Universal Light Banner Kalpa, there were *tathāgatas* such as these who appeared in the world who were as numerous as the atoms in a buddha *kṣetra*.

During that time, I was sometimes a heavenly king, sometimes a dragon king, sometimes a *yakṣa* king, sometimes a *gandharva* king, sometimes an *asura* king, sometimes a *garuḍa* king, sometimes a *kiṃnara* king, sometimes a *mahoraga* king, sometimes a human king, and sometimes a brahma heaven king. I sometimes appeared in a deva body, sometimes appeared in a human body, sometimes appeared in a male body, sometimes appeared in a female body, sometimes appeared in the body of a young boy, and sometimes appeared in the body of a young maiden. In all those circumstances, I made all kinds of offerings to all those *tathāgatas* and also listened to the teaching of all the dharmas those buddhas taught.

When that lifetime came to an end, I was immediately reborn in this world where I then passed through kalpas as numerous as the atoms in a buddha *kṣetra* during which I cultivated the bodhisattva practices.

Then, after those lifetimes had ended, I was next born into this Flower Dais Adornment Ocean of Worlds within the Sahā World in which I met Krakucchanda Tathāgata, served him, made offerings to him, and then acquired a samādhi known as “the light from transcending all defilements.”

I next met Kanakamuni Tathāgata, served him, made offerings to him, and then acquired a samādhi known as “appearing everywhere in the ocean of all *kṣetras*.”

I next met Kāśyapa Tathāgata, served him, made offerings to him, and then acquired a samādhi known as “proclamation in the ocean of all beings’ languages.”

I next met Vairocana Tathāgata who attained the right and universal enlightenment in this very site of enlightenment and then, in each successive mind-moment, manifested the powers of the great spiritual superknowledges. Having witnessed this at that time, I then acquired “the liberation that produces the adornment of vast joy in every mind-moment.”

Having acquired that liberation, I was then able to enter an ocean of Dharma realm arrangement arrays as numerous as the atoms in ten ineffable-ineffables of buddha *kṣetras*. I see all the atoms in all the buddha *kṣetras* in that ocean of all Dharma realm arrangement arrays. I see within every atom buddha lands as numerous as the atoms in ten ineffable-ineffables of buddha *kṣetras*. I see within every one of those buddha lands Vairocana Tathāgata seated in a site of enlightenment in which, in each successive mind-moment, he manifests all kinds of spiritual transformations. Every one of the spiritual transformations that he manifests pervade the entire ocean of the Dharma realm.

I also see my own body in the presence of all those *tathāgatas* and also listen to the sublime Dharma they all proclaim. I also see all those buddhas emanating an ocean of transformations from every one of their pores that then each manifest the powers of the super-knowledges with which, in the ocean of all Dharma realms, in the ocean of all oceans of worlds, in all the world systems, and in all worlds, they adapt to the minds of beings as they then turn the wheel of the right Dharma. I have acquired the power of the “swift-ness *dhāraṇī*” through which I absorb, retain, and reflect upon the meanings of all of those textual passages that they spoke.

Then, using the wisdom of complete clarity, I everywhere enter the treasury of all pure dharmas. Using masterful wisdom, I everywhere roam throughout the ocean of all extremely profound dharmas. Using the universally pervasive wisdom, I everywhere know all the vast meanings throughout all three periods of time. And, using the wisdom of uniform equality, I everywhere possess a penetrating comprehension of the unvarying Dharma of all buddhas.

So it is that I have acquired an awakened understanding of all gateways into the Dharma with which:

In every Dharma gateway, I awakened to and understood a cloud of all sutras;

In every cloud of sutras, I awakened to and understood an ocean of all dharmas;

In every ocean of dharmas, I awakened to and understood all categories of dharmas;

In every category of dharmas, I awakened to and understood a cloud of all dharmas;

In every cloud of dharmas, I awakened to and understood the stream of all dharmas;

In every stream of dharmas, I produced an ocean of all types of immense joy;

In every ocean of all types of immense joy, I produced all the grounds;
 In every ground, I produced an ocean of all samādhis;
 In every ocean of samādhis, I acquired an ocean of all visions of the buddhas;
 In every ocean of visions of the buddhas, I acquired an ocean of the light of all-knowledge;
 In every ocean of the light of knowledge, I everywhere illuminated the three periods of time and pervasively entered the ten directions;
 I knew the ocean of past practices of countless *tathāgatas*;
 I knew the ocean of past endeavors of countless *tathāgatas*;
 I knew the ocean of instances of countless *tathāgatas*' being able to give what is difficult to relinquish;
 I knew the ocean of the spheres of pure moral conduct of countless *tathāgatas*;
 I knew the ocean of the pure patience of countless *tathāgatas*;
 I knew the ocean of the vast vigor of countless *tathāgatas*;
 I knew the ocean of extremely deep *dhyāna* concentrations of countless *tathāgatas*;
 I knew the ocean of the *prajñāpāramitā* of countless *tathāgatas*;
 I knew the ocean of the skillful means *pāramitā* of countless *tathāgatas*;
 I knew the ocean of the *pāramitā* of vows of countless *tathāgatas*;
 I knew the ocean of the *pāramitā* of powers of countless *tathāgatas*;
 I knew the ocean of the *pāramitā* of knowledge of countless *tathāgatas*;
 I knew how in the past countless *tathāgatas* passed beyond the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* dwelt on the bodhisattva grounds for an ocean of countless kalpas, manifesting the powers of the spiritual superknowledges;
 I knew how in the past countless *tathāgatas* entered the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* cultivated the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* purified the bodhisattva grounds;
 I knew how in the past countless *tathāgatas* contemplated the bodhisattva grounds;
 I knew how in the past countless *tathāgatas*, even while still bodhisattvas, always saw the buddhas;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, saw the entire ocean of buddhas and dwelt together with them for an ocean of kalpas;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, took birth in countless bodies everywhere throughout the ocean of *kṣetras*;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, cultivated vast practices everywhere throughout the Dharma realm;

I knew how in the past countless *tathāgatas*, even while still bodhisattvas, manifested many different kinds of skillful means gateways in training and ripening all beings;

I knew how countless *tathāgatas* emanated vast radiance that everywhere illuminated the ocean of all *kṣetras* throughout the ten directions;

I knew how countless *tathāgatas* manifested great spiritual powers with which they appeared everywhere directly before all beings;

I knew the vast wisdom grounds of countless *tathāgatas*;

I knew the turning of the wheel of right Dharma by countless *tathāgatas*;

I knew the manifestation of an ocean of signs by countless *tathāgatas*;

I knew the manifestation of an ocean of bodies by countless *tathāgatas*; and

I knew an ocean of vast powers of countless *tathāgatas*.

In each successive mind-moment, I was able to know of and see all those *tathāgatas* from the time they produced their initial resolve until the time when their Dharma finally disappeared.

Son of Good Family, you asked me, "How long has it now been since you first produced the resolve?"

Son of Good Family, as described above, in the long distant past, back beyond kalpas as numerous as the atoms in two buddha *kṣetras*, I was a bodhi tree spirit in that Adorned with Pure Golden Light world. When I heard that *tathāgata* known as Voice of the Irreversibly Turning Wheel of Dharma teach the Dharma, I resolved to attain *anuttara-samyak-saṃbodhi*.

Then, in kalpas as numerous as the atoms in two buddha *kṣetras*, I cultivated the bodhisattva practices, after which I was reborn in this Sahā World. In this Worthy Kalpa, I have drawn near to and made offerings to all the buddhas from Krakucchanda Buddha up to Śākyamuni Buddha. In the same way, I shall also do so with all future buddhas of this kalpa.

And just as, in this Worthy Kalpa, I shall make offerings to all future buddhas of this world, so too shall I draw near to and make offerings to all those who become buddhas in all future worlds and kalpas.

Son of Good Family, within that Adorned with Pure Golden Light world, there are now still buddhas who are appearing continuously and uninterruptedly. You should single-mindedly cultivate this bodhisattva's gateway of immense courage.

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit, Praśāntarutasāgaravatī, spoke these verses for Sudhana the Youth:

Sudhana, listen to me as I describe
this gateway of pure liberation.
Having heard this, be filled with joyous delight,
diligently cultivate it, and make it achieve its ultimate ends.

In the past, beyond an ocean of kalpas,
I developed a mind of great faithful aspiration
which was as pure as empty space
with which I always contemplated all-knowledge.

I produced a mind of faith-filled aspiration
in all buddhas of the three periods of time
and in their congregations
and then vowed to always draw near to them all.

In the past, I once saw a buddha
who was receiving the offerings of beings
and thus was able to hear his teaching of the pure Dharma,
whereupon my mind was filled with immense joyous delight.

I always revered my parents,
respected them, and presented them with offerings.
Acting in this way without rest or indolence,
I then entered this gateway of liberation.

Those people afflicted by aging, sickness, poverty,
or incompletely developed faculties—
for all of them I felt pity and came to their rescue,
thereby enabling them to gain peace and security.

For those who were victims of fearsome perils
of floods, fires, kings, thieves, or troubles out at sea,
I cultivated those practices with which
I was then able to rescue those beings.

For those constantly burned by the afflictions,
for those bound up and overcome by karmic obstacles,

and for those who have fallen into the dangerous destinies—
I have come to the rescue of those beings.

The countless intensely cruel sufferings
of the wretched rebirth destinies
and of birth, aging, sickness, death, and such—
I shall extinguish them all.

I vow that, to the very end of all future kalpas,
for the sake of the many kinds of beings, I will everywhere
extinguish the sufferings of *samsāra*
and enable them to gain the Buddha's ultimate bliss.

Son of Good Family, I know only this "liberation that produces
the adornment of vast joy in every mind-moment." As for the
bodhisattva-mahāsattvas who have deeply entered the ocean of all
Dharma realms, who entirely know the enumerations of all kalpas,
and who everywhere see the creation and destruction of all the
kṣetras, how could I know of or be able to speak about their meritori-
ous qualities and practices?

Son of Good Family, within this very congregation of the Tathāgata
at this site of enlightenment, there is a night spirit known as Sarva
nagararaksāsambhavatejahśrī or "Increaser of Awesome Powers for
the Protection of all Cities." You should go there, pay your respects,
and ask her, "How should the bodhisattva train in the bodhisattva
practices and how should he cultivate the bodhisattva path?"

Sudhana the Youth then single-mindedly contemplated the Night
Spirit, Praśāntarutasāgaravatī, and then spoke these verses:

It was due to the instructions of the good spiritual guide
that I came to pay my respects to the Goddess
and then saw that spirit sitting on the jeweled throne
with a body of boundless dimensions.

No one who is attached to forms or their signs,
who conceives of dharmas as existent,
or who is of inferior wisdom or merely shallow awareness—
none of these could ever know the realm of the Venerable One.

The world's devas and humans
might contemplate it for countless kalpas,
but they would still be unable to fathom it,
for your form and signs are boundless.

You have left the five aggregates far behind
and do not abide in the sense bases, either.
You have forever severed the worldling's doubts
and manifest the powers of miraculous transformation.

You do not seize on any inward or outward dharmas
and are unshakable and unimpeded.
With your purified eye of wisdom, you see
the powers of the Buddha's spiritual superknowledges.

Your body is a treasury of right Dharma
and your mind is possessed of unimpeded wisdom.
Having acquired the illumination of wisdom's light,
you then also illuminate the many kinds of beings.

Your mind has accumulated boundless karmic works
with which you adorn all worlds.
You have completely understood that the world is merely mind
and manifest in bodies that are the same as beings.

Knowing that the world is entirely like a dream,
that all buddhas are like reflections,
and that dharmas are all like echoes,
you enable the multitude to become free of attachments.

For the beings of all three periods of time,
you manifest your bodies in every mind-moment,
and yet your mind has no place in which it abides
even as you proclaim the Dharma throughout the ten directions.

The boundless ocean of all *kṣētras*,
the ocean of buddhas, and the ocean of beings
all reside within a single mote of dust.

This is the power of the Venerable One's liberation.

Having spoken these verses, Sudhana the Youth then bowed down
in reverence at her feet and circumambulated her countless times as
he gazed up at her in admiration. He then respectfully withdrew and
departed.

36 – Sarvanagararaksāsambhavatejaḥśrī

At that time, Sudhana the Youth then complied with the teachings
provided by the Night Spirit, Praśāntarutasāgaravatī, meditated on
and contemplated every passage of the Dharma gateways she had
described, and thenceforth never forgot any of them. He continuously
and uninterruptedly bore in mind and contemplatively examined
all of their countless profound thoughts, the nature of their count-
less dharmas, their skillful means, their spiritual superknowledges,
and their wisdom. His mind became so expansive that he penetrated
them with realization and became established in them.

Intent on paying his respects to her, he then went to the night spirit
known as Sarvanagararaksāsambhavatejaḥśrī or "Protector of All

Cities.” He saw that night spirit sitting on a lion throne adorned with all kinds of jewels and radiant sovereign *maṇi* jewels. She was surrounded there by countless night spirits in the midst of whom:

She manifested bodies with the forms and features of all types of beings;

She manifested bodies everywhere in the direct presence of all beings;

She manifested bodies undefiled by any aspects of the world;

She manifested bodies as numerous as those of all beings;

She manifested bodies that transcended all aspects of the world;

She manifested bodies that ripened all beings;

She manifested bodies that traveled swiftly throughout the ten directions;

She manifested bodies that everywhere attracted beings from throughout the ten directions;

She manifested bodies with ultimately the same essential nature as the Tathāgata; and

She manifested bodies that ultimately trained all beings.

Having seen this, Sudhana was filled with joyous exultation, whereupon he bowed down in reverence at her feet and circumambulated her countless times. He then stood before her with palms pressed together and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet understand, when the bodhisattva is cultivating the bodhisattva practices, how he benefits beings, how he uses the unexcelled means of attraction to attract beings, how he complies with all teachings of the Buddha, and how he approaches the position of the Dharma King. I hope you will bring forth your kind concern and speak about these matters for my sake.

That night spirit then told Sudhana:

Son of Good Family, as you now inquire into the bodhisattva’s gateways of cultivation:

You do so to rescue all beings;

You do so to purify all buddha *kṣetras*;

You do so to make offerings to all *tathāgatas*;

You do so wishing to remain throughout all kalpas, rescuing beings;

You do so wishing to preserve and protect the lineage of all buddhas;

You do so wishing to everywhere enter the ten directions, cultivating all the practices;

You do so wishing to everywhere enter the ocean of all Dharma gateways;

You do so wishing to use the impartial mind everywhere and in all things;

You do so wishing to receive all buddhas' turnings of the Dharma wheel; and

You do so wishing to everywhere rain down the rain of Dharma in accordance with the dispositions of all beings' minds.

Son of Good Family, I have acquired the "the extremely profound and miraculous sublime sound" bodhisattva liberation by which:

I serve as a great master of the Dharma who is unimpeded in being well able to explain the Dharma treasury of all buddhas;

I perfect the great vows and the power of great kindness and compassion and thus enable all beings to dwell in the resolve to attain bodhi;

I am able to engage in all kinds of endeavors that benefit beings while incessantly accumulating roots of goodness;

I serve as a training and guiding teacher for all beings and thus enable all beings to abide in the path to omniscience;

I serve the entire world as a sun of pure Dharma that everywhere illuminates the world and stimulates the growth of roots of goodness;

With an impartial mind toward the entire world, I everywhere enable beings to increase their practice of good dharmas;

With a mind that remains pure in all spheres of experience, I extinguish all unwholesome karma;

Vowing to benefit all beings, my bodies constantly appear everywhere in all lands;

By revealing all the causes and conditions of their previous lifetimes, I enable all beings to establish themselves in good conduct; and

I constantly serve all good spiritual guides to enable beings to establish themselves in the Buddha's teachings.

Son of the Buddha, I bestow dharmas such as these on beings and thus enable them:

To develop the white dharmas of pristine purity;

To pursue the realization of all-knowledge;

To develop strengths of resolve as solid as the vajras in the treasury of the Nārāyaṇas;

To become well able to contemplate the powers of the Buddha and the powers of Māra;

- To always succeed in drawing near to good spiritual guides;
- To smash the mountain of all obstacles of karma and the afflictions;
- To accumulate the provisions essential to realization of the path to all-knowledge; and
- To maintain the resolve that never abandons [the intention to reach] the ground of all-knowledge.

Son of Good Family, as I use the light of pure Dharma such as this to benefit all beings, thereby accumulating roots of goodness and establishing the provisions for the path, I engage in ten kinds of contemplation of the Dharma realm. What are those ten? They are:

- I realize the measurelessness of the Dharma realm in order to acquire the light of vast wisdom;
- I realize the boundlessness of the Dharma realm in order to see what is known and seen by all buddhas;
- I realize the limitlessness of the Dharma realm in order to everywhere enter all buddha lands to revere and make offerings to all *tathāgatas*;
- I realize the Dharma realm's absence of any boundaries in order to manifest the cultivation of the bodhisattva practices throughout the ocean of the entire Dharma realm;
- I realize that the Dharma realm is uninterrupted in order to enter the Tathāgata's uninterrupted wisdom;
- I realize that the Dharma realm has one nature because no being fails to understand the singular voice of the Tathāgata;
- I realize that the Dharma realm's nature is pure in order to completely understand the Tathāgata's vow to liberate all beings;
- I realize that the Dharma realm extends everywhere to all beings because Samantabhadra's marvelous practices are universally pervasive;
- I realize that the Dharma realm has a singular adornment because of the excellent adornments of Samantabhadra's marvelous practices; and
- I realize that the Dharma realm is indestructible because of the indestructibility of the roots of goodness of all-knowledge that fill the Dharma realm.

Son of Good Family, as I engage in these ten kinds of contemplation of the Dharma realm, thereby accumulating roots of goodness and establishing the provisions for the path, I come to completely realize all buddhas' vast awesome virtue and deeply enter the inconceivable realm of the Tathāgata.

Also, Son of Good Family, as I engaged with right mindfulness in reflections such as these, I acquired ten of the Tathāgata's immensely awesome *dhāraṇī maṇḍalas*. What are those ten? They are:

The *dhāraṇī maṇḍala* of the comprehensive entry into all dharmas;
 The *dhāraṇī maṇḍala* of the comprehensive retention of all dharmas;
 The *dhāraṇī maṇḍala* of the comprehensive teaching of all dharmas;

The *dhāraṇī maṇḍala* of the comprehensive mindfulness of all buddhas of the ten directions;

The *dhāraṇī maṇḍala* of the comprehensive recitation of the names of all buddhas;

The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of the vows of all buddhas throughout the three periods of time;

The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of all vehicles;

The *dhāraṇī maṇḍala* of the comprehensive entry into the ocean of all beings' karmic actions;

The *dhāraṇī maṇḍala* of the swift transformation of all karma; and

The *dhāraṇī maṇḍala* of the swift production of all-knowledge.

Son of Good Family, these ten *dhāraṇī maṇḍalas* have a retinue of a myriad *dhāraṇī maṇḍalas*. With their assistance, I constantly expound on the sublime Dharma for the benefit of beings.

Son of Good Family:

I sometimes teach beings the dharma of wisdom acquired by listening;

I sometimes teach beings the dharma of wisdom acquired by contemplative reflection;

I sometimes teach beings the dharma of wisdom acquired by meditative cultivation;¹⁴⁵

I sometimes teach beings the dharma of a single existence;

I sometimes teach beings the dharma of all existences;

I sometimes teach beings the dharma of the ocean of a single *tathāgata's* names;

I sometimes teach beings the dharma of the oceans of all *tathāgatas'* names;

I sometimes teach beings the dharma of a single ocean of worlds;

I sometimes teach beings the dharma of the oceans of all worlds;

I sometimes teach beings the dharma of the ocean of a single buddha's predictions;

I sometimes teach beings the dharma of the oceans of all buddhas' predictions;

I sometimes teach beings the dharma of the ocean of a single
tathāgata's congregations;
 I sometimes teach beings the dharma of the oceans of all *tathāgatas'*
 congregations;
 I sometimes teach beings the dharma of the Dharma wheel of a
 single *tathāgata*;
 I sometimes teach beings the dharma of the Dharma wheel of all
tathāgatas;
 I sometimes teach beings the dharma of a single *tathāgata's* sutras;
 I sometimes teach beings the dharma of all *tathāgatas'* sutras;
 I sometimes teach beings the dharma of the gathering of a single
tathāgata's assembly;
 I sometimes teach beings the dharma of the gathering of all
tathāgatas' assemblies;
 I sometimes teach beings the dharma of the ocean of a single
 omniscient mind;
 I sometimes teach beings the dharma of the oceans of all omni-
 scient minds;
 I sometimes teach beings the dharma of emancipation through a
 single vehicle; and
 I sometimes teach beings the dharma of emancipation through all
 vehicles.

Son of Good Family, I teach beings with an ineffable number of Dharma gateways such as these.

Son of Good Family, I have entered the ocean of the Tathāgata's gateways to the undifferentiated Dharma realm by which I teach the unexcelled Dharma to everywhere attract beings and dwell in the practices of Samantabhadra to the very end of all future kalpas.

Son of Good Family, I have perfected this "extremely profound and miraculous sublime sound" liberation with which, in each successive mind-moment, I bring about the growth of all gateways of liberation which in every mind-moment completely fill the entire Dharma realm.

Sudhana the Youth then addressed the Night Spirit, saying, "O Celestial Spirit, this is extraordinary indeed! This liberation gateway is so rare. How long has it been since the Āryā realized it?"

The Night Spirit then replied:

Son of Good Family, it was long ago, in the ancient past, back beyond a number of kalpas equal to the atoms in a world transformation¹⁴⁶ that there was a kalpa named Pristine Radiance in which there was a world known as Cloud of the Dharma Realm's Meritorious Qualities. Its substance was composed of an ocean of

sovereign *maṇi* jewels that reveal the karmic actions of all beings. It was shaped like a lotus flower and dwelt within a net of fragrant *maṇi* jewel Sumeru Mountains as numerous as the atoms in four continents. It was adorned with lotus flowers that emanated the sounds of the original vows of all *tathāgatas* and it had a retinue of lotus flowers as numerous as the atoms in Mount Sumeru. It was also inlaid with fragrant *maṇi* jewels as numerous as the atoms in Mount Sumeru. It had sets of four-continent lands as numerous as the atoms in Mount Sumeru and every one of those four-continent lands had a number of cities equal to a hundred thousand *koṭīs* of *nayutas* of ineffable-ineffables.

Son of Good Family, that world had a four-continent land known as Marvelous Banner in which there was a royal capital known as Universal Jewels' Floral Light. Not far from there was a site of enlightenment known as Everywhere Manifesting the Dharma King's Palace in which *tathāgatas* appeared that were as numerous as the atoms in Mount Sumeru.

The very first of those buddhas was known as Radiant King of the Dharma Ocean's Thunderous Sound. When that buddha appeared in the world, there was a wheel-turning king named Pure Solar Radiance Countenance who received and learned a scripture from that buddha that was called Whirlpool in the Ocean of All Dharmas Sutra. After that Buddha had entered *nirvāṇa*, that king left the householder's life and devoted himself to protecting and preserving right Dharma.

When the Dharma was on the verge of disappearing, there were a thousand heterodox sects adhering to a thousand ways of explaining the Dharma. Toward the end of the kalpa, the obstacles arising from karma and afflictions became so heavy that evil bhikshus were extensively engaged in quarrelsome disputation. They delighted in attachment to sense objects, did not seek to develop the meritorious qualities, and delighted in discussions about kings, in discussions about insurgents, in discussions about women, in discussions about the state, in discussions about the ocean, and in all kinds of other worldly discussions.

That king who had become a bhikshu then spoke to them, saying, "This is strange indeed and painful indeed! For an ocean of countless great kalpas, the Buddha strived to create this Dharma torch. How then can it be that you are all now joining in extinguishing it?" Having said this, he then rose into the sky to the height of seven *tāla* trees and sent forth from his body a flaming-light cloud shining with countless colors after which he emanated an immense web of

light rays in all different colors. These enabled countless beings to rid themselves of the heat of the afflictions and enabled countless beings to resolve to attain bodhi. For this reason, the teachings of that *tathāgata* then flourished in all their fullness for an additional sixty-five thousand years.

At that time, there was a bhikshuni named Dharma Wheel Transformation Radiance. She was the daughter of the king and was attended by a retinue of a hundred thousand bhikshunis. Having heard those words spoken by her father, the king, and having also witnessed his spiritual powers, she then made the ever-irreversible resolve to attain bodhi and acquired a samādhi known as “the lamp of all buddhas’ teachings.” She also acquired “the extremely profound and miraculous sublime sound liberation.” Having acquired it, she also attained a state of pliancy of body and mind and then directly witnessed all the spiritual powers of that *tathāgata*, Radiant King of the Dharma Ocean’s Thunderous Sound.

Son of Good Family, what do you think? As for that wheel-turning sage king who came along after that *tathāgata* and continued to turn the wheel of right Dharma, thereby enabling its flourishing resurgence during the Dharma ending age after that buddha’s *parinirvāṇa*, could it have been anyone else? It was none other than our present era’s Samantabhadra Bodhisattva.

As for that Dharma Wheel Transformation Radiance Bhikshuni, she was none other than myself. At that time, I preserved and protected the Buddha’s Dharma and enabled ten myriads of bhikshunis to achieve irreversibility in progressing toward *anuttara-samyak-sambodhi*. I also enabled them to acquire “the samādhi of the direct seeing of all buddhas,” also enabled them to acquire “the *dhāraṇī* of the vajra light of all buddhas’ turning of the Dharma wheel,” and also enabled them to acquire the *prajñāpāramitā* that everywhere enters the ocean of all gateways into the Dharma.

Next there appeared a buddha known as Stainless Dharma Radiance.

Next there appeared a buddha known as Dharma Wheel’s Radiant Crest.

Next there appeared a buddha known as Dharma Sun’s Cloud of Qualities.

Next there appeared a buddha known as King of the Dharma Ocean’s Wondrous Voices.

Next there appeared a buddha known as Dharma Sun’s Lamp of Wisdom.

Next there appeared a buddha known as Cloud of Dharma Flower Banners.

- Next there appeared a buddha known as Banner King of the Mountain of Flaming Dharma.
- Next there appeared a buddha known as Moon of Extremely Profound Dharma Qualities.
- Next there appeared a buddha known as Treasury of Dharma Wisdom's Universal Light.
- Next there appeared a buddha known as Explainer of the Treasury of Universal Wisdom.
- Next there appeared a buddha known as Treasury of Qualities Mountain King.
- Next there appeared a buddha known as Paragon of the Universal Gateway's Sumeru.
- Next there appeared a buddha known as Banner of Vigor in All Dharmas.
- Next there appeared a buddha known as Cloud of the Qualities of the Dharma Jewel's Flower.
- Next there appeared a buddha known as Crest of Quiescent Light.
- Next there appeared a buddha known as Dharma Light of the Moon of Kindness and Compassion.
- Next there appeared a buddha known as Meritorious Qualities' Ocean of Flaming Light.
- Next there appeared a buddha known as Universal Light of the Sun of Wisdom.
- Next there appeared a buddha known as Universal Worthy's Perfectly Full Wisdom.
- Next there appeared a buddha known as King of the Light of Spiritual Superknowledges and Wisdom.
- Next there appeared a buddha known as Lamp of the Light of the Flower of Merit.
- Next there appeared a buddha known as Banner King of the Lion of Wisdom.
- Next there appeared a buddha known as King of the Sunlight's Universal Illumination.
- Next there appeared a buddha known as Signs of Sumeru's Jewel Adornment.
- Next there appeared a buddha known as Sunlight's Universal Illumination.
- Next there appeared a buddha known as Moon of the Dharma King's Qualities.
- Next there appeared a buddha known as Cloud of the Marvelous Sounds of the Blooming Lotus.
- Next there appeared a buddha known as Sunlight's Shining Signs.

Next there appeared a buddha known as Universal Radiance and Sublime Voice of Dharma.

Next there appeared a buddha known as Lion Vajra's Nārāyaṇa Fearlessness.

Next there appeared a buddha known as Banner of Universal Wisdom's Courage.

Next there appeared a buddha known as Body of the Universally Opening Dharma Lotus.

Next there appeared a buddha known as Ocean of Wondrous Flowers of Meritorious Qualities.

Next there appeared a buddha known as Moon of the Site of Enlightenment's Qualities.

Next there appeared a buddha known as Moon of the Dharma Torch's Blazing Flames.

Next there appeared a buddha known as Crest of Universal Radiance.

Next there appeared a buddha known as Dharma Banner Lamp.

Next there appeared a buddha known as Banner Cloud of the Vajra Ocean.

Next there appeared a buddha known as Cloud of the Qualities of the Famous Mountain.

Next there appeared a buddha known as Marvelous Sandalwood Moon.

Next there appeared a buddha known as Universally Marvelous Flower of Radiance.

Next there appeared a buddha known as King of the Light That Illuminates All Beings.

Next there appeared a buddha known as Treasury of the Lotus of Meritorious Qualities.

Next there appeared a buddha known as King of Fragrant Flaming Light.

Next there appeared a buddha known as Cause of the Padma's Blossoming.

Next there appeared a buddha known as Universal Light of the Mountain of Many Signs.

Next there appeared a buddha known as Banner of Universal Fame.

Next there appeared a buddha known as Light of Sumeru's Universal Gateway.

Next there appeared a buddha known as Light of the Dharma City of Meritorious Qualities.

Next there appeared a buddha known as Light of Big Tree Mountain.

- Next there appeared a buddha known as Radiant Banner of Universal Virtue.
- Next there appeared a buddha known as Auspicious Sign of Meritorious Qualities.
- Next there appeared a buddha known as Banner of Courageous Dharma Power.
- Next there appeared a buddha known as Light and Sound of the Wheel of Dharma.
- Next there appeared a buddha known as Wisdom Light of the Mountain of Meritorious Qualities.
- Next there appeared a buddha known as Moon of the Unsurpassably Wondrous Dharma.
- Next there appeared a buddha known as Banner of the Pure Light of the Dharma Lotus.
- Next there appeared a buddha known as Treasury of Jeweled Lotus Flower Light.
- Next there appeared a buddha known as Lamp of the Mountain of Flaming Radiance Clouds.
- Next there appeared a buddha known as Flower of Universal Enlightenment.
- Next there appeared a buddha known as Treasury of a Sumeru of Various Qualities' Flaming Radiance.
- Next there appeared a buddha known as King of the Mountain of Perfected Radiance.
- Next there appeared a buddha known as Merit Cloud Adornment.
- Next there appeared a buddha known as Cloud Banner of the Mountain of Dharma Mountain.
- Next there appeared a buddha known as Light of the Mountain of Meritorious Qualities.
- Next there appeared a buddha known as Dharma Sun Cloud Lamp King.
- Next there appeared a buddha known as Famous King of the Dharma Cloud.
- Next there appeared a buddha known as Dharma Wheel Cloud.
- Next there appeared a buddha known as Banner of the Bodhi Awakening Wisdom Light.
- Next there appeared a buddha known as Universally Illuminating Dharma Wheel Moon.
- Next there appeared a buddha known as Awesomely Virtuous Worthy of the Mountain of Jewels.
- Next there appeared a buddha known as Vast Radiance of Worthy Virtue.

- Next there appeared a buddha known as Universal Wisdom Cloud.
- Next there appeared a buddha known as Mountain of Qualities of the Power of Dharma.
- Next there appeared a buddha known as King of the Qualities' Fragrance and Flaming Radiance.
- Next there appeared a buddha known as Sublime Sound of the Golden Maṇi Jewel Mountain.
- Next there appeared a buddha known as Uṣṇīṣa Emanating Clouds of the Light of All Dharmas.
- Next there appeared a buddha known as Flourishing Radiance of the Wheel of Dharma.
- Next there appeared a buddha known as Mountain of Peerless Qualities.
- Next there appeared a buddha known as Cloud of Light from the Torch of Vigor.
- Next there appeared a buddha known as Crown of Vast Radiance from the Seal of Samādhi.
- Next there appeared a buddha known as Jewel Light Qualities King.
- Next there appeared a buddha known as Sound of the Dharma Torch's Jeweled Canopy.
- Next there appeared a buddha known as Fearless Dharma Radiance Everywhere Illuminating the Realm of Space.
- Next there appeared a buddha known as Banner of the Lunar Signs' Adornment.
- Next there appeared a buddha known as Cloud of the Mountain of Flaming Radiance.
- Next there appeared a buddha known as Illumination of the Sky of Unimpeded Dharma.
- Next there appeared a buddha known as Body Revealing the Light of Wisdom.
- Next there appeared a buddha known as Light and Sound of the World Leader's Qualities.
- Next there appeared a buddha known as Light and Sound of the Samādhi of All Dharmas.
- Next there appeared a buddha known as Treasury of the Sound of Dharma's Meritorious Qualities.
- Next there appeared a buddha known as The Dharma Ocean's Cloud of Blazing Light.
- Next there appeared a buddha known as Great Radiance Everywhere Illuminating the Signs of the Three Periods of Time.

Next there appeared a buddha known as Universally Illuminating Dharma Wheel Mountain.

Next there appeared a buddha known as Light of the Lion of the Dharma Realm.

Next there appeared a buddha known as Sumeru Flower Light.

Next there appeared a buddha known as Flaming Radiance of the Lion of the Ocean of All Samādhis.

And next there appeared a buddha known as Lamp of the Light of Universal Wisdom.

Son of Good Family, *tathāgatas* such as these as numerous as the atoms in Mount Sumeru appeared in this way. The very last of those buddhas was named Wisdom Lamp of the City of the Dharma Realm. He too appeared in the world during that Pristine Radiance kalpa.

I revered, drew near to, and made offerings to them all, listened to, absorbed, and retained the sublime Dharma that they proclaimed, and also, in the presence of all those *tathāgatas*, left the home life, studied the path, and guarded and preserved their Dharma teachings.

Having entered this bodhisattva's "extremely profound and miraculous sublime sound liberation," I used many different skillful means to teach and ripen countless beings. From this point on forward to the present, as all buddhas in kalpas as numerous as the atoms in a buddha *kṣetra* have appeared in the world, I have made offerings to them all and cultivated their Dharma.

Son of Good Family, from this point on, throughout the nighttime of *samsāra*, in the midst of beings submerged in their confused slumber of ignorance, when I alone have awakened, I have enabled those beings to guard the city of the mind, abandon the city of the three realms of existence, and dwell in the city of the unexcelled Dharma of all-knowledge.

Son of Good Family, I know only this "extremely profound and miraculous sublime sound liberation" by which I enable those in the world to abandon lewd and frivolous speech, to refrain from duplicitous speech, to always engage in truthful speech, and to constantly abide in pure speech.

As for the bodhisattva-mahāsattvas, how could I know of or be able to speak about the meritorious qualities and practices of they:

Who are able to realize the essential nature of all speech;

Who in every mind-moment exercise mastery in awakening all beings;

Who enter the ocean of all beings' languages and completely distinguish the import of all their phrasings;
 Who clearly perceive the ocean of all gateways into the Dharma;
 Who have already achieved sovereign mastery in their use of the *dhāraṇī* that everywhere subsumes all dharmas;
 Who adapt to the doubts in the minds of beings as they teach the Dharma for them;
 Who bring about the ultimate training of all beings;
 Who are able to everywhere attract and sustain all beings;
 Who skillfully cultivate all of the bodhisattva's unsurpassed karmic deeds;
 Who deeply enter the bodhisattva's subtle wisdom;
 Who are able to skillfully contemplate the canon of all bodhisattvas; and
 Who are able to speak with sovereign mastery on all bodhisattva dharmas?

And why [are they able to do all this]? This is because they have already perfected the *dhāraṇī* of the *maṇḍala* of all dharmas.

Son of Good Family, in this Buddha's congregation, there is a night spirit by the name of Sarvavṛkṣapraphullanasukhasaṃvāsā, or "Bringing Forth the Blossoms of All Trees." You should go there, pay your respects, and ask, "How should the bodhisattva train in his quest to attain all-knowledge and how should he go about establishing all beings in all-knowledge?"

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit, Sarvanagararaksāsambhavatejahśrī, spoke these verses for Sudhana the Youth:

This liberation of the bodhisattvas is extremely difficult to perceive, for it has the character of space, true suchness, and uniform equality. With it they see everywhere within the boundless Dharma realm all the *tathāgatas* of the three periods of time.

They produce countless supreme meritorious qualities and realize and penetrate the inconceivable true nature of dharmas. They grow in all forms of sovereign wisdom and open up the path of liberation of the three periods of time.

Back beyond kalpas as many as the atoms in a *kṣetra* transformation,¹⁴⁷ there was at that time a kalpa named Pristine Radiance and a world named Cloud of Dharma's Flaming Radiance that had a city named Jewel Flower Light.

In it, all the buddhas who appeared in the world were as numerous as the atoms contained in Mount Sumeru.

Among them was a Buddha named Dharma Ocean Sound
who was the very first of them to appear in that kalpa.

This continued until the last buddha appeared there
who was named Dharma Realm's Flaming Radiance Lamp King.
To all these *tathāgatas* who appeared in this way,
I presented offerings and listened to the Dharma they taught.

I saw Dharma Ocean Thunder Sound Buddha
whose body everywhere shone with the color of real gold.
Adorned with all the marks, he resembled a mountain of jewels.
It was then that I made the resolve and vowed to become a *tathāgata*.

When I had but briefly seen the body of that *tathāgata*,
I immediately summoned the vast resolve to attain bodhi,
vowed to diligently seek to realize all-knowledge
and the nature that is like the Dharma realm's empty space.

Because of this, I everywhere saw all buddhas of the three times
as well as all their bodhisattva congregations.
I also saw the oceans of lands and their beings
and took them all as the focus for developing the great compassion.

In accordance with whatever befits the inclinations of beings,
I manifest countless bodies of many different types
that everywhere pervade all lands of the ten directions,
shake the earth, emanate light, and awaken sentient beings.

When I saw the second buddha, I then drew near to him
and also saw the buddhas in the oceans of *kṣetras* of the ten directions.
And so I continued in this way until that very last buddha appeared.
In this way, they came to equal all the atoms in Mount Sumeru.

For kalpas as numerous as the atoms in a *kṣetra* transformation,
I drew near to all those *tathāgatas*, those world-illuminating lamps,
and, as I gazed up at them in admiration, I served them
and thus brought about the purification of this liberation.

At that time, because he was able to enter this bodhisattva's "extremely profound and miraculous sublime sound" liberation, Sudhana the Youth then entered an ocean of boundless samādhis, entered an ocean of vast complete-retention *dhāraṇīs*, acquired the bodhisattva's great spiritual superknowledges, acquired the bodhisattva's immense capacities for eloquence, and then, with a mind of great joyous delight, he contemplated the Night Spirit, Sarvanagararaksāsam bhavatejahśrī, and spoke these verses of praise:

You have already sailed on the vast ocean of sublime wisdom,
have already gone beyond the boundless ocean of existence,

have a long-lived body free of disasters that is a treasury of wisdom, and, with the radiance of awesome virtue, dwell in this assembly.

Fully comprehending dharmas' nature as like empty space, you everywhere unimpededly enter the three periods of time. In each successive mind-moment, you focus on all objective spheres while, in every thought, you forever sever all discriminations.

Fully comprehending that beings have no inherent nature at all, you nevertheless arouse the great compassion for beings. You deeply enter the Tathāgata's gateways of liberation and extensively liberate countless beings submerged in confusion.

Contemplating and reflecting upon all dharmas, you fully know and realize entry into the nature of all dharmas. It is in this way that you cultivate the wisdom of the Buddha and everywhere teach beings, thereby enabling their liberation.

O Goddess, you are the teacher who guides and trains beings, and who reveals to them the path to the Tathāgata's wisdom. Everywhere, for all of the sentient beings of the Dharma realm, you explain the practices for leaving behind the world's many terrors.

You already abide in the path of all vows of the Tathāgata and you have already taken on the vast teachings leading to bodhi. You have already cultivated the pervasively effective powers and have seen the sovereign mastery of the ten directions' buddhas.

O Goddess, your mind has become as pure as space and it has everywhere transcended all of the afflictions. It fully knows the countless *kṣetras* of the three periods of time as well as all buddhas, all bodhisattvas, and all beings.

O Goddess, in but a single mind-moment, you fully know the ocean of all days and nights, all days, months, years, and kalpas while also knowing with regard to all types of beings each of their many different names and features.

The stations of rebirth of the beings of the ten directions, whether with form, formless, with perception or without perception, you fully comprehend in accordance with their worldly ways, lead them all forth, and then enable them to enter the path to bodhi.

Having already been born into the house of the Tathāgata's vows, having already entered the ocean of all buddhas' meritorious qualities, and having acquired a purified Dharma body and unimpeded mind, adapting to beings' inclinations, you then appear in many forms.

At that time, having spoken these verses, Sudhana the Youth then bowed down in reverence at the feet of the Night Spirit and

circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

37 – Sarvavṛkṣapraphullanasukhasaṃvāsā

At that time, Sudhana the Youth entered the bodhisattva's "extremely profound and miraculous sublime sound" liberation gateway and cultivated and progressed into it. He then went to pay his respects to the night spirit, Sarvavṛkṣapraphullanasukhasaṃvāsā, or "Bringing Forth All Trees' Blossoms." He then saw her within a tower of many jewels and fragrant trees, seated on a lion throne made of marvelous jewels where she was surrounded by a hundred myriads of night spirits.

Sudhana the Youth then bowed down in reverence at her feet, stood before her with palms pressed together, and addressed her, saying:

O Āryā, I have already resolved to attain *anuttara-samyak-saṃbodhi*.

Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he is to attain all-knowledge. Please bestow your kindness on me and expound on these matters for my sake.

The Night Spirit then said:

Son of Good Family, when, in this Sahā World, the light of the sun grows dim at sunset, the lotus flowers close their blossoms, and crowds of people stop wandering about and sightseeing, if I see anyone still out and about in such places as the mountains, rivers, cities, or wilderness and any of those various beings have decided they wish to return to their dwelling places, I secretly protect them and enable them to find the right path to reach their homes and then happily pass the night.

Son of Good Family, if there are any beings who, in their prime, are fond of lustful indulgences, who have become arrogant and neglectful, or who have given themselves over to unrestrained pursuit of the five desires, I then reveal to them the signs of aging, sickness, and death, thereby arousing fear in them and motivating them to relinquish all such wrong behavior. For their benefit, I then also praise the many different kinds of roots of goodness to encourage them to cultivate them:

For those who are miserly, I praise the practice of giving;

For those who break the moral precepts, I praise and promote purity in the moral precepts;

For those who are full of hatred, I teach them to abide in the great kindness;

For those who harbor the desire to torment or hurt others, I induce them to practice patience;

For those who are indolent, I induce them to summon vigor;

For those who have become scattered, I induce them to cultivate the *dhyāna* absorptions;

For those who abide in perverse uses of their intelligence, I induce them to train in *prajñā*;

For those who delight in the Small Vehicle, I induce them to abide in the Great Vehicle;

For those who are blissfully attached to the rebirth destinies of the three realms of existence, I induce them to abide in the bodhisattva's *pāramitā* of vows;

For those whose merit and wisdom are scant and inferior, who are influenced by the fetters and karma, and who encounter many obstacles, I induce them to abide in the bodhisattva's *pāramitā* of the powers; and

For beings whose minds are submerged in darkness and bereft of wisdom, I induce them to abide in the bodhisattva's *pāramitā* of knowledge.

Son of Good Family, I have already perfected the bodhisattva's liberation gateway of "the generation of the light of vast joy."

Sudhana then asked, "O great Āryā, what is this liberation gateway's sphere of experience like?"

The Night Spirit then replied:

Son of Good Family, when one enters this liberation, one is able to understand the Tathāgata's use of skillful means and wisdom in everywhere attracting beings. What is meant by "everywhere attracting them"?

Son of Good Family, as for the happiness enjoyed by all beings:

It is due to the power of the Tathāgata's awesome virtue;

It is due to according with the Tathāgata's teachings;

It is due to carrying out the Tathāgata's instructions;

It is due to training in the Tathāgata's practices;

It is due to acquiring the power of the Tathāgata's protection;

It is due to cultivating the path that has received the seal of the Tathāgata;

It is due to planting the same goodness as that practiced by the Tathāgata;

It is due to relying on the Dharma taught by the Tathāgata;

It is due to being illuminated by the light of the Tathāgata's wisdom sun; and

It is due to being attracted by the power of the pure deeds of the lineage of the Tathāgatas.

How does one know this is so? Son of Good Family, having entered this liberation of “the generation of the light of vast joy,” I recall and clearly see the entire ocean of bodhisattva practices cultivated throughout the past by Vairocana, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment.

Son of Good Family, when, in the distant past, the Bhagavat was a bodhisattva, he observed with regard to all beings:

That they are attached to “I” and “mine”;
 That they dwell in the dark house of ignorance;
 That they have entered the dense forest of the various views;
 That they are tied up by desire;
 That they are destroyed by anger;
 That they are kept in confusion by delusion;
 That they are entangled in jealousy;
 That they are oppressed by the poverty and suffering of *saṃsāra*;
 and
 That they are unable to encounter the buddhas or the bodhisattvas.

Having observed this, he aroused the mind of great compassion to benefit beings. In particular:

He resolved to acquire all the marvelous jewels and means of sustenance useful in attracting beings;
 He resolved to ensure that all beings would be well equipped with the means of sustenance and never experience scarcity;
 He resolved to abandon attachments for all things;
 He resolved to remain free of the defilement of desires for objects of the senses;
 He resolved to remain free of miserliness regarding any of his possessions;
 He resolved to have no hopes for karmic rewards;
 He resolved to not cherish honor or benefit;
 He resolved to remain free of any delusion regarding any causes or conditions;
 He resolved to contemplate the true nature of dharmas;
 He resolved to rescue all beings;
 He resolved to deeply enter the whirlpool of all dharmas;
 He resolved to abide in impartiality and great kindness toward all beings;
 He resolved to implement skillful means and great compassion for all beings;

He resolved to serve as a great canopy of Dharma that everywhere shelters all beings;
 He resolved to use the vajra pestle of great wisdom to smash all beings' mountains of affliction-based obstacles;
 He resolved to enable all beings to experience increasing joy and bliss;
 He resolved that all beings shall experience ultimate happiness;
 He resolved to rain down all kinds of wealth and jewels in accordance with whatever beings desire;
 He resolved to use impartial skillful means to ripen all beings;
 He resolved to enable all beings to fully acquire the wealth of the *āryas*;¹⁴⁸ and
 He resolved to enable all beings to ultimately acquire the fruits of the wisdom of the ten powers.

Having made types of resolve such as these, he then acquired the powers of the bodhisattva and manifested great spiritual transformations that reached throughout the Dharma realm and the realm of empty space. Directly before all beings, he everywhere rained down all of the life-sustaining provisions and, in accordance with whatever they desired, he fulfilled all their wishes and made them all feel happy. With no regrets or inclinations to be sparing in his efforts, he continuously and ceaselessly used these skillful means to everywhere attract beings and then teach them, ripen them, and enable them all to escape from the sufferings and difficulties of *saṃsāra*. In so doing he never sought the gratitude of anyone. He purified the jewels of all beings' minds, enabled them to develop roots of goodness identical to those of all buddhas, and increased the great ocean of merit associated with all-knowledge. It was in these ways that, as a bodhisattva:

In every mind-moment, he ripened all beings;
 In every mind-moment, he purified all buddha *kṣētras*;
 In every mind-moment, he everywhere entered the entire Dharma realm;
 In every mind-moment, he everywhere pervaded the realm of empty space;
 In every mind-moment, he everywhere entered all three periods of time;
 In every mind-moment, he perfected the knowledge of how to train all beings;
 In every mind-moment, he constantly turned all the wheels of the Dharma;

In every mind-moment, he constantly used the path to all-knowledge to benefit beings;

In every mind-moment, in the presence of the many different kinds of beings in all worlds, he everywhere manifested all buddhas' realization of the universal and right enlightenment and continued to do so to the very end of all future kalpas; and

In every mind-moment, everywhere in all worlds and throughout all kalpas, he cultivated the bodhisattva practices without ever having a second thought.

In particular, in all the vast oceans of worlds, he everywhere entered all world systems, worlds containing many different kinds of boundaries, worlds with many different kinds of adornments, worlds with many different kinds of natures, worlds with many different kinds of shapes and appearances, and worlds having many different arrangements. Some were defiled worlds with pure aspects, some were pure worlds with defiled aspects, some were pervasively defiled worlds, some were pervasively pure worlds, some were small and some were large, some were coarse and some were fine, some were erect and some were tilted, and some were inverted and some were upward facing.

So it was that, in all these worlds, in every mind-moment, he cultivated the bodhisattva practices, entered the bodhisattva stages, manifested the bodhisattva powers, and also manifested the bodies of all buddhas of the three periods of time. Then, adapting to the minds of beings, he everywhere enabled them to know and see them.

Son of Good Family, so it was that, in the past, when Vairocana Tathāgata was cultivating the bodhisattva practices in these ways, he observed with regard to beings that:

They do not cultivate meritorious qualities;

They are bereft of wisdom;

They are attached to "I" and "mine";

Their vision is blocked by the cataracts of ignorance;

They do not pursue right thought;

They enter all the wrong views;

They do not recognize the existence of cause and effect;

They follow along with the karma of the afflictions;

They fall into the dangerous, difficult, and deep abyss of *saṃsāra*;
and

They fully experience all kinds of measureless suffering.

He then aroused the mind of great compassion, completely cultivated all the *pāramitā* practices, and, for the sake of beings:

He widely praised solid roots of goodness and enabled them to securely abide in them;

He enabled them to safely escape the suffering of poverty-stricken lives in *saṃsāra* and diligently cultivate the provisions for enlightenment consisting of merit and wisdom;

He taught them about the many different methods of understanding cause and effect;

He taught them about the noncontradictory nature of karmic actions and their retributions;

He taught them about the stations in which one realizes and enters the Dharma;

He taught them about all beings' dispositions;

He taught them about all the lands in which one may be reborn;

He enabled them to prevent the severance of the lineage of all buddhas;

He enabled them to preserve and protect the teachings of all buddhas; and

He enabled them to abandon every kind of evil deed.

Moreover, for their sakes, he praised the provisions for the path to all-knowledge. So it was that:

He enabled beings to feel happy in mind;

He induced them to practice the giving of Dharma and thereby attract everyone;

He induced them to initiate the practices leading to all-knowledge;

He induced them to cultivate and train in the great bodhisattvas' path of the *pāramitās*;

He induced them to enlarge the ocean of roots of goodness leading to the realization of all-knowledge;

He induced them to fulfill all the qualities constituting the wealth of the *āryas*;

He enabled them to enter the gateway of the Buddha's transformative powers;¹⁴⁹

He enabled them to assimilate countless skillful means;

He enabled them to witness the Tathāgata's awesome virtue; and

He enabled them to become established in the bodhisattva's wisdom.

Sudhana the Youth then asked, "O Āryā, how long has it been now since you first resolved to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit replied:

Son of Good Family, this matter is difficult to believe, difficult to know, difficult to understand, difficult to penetrate, and difficult to

describe. It is something that no one in the world or any practitioner of the two vehicles could ever know with the exception of:

- Those who are protected by the spiritual powers of the buddhas;
- Those who have been attracted by good spiritual guides;
- Those who have accumulated excellent meritorious qualities;
- Those who have purified their mental inclinations;
- Those whose minds are free of inferior motivations;
- Those whose minds are free of defilements;
- Those whose minds are free of flattery and deviousness;
- Those who have developed minds that everywhere shine with the brilliant light of wisdom;
- Those who have resolved to everywhere benefit all beings;
- Those whose minds are invulnerable to destruction by any of the afflictions or by any of the many *māras*;
- Those who have resolved to definitely succeed in realizing all-knowledge;
- Those whose minds do not delight in any of the pleasures of *saṃsāra*;
- Those who are able to seek the sublime bliss of all buddhas;
- Those who are able to extinguish the suffering and anguish of all beings;
- Those who are able to cultivate the ocean of all buddhas' meritorious qualities;
- Those who are able to contemplate the true nature of all dharmas;
- Those who are able to possess all forms of pure resolute faith;
- Those who are able to traverse the flood of *saṃsāra*;
- Those who are able to enter the ocean of all buddhas' wisdom;
- Those who are able to definitely reach the city of the unexcelled Dharma;
- Those who are able to courageously enter the realm of the Tathāgata;
- Those who are able to swiftly progress toward the ground of all buddhas;
- Those who are able to immediately perfect the power of all-knowledge; or
- Those who have already been able to acquire the ultimate realization of the ten powers.

It is people such as these who are able to grasp, able to enter, and able to completely understand this. And why is this so? This is a sphere of the Tathāgata's wisdom that not even all bodhisattvas could know, how much the less could other beings do so.

Even so, now, with the aid of the Buddha's awesome powers, wishing to enable well-trained and teachable beings to swiftly purify their minds and wishing to enable beings who cultivate roots of goodness to gain sovereign mastery of their minds, in response to your question, I shall expound on this matter for you.

Then, wishing to once again clarify her meaning, the Night Spirit, Sarvaṃkṣapraphullanasukhasaṃvāsā, contemplated the realm of all buddhas of the three periods of time and spoke these verses:

Son of the Buddha, as for what you have asked about, namely the extremely profound realm of the Buddha, even doing so for inconceivably many kalpas as numerous as a *kṣetra's* atoms, one could still never completely describe it.

It is not the case that beings who are covered over by the afflictions of greed, hatred, delusion, and arrogance could ever thus know the sublime Dharma of the Buddha.

It is not the case that those who dwell in envy and miserliness, whose minds harbor flattery, deception, and the turbidities, or who are covered over by afflictions and karma could ever thus know the realm of the Buddha.

It is not the case that those attached to the aggregates, sense realms, and sense bases, those imputing a truly existent person in them, or those with inverted views and inverted perceptions could ever thus know that to which the Buddha has awakened.

The realm of the Buddha is quiescent, pure in its nature, and beyond discriminations.

It is not the case that those attached to any stations of existence could ever thus know the nature of this Dharma.

This is the realm of the wisdom eye as possessed by those who have been born into the clan of the Tathāgatas, who receive the protection of the Buddha, and who preserve the treasury of the Buddha's Dharma.

Those who have drawn near to good spiritual guides, those who cherish and delight in the pure dharmas, those who diligently seek to acquire the powers of all buddhas, those who, hearing this Dharma, are filled with joyous delight, those who in their purity of mind and freedom from discriminations are like the immense realm of empty space, and those who, as lamps of wisdom, dispel all darkness— This is the sphere of those such as these.

Those whose minds are motivated by great kindness and compassion
that everywhere extend to and shelter all worlds,
impartially including everyone equally—
This is the sphere of those such as these.

Those who abide in joyous delight and are free of attachment,
those who are able to give away everything,
and those who bestow gifts on beings impartially—
This is the sphere of those such as these.

Those with pure mind who have abandoned all evil,
those who are ultimately free of anything they might regret,
and those who compliantly practice the teachings of all buddhas—
This is the sphere of those such as these.

Those who completely know the inherent nature of dharmas
as well as all the types of karmic actions
and those whose minds are unshakable and unconfused—
This is the sphere of those such as these.

Those who are heroically brave in their diligent vigor,
those who are securely established in irreversible resolve,
and those who diligently cultivate the means to gain all-knowledge—
This is the sphere of those such as these.

Those whose minds quiescently abide in samādhi,
those living in ultimate clarity and coolness free of feverish torment,
and those who have cultivated causes for the ocean of omniscience—
This is the liberation gained by those attaining realized awakening.

Those who well know the true character of everything,
those deeply entering the gateways into the boundless Dharma realm,
and those liberating all types of beings without exception—
This is the liberation gained by these lamps of wisdom.

Those who fully comprehend the true nature of beings
and those who are not attached to anything in the ocean of existence,
seeing them all like reflections appearing in the waters of the mind—
This is the liberation of those on the right path.

Those born from the lineage of the skillful means and vows
of all buddhas of the three periods of time
who diligently cultivate throughout all kalpas and *kṣetras*—
This is the liberation of those who are universally worthy.¹⁵⁰

Those who everywhere enter all gateways of the Dharma realm,
those who see the entire ocean of the *kṣetras* of the ten directions
and also see the arising and destruction of all the kalpas within it
even as their minds remain ultimately free of discriminations,

and those seeing all *tathāgatas* at the enlightenment tree
in all the motes of dust throughout the Dharma realm
where they realize bodhi and teach the many kinds of beings—
This is the liberation of those with the unimpeded eyes.

Throughout the ocean of countless kalpas,
you have drawn near to and made offerings to good spiritual guides
and, to benefit the many kinds of beings, have sought right Dharma
and, having heard it, remember it without ever forgetting anything.

The vast realm of Vairocana
is measureless, boundless, and inconceivable.
Aided by the Buddha's power, I speak about this for you
to enable your deep resolve to become ever more purified.

Son of Good Family, long ago in the ancient past, back beyond a number of kalpas as numerous as the atoms in an ocean of worlds, there was an ocean of worlds known as Universally Radiant Mountain of Gold and Maṇi Jewels. In that ocean of worlds, there was a buddha who appeared there named King of Serene and Awesome Virtue Whose Mountain of Wisdom Everywhere Illuminates the Dharma Realm.

Son of Good Family, when, in the past, that buddha was cultivating the bodhisattva path, he purified that ocean of worlds. Within that ocean of worlds, there were different world systems as numerous as a world's atoms. In every one of those world systems, there were worlds as numerous as a world's atoms. In every one of those worlds, there was a *tathāgata* who appeared in the world. Every one of those *tathāgatas* proclaimed sutras as numerous as the atoms in an ocean of worlds, and every one of those sutras contained within it transmissions of predictions of bodhisattvas' future buddhahood as numerous as the atoms in a buddha *kṣetra* and also contained manifestations of many different kinds of spiritual powers, explanations of many different kinds of Dharma gateways, and the liberation of countless beings.

Son of Good Family, within that ocean of worlds known as Universally Radiant Mountain of Gold and Maṇi Jewels, there was a world system known as Banner of Universal Adornment. Among the worlds in that world system, there was a world named Universally Illuminating Radiance of the Colors of All Jewels, the substance of which consisted of sovereign *maṇi* jewels displaying images of all the transformation buddhas. It had the shape of a celestial city. Its lower regions were made of sovereign *maṇi* jewels that displayed the images of all *tathāgatas'* sites of enlightenment. It

dwelt on an ocean of all kinds of jeweled flowers and was characterized by an admixture of both pure and defiled aspects.

Within that world, there were sets of four-continent lands as numerous as the atoms in Mount Sumeru, among which there was a four-continent land in the very middle named Banner of the Mountains of All Jewels. Each one of those four-continent lands was a hundred thousand *yojanas* in length and breadth and each one of these had ten thousand great cities. In the middle of that Jambudvīpa continent, there was a royal capital named Lamp of Clouds Adorned by Solid and Marvelous Jewels that was surrounded by ten thousand great cities. The people on that Jambudvīpa continent had a life span of ten thousand years. Among them was a king known as Perfect Canopy of all Dharma Sounds who had five hundred state ministers, sixty thousand female attendants, and seven hundred royal princes. Those princes were all handsome, courageous, and possessed of great awesome strength.

At that time, the awesome virtue of that king extended throughout the continent of Jambudvīpa so completely that he had no adversaries. At that time, that world was reaching the point where the kalpa was coming to an end, the five turbidities had arisen, and all of its people had developed the following characteristics:

- Their lifetimes were short and passed by quickly;
- They were deficient in the wealth necessary for subsistence;
- Their physical appearances were ugly;
- They experienced much suffering and little happiness;
- They did not cultivate the ten courses of good karmic action;
- They exclusively engaged in bad karmic actions;
- They engaged in mutual anger and disputation;
- They disparaged and vilified each other;
- They caused others' families to separate;
- They were envious of others' glory and good fortune;
- They gave free rein to their emotions and developed [wrong] views; and
- They indulged in desires contrary to the Dharma.

For these reasons, the winds and rains did not accord with their seasons, the crop seedlings failed to grow, the gardens, groves, shrubs, and trees all dried up and withered, the people ran short of basic necessities, and there was much epidemic illness. They ran off to the four directions and had no one they could rely on. Then they all came and surrounded the royal capital's great city. Gathering together on all four sides in a crowd consisting of

countless hundreds of thousands of myriads of *koṭīs* of people, they began to shout and yell, or raise up their hands, or press their palms together in supplication, or bow their heads down to earth, or beat their chests with their fists, or fall to their knees and howl forth long wails, or jump up and down and shout. Their hair was shaggy and disheveled, their robes were dirty and loathsome, their skin had become wrinkled and cracked, and their countenances had lost their radiance.

They said to the king:

O Great King, Great King. We have all now become poor, destitute, solitary, exposed to the elements, hungry, thirsty, cold, freezing, sick, weak, wasted, and oppressed by the many kinds of sufferings. Our lives will not last much longer. We have no one to rely on, no one to rescue us from our plight, and no place where we can express our grievances. We have all now come to take refuge in our great king. We look to our great king for humanity, kindness, and wisdom.

As they looked upon the king, they thought of him as a source of happiness, thought of him as the source of what they cherished, thought of him as the means for their survival, thought of him as one who would take them in, thought of him as a treasury of precious jewels, thought of him as a bridge across the waters, thought of him as a road to their destination, thought of him as a boat or a raft, thought of him as an isle of jewels, thought of him as a source of the benefits of wealth, and thought of him as if he were a means to ascend to the celestial palaces.

Then, when that great king heard what they had told him, he acquired hundreds of myriads of *asamkhyeyas* of gateways to the great compassion and, single-mindedly reflecting on them, he made ten proclamations of great compassion. What were those ten proclamations? They were as follows:

Alas! These beings have fallen down into the immense and bottomless chasm of *samsāra*. How can I swiftly rescue them and enable them to dwell on the ground of all-knowledge?

Alas! These beings are driven along by the afflictions. How can I rescue them and enable them to dwell securely in all types of good karmic actions?

Alas! These beings are terrorized by birth, aging, sickness, and death. How can I serve as a refuge for them and enable them to forever attain peace and security of body and mind?

Alas! These beings are forever oppressed by the world's many fears. How can I be a protector for them and enable them to dwell in the path to all-knowledge?

Alas! These beings do not have the eye of wisdom and their vision is forever obscured by the view of real personhood and by doubts. How can I produce skillful means that will enable them to do away with the cataracts of doubts and views?

Alas! These beings are forever confused by the darkness of their delusion. How can I serve them as a brightly shining torch that enables them to illuminate and see the city of all-knowledge?

Alas! These beings are forever sullied by miserliness, jealousy, flattery, and deception. How can I awaken their understanding and enable them to realize and acquire the pure Dharma body?

Alas! These beings have for so long now been drifting about and sinking in the great ocean of *saṃsāra*. How can I ferry them all across and enable them to ascend the far shore of bodhi?

Alas! These beings' faculties are so stubbornly resistant and they are so difficult to train. How can I serve them as a trainer and guide and enable them to perfect the spiritual powers of the buddhas?

Alas! These beings are as if blind and unable to see the road. How can I serve them as a guide and enable them to enter the gates of all-knowledge?

Having spoken in this way, he then beat the drums and issued a proclamation, saying, "I shall now engage in universal giving to all beings so that they will all be enabled to obtain a sufficient amount of whatever they need." He then immediately had this edict distributed to all the cities, towns, and villages throughout the continent of Jambudvīpa and ordered all the storehouses to be opened up and the many kinds of material supplies to be brought forth and set out at the crossroads. These included gold, silver, lapis lazuli, *maṇi* jewels, other kinds of precious jewels, clothing, drink and food, flowers, incense, jewel necklaces, palaces, buildings, homes, beds, couches, and cushions.

He erected brilliantly radiant *maṇi* jewel banners that, whenever their light touched anyone, it caused them to feel safe and secure. He also provided medicines for all illnesses, provided many kinds of jeweled vessels full of many kinds of assorted jewels, including vajra vessels full of many kinds of incense, and jeweled and fragrant vessels full of many kinds of clothing. He also provided hand-drawn carriages, carts, and other such vehicles as well as banners, pennants, streamers, and canopies.

So it was that he opened up all the storehouses and treasuries and provided all such life-sustaining material possessions. He also provided all kinds of hamlets, encampments, cities, mountains,

marshes, forests, and wild lands while even being able to relinquish his wives, sons, retinue, the royal throne, and his own head, eyes, ears, nose, lips, tongue, teeth, feet, hands, feet, skin, flesh, heart, kidneys, liver, lungs, and all other parts of his inward and outward possessions.

That city, Lamp of Clouds Adorned by Solid and Marvelous Jewels, had an eastern gate known as Maṇi Jewel Mountain Radiance. Outside the gates, a distribution center was set up. Its grounds were vast, immaculate, level, free of holes or pits, thorn bushes, sand, or gravel. Everything there was made entirely of various jewels. There he distributed many kinds of jewel flowers, scented the air with marvelous incenses, and lit jeweled lanterns.

Clouds of all kinds of incense filled the air there. Countless jewel trees were arranged there in rows. Draped overhead, there were nets of countless floral adornments and nets of countless kinds of incense. There were countless hundreds of thousands of *koṭīs* of *nayutas* of musical instruments constantly emanating marvelous sounds. All of these things were adorned with wondrous jewels and all of them were karmic rewards produced by this bodhisattva's pure karma.

In the center of this assembly there was a lion throne that had been set up. The ground beneath it was made of the ten precious things and it was encircled by railings made of the ten precious things and by trees made of the ten kinds of precious things. It was supported by a sphere made of vajra and jewels that was held up by images of dragons and spirits made from all kinds of jewels. It was adorned with many different kinds of precious things. There were regularly spaced arrays of flags and banners, many kinds of nets that stretched across overhead, and countless types of precious incense always sending forth clouds of incense. There were many different kinds of jeweled robes arrayed all about as adornments and hundreds of thousands of types of music that constantly played, sending forth their exquisite sounds.

In addition, above, there was a jeweled canopy that had been set up which always emanated flaming radiance from countless jewels that shone with a pure blazing light like that reflected by *jambūnada* gold. It was also sheltered by a jeweled net draped with jewel necklaces and streamers made of *maṇi* jewels that hung down, evenly spaced all around its circumference. There were also bells made of many different kinds of jewels that constantly emanated marvelous voices encouraging beings to cultivate good karmic deeds.

Just then, that king was sitting on the lion throne presenting a handsome appearance complete with the marks of a great man. His

crown was made of marvelous radiant jewels. His *nārāyaṇa* body was invincible. All of his limbs were perfectly developed and he was by nature possessed of the goodness of Samantabhadra. He had been born into a lineage of kings and had achieved complete sovereign mastery in both wealth and Dharma. He was possessed of unimpeded eloquence and wisdom that was bright and penetrating. In his implementation of policies to rule the country, no one opposed his edicts.

At that time, Jambudvīpa's countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of beings from their many different countries, of many different clans and classes, of many different forms and appearances, wearing their many different kinds of clothing, speaking their many different languages, and possessed of their many different sorts of dispositions all came and attended this assembly. Gazing up at that king, they said, "This king is a man of great wisdom, a Mount Sumeru of merit, and a moon of meritorious qualities, one who abides in the bodhisattva vows and carries out vast acts of generosity."

The king then looked out at all of those who had come as supplicants and aroused a mind of compassion, a joyous mind, a reverential mind, a mind regarding them as good friends, a vast mind, a persistent mind, a vigorous mind, an irreversible mind, a charitable mind, an all-encompassing mind.

Son of Good Family, when that king saw those supplicants, his mind was filled with such joyous delight that a mere instant of it could not be matched by all the bliss enjoyed in a hundred thousand *koṭīs* of *nayutas* of kalpas by the Trāyastriṃśa Heaven King, the Yāma Heaven King, or the Tuṣita Heaven King.

It was also such that it could not be approached by all the bliss enjoyed in countless kalpas by the king of the Skillful Transformations Heaven, could not be approached by the bliss enjoyed in measureless kalpas by the king of the Vaśavartin Heaven, could not be approached by the bliss enjoyed in boundlessly many kalpas by the king of the Great Brahma Heaven, could not be approached by the bliss enjoyed in an inconceivable number of kalpas by the king of the Light and Sound Heaven, could not be approached by the celestial bliss enjoyed in endless kalpas by the king of the Universal Purity Heaven, and could not be approached by the quiescent bliss enjoyed in an ineffable number of kalpas by the king of the Pure Dwelling Heaven, for the quiescent bliss in which he dwelt was such that no other bliss could even approach it.

Son of Good Family, it is as if a humane, kindly, filial, and friendly person were to meet with some generational disaster in which he became separated from his parents, wife, children, brothers, and sisters, all of whom had become scattered, but then, when out on the road in a desolate wilderness, he suddenly came upon them there and was overcome with irrepressible emotions of delight and mutual concern. The joyous delight that arose in the mind of that great king on seeing those coming as supplicants was of this very sort.

Son of Good Family, because of his good spiritual guides, that king's resolute faith in the bodhi of the Buddha increased, his faculties developed, his mind of faith was purified, and his happiness became perfectly complete. Why? As for this bodhisattva:

He diligently cultivated the practices with which to seek all-knowledge;

He wished to benefit all beings;

He wished to acquire the measureless sublime bliss of bodhi;

He abandoned all unwholesome thoughts;

He always delighted in accumulating all roots of goodness;

He always wished to rescue all beings;

He always delighted in contemplating the path to all-knowledge;

He always delighted in cultivating the dharmas leading to all-knowledge;

He fulfilled the wishes of all beings;

He entered the immense ocean of all buddhas' meritorious qualities;

He destroyed the mountain of all obstacles caused by Māra, karma, and afflictions;

He accorded in his practice with the teachings of all *tathāgatas*;

He traveled the unimpeded path to all-knowledge;

He was already able to deeply enter the stream of all-knowledge;

He always had the flow of all dharmas manifesting directly before him;

He had made great vows that were endless;

He had become a great man dwelling in the Dharma of the great men;

He had accumulated the treasuries of goodness of all universal gateways;

He had abandoned all attachments;

He remained undefiled by any of the world's sense realms; and

He realized that the nature of all dharmas was like empty space.

With regard to all those supplicants who had come there:

He thought of them as he would his only son;

He thought of them as he would his own parents;

He thought of them as fields of merit;

He thought of them as rarely encountered opportunities;

He thought of them as benefactors;

He thought of them as solid supports [on the path to bodhi];¹⁵¹

He thought of them as teachers; and

He thought of them as if they were buddhas.

He made no distinction regarding their region of origin, did not discriminate on the basis of clan, and did not judge them on the basis of their physical appearance. Rather, whoever came, with a mind of great kindness, he was impartial and unrestrained in giving everything to everyone in accordance with their wishes to completely satisfy them all. Thus:

For those who had come seeking food and drink, he provided them with food and drink;

For those who had come seeking clothing, he provided them with clothing;

For those who had come seeking incense and flowers, he provided them with incense and flowers;

For those who had come seeking garlands or canopies, he provided them with garlands or canopies; and

So too, in this very same way, for those who had come seeking to acquire banners, pennants, necklaces, palaces, parks, gardens, elephants, horses, carts, carriages, beds, seats, blankets, cushions, gold, silver, *maṇi* jewels, other such precious things, the contents of all kinds of storehouses, or even retinues, cities, towns, or villages—in every case he practiced universal giving of all these things to all these beings.

At that time, within this assembly, there was an elder's daughter by the name of Ratnaprabhā or "Jewel Light" who was attended by sixty young maidens. She possessed especially marvelous beauty and was one whom people delighted in seeing. She had golden skin and indigo hair. Her body exuded a marvelous fragrance and she spoke with a voice like Brahmā.

She was adorned with supremely marvelous jeweled robes and was one who always retained a sense of shame, a dread of blame, and unconfused right mindfulness. With perfect deportment, she treated her teachers and elders with reverential respect and was always mindfully compliant in her practice of the most profound

and marvelous practices. Whatever Dharma teaching she heard, she retained it in memory and never forgot it.

Her roots of goodness developed in previous lives flowed into and moistened her mind so that it was as pure and vast as empty space. She treated beings equally, was always able to see the buddhas, and sought the attainment of all-knowledge.

At that time, that maiden, Ratnaprabhā, was not far away from the king. She pressed her palms together, bowed down to him in reverence, and then thought, “I have acquired such a splendid benefit! I have acquired such a splendid benefit! I have now been able to see a great good spiritual guide.” She then thought of that king as a great teacher, thought of him as a good spiritual guide, thought of him as embodying kindness and compassion, and thought of him as one who is able to attract and sustain others.

With upright and virtuous intentions, she became filled with great joy, whereupon she took off the necklace she was wearing, offered it up to that king, and then made this vow:

This great king has now become a refuge for measurelessly and boundlessly many beings who have fallen under the sway of ignorance. In the future, may I too be just like this. May I acquire the Dharma this great king knows, the vehicle in which he travels, the path that he cultivates, the physical signs he has, the wealth he possesses, and the congregation he has attracted, all in such boundlessness, endlessness, invincibility, and indestructibility. In the future, may I always be able in this way to follow him and be reborn wherever he is reborn.

The great king then knew that this maiden had made such a resolve and told her, “Whatever the young lady wishes for, I shall give it all to you. All that I now possess, I shall relinquish to allow all beings to be satisfied.”

Then, with a mind of pure faith, the maiden, Ratnaprabhā, became filled with joyous delight and spoke these verses in praise of the king:

In the past, this city,
before the great king appeared,
was a place no one could delight in,
for it was like a land of the hungry ghosts.

The beings engaged in mutual murder and harm,
thievery, sexual profligacy,
divisive speech, lying,
and meaningless, coarse, and abusive speech.

They lusted after the wealth and possessions of others,
 harbored hatred and anger, cherished cruel thoughts,
 held wrong views, and engaged in unwholesome actions,
 whereupon, at life's end, they fell into the wretched destinies.

Because of beings such as these
 who were so covered over and blinded by delusion
 and who dwelt in the inverted views,
 drought came and the heavens failed to send down their rains.

Because there were no seasonal rains,
 the hundred kinds of grains all failed to sprout,
 the shrubs and trees all withered,¹⁵²
 and the flow of the springs all dried up as well.

Before the great king appeared in this world,
 the streams and ponds had all dried up,
 the parks and gardens were filled with many skeletons,
 and, as one looked upon it, it appeared like a desolate wilderness.

Since the great king has ascended to the throne,
 he has extensively rescued all the many kinds of beings.
 The dense rain clouds¹⁵³ have blanketed the eight directions
 and have rained everywhere so that everything is fully drenched.

Since the great king has drawn near to the masses,
 he has everywhere put an end to violence and cruelty,
 and has abandoned corporal punishments and harsh imprisonments
 so that the orphaned and the solitary are all comforted and made safe.

In the past, all these beings
 inflicted cruelties and injury on each other,
 drinking blood and feasting on flesh,
 but now they have all aroused minds of kindness.

In the past, all these beings
 were poor, destitute, and wanting even for clothing.
 They had to cloak themselves with the grasses
 and became so wasted with hunger as to resemble the hungry ghosts.

Since the great king came into this world,
 the rice has spontaneously grown,
 the trees have produced marvelous robes,
 and men and women have all worn splendid adornments.

In days past, they struggled with each other over paltry benefits,
 and, contravening the Dharma, robbed each other of possessions.
 In the present era, however, they all enjoy flourishing abundance
 and it has become as if we roamed through the gardens of Indra.

In the past, these people committed evil deeds
and lusted after and were defiled by craving what was not their own.
The wives and maiden daughters of others
were subjected to all kinds of forced violations.

Now, when they see the wives of others,
beautiful and marvelously adorned,
their minds are as free of defiling lust
as those of the Tuṣita Heaven devas.

In days past, these beings
engaged in false speech, saying what is not true,
speaking what was contrary to Dharma and unbeneficial,
and using flattery and deviousness to manipulate others' minds.

These days, however, the many kinds of beings
have all abandoned all forms of evil speech.
Since their minds have become pliant and gentle,
their speech has also become restrained and harmonious.

In days past, these beings practiced
many different kinds of deviant dharmas:
With joined palms, they even reverently bowed
to the likes of cows, sheep, dogs, and pigs.

Now, having heard the king's teachings on right Dharma,
they have awakened, understood, and rid themselves of wrong views.
They completely understand the painful and blissful results of karma
all arise from its causes and conditions.

The great king expounds with a sublime voice
that delights all who hear it
and which cannot be matched
even by the voices of Brahmā, Indra, or other such devas.

The great king's canopy of the many kinds of jewels
that hangs above, up in the sky,
is supported by poles of lapis lazuli
and is covered by a net of *maṇi* jewels.

Its bells of gold spontaneously emanate
the harmonious and elegant sounds of the Tathāgata
and thus spread forth the sublime Dharma
that extinguishes beings' afflictions.

In addition, they extensively expound
on the *kṣetras* of all buddhas of the ten directions
and on their *tathāgatas* and their retinues
as they have arisen in all kalpas.

They speak in accordance with their sequence
 about the past *kṣetras* throughout the ten directions,
 about the lands within them,
 and about all of their *tathāgatas*.

[Those bells] also emanate sublime sounds
 that everywhere pervade the realms of Jambudvīpa,
 speaking extensively about humans, the devas, and others,
 and on their many different kinds of karmic deeds.

After beings have listened to this,
 they know for themselves about the storehouse of all karma,
 whereupon they abandon evil, diligently cultivate,
 and dedicate it to the realization of the bodhi of the Buddha.

The king's father was Pure Light
 and the king's mother was Lotus Light.
 He occupied the throne and ruled the realm
 when the five turbidities first emerged.

At that time, there was a vast park,
 and in that park there were five hundred ponds,
 each of which was surrounded by a thousand trees,
 and each of which was covered with flowers.

On the shores of those ponds
 were built halls supported by a thousand pillars
 with railings and other such adornments,
 none of which were not fully embellished.

With the onset of the Dharma-ending age, evil dharmas arose,
 and then, for many years, no rain fell.
 Then the ponds and streams all dried up
 and the shrubs and trees all withered.

Seven days before this king was born,
 there first appeared auspicious portents.
 All those who saw them then thought,
 "A savior of the world is now bound to emerge!"

At that time, in the middle of the night,
 the great earth moved and shook in six ways,
 whereupon one jeweled flower pond
 emanated radiance rivaling the rising sun.

Then all of those five hundred ponds
 filled with waters possessed of the excellent qualities.
 Those withered trees all produced branches
 whose flowers and leaves all flourished with radiant lushness.

The waters of the ponds having become completely filled,
 their waters flowed forth to all places
 so that, throughout the ground of Jambudvīpa,
 no place was not then soaked with their moisture.

The herbs, shrubs, and trees
 the hundred kinds of cereals, seedlings, grains, and such,
 as well as the branches laden with leaves, flowers, and fruit
 all became fully flourishing.

From the ravines to the hillocks,
 all the many different high and low places—
 of all such aspects of the land such as these,
 there were none that did not then become level.

The brambles and thorns, the sand, rubble, and such,
 as well as all of the various kinds of filth—
 in but a brief moment, they all transformed
 into the many kinds of jewels and jade.

Having seen this, the beings there
 were filled with joyous delight and exclaimed in praise.
 All of them said they had acquired such a fine benefit,
 it was as if a thirsty person had drunk from sweet waters.

Then that King, Pure Light,
 together with a retinue of countless followers
 all prepared the Dharma excursion carriages
 and roamed about, sightseeing in the parks and gardens.

Among those five hundred ponds,
 there was a pond known as “Felicitous Joy.”
 On that pond, there was a Dharma Hall
 in which the king’s father dwelt.

That former king then said to his wife:
 “I recall that, seven nights ago,
 the earth quaked and shook in the middle of the night,
 whereupon a light appeared in this place.”

Then, in the middle of that flower pond,
 a thousand-petaled lotus flower emerged
 that emanated a radiance like that of a thousand suns
 whose light penetrated all the way up to the top of Mount Sumeru.

Its stem was made of vajra
 and its seed pod was made of *jambūnada* gold.
 The many kinds of jewels formed its flower petals
 and marvelous incense formed its stamens.

The king was born atop that flower
with his body sitting straight up in the lotus posture,
adorned with the major marks and secondary signs.
He was revered there by the devas and spirits.

The former king was then filled with such great joy
that he then entered that pond and, gently lifting up the child,
carried him back and passed him to his wife, saying,
“This is your son. You should rejoice.”

The jewel treasuries then gushed forth jewels,
jeweled trees produced exquisite robes,
and the devas played exquisite music
that then filled up all of space.

All those beings were then filled
with great joyous delight.
Pressing their palms together, they exclaimed about the marvel:
“This is excellent indeed, a rescuer and protector of the world!”

The king then emanated a light from his body
that everywhere illuminated everything.
Throughout the four continents, it was everywhere able
to dispel all darkness and extinguish all illness.

The *yakṣas*, the *piśācas*,
the poisonous insects, the fearsome beasts,
and any other beings intent on harming people
all then hid themselves away.

Those who had a bad reputation, who had lost their good fortune,
who had fallen victim to misfortune, or who were gripped by illness—
All such types of suffering disappeared
and everyone was then filled with joyous delight.

All of the various kinds of beings
then looked upon each other as they would their own parents
and, abandoning evil, then aroused the mind of loving-kindness
and whole-heartedly pursued the quest for all-knowledge.

The gates to the wretched destinies were closed
and the road to the human and deva realms was opened.
There was then the proclamation of the path to all-knowledge
and the liberation of all the many kinds of beings.

By our being able to see the great king,
we have all acquired good fortune.
Those without a refuge or a guide
have all been established in happiness.

At that time, after the maiden, Ratnaprabhā, had finished speaking these verses in praise of the king, Perfect Canopy of all Dharma Sounds, she circumambulated him countless times, pressed her palms together respectfully, and bowed down before him in reverence. Then, with her body held in a stooped posture as a gesture of reverence, she stood off to one side. That great king then spoke to the maiden, saying:

It is good indeed, maiden, that you are able to believe in and recognize others' meritorious qualities. This is a rarity. Maiden, beings are unable to believe in and recognize others' meritorious qualities.

Maiden, beings do not know to repay kindnesses extended to them. They are bereft of wisdom, their minds are turbid and confused, their nature is to fail to completely understand, they are fundamentally lacking in any power of resolve, and they also retreat from their cultivation. People such as these do not believe in or recognize the meritorious qualities, spiritual superknowledges, and wisdom of the bodhisattvas and the *tathāgatas*.

Maiden, you, however, are now resolutely pursuing your quest to attain bodhi and are able to recognize such meritorious qualities of bodhisattvas. Now that you have taken birth in Jambudvīpa, you have aroused the courageous resolve to gather in all beings. Your efforts have not been expended in vain, for you too are now bound to perfect just such meritorious qualities.

Having praised the maiden, the king personally passed priceless jeweled robes to the maiden, Ratnaprabhā, and to all the attendants in her retinue, telling each of them, "You are to wear this robe."

All of those maidens then knelt with both knees touching the ground, received their robes with both hands. They then raised them up to touch the top of their heads, after which they donned the robes. Having put on the robes, they circumambulated the king in a rightward direction.

From each of those jeweled robes, there shone the light of all the stars and constellations. When the crowd saw this they all exclaimed, "All these maidens are so beautiful! It is as if they were adorned with the stars and constellations of the clear night sky."

Son of Good Family, as for the king at that time, Perfect Canopy of all Dharma Sounds, could it have been anyone else? Indeed, it was our present Vairocana Tathāgata, the Arhat, the One of Right and Universal Enlightenment. As for that former king, Pure Light, he was none other than this era's King Śuddhodana. As for his wife, Lotus Light, she was this era's Lady Māyā. And, as for that young maiden, Ratnaprabhā, that was myself.

All those beings who were gathered in at that time by that king's use of the four means of attraction, those are just all the bodhisattvas who are now in attendance here in this very congregation, all of whom have achieved irreversibility in their progress toward *anuttara-samyak-saṃbodhi* and all of whom dwell on one of the grounds, from the first ground up to the tenth bodhisattva ground. They are equipped with many different kinds of great vows, have accumulated many different kinds of provisions for enlightenment, have cultivated many different kinds of marvelous practices, have completely developed many different kinds of adorning practices, have acquired many different kinds of spiritual superknowledges, and have come to abide in many different kinds of liberations so that, in this assembly, they reside in many different kinds of palaces of the sublime Dharma.

At that time, wishing to once again proclaim the meaning of this liberation, the Night Spirit Sarvavṛkṣapraphullanasukhasajvāsā spoke these verses for Sudhana the Youth:

I possess the eye of vast vision
with which I see throughout the ten directions,
within the ocean of all *kṣetras*,
those in the five rebirth destinies of cyclic existence.

I also see all those buddhas,
sitting beneath their respective bodhi trees,
pervading the ten directions with their spiritual superknowledges,
proclaiming the Dharma to liberate beings.

I possess the purified ear
with which I everywhere hear all sounds
and also hear the Buddha teaching the Dharma
that I joyfully accept out of faith.

I possess the knowledge of others' thoughts
that is non-dual and unimpeded.
I am able in but a single mind-moment
to completely know the ocean of all thoughts.

I have acquired the knowledge of previous existences
by which I can know them as they have transpired in all kalpas
for myself and also for other people,
clearly distinguishing them all.

In but a single mind-moment, I know these matters
transpiring in the ocean of *kṣetras* for kalpas as numerous as atoms
as they occur for the buddhas, for the bodhisattvas,
and for all types of beings in the five rebirth destinies.

So it is that I recall with regard to all those buddhas everything from their initial resolve to reach bodhi on through to their cultivation of the practices and their perfect fulfillment of every one of them.

I also know with regard to all those buddhas their complete fulfillment of the path to bodhi and their use of many different kinds of skillful means as they turned the Dharma wheel for the benefit of the multitudes.

I also know with regard to all those buddhas all that is contained in their ocean of the vehicles, the length or brevity of their right Dharma ages, and the number of beings they have liberated.

Throughout the course of countless kalpas, I have cultivated this gateway into the Dharma.

I have now described it for your sake.

Hence, O Son of the Buddha, you should train in it.

Son of the Buddha, I know only this bodhisattva's liberation gateway of "the generation of the light of vast joy." As for the bodhisattva-mahāsattvas:

Who have drawn near to and made offerings to all buddhas;

Who have entered the ocean of great vows to attain all-knowledge;

Who have fulfilled the ocean of vows of all buddhas;

Who have acquired courageous wisdom;

Who, in but one of the bodhisattva grounds, have everywhere entered the ocean of all bodhisattva grounds and purified their vows;

Who, in but one of the bodhisattva practices, have everywhere entered the ocean of all bodhisattva practices and attained the power of sovereign mastery in them; and

Who, in but one of the bodhisattva gateways to liberation, have everywhere entered the ocean of all bodhisattva gateways to liberation—

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

Son of the Buddha, in this very site of enlightenment, there is a night spirit known as Sarvajagadrakṣāpraṇidhānavīryaprabhā or "Power of Vigor in the Great Vows to Rescue and Protect all Beings." You should go there, pay your respects, and ask, "How should the bodhisattva teach beings and enable them to progress toward *anuttara-samyak-saṃbodhi*? How should they purify all buddha *kṣētras*? How should they serve all *tathāgatas*? And how should they cultivate the Dharma of all buddhas?"

Sudhana the Youth then bowed down in reverence at the feet of the Night Spirit and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

38 – Sarvajagadrakṣāpraṇidhānavīryaprabhā

At that time, Sudhana the Youth went to the Night Spirit, Sarvajagadrakṣāpraṇidhānavīryaprabhā, or “Power of Vigor in the Great Vows to Rescue and Protect all Beings.” He saw that night spirit in the midst of that immense congregation, sitting on a lion throne made of a trove of sovereign *maṇi* jewels displaying images of all palaces everywhere. She was sheltered by a jeweled net stretched overhead that was made of *maṇi* jewels displaying images of the lands everywhere throughout the Dharma realm. Reflected in her body:

There appeared bodies with the appearance of the sun, moon, stars,
and constellations;

There appeared bodies that adapted to beings’ minds and allowed
them all to see her;

There appeared bodies matching the forms and appearances of all
beings;

There appeared bodies taking on a boundlessly vast ocean of forms
and appearances;

There appeared bodies everywhere displaying all forms of deport-
ment;

There appeared bodies manifesting everywhere throughout the ten
directions;

There appeared bodies everywhere training all beings;

There appeared bodies carrying out vast and swift implementations of
the spiritual superknowledges;

There appeared bodies incessantly benefiting beings;

There appeared bodies always roaming throughout space, benefiting
others;

There appeared bodies bowing down in reverence before all buddhas;

There appeared bodies cultivating all roots of goodness;

There appeared bodies receiving, preserving, and never forgetting the
Dharma of the Buddha;

There appeared bodies completely fulfilling the bodhisattva’s great
vows;

There appeared bodies emanating light that completely filled the ten
directions;

There appeared bodies serving as Dharma lamps everywhere dispel-
ling the world’s darkness;

There appeared bodies that, with pure wisdom, completely understood dharmas as like mere conjured illusions;
There appeared Dharma nature bodies that renounced the darkness of attachment to the objects of the senses;
There appeared bodies that, possessed of universal wisdom, illuminated dharmas with complete clarity;
There appeared bodies that were invulnerable to all misfortunes and the fever of the afflictions;
There appeared bodies that were invincibly solid;
There appeared bodies possessed of the Buddha's power of having no place in which they abide;
There appeared bodies that were free of discriminations and that had abandoned the defilements; and
There appeared bodies possessed of the fundamental purity of the nature of dharmas.

After seeing her different bodies such as these that were as numerous as the atoms in a buddha *kṣetra*, Sudhana the Youth bowed down in single-minded reverence before that night spirit, prostrating his entire body there on that spot of earth, only rising after a goodly while, whereupon he respectfully pressed his palms together, gazed up at her in admiration, and had ten kinds of thoughts with regard to the good spiritual guides. What were those ten? They were as follows:

- He conceived of the good spiritual guides as sharing the same mind as he possessed, "for they enable me to become intensely diligent in acquiring the dharmas that are the provisions for the path to all-knowledge";
- He conceived of the good spiritual guides as producing purity in his own karmic fruits, "for I develop roots of goodness by drawing near and making offerings to them";
- He conceived of the good spiritual guides as producing his adornments of the bodhisattva practices, "for they enable me to swiftly adorn the bodhisattva practices";
- He conceived of the good spiritual guides as producing his successful development of all the dharmas of a buddha, "for they persuade and instruct me, thereby enabling me to cultivate the path";
- He conceived of the good spiritual guides as having the ability to bring about birth, "for they are able to produce the unexcelled dharmas in me";
- He conceived of the good spiritual guides as instigating emancipation, "for they enable me to achieve emancipation by cultivating all the practices and vows of Samantabhadra Bodhisattva";

He conceived of the good spiritual guides as completely possessing the ocean of all merit and wisdom, “for they enable me to accumulate all the white dharmas of pristine purity”;

He conceived of the good spiritual guides as producing growth, “for they enable me to grow [in my progress toward] all-knowledge”;

He conceived of the good spiritual guides as completely possessing all roots of goodness, “for they enable my vows to reach complete fulfillment”; and

He conceived of the good spiritual guides as able to accomplish great benefit, “for they enable me to achieve sovereign mastery in becoming established in all bodhisattva dharmas, in succeeding in the path to all-knowledge, and in acquiring all the dharmas of the Buddha.”

These were those ten. After he had these thoughts, he acquired [aspects of] practice that were of the same sort as those of the night spirit and all bodhisattvas, [aspects of] practice that were as numerous as the atoms in a buddha *kṣetra*, namely:

Comparable power of mindfulness by which the mind always recalls all buddhas of the ten directions and three periods of time;

Comparable intelligence by which one distinguishes and decisively understands all the different gateways into the ocean of dharmas;

Comparable destiny by which one is able to turn the wheel of the wondrous Dharma of all buddhas, the *tathāgatas*;

Comparable enlightenment by which one uses space-like wisdom to everywhere enter all three periods of time;

Comparable faculties by which one perfects the bodhisattva’s faculty of pure and radiant wisdom;

Comparable resolve by which one is well able to cultivate the unimpeded meritorious qualities with which one adorns the path of all bodhisattvas;

Comparable sphere of action by which one everywhere illuminates the sphere of action in which all buddhas act;

Comparable realizations by which one acquires the pure light with which all-knowledge illuminates the ocean of all phenomena’s true character;

Comparable meaning by which one is able to use wisdom to completely understand the true nature of all dharmas;

Comparable courageousness by which one is able to destroy the mountain of all obstacles;

Comparable physical bodies by which one adapts to beings’ minds in manifesting bodies;

Comparable powers by which one becomes irreversible in one’s quest to attain all-knowledge;

- Comparable fearlessness by which one's mind becomes as pure as space;
- Comparable vigor by which one tirelessly practices the bodhisattva practices for countless kalpas;
- Comparable eloquence by which one acquires the light of the unimpeded knowledge of dharmas;
- Comparable peerlessness by which one possesses purity in the physical marks surpassing that of everyone in the world;
- Comparable pleasing words by which one causes all beings to be filled with joyous delight;
- Comparable marvelousness of voice by which one everywhere expounds on the ocean of all Dharma gateways;
- Comparable fullness of voice by which beings each understand whatever is said in accordance with their individual type;
- Comparable purity of meritorious qualities by which one cultivates the pure meritorious qualities of the Tathāgata;
- Comparable wisdom grounds by which one receives the wheel of Dharma in the presence of all buddhas;
- Comparable *brahmacarya* by which one becomes established in the sphere of all buddhas;
- Comparable great kindness by which, in every moment, one extends loving-kindness to include the ocean of beings in all lands;
- Comparable great compassion by which one rains down the Dharma rain to benefit all beings;
- Comparable physical actions by which one uses the practice of skillful means in teaching all beings;
- Comparable verbal actions by which one uses voices matching those of each type of being in expounding on all Dharma gateways;
- Comparable mental actions by which one everywhere gathers in all beings and places them in the realm of all-knowledge;
- Comparable adornments by which one purifies all buddha *kṣetras*;
- Comparable personal proximity by which, whenever buddhas appear in the world, one always draws near to them;
- Comparable entreaties by which one requests all buddhas to turn the wheel of Dharma;
- Comparable offerings by which one always delights in making offerings to all buddhas;
- Comparable teaching by which one trains all beings;
- Comparable radiance by which one completely illuminates all Dharma gateways;
- Comparable *samādhi* by which one everywhere knows the minds of all beings;

- Comparable complete pervasion by which one uses one's power of transformation to fill the ocean of all buddha *kṣetras* and cultivate all the practices;
- Comparable abodes by which one abides in the great spiritual super-knowledges of all bodhisattvas;
- Comparable retinues by which one dwells together in the company of all bodhisattvas;
- Comparable points of entry by which one everywhere enters even the most subtle places in the world;
- Comparable mental deliberation by which one knows the *kṣetras* of all buddhas everywhere;
- Comparable visitation to pay one's respects by which one everywhere enters the ocean of all buddhas' *kṣetras*;
- Comparable skillful means by which one manifests in all buddha *kṣetras*;
- Comparable supremacy by which one becomes unmatched in all buddha *kṣetras*;
- Comparable irreversibility by which one is unimpeded in everywhere entering the ten directions;
- Comparable dispelling of darkness by which one acquires the great wisdom light acquired by all buddhas when they attained bodhi;
- Comparable unproduced-dharmas patience by which one enters the ocean of all buddhas' congregations;
- Comparable pervasion of the web of all buddha *kṣetras* by which one respectfully makes offerings to all *tathāgatas* in an ineffable number of *kṣetras*;
- Comparable realization of wisdom by which one completely knows the ocean of every Dharma gateway;
- Comparable cultivation by which one compliantly practices all Dharma gateways;
- Comparable aspiration by which one maintains intense zeal for the pure Dharma;
- Comparable purity by which one accumulates the buddha's meritorious qualities as adornments of one's body, mouth, and mind;
- Comparable subtlety of mind by which one possesses wisdom that completely understands all dharmas;
- Comparable vigor by which one everywhere accumulates all roots of goodness;
- Comparable pure practice by which one completely fulfills all the bodhisattva practices;
- Comparable freedom from obstacles by which one completely understands all dharmas as signless;

- Comparable skillfulness by which one has sovereign mastery of wisdom with respect to all dharmas;
- Comparable delight in adaptation by which one manifests spheres adapted to beings' minds;
- Comparable skillful means by which one skillfully practices all that should be practiced;
- Comparable protection by which one receives the protection of all buddhas;
- Comparable entry of the grounds by which one is able to enter all the bodhisattva grounds;
- Comparable foundations by which one becomes securely established in all bodhisattva stations;
- Comparable predictions by which all buddhas bestow one's prediction [of future buddhahood];
- Comparable samādhis by which, in but a single *kṣaṇa*, one everywhere enters all samādhi gateways;
- Comparable establishment by which one manifests the many different works of all buddhas;
- Comparable right mindfulness by which one abides in right mindfulness of the gateways of the sense realms;
- Comparable cultivation by which one cultivates all the bodhisattva practices to the very end of all future kalpas;
- Comparable pure faith by which one abides in the most ultimately joyous devotion to the measureless wisdom of all *tathāgatas*;
- Comparable renunciation by which one extinguishes all obstacles;
- Comparable irreversibility of wisdom by which one develops wisdom equivalent to that of all *tathāgatas*;
- Comparable rebirths by which one manifests for the purpose of ripening beings;
- Comparable abodes by which one abides in skillful methods leading to all-knowledge;
- Comparable objective spheres by which acquires sovereign mastery over the objective spheres throughout the Dharma realm;
- Comparable independence by which one forever cuts off all reliance upon any states of mind;
- Comparable discourse on Dharma by which one has already entered the wisdom that realizes the uniform equality of all dharmas;
- Comparable diligent cultivation by which one always receives the protection of the buddhas;
- Comparable spiritual superknowledges by which one awakens beings and induces them to cultivate all bodhisattva practices;
- Comparable spiritual powers by which one is able to enter the ocean of the worlds of the ten directions;

- Comparable *dhāraṇīs* by which one everywhere illuminates the ocean of all the complete-retention *dhāraṇīs*;
- Comparable esoteric dharmas by which one completely knows the sublime Dharma gateways in all sutras;
- Comparable extremely profound dharmas by which one understands all dharmas as like empty space;
- Comparable radiance by which one everywhere illuminates all worlds;
- Comparable delight by which one instructs and delights beings in ways adapted to their mental dispositions;
- Comparable quaking and movement by which one manifests the power of the spiritual superknowledges for beings and everywhere shakes all *kṣētras* throughout the ten directions;
- Comparable non-futility by which one trains the minds of all beings who see one, hear one, or recollect one; and
- Comparable emancipation by which one completely fulfills the ocean of all great vows and develops the wisdom of the Tathāgata's ten powers.

So it was that, having contemplated the Night Spirit, Sarvajagadrakṣā praṇidhānavīryaprabhā, Sudhana the Youth produced these ten pure mind states and acquired comparable bodhisattva practices such as these that were as numerous as the atoms in a buddha *kṣetra*. Having acquired these, his mind became even more purified, whereupon he bared his right shoulder and bowed down in reverence at her feet. He then single-mindedly pressed his palms together and spoke these praise verses:

I have made the solid resolve
determined to seek the unexcelled enlightenment.
Now, I think of the good spiritual guides,
as being the same as me in this.

It is due to seeing the good spiritual guides,
that I accumulate endless pure dharmas,
extinguish the defilement of the many offenses,
and perfect the fruit of bodhi.

Because I have seen the good spiritual guides,
meritorious qualities adorn my mind, and,
to the very end of all future *kṣētras* and kalpas,
I will diligently cultivate the path they have practiced.

I recall the good spiritual guides
drew me in and benefited me,
and, for my sake, fully revealed
the right teaching's genuine Dharma.

You closed off the gates leading into the wretched destinies,
revealed the road to the destinies of humans and devas,
and also revealed all *tathāgatas'*
path to the realization of all-knowledge.

I recall that the good spiritual guides
are treasuries of the Buddha's meritorious qualities
who are able in every mind-moment to produce
an ocean of meritorious qualities as vast as space.

Please bestow on me the *pāramitās*,
bring about the increase in me of an inconceivable amount of merit,
instigate the growth of my pure meritorious qualities,
and enable me to be crowned with buddhahood's silken headband.

I recall that the good spiritual guides
are able to fulfill the path to the Buddha's wisdom,
I vow to always rely upon them
to reach complete fulfillment of the pure dharmas.

It is because of [guides] such as these
that my meritorious qualities may all become perfected
and that I will teach the path to all-knowledge
in order to everywhere benefit all beings.

The Āryā has served as my teacher
who has bestowed on me the unexcelled Dharma.
Even in measurelessly and numberlessly many kalpas,
I would still be unable to repay your kindness.

Then, having spoken these verses, Sudhana the Youth addressed the Night Spirit, saying, "O Great Āryā, please teach me this gateway to liberation and what it is called. Also, how long has it been now since you resolved to attain bodhi and how much longer will it take to attain *anuttara-samyak-saṃbodhi*?"

The Night Spirit then told him:

Son of Good Family, this gateway to liberation is known as "teaching beings to produce roots of goodness." Due to perfecting this liberation, I have awakened to the uniformly equal nature of all dharmas, have penetrated the true nature of all dharmas, have realized the dharma of non-dependence, have left the world behind, have fully known the differences in all dharmas' forms and features while also being able to comprehend that the nature of blue, yellow, red, and white is unreal and devoid of any difference, and I have become able to constantly manifest countless form bodies, namely:

- Many different kinds of form bodies;
- Non-singular form bodies;

Boundless form bodies;
 Pure form bodies;
 Form bodies having all kinds of adornments;
 Form bodies that are seen everywhere;
 Form bodies equal in number to all beings;
 Form bodies appearing everywhere before all beings;
 Form bodies emanating pervasively illuminating light;
 Form bodies that the observer never grows weary of seeing;
 Form bodies possessed of the pure major marks and secondary signs;
 Form bodies with radiance that causes separation from the many kinds of evil;
 Form bodies manifesting great courage;
 Form bodies that can only rarely be encountered;
 Form bodies that cannot be outshone by any others in the entire world;
 Form bodies endlessly praised by the entire world;
 Form bodies always immersed in contemplations in every mind-moment;
 Form bodies manifesting many different kinds of clouds;
 Form bodies of many different shapes and colors;
 Form bodies manifesting countless miraculous powers;
 Form bodies emanating marvelous radiance;
 Form bodies with all kinds of pure and marvelous adornments;
 Form bodies adapting to and ripening all beings;
 Form bodies training beings by adapting to their inclinations as they appear before them;
 Form bodies with unimpeded and universally shining light;
 Form bodies that are pure and free of defilements;
 Form bodies that are fully adorned and indestructible;
 Form bodies that are radiant with inconceivable dharma methods;
 Form bodies that cannot be outshone by anyone and outshine all others;
 Form bodies that, free of all darkness, dispel all darkness;
 Form bodies that have accumulated all the pure dharmas;
 Form bodies possessed of great strength and an ocean of meritorious qualities;
 Form bodies born because of past expressions of reverence;
 Form bodies born from a mind as pure as space;
 Form bodies that are supremely vast;
 Form bodies that are indestructible and inexhaustible;

Form bodies appearing as oceans of radiance;
 Form bodies that are equally independent of anything in the world;
 Form bodies that unimpededly pervade the ten directions;
 Form bodies that, in every mind-moment, manifest an ocean of many different forms and appearances;
 Form bodies that increase the happiness of all beings' minds;
 Form bodies that draw forth an ocean of all beings;
 Form bodies that in every pore are expounding on the ocean of all buddhas' meritorious qualities;
 Form bodies that purify the ocean of all beings' inclinations and dispositions;
 Form bodies that decisively determine the meaning of all dharmas;
 Form bodies with unimpeded pervasively brilliant illumination;
 Form bodies emanating pure light as vast as space;
 Form bodies emanating vast pure radiance;
 Form bodies that illuminate and reveal the undefiled dharmas;
 Form bodies that are incomparable;
 Form bodies with different kinds of adornments;
 Form bodies that everywhere illuminate the ten directions;
 Form bodies manifested at the right time in response to beings;
 Form bodies abiding in quiescence;
 Form bodies that extinguish all afflictions;
 Form bodies that serve as a field of merit for all beings;
 Form bodies that, when seen by any being, are not seen in vain;
 Form bodies possessing the power of great wisdom and courage;
 Form bodies that are unimpeded in being present everywhere;
 Form bodies manifesting everywhere throughout the world as clouds of marvelous bodies that benefit everyone;
 Form bodies possessed of an ocean of great kindness;
 Form bodies that are kings of the jeweled mountains of immense merit;
 Form bodies that emanate radiance everywhere illuminating all of the world's rebirth destinies;
 Form bodies possessed of great wisdom and purity;
 Form bodies that produce right mindfulness in beings;
 Form bodies emanating the light of all jewels;
 Form bodies that are treasuries of universally pervasive radiance;
 Form bodies revealing the world's many different signs of purity;
 Form bodies that seek the bases of all-knowledge;

Form bodies that, by merely manifesting a subtle smile, cause beings to develop pure faith;
 Form bodies emanating light adorned with all kinds of jewels;
 Form bodies that neither seize on nor forsake any being;
 Form bodies that are not at any definite or ultimate stage;
 Form bodies manifesting the power of miraculous empowerments;
 Form bodies manifesting all the spiritual superknowledges and spiritual transformations;
 Form bodies born into the clan of the Tathāgatas;
 Form bodies that renounce the many forms of evil and appear everywhere throughout the ocean of the Dharma realm;
 Form bodies that everywhere appear in the congregations of all *tathāgatas*;
 Form bodies possessed of the ocean of many different forms;
 Form bodies that flow forth from good conduct;
 Form bodies manifesting appearances adapted to those who should be taught;
 Form bodies that no one in the world ever wearies of seeing;
 Form bodies emanating many different kinds of pure light;
 Form bodies manifesting the ocean of all three periods of time;
 Form bodies emanating an ocean of all the kinds of light;
 Form bodies manifesting an ocean of the countless different kinds of light;
 Form bodies surpassing any in the entire world in their fragrance and radiance;
 Form bodies manifesting an ineffable number of solar orb clouds;
 Form bodies manifesting vast lunar orb clouds;
 Form bodies emanating countless clouds of Mount Sumeru's marvelous flowers;
 Form bodies sending forth clouds of the many different kinds of garlands;
 Form bodies manifesting clouds of lotus flowers adorned with all kinds of precious jewels;
 Form bodies producing clouds of all kinds of burning incense that pervade the Dharma realm;
 Form bodies scattering clouds filled with all kinds of powdered incense;
 Form bodies manifesting embodiments of the great vows of all *tathāgatas*;

Form bodies manifesting the sounds of all voices and languages
expounding on the ocean of dharmas; and

Form bodies manifesting images of Samantabhadra Bodhisattva;

In every mind-moment, I manifest bodies with forms and appearances such as these that fill the ten directions and induce beings to see them or bear them in mind or hear them teaching the Dharma which may cause them to draw near because of this, which may allow them to awaken, or which may enable them to witness the spiritual superknowledges or see spiritual transformations. Adapting to all of their mental dispositions, they accord with the right time in training them to relinquish unwholesome actions and abide in wholesome practices.

Son of Good Family, you should understand that it is due to the power of great vows, due to the power of all-knowledge, due to the power of the bodhisattva liberations, due to the power of great compassion, and due to the power of great kindness, that one engages in endeavors such as these.

Son of Good Family, having entered this liberation, I completely understand the nature of dharmas as undifferentiated and thus I am able to manifest countless form bodies, every one of which appears with an ocean of countless forms and characteristics. Each of those characteristics emanates countless light clouds. Each of those light rays reveals countless buddha lands. In each of those lands, countless buddhas are shown arising in the world. And each of those buddhas manifests countless powers of spiritual superknowledges that activate beings' roots of goodness from previous lives, cause those who have never planted them to plant them, cause those who have already planted them to increase them, and cause those roots that have already increased to ripen. So it is that, in every mind-moment, countless beings are enabled to become irreversible in progressing toward *anuttara-samyak-sambodhi*.

Son of Good Family, as for your question about how long it has been since I resolved to attain bodhi and began to cultivate the bodhisattva practices, with the aid of the Buddha's spiritual powers, I will be able to describe such matters for you.

Son of Good Family, the bodhisattva's sphere of wisdom leaves far behind all realms of discrimination and it cannot be distinguished or revealed by resort to any of *samsāra's* designations of kalpa duration such as long, short, defiled, immaculate, vast, or narrow. And why is this so? This is because the bodhisattva's sphere of wisdom is by nature fundamentally pure, apart from the web of all discriminations, and beyond the mountain of all obstacles, for it illuminates everywhere by adapting to those who should be taught.

Son of Good Family, this is analogous to the orb of the sun for which there is no “day” or “night.” It is only with reference to its time of rising that one refers to “daytime” and with reference to its time of setting that one refers to “nighttime.”

So too it is with the bodhisattva’s sphere of wisdom. It has no such distinctions at all and, what is more, it does not have any “three periods of time.” Rather, it is simply in accordance with the manifestations of the mind in the transformative teaching of beings that one speaks of it as occurring in an earlier kalpa or a later kalpa.

Son of Good Family, this is just as when the orb of the sun hangs in the sky over this continent of Jambudvīpa. Its reflection appears in everything adorned with jewels and in the still waters of the rivers and the ocean, doing so in such a way that no being fails to see it reflected in these places with his own eyes, yet that clearly shining sun does not itself descend to any of these places. So too it is with the bodhisattva’s sphere of wisdom when it rises over the ocean of all realms of existence and dwells in the quiescent emptiness of the Buddha’s genuine Dharma. There it is not dependent on anything at all, but still, out of a wish to teach all beings, he takes on births in the rebirth destinies in ways adapted to the various types of beings dwelling there.

As he does this, he does not actually take birth or die, he remains free of any defiling attachments, and he has no conceptual discriminations with regard to any kalpas, whether long or short. And why is this so? This is because the bodhisattva has ultimately abandoned all inverted conceptions, perceptions, and views and has acquired perception accordant with reality by which he perceives the true nature of dharmas. He realizes that the entire world is like a dream and like a conjured illusion in which there are no beings at all. It is solely due to the power of his great compassion and great vows that he appears before beings to teach and train them.

Son of the Buddha, this is just as it is with a ship captain who is always sailing an immense ship through the currents of a river and in doing so, does not rely on this near shore, does not become attached to that far shore, and does not stay in the middle of the river’s currents as he ferries beings across without ever resting.

So too it is with the bodhisattva-mahāsattva who, using the ship of the *pāramitās*, navigates the currents of *saṃsāra* without relying on this near shore, without becoming attached to that far shore, and without staying in the middle of the currents as he ferries beings across without ever resting. In this, although he passes through countless kalpas cultivating the bodhisattva practices, he still never

distinguishes any particular number of kalpas, whether long or short.

Son of the Buddha, this is like the great empty space in which all worlds are created and destroyed even as it is free of any discriminations in this regard. Its fundamental nature is pure, free of defilement, free of any disorder, free of any impediments, free of any weariness, and neither long nor short. It persists throughout all future kalpas, continuing to hold all those *kṣetras*.

So too it is with the bodhisattva-mahāsattva. Using his vast and deep resolve that is as vast as the realm of empty space, he produces the whirlwind of his great vows that draws in all beings and induces them to leave behind the wretched destinies and take birth in the good rebirth destinies and then enables them all to establish themselves on the ground of all-knowledge. Thus he extinguishes all their afflictions and the sufferings and bonds of *saṃsāra* while still remaining free of any thoughts of sorrow, joy, or weariness.

Son of the Buddha, just as a magically conjured person, though complete with limbs and body, still does not have any of ten things, namely inhalation, exhalation, cold, heat, hunger, thirst, sorrow, joy, birth, or death, so too it is with the bodhisattva-mahāsattva. Using his wisdom cognizing the illusory nature of phenomena and the uniform equality of the Dharma body, he manifests many kinds of physical forms and features and abides for countless kalpas, teaching beings in all the rebirth destinies within the realms of existence. With respect to all the spheres of experience encountered in *saṃsāra*, he has no delight, no weariness, no love, no hatred, no suffering, no bliss, no grasping, no relinquishing, no peace, and no fear.

Son of the Buddha, although the bodhisattva's wisdom is so very deep and difficult to fathom as this, receiving the aid of the Buddha's awesome spiritual powers, I shall explain it for you to enable bodhisattvas in future ages to completely fulfill the great vows and completely develop all the powers.

Son of the Buddha, long ago, in the ancient past, back beyond kalpas as numerous as the atoms in an ocean of worlds, there was a kalpa named Fine Radiance in which there was a world named Jewel Radiance. During that kalpa there were ten thousand buddhas who appeared in the world. The very first of those buddhas was named King Illumining Space with the Voice of the Dharma Wheel, the Tathāgata, the Arhat, the One of Right and Universal Enlightenment. He was referred to by all ten of the buddhas' titles.

On that continent of Jambudvīpa, there was a royal capital known as Jewel Adornment. Not far to the east of it was a great forest known

as Marvelous Radiance in which there was an enlightenment site known as Bejeweled Blossoms. Within that enlightenment site there was a lotus flower dais lion throne adorned with universal-radiance *maṇi* jewels.

At that time, that *tathāgata* attained *anuttara-samyak-saṃbodhi* on this very throne and then continued for a full hundred years to sit at that enlightenment site, expounding on right Dharma for bodhisattvas, devas, the people of the world, and everyone else in Jambudvīpa whose roots of goodness from previous lives had become adequately ripened.

At this time, the king of the country was named Light of Victory. The life span of that world's population was a full ten thousand years. Among them there were many who engaged in killing, stealing, sexual misconduct, false speech, lewd and frivolous speech, divisive speech, abusive speech, covetousness, hatred, and wrong views, who failed to show filial reverence toward their parents, and who also failed to show any respect for *śramaṇas*, brahmins, or other such persons.

At that time, wishing to discipline those individuals, the king built a prison in which he confined countless beings in fetters and shackles and compelled them to undergo sufferings there.

The king had a son, a prince named Fine Conqueror, one who was extraordinarily handsome, one who people delighted in seeing, one who possessed twenty-eight of the auspicious marks of a great man. From within the palace, he heard from afar the sound of the prisoners' screams as they were being tortured. Feeling sadness and sympathy for them, he left the palace, went into the prison, and saw the criminals there in manacles, fetters, and shackles, tied together and confined in dark places where they were burned, confined in smoke-filled rooms, beaten with cudgels or canes, or had their kneecaps sliced off. Naked, with disheveled hair, hungry, thirsty, wasted, with ligaments cut and bones showing, they screamed as they were subjected to the pain of such excruciating cruelties.

Having witnessed this, the prince's mind was filled with compassionate sympathy. With a voice that allayed their fears and with comforting words, he said, "You must not feel such distress and torment. Do not be worried or frightened, for I shall see to it that you will all be released."

He then went to the king and addressed the king, saying, "The excruciating cruelties inflicted on the criminals in the prison are difficult to abide. Please forgive them, pardon them, and bestow the gift of fearlessness on them.

The king then assembled his five hundred great officials and asked them, “What should be done about this?”

The officials replied, “Those criminals have stolen state property for their own use, have usurped the powers of the royal office, and have burglarized the palace grounds, thereby committing offenses for which they should be executed. Anyone who would take pity on them and seek to rescue them would commit a crime for which he too would be executed.”

That prince’s thoughts of compassion then became even stronger, whereupon he told those great officials:

According to what you have just said, if you simply release these men, then you can instead subject me to the punishments that would have been appropriate for them. For the sake of those criminals, I can endure all those painful punishments. Even if you pulverize my body and I thus lose my life, I shall not have any concerns on this account. It is only necessary that these criminals be allowed to avoid undergoing these punishments.

And why do I propose this? If I do not rescue these beings, how might I ever be able to rescue all suffering beings in the prison of the three realms of existence? By this I mean all beings in the three realms of existence:

Who are held in the bondage of craving;
 Who are blanketed with delusion;
 Who are destitute of meritorious qualities;
 Who have fallen down into the wretched rebirth destinies
 and taken on forms that are ugly;
 Who have become heedless in the way they use their faculties;
 Whose minds have become confused and hence do not seek
 the path of emancipation;
 Who have lost the light of wisdom;
 Who have become happily attached to the three realms of
 existence;
 Who have cut off all their merit;
 Who have destroyed all their wisdom;
 Whose minds are made turbid and confused by the many
 different kinds of afflictions;
 Who dwell in the prison of suffering;
 Who have entered the net of Māra;
 Who are tormented and injured by birth, aging, sickness,
 death, sorrow, and lamentation; and
 Who are forever oppressed by all kinds of sufferings such as
 these.

How else then might I liberate them all? Therefore I should relinquish my body and life in order to rescue them.

All of those great officials then went to see the king where, raising their arms and shouting, they exclaimed:

The great king must realize that, if we were we to act in accordance with the prince's intentions, this would violate the royal laws and bring disaster to a myriad other people. If, due to thoughts of affection, the king failed to enforce punishments, then even the king's own jeweled throne would not last long.

When the king heard these statements, he flew into a great fiery rage and ordered the execution of both the prince and all the criminals. When the Queen heard this, beset with sorrow and distress, she wailed and wept, made her appearance plain, donned her mourning clothes, and then went together with her thousand female attendants, hurrying to see the king. They then cast their bodies to the ground, bowing down in reverence at the feet of the king, and, speaking in unison, said, "Please, Great King, spare the prince's life."

The king then turned his gaze and said to the prince, "You must not attempt to rescue criminals. If you rescue these criminals, I will definitely have you executed."

Then, because the prince was single-mindedly intent on the quest for all-knowledge, because he wished to benefit all beings, and because he wished to use the great compassion to rescue them all, his resolve hardened and he refused to be intimidated. Thus, he then replied to the king by saying, "Please pardon those criminals and let me be executed in their place."

To this, the king replied, "However you wish."

The Queen then addressed him, saying, "Please permit the prince to carry out acts of giving for a half a month in order to freely cultivate merit and only then be punished for his crime." The king then permitted this.

North of that capital city, there was an immense park called "Sunlight" that, in the past, had served as an open area for charitable giving. The prince went there and established a great giving assembly in which he gave away food, drink, clothing, flower garlands, necklaces, perfumes, powdered incense, banners, pennants, jeweled canopies, and all kinds of adornments, ensuring that whatever was sought was provided to everyone.

After a half month had passed, on the very last day, the king, the great officials, the elders, the merchants, the citizens of that city,

and all those who pursued the various heterodox paths all came and assembled together there.

At this time, King Illumining Space with the Voice of the Dharma Wheel Tathāgata knew that the time had arrived for the many beings to be trained. He was then accompanied with an immense congregation, surrounded by deva kings, dragon kings who were making offerings, *yakṣa* kings who were serving as protectors, *gandharva* kings who were singing praises, *asura* kings who were stooping down and bowing to him in reverence, *garuḍa* kings who, with pure minds, were scattering all kinds of jeweled flowers, *kiṃnara* kings who were joyfully requesting teachings, and *mahoraga* kings who were single-mindedly gazing up at him in reverence—these all came and entered that assembly.

The prince and that entire great assembly then saw the Buddha coming from afar, extraordinarily fine in his appearance, all of his faculties in quiescent absorption, like a well-disciplined elephant, his mind entirely free of defiling turbidities, like a pristinely clear pond, displaying great spiritual superknowledges, revealing his great powers of transformation, showing his immense awesome virtue, his body adorned with the many different major marks and secondary signs, emanating a great radiance everywhere illuminating the world, all of his pores sending forth fragrant clouds of flaming radiance, shaking and moving the countless *kṣetras* of the ten directions, and everywhere causing a rain of all kinds of adornments wherever he went. Due to the Buddha's awesome deportment and due to the meritorious qualities of the Buddha, whenever any of those beings there looked at him, their minds were purified, they were filled with joyous delight, and their afflictions were melted away.

The prince and everyone in that great assembly then bowed down in full reverential prostration at his feet. They arranged a seat for him, pressed their palms together, and addressed him, saying, "Welcome, O Bhagavat! Welcome, O Well Gone One! Please, out of pity for us, accept us in your presence and sit here on this seat."

Then, with the aid of the Buddha's spiritual powers, the devas of the Pure Abode Heavens immediately transformed this seat into a fragrant *maṇi* jewel lotus flower throne. The Buddha sat down on it and the congregation of bodhisattvas also sat down, sitting all around him. Then, because they had seen the Tathāgata, all the beings in that assembly had their sufferings extinguished and their obstacles removed so that they were then able to receive the Dharma of the *āryas*.

Then the Tathāgata, knowing that they could now receive instruction, with his perfectly full voice, taught a sutra known as the Universal Illumination of the Maṇḍala of Causality, while enabling all the beings there to understand it in accordance with their individual capacities. There were at that time eighty nayutas of beings in that assembly who became far removed from the dust and defilement of the world and acquired the purified Dharma eye. There were countless nayutas of beings there who reached the ground beyond training and there were ten thousand beings there who came to abide in the path of the Great Vehicle, entered the practices of Samantabhadra, and accomplished the fulfillment of great vows.

At that very time, in each of the ten directions, there were beings as numerous as the atoms in a hundred buddha *kṣetras* whose minds submitted to training in the Great Vehicle. All the beings in countless worlds avoided rebirth in the wretched destinies and took rebirth in the heavens.

At this time, the Prince, Fine Conqueror, immediately acquired the liberation gateway known as “teaching beings to produce roots of goodness.”

Son of Good Family, as for he who was the prince at that time, who else might it have been? It was none other than myself. It was due to my past development of the mind of great compassion, my relinquishing of my body, life, and wealth, my rescuing of beings afflicted by sufferings, my opening up of the gates of great giving, and my making offerings to buddhas that I then acquired this liberation.

Son of the Buddha, one should realize that, at that time, I acted solely to benefit all beings and not out of any attachment to the three realms of existence, not out of any wish for karmic rewards, not out of any desire for fame, and not out of any wish to praise myself and disparage others. I had no desire for any realms of the senses and I was entirely fearless. It was only because I wished to adorn the Great Vehicle’s path to emancipation, because I always delighted in contemplating the gateways leading to all-knowledge, and because I cultivated austerities that I acquired this liberation.

Son of the Buddha, what do you think? As for those five hundred great officials who wished to harm me at that time, who else might they have been? They were none other than the five hundred followers of the man we now know as Devadatta. All of these men then received the Buddha’s instruction and became bound in the future to attain *anuttara-samyak-saṃbodhi*. In a future age, beyond a number of kalpas as numerous as Mount Sumeru’s atoms, there

will be a kalpa known as Fine Radiance and a world known as Jewel Radiance in which they will attain buddhahood. Those five hundred buddhas will appear in the world sequentially. The first among them will be a tathāgata known as Great Compassion. The second of them will be named Liberally Benefiting the World. The third of them will be known as Lion of Great Compassion. The fourth will be named Rescuer of Beings. And so it shall continue in this way up to the very last of them who shall be named Medicine King.

Although all of those buddhas will be the same as regards their possession of the great compassion, each of them will possess individual differences as regards their land, their clan, their parents, their coming forth to take birth, their leaving behind the home life and training in the path, their going forth to the site of enlightenment, their turning of the wheel of right Dharma, their teaching of the sutras, their languages, their voice, their radiance, their congregations, their life spans, their Dharma's period of remaining in the world, and their names.

Son of the Buddha, all those criminals I saved at that time are now none other than Krakucchanda, the rest of the thousand buddhas of this Worthy Kalpa, and the hundred myriads of asaṃkheyas of great bodhisattvas. They made the resolve to attain *anuttara-samyak-sambodhi* under the tathāgata known as Merit and Wisdom Famed for the Power of Measureless Vigor. They are now practicing the bodhisattva path throughout the lands of the ten directions while growing in their cultivation of this bodhisattva's liberation known as "teaching beings to produce roots of goodness."

That king then known as "Supreme Radiance" is the Satyakanirgranthī-putra of our present era. Those abiding in that king's palace and those serving as members of his retinue are none other than those sixty thousand present Nirgrantha disciples who come together with their teacher to erect the banner of a great doctrine, engaged in doctrinal debate with the Buddha, and were then utterly vanquished by him even as he bestowed predictions on all these people foretelling their future realization of *anuttara-samyak-sambodhi*, their future buddhahood, and their separate lands, adornments, intervening kalpas, and names, each of which differ.

Son of the Buddha, after I rescued those criminals, my parents permitted me to leave behind my country, wife, children, and wealth to leave the home life and train in the path with King Illumining Space with the Voice of the Dharma Wheel Buddha. Then, for five hundred years, I cultivated the pure *brahmacarya*, whereupon I then perfected a million *dhāraṇīs*, a million spiritual superknowledges,

a million treasuries of Dharma, and a million forms of courageous vigor in seeking all-knowledge. I also purified a million gateways of patience, developed a million varieties of contemplative thoughts, perfected a million bodhisattva powers, entered a million gateways to bodhisattva wisdom, acquired a million gateways into the *prajñāpāramitā*, saw a million buddhas of the ten directions, and made a million great bodhisattva vows.

In each successive mind-moment and in each of the ten directions, I illuminated a million buddha *kṣētras*. In each successive mind-moment, I brought to mind a million past and future buddhas throughout the worlds of the ten directions. In each successive mind-moment, I came to know throughout the worlds of the ten directions the ocean of transformations of a million buddhas.

And in each successive mind-moment, I saw all the beings in their many different rebirth destinies in a million worlds throughout the ten directions, seeing what they undergo in accordance with their karma when they are born and when they die, seeing whether they are reborn in the good rebirth destinies or in the wretched rebirth destinies, and seeing whether they take on fine physical forms or inferior physical forms. I also saw with regard to all those beings their various kinds of mental actions, their various inclinations, the various natures of their faculties, their various kinds of habitual karmic propensities, and their various kinds of successes, all of which I completely understood.

Son of the Buddha, at that time, after my life came to an end, I returned yet again to take birth in the family of that king where I became a wheel-turning king. After that King Illumining Space with the Voice of the Dharma Wheel Tathāgata had passed into *nirvāṇa*, I next met in this place Dharma Emptiness King Tathāgata to whom I rendered service and presented offerings.

Next, I became an Indra and then met at this very site of enlightenment Heavenly King Treasury Tathāgata to whom I drew near and presented offerings.

Next, I became a Yāma Heaven king and then met in this world Great Earth's Mountain of Awesome Power Tathāgata to whom I drew near and presented offerings.

Next, I became a Tuṣita Heaven king and then met in this world King Voice of the Light of the Dharma Wheel Tathāgata to whom I drew near and presented offerings.

Next, I became a Nirmāṇarati Heaven king and then met in this world Empty Space Wisdom King Tathāgata to whom I drew near and presented offerings.

Next, I became a Paranirmita Vaśavartin Heaven king and then met in this world Invincible Banner Tathāgata to whom I drew near and presented offerings.

Next, I became an *asura* king and then met in this world All Dharmas' Thunder King Tathāgata to whom I drew near and presented offerings.

Next, I became a Brahma Heaven king and then met in this world Universally Appearing Transformations Proclaiming Dharma's Sounds Tathāgata to whom I drew near and presented offerings.

Son of the Buddha, in this Jewel Radiance World, during the Fine Radiance Kalpa, there were a myriad buddhas who appeared in the world, to all of whom I drew near and presented offerings.

There was next another kalpa that was named Sunlight in which sixty *koṭīs* of buddhas arose in the world. The very first *tathāgata* was named Mountain of Marvelous Marks. I was then a king named Great Wisdom who served and made offerings to that buddha.

Next there appeared a buddha named Perfect Shoulders. I was then a layman who drew near and made offerings to him.

Next there appeared a buddha named Pure Youth. I was then a great official who drew near and made offerings to him.

Next there appeared a buddha named Courageous Upholder. I was then an *asura* king who drew near and made offerings to him.

Next there appeared a buddha named Sumeru of the Marks. I was then a tree spirit who drew near and made offerings to him.

Next there appeared a buddha named Stainless Arms. I was then a caravan leader who drew near and made offerings to him.

Next there appeared a buddha named Lion's Stride. I was then a city spirit who drew near and made offerings to him.

Next there appeared a buddha named Jeweled Topknot. I was then a Vaiśravaṇa deva king who drew near and made offerings to him.

Next there appeared a buddha named Supreme Dharma Renown. I was then a *gandharva* king who drew near and made offerings to him.

Next there appeared a buddha named Radiant Crown. I was then a *kumbhāṇḍa* king who drew near and made offerings to him.

Throughout the course of that kalpa, sixty *koṭīs* of *tathāgatas* sequentially arose in the world. During this time, I always took on many different kinds of bodies here and then drew near and made offerings to every one of those buddhas as I also taught and ripened countless beings.

Under each of those buddhas, I acquired many different samādhi gateways, many different *dhāraṇī* gateways, many different gateways of the spiritual superknowledges, many different gateways of eloquence, many different gateways leading to all-knowledge, many different gateways to understanding Dharma, and many different gateways to wisdom as I illuminated many different oceans of the ten directions, entered many different oceans of buddha *kṣetras*, and saw many different oceans of buddhas. [All of these gateways that I acquired], I purified, perfected, developed, and enlarged.

Just as in these kalpas I drew near to and made offerings to so very many buddhas as these, so too, in all places, for kalpas as numerous as the atoms in all the oceans of worlds, whenever those buddhas arose in the world, I also drew near and made offerings to them, listened to them teach the Dharma, accepted those teachings with faith, and guarded and preserved them. In this way, under all *tathāgatas*, in every case, I cultivated this liberation gateway and also acquired countless additional means of liberation.

At that time, wishing to once again proclaim the meaning of this liberation, Sarvajagadrakṣāpraṇidhānavīryaprabhā Night Spirit then spoke these verses for Sudhana:

With a mind of joyous delight and faithful aspiration,
you have asked about this inconceivable liberation.
Aided by the power of the Tathāgata's protective mindfulness,
I shall expound on this for you. You should listen and receive it.

In the past, beyond a boundless number of vast kalpas
exceeding in number the atoms in an ocean of worlds,
there was a world named Jewel Radiance
in which there was a kalpa named Fine Radiance.

In this great kalpa known as Fine Radiance,
there were a myriad *tathāgatas* who arose in the world.
I drew near and made offerings to each one of them
and acquired from them the cultivation and training in this liberation.

There was then a royal capital known as Jewel Adornment that,
broad and flat in length and breadth, was especially beautiful,
and that was occupied by beings who engaged in mixed karma,
some with pure minds, and some committing evil deeds.

At that time, there was a king named Light of Victory
who constantly relied on right Dharma to rule the many beings.
The king's son, the prince, who was named Fine Conqueror
had a handsome body with many of the auspicious physical marks.

At that time, there were countless criminals who were tied up in prison and bound to be executed. When the prince saw them, he was so filled with compassionate pity that he petitioned the king, requesting that they be pardoned.

All the officials then together addressed the king, claiming, “This prince is now endangering the king’s country. Criminals such as these deserve to be put to death. How can one propose rescuing them all, allowing them to go free?”

Then the king, Supreme Radiance, told the prince, “If you rescue those criminals, you yourself must undergo their fate.” The prince’s deeply felt mindful concern became even deeper yet, so that, refusing to be intimidated, he vowed to rescue those beings.

Then the king’s wife and her female attendants all went to the king and addressed him, saying, “Please allow the prince for half a month to give gifts to beings to create karmic merit.”

When the king heard this, he immediately assented. Thus a great giving assembly was set up to rescue the poor. Of all those types of beings, there were none who did not gather there. Whatever any of them sought, it was all provided to them.

And so it went for a half month till the days were declared complete and the time of the prince’s execution was about to arrive. That great assembly of a hundred thousand myriads of *koṭīs* of people all together gazed up, all of them wailing and weeping.

That Buddha knew that those beings’ faculties were about to ripen and then came to this assembly to instruct the many beings there. As he displayed magnificently adorned spiritual transformations, no one there failed to draw near and revere him.

The Buddha then used a single voice to teach with expedient means the Dharma Lamp’s Universal Illumination Sutra. Countless beings then attained mental pliancy and all of them received the predictions of bodhi that he bestowed.

That prince, Fine Conqueror, was filled with joyous delight and made the resolve to attain the unsurpassed awakening. He then vowed to serve the Tathāgata and to everywhere become a refuge for beings.

He then left the home life and dwelt in reliance on the Buddha as he cultivated the path to the knowledge of all modes. At that time, he then acquired this liberation and his great compassion extensively rescued many beings.

He dwelt there throughout an ocean of kalpas
in which he closely contemplated the true nature of all dharmas.
He always rescued beings from the ocean of suffering,
cultivating in this manner the path to bodhi.

As during those kalpas all those buddhas appeared,
he served them all without exception.
Under all of them, with a mind of pure resolute faith,
he listened to, retained, and guarded the Dharma they proclaimed.

Thereafter, in an ocean of measurelessly and boundlessly many kalpas
as numerous as the atoms in a buddha *kṣetra*,
whenever all of those buddhas appeared in the world,
he made offerings to each of them in the very same way.

I recall that time long ago when, as that prince,
I saw all those beings confined in prison
and vowed to sacrifice my life to rescue them.
It was because of this that I realized this gateway to liberation.

Then, throughout a vast ocean of kalpas
as numerous as the atoms in a buddha *kṣetra*, I always cultivated it
and, in every mind-moment, caused it to grow
as I also acquired boundlessly many skillful expedients.

Of all those *tathāgatas* throughout that time,
I was able to see and experience awakening under all of them.
They enabled me to grow in my understanding of this liberation
and also acquire the power of many different skillful means.

For countless thousands of *koṭīs* of kalpas,
I trained in this inconceivable gateway of liberation
so that then, all at once, I was able to completely imbibe
the boundless ocean of the Dharma of all buddhas.

My bodies everywhere unimpededly entered
all the *kṣetras* throughout the ten directions.
In each successive mind-moment, I completely knew
the names of all the many different lands of the three periods of time.

Within the ocean of all buddhas of the three periods of time,
I clearly saw every one of them without exception
and also became able to manifest my body's appearance
everywhere to pay respects to all those *tathāgatas*.

Further, in the *kṣetras* throughout the ten directions,
in the direct presence of all the buddhas, those guiding teachers,
I everywhere spread clouds raining down all kinds of adornments
as offerings to all those of unsurpassed awakening.

Moreover, with an ocean of boundlessly many questions,
I posed requests for teaching to all those *bhagavats*.
Of those clouds of sublime Dharma rained down by those buddhas,
I fully absorbed and retained them all, never forgetting any.

Furthermore, in the countless *kṣetras* throughout the ten directions,
in the front of all those *tathāgatas'* congregations,
I sat on seats with many marvelous adornments
and manifested many different powers of spiritual superknowledges.

Furthermore, in the countless *kṣetras* throughout the ten directions,
I manifested many different kinds of spiritual transformations
in which, with but one body, I manifested countless bodies
and, in countless bodies, I manifested but one body.

Moreover, from every pore,
I emanated innumerable brilliant rays of light,
each of which used many different clever expedients
to extinguish the fires of beings' afflictions.

Furthermore, from every pore,
I manifested countless clouds of transformation bodies
that filled all the worlds throughout the ten directions
and everywhere rained the Dharma rain, rescuing the many beings.

All sons of the Buddha throughout the ten directions
enter this inconceivable liberation gateway
in which they all exhaust all the countless kalpas of the future
securely established in the cultivation of the bodhisattva practices.

Thus, adapting to others' mental inclinations, they teach the Dharma
to enable them all to rid themselves of the net of wrong views
and show them the path to the heavens as well as to the two vehicles,
and so forth on up to the all-knowledge of the Tathāgata.

In all the places in which all beings are reborn,
they manifest boundlessly many different bodies,
all of which present many appearances that match their types,
and everywhere adapt to their minds as they teach them the Dharma.

If there is anyone who acquires this liberation gateway,
they abide in an ocean of boundlessly many meritorious qualities
that, like the number of atoms in an ocean of *kṣetras*,
is inconceivably and measurelessly vast.

Son of Good Family, I know only this "teaching beings to produce
roots of goodness" liberation gateway. As for the bodhisattva-
mahāsattvas:

Who have transcended the world;
Who manifest bodies in all the rebirth destinies;

Who do not abide in the manipulation of conditions;
 Who are unimpeded in all that they do;
 Who completely comprehend the nature of all dharmas;
 Who are well able to contemplate all dharmas;
 Who have acquired the wisdom of non-self;
 Who have realized the dharma of non-self;
 Who constantly teach and train all beings without resting;
 Whose minds always securely dwell in the Dharma gateway of
 non-duality; and
 Who everywhere enter the ocean of all verbal expressions—

How could I know of or be able to speak about their ocean of meritorious qualities, their courageous exercise of wisdom, the places where their minds are acting, the domain of their samādhis, or the powers of their liberations?

Son of Good Family, on this continent of Jambudvīpa, there is a garden and grove known as Lumbinī. In that garden, there is a spirit named Sutejomaṇḍalaratīśrī, or “Completely Perfected Marvelous Virtue.” You should go there, pay your respects, and ask that spirit, “How should the bodhisattva tirelessly cultivate the bodhisattva practices, attain birth into the family of the Tathāgata, and become a shining light for the world to the very end of all future kalpas.

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as, with palms together, he gazed up at her in admiration. He then respectfully withdrew and departed.

39 – Sutejomaṇḍalaratīśrī

At that time, after Sudhana the Youth had acquired that bodhisattva liberation from the Night Spirit, Sarvajagadrakṣāpraṇidhānavīrya aprabhā, he bore it in mind, cultivated it, completely comprehended it, and developed it. He then gradually traveled on until he reached the grove at Lumbinī where he searched all around for that spirit known as Sutejomaṇḍalaratīśrī or “Marvelous Virtue” until he saw her in a tower beautified by trees adorned with all kinds of jewels. She was sitting on a jeweled lotus flower lion throne, respectfully surrounded by a following of twenty *koṭis* of *nayutas* of devas for whom she was teaching a sutra known as The Bodhisattva’s Ocean of Births with which she enabled them all to be reborn into the family of the Tathāgata and grow in the bodhisattva’s ocean of great meritorious qualities. After he saw her there, Sudhana then went and bowed down in reverence at her feet, pressed his palms together as he stood

before her, and addressed her, saying, “O Great Āryā, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Still, I do not yet understand how the bodhisattva is to cultivate the bodhisattva path, achieve rebirth in the family of the Tathāgata, and become a great shining light for the world.”

That spirit then replied, saying:

Son of Good Family, the bodhisattva has ten kinds of rebirth treasures. If the bodhisattva perfects these dharmas:

He will be reborn into the family of the Tathāgata;

In every mind-moment, he will increase the bodhisattva’s roots of goodness;

He will not become tired, will not desist from his efforts, will not become weary, will not retreat, will not quit, and will not fail;

He will abandon all delusions;

He will not have thoughts that are timid, inferior, afflicted, or regretful;

He will progress toward all-knowledge;

He will enter the gates of the Dharma realm;

He will make the vast resolve;

He will grow in all the perfections;

He will succeed in reaching the unsurpassed bodhi of all buddhas;

He will abandon the worldly rebirth destinies;

He will enter the ground of the Tathāgata;

He will acquire the supreme spiritual superknowledges;

He will have the Dharma of all buddhas always manifest directly before him; and

He will accord with the realm of the true meaning of all-knowledge.

What then are those ten? They are as follows:

First, the rebirth treasury of vowing to always make offerings to all buddhas;

Second, the rebirth treasury of resolving to attain bodhi;

Third, the rebirth treasury of contemplating all Dharma gateways and diligently cultivating them;

Fourth, the rebirth treasury of everywhere illuminating all three periods of time with a purified earnest resolve;¹⁵⁴

Fifth, the rebirth treasury of uniformly equal illumination;

Sixth, the rebirth treasury of being born into the family of the Tathāgata;

Seventh, the rebirth treasury of the light of the Buddha’s powers;

Eighth, the rebirth treasury of contemplating the gateways to universal knowledge;

Ninth, the rebirth treasury of everywhere manifesting adornments; and

Tenth, the rebirth treasury of entering the ground of the Tathāgata.

Son of Good Family, what is meant by “the rebirth treasury of vowing to always make offerings to all buddhas”? Son of Good Family, when the bodhisattva first makes the resolve, he makes this vow: “I shall honor, revere, and make offerings to all buddhas, shall be tireless in going to see all buddhas, shall always feel delight toward all buddhas, shall always produce deep faith in them, and shall constantly and incessantly cultivate the meritorious qualities.” This is what is meant by the first rebirth treasury by which the bodhisattva accumulates roots of goodness for the sake of reaching all-knowledge.

What is meant by “the bodhisattva’s rebirth treasury of resolving to attain bodhi”? Son of Good Family, this bodhisattva’s resolve to attain *anuttara-samyak-saṃbodhi* entails the following:

He produces mind of great compassion in order to rescue all beings;

He resolves to make offerings to the buddhas in order to serve them in the ultimate way;

He resolves to everywhere seek right Dharma in order to remain free of miserliness in all things;

He resolves to make great progress in order to seek all-knowledge;

He produces the mind of immeasurable kindness in order to everywhere gather in beings;

He resolves to never forsake any beings in order to don the armor of solid vows to attain all-knowledge;

He resolves to be free of flattery and deviousness in order to acquire the wisdom that accords with reality;

He resolves to practice in accordance with his words in order to cultivate the bodhisattva path;

He resolves to never deceive the buddhas in order to preserve the great vow of all buddhas; and

He vows to attain all-knowledge in order to teach beings without ever resting to the very end of future time.

It is due to such meritorious qualities of the bodhi resolve that are as numerous as the atoms in a buddha *kṣetra* that he succeeds in being reborn into the family of the Tathāgata. This is what is meant by the second of the bodhisattva’s rebirth treasuries.

What is meant by “the rebirth treasury of contemplating all Dharma gateways and diligently cultivating them”? Son of Good Family, as for this bodhisattva:

He resolves to contemplate the ocean of all gateways into the Dharma;

He resolves to dedicate himself to completely fulfilling all aspects of the path to all-knowledge;

He resolves to maintain right mindfulness in remaining free of any karmic transgressions;

He resolves to purify the ocean of all bodhisattvas’ samādhis;

He resolves to cultivate and perfect all of the bodhisattva’s meritorious qualities;

He resolves to adorn the path of all bodhisattvas;

He resolves that, as he pursues his quest to attain all-knowledge, he will be as unresting in his practice of great vigor in cultivating all the meritorious qualities as the blazing flames that rage on at the end of the kalpa;

He resolves to cultivate Samantabhadra’s practices and teach all beings; and

He resolves to thoroughly train in all aspects of the awesome deportment, to cultivate the bodhisattva’s meritorious qualities, to relinquish everything, and to abide in the reality of the nonexistence of anything at all.

This is what is meant by the third of the bodhisattva’s rebirth treasures.

What is meant by “the rebirth treasury of everywhere illuminating all three periods of time with a purified earnest resolve”? Son of Good Family, as for this bodhisattva:

He possesses an especially superior purified resolve with which he acquires the light of the Tathāgata’s bodhi and enters the ocean of the bodhisattva’s methods;

His resolve is as solid as vajra;

He has been liberated from rebirths in all the rebirth destinies throughout all realms of existence;

He perfects all buddhas’ miraculous powers;

He cultivates the especially superior practices and is equipped with the faculties of the bodhisattva;

His mind is bright and pure;

His vow power is unshakable;

He is always afforded the protection of all buddhas;

He demolishes the mountain of all obstacles; and

He everywhere serves as a refuge for beings.

This is what is meant by the fourth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of uniformly equal illumination"? Son of Good Family, as for this bodhisattva:

He is fully possessed of the many practices;
 He everywhere teaches beings;
 He is able to relinquish everything he possesses;
 He abides in the realm of the Buddha's ultimately pure moral virtue;
 He is fully possessed of the dharmas of patience and has acquired the light of all buddhas' dharmas' patience;
 He uses great vigor in progressing toward all-knowledge and reaching the far shore;
 He cultivates all the *dhyāna* concentrations and acquires the universal gateway meditative absorption;
 He becomes perfectly complete in pure wisdom and brightly illuminates all dharmas with the sun of wisdom;
 He acquires the unimpeded eye and sees the ocean of all buddhas;
 He awakens to and enters the nature of all true dharmas;
 He is one who everyone in the world delights in seeing; and
 He is well able to cultivate the gateways that accord with genuine Dharma.

This is what is meant by the fifth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of being born into the family of the Tathāgata"? Son of Good Family, as for this bodhisattva:

He is born into the family of the Tathāgata and dwells together with the buddhas;
 He perfects all the extremely profound Dharma gateways;
 He accomplishes the pure and great vows of the buddhas of the three periods of time;
 He acquires the same roots of goodness as all buddhas;
 He shares the same essential nature as all *tathāgatas*;
 He is equipped with the good and pure dharmas of the world-transcending practices;
 He securely abides in the Dharma gateways to vast meritorious qualities;
 He enters all the samādhis and witnesses the Buddha's spiritual powers;
 He adapts to those amenable to teaching and thus purifies beings;
 and

He responds in a manner suited to the inquiry, doing so with inexhaustible eloquence.

This is what is meant by the sixth of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of the light of the Buddha's powers"? Son of Good Family, as for this bodhisattva:

He deeply enters the powers of the buddha;
 In traveling to all buddha *kṣetras*, his resolve is irreversible;
 He is tireless in serving and making offerings to congregations of bodhisattvas;
 He completely understands all dharmas as like magical conjurations;
 He knows all worlds as like things seen in a dream;
 He sees all forms and their signs as like reflections;
 He sees everything created by the spiritual superknowledges as like magical transformations;
 He sees all rebirths as like shadows;
 He sees all buddhas' teachings on Dharma as like echoes resounding in a valley; and
 He explains the Dharma realm so that everyone is able to achieve the ultimate.

This is what is meant by the seventh of the bodhisattva's rebirth treasuries.

What is meant by "the rebirth treasury of contemplating the gateways to universal knowledge"? Son of Good Family, as for this bodhisattva:

He dwells at the stage of the pure youth¹⁵⁵ in which he contemplates all-knowledge.
 In relation to every one of the wisdom gateways, he exhausts countless kalpas expounding on all the bodhisattva practices;
 His mind acquires sovereign mastery of all the bodhisattva's extremely profound samādhis;
 In each successive mind-moment, he is born in the presence of all *tathāgatas* in the worlds of the ten directions;
 He enters non-differentiating meditative absorptions on differentiated objective realms;
 He manifests differentiating knowledge with regard to undifferentiated dharmas;
 In measureless objective realms, he knows what is not an objective realm at all;
 In but few objective realms, he penetrates measureless objective realms;

He gains a penetrating comprehension of the nature of dharmas as boundlessly vast; and

He realizes that all worlds are merely conventionally established and that they are all produced by the conscious mind.

This is what is meant by the eighth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of everywhere manifesting adornments"? Son of Good Family, as for this bodhisattva:

He is able to adorn countless buddha *kṣētras* with many different adornments;

He is everywhere able to transformationally manifest the bodies of all kinds of beings up to and including those of buddhas;

He has acquired fearlessness in expounding on pure Dharma;

He is unimpeded in circulating everywhere throughout the Dharma realm;

He adapts to the mental dispositions of others and thus everywhere enables them to acquire knowledge and vision;

He manifests the many different kinds of practices leading to the realization of bodhi;

He causes the arising of the unimpeded path to all-knowledge; and

In all endeavors such as these he never misses the right time and yet he always abides in samādhi with Vairocana's treasury of wisdom.

This is what is meant by the ninth of the bodhisattva's rebirth treasures.

What is meant by "the rebirth treasury of entering the ground of the Tathāgata"? Son of Good Family, as for this bodhisattva:

He receives the dharma of the crown-anointing consecration in the presence of all *tathāgatas* of the three periods of time.

He knows the sequence in all realms, in particular:

He knows the sequences of all beings' past and future deaths and rebirths;

He knows the sequences in all bodhisattvas' cultivation;

He knows the sequences in all beings' thoughts;

He knows the sequences in the realization of buddhahood as it occurs with all *tathāgatas* of the three periods of time;

He knows the sequences in the use of skillful means when teaching the Dharma; and

He also knows the sequences in the past, present, and future of all kalpas, whether it be in their creation, their destruction, or their naming.

Adapting to what is appropriate for the beings who are amenable to teaching, he manifests for them the realization of enlightenment, the meritorious qualities, the adornments, the spiritual superknowledges, the proclamation of Dharma, the skillful means, and the training.

This is what is meant by the tenth of the bodhisattva's rebirth treasures.

Son of the Buddha, if the bodhisattva-mahāsattva cultivates, develops, completely fulfills, and perfects these ten dharmas, then:

He becomes able to manifest the many different kinds of adornments even within one adornment, thereby adorning all lands;

He guides, instructs, and awakens all beings, continuing to do so without ever resting throughout all future kalpas;

He expounds on all buddhas' ocean of dharmas, on the many different kinds of objective realms, and on the many different factors involved in maturation, thereby passing on forward the countless dharmas;

In manifesting the Buddha's inconceivable miraculous powers, he fills the entire realm of empty space throughout the Dharma realm;

He turns the wheel of Dharma in [accordance with] the ocean of all beings' mental activities;

He constantly and uninterruptedly manifests the realization of buddhahood in all worlds;

Using an ineffable number of pure voices, he teaches all dharmas for those dwelling in countless places, doing so with unimpeded penetrating comprehension;

He adorns the site of enlightenment with all dharmas, adapts to the differences in all beings' aspirations and understandings, and manifests the realization of buddhahood;

He opens and reveals the treasury of the countless extremely profound dharmas; and

He teaches and promotes the development of all beings throughout the entire world.

At that time, wishing to restate and clarify these meanings, aided by the Buddha's spiritual powers, the spirit of the Lumbinī Grove regarded all the ten directions and then spoke these verses:

Those who possess the most supreme, immaculate, and pure mind,
 who are insatiable in seeing all buddhas,
 and who vow to always give them offerings throughout the future—
 This is the rebirth treasury of those of such shining wisdom.

All the beings on up to the buddhas themselves
in all lands throughout the three periods of time—
they vow to liberate or constantly look up to and serve them.
This is a rebirth treasury of those who are inconceivable.

Listening to Dharma insatiably, delighting in contemplations,
remaining unimpeded in this throughout the three periods of time
while both body and mind are as pure as empty space—
This is a rebirth treasury of those who are famed for this.

Their resolve constantly abides in the ocean of the great compassion,
and is as solid as vajra or a mountain of jewels.
They completely understand the gates to the knowledge of all modes.
This is a rebirth treasury of those who are most excellent.

Their great kindness extends to cover all beings,
their marvelous practices ever increase in the ocean of the perfections,
and they illuminate the many classes of beings with Dharma's light.
This is a rebirth treasury for those who are heroically brave.

Their minds are unimpeded in completely knowing dharmas' nature
and they gain birth into the family of all buddhas of the three times.
They everywhere enter the ten directions' ocean of the Dharma realm.
This is a rebirth treasury of those possessed of radiant wisdom.

The Dharma body is pure and their resolve is unimpeded
in everywhere going to pay respects in the lands of the ten directions.
Of all the Buddha's powers, there are none they do not perfect.
This is a rebirth treasury of those who are inconceivable.

They have achieved sovereign mastery in entering deep wisdom,
have already reached the ultimate in all the samādhis, and
contemplate the gateways to all-knowledge in accordance with reality.
This is a rebirth treasury of those possessed of the true body.

They engage in the purification of all buddha lands,
diligently cultivate the dharma of everywhere teaching all beings,
and reveal the Tathāgata's miraculous powers.
This is a rebirth treasury of those of great renown.

Having already long cultivated the path to all-knowledge,
they are able to swiftly progress toward the station of the Tathāgata,
and are unimpeded in completely knowing the entire Dharma realm.
This is a rebirth treasury of all sons of the Buddha.

Son of Good Family, the bodhisattva who possesses these ten dharmas is born into the family of the Tathāgatas and becomes a source of pure light for everyone in the world.

Son of Good Family, it has been countless kalpas since I acquired this liberation gateway of sovereign mastery in taking on births.

Sudhana then addressed the spirit, saying, “O Āryā, what is the sphere of experience of this liberation like?”

The spirit replied, saying:

Son of Good Family, in the past I made a vow: “I vow that, whenever any bodhisattvas manifest as taking on birth, I will draw near to them.” I also vowed to enter the ocean of Vairocana Tathāgata’s countless births.

It was due to the power of that past vow that I was born in this world, in Jambudvīpa, in the park at Lumbinī where I single-mindedly thought about when the bodhisattva would descend to take birth here. Then, after a hundred years had passed, the Bhagavat descended from the Tuṣita Heaven to take birth here. When this occurred, ten kinds of signs appeared in this grove. What were those ten? They were as follows:

First, the land in this park suddenly became level so that pits and mounds no longer appeared there;

Second, the ground turned into vajra adorned with the many kinds of jewels. There were no longer any broken tiles, rubble, thorns, thickets, roots, or stumps;

Third, jeweled *tāla* trees arose in encircling rows, the roots of which penetrated deeply until they reached the water;

Fourth, the many kinds of fragrant incense sprouts grew forth, repositories of the many kinds of incense appeared. Jewels and incense formed those trees with their spreading branches, shade, and jewel radiance. The fragrance of all those types of incense was in every case superior to the incense in the heavens;

Fifth, many kinds of marvelous flower garlands and jewel adornments arranged in rows everywhere filled that place;

Sixth, all of the trees in those gardens spontaneously blossomed with *maṇi* jewel flowers;

Seventh, flowers spontaneously grew up from the soil in the bottoms of all the pools and ponds and twirled about as they floated on the surface of the waters;

Eighth, within this grove, of all of the kings of the desire and form realm beings throughout the Sahā World, including the devas, dragons, *yaḥṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, there were none who did not come and assemble there where they stood with their palms pressed together;

Ninth, all the deva maidens in this world including even the *mahoraga* maidens were filled with joyous delight. Each of them held up offering gifts before that *plakṣa* fig tree as they reverently stood there; and

Tenth, from the navels of all buddhas of the ten directions, there emanated beams of light known as “the magical lamp illuminating the birth of the bodhisattva.” They everywhere illuminated this entire grove. Within each of those beams of light there appeared images of all buddhas’ taking birth, the spiritual transformations connected with their birth, and the meritorious qualities of all those bodhisattvas who had been born. They also emanated the sounds of the many different voices of all buddhas.

These were the ten kinds of auspicious signs that appeared then within this grove. When these signs appeared, all the deva kings and the others immediately realized that the bodhisattva was about to descend to take birth there. When I saw these auspicious portents, I was filled with measureless joyous delight.

Son of Good Family, when the Lady Māyā came from Kapilavastu and entered this grove, yet again, there appeared ten kinds of radiant auspicious signs that enabled those beings there to acquire the light of Dharma. What were those ten? Those signs that appeared then were as follows:

Light from all the treasuries of jeweled flower blossoms;

Light from the treasuries of precious incense;

Light from jeweled lotus flowers which opened and emanated the sounds of truly sublime voices;

Light emanating from the initial generation of resolve by the bodhisattvas of the ten directions;

Light emanating from all bodhisattvas’ entering the grounds and manifesting spiritual transformations;

The perfectly full wisdom light emanating from all bodhisattvas’ cultivation of the *pāramitās*;

The wisdom light emanating from all bodhisattvas’ great vows;

The wisdom light emanating from all bodhisattvas’ use of skillful means in teaching beings;

The wisdom light emanating from all bodhisattvas’ realization of the reality of the Dharma realm; and

The light emanating from all bodhisattvas’ attainment [of the knowledge] of the Buddha’s miraculous displays of taking birth, leaving the home life, and realizing right enlightenment.

These ten kinds of light everywhere illuminated the minds of countless beings.

Son of Good Family, when the Lady Māyā sat beneath the *plakṣa* fig tree, there also appeared ten kinds of spiritual transformations

just before the bodhisattva was born. What were those ten? They were as follows:

Son of Good Family, when the Bodhisattva was about to take birth, all of the desire realm devas, devas' sons, and devas' daughters as well as all the form realm's devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, and their retinues assembled like clouds in order to present offerings. The Lady Māyā, extraordinarily excellent in her awesome virtue, emanated light from all the pores on her body which everywhere and unimpededly illuminated the worlds of the great trichiliocosm, caused all other forms of light there to no longer appear at all, and extinguished the afflictions of all beings as well as the sufferings in the wretched destinies. This is the first of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, at that very time, within the belly of the Lady Māyā, there appeared all of the images of the phenomena throughout the great trichiliocosm. Among them, in the hundred koṭīs of Jambudvīpa continents, there were in each case cities, each of which had parks and groves of different names, and all of which had the Lady Māyā abiding within them, surrounded by a congregation of devas. In all of those scenes there appeared these signs of the inconceivable spiritual transformations occurring at the time when the Bodhisattva was about to take birth. This is the second of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within all of the Lady Māyā's pores were revealed the appearances of the Tathāgata's cultivation of the bodhisattva path throughout the distant past during which he respectfully made offerings to all buddhas and listened to the voices of all buddhas as they taught the Dharma. They appeared there in the same way as a brightly polished mirror or the surface of water is able to show the appearances of the sun, moon, stars, constellations, thunder clouds, and other such phenomena appearing up in the sky. So too it was with the pores of the Lady Māyā's body that were able to reveal the causes and conditions of the Tathāgata's distant past. This is the third of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, in each of the Lady Māyā's pores there appeared scenes from the time in the distant past when the Tathāgata cultivated the bodhisattva practices, including the worlds in which he dwelt, their cities, villages, mountains,

forests, rivers, oceans, the numbers of beings and kalpas, his encounters with buddhas who appeared in the world, his entry into pure lands, the length of his lives whenever he was reborn, his reliance upon good spiritual guides, and his cultivation of the good dharmas. In all those *kṣetras*, wherever he was born, the Lady Māyā always served as his mother. Of all such circumstances as these, there were none that did not appear within her pores. This is the fourth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within every one of the Lady Māyā's pores there appeared images from the time in the distant past when the Tathāgata cultivated the bodhisattva practices, including, wherever he was born, his physical characteristics and appearances, his clothes, his food and drink, his sufferings and pleasures, and other such phenomena. Every one of these matters was fully revealed there in ways that were distinctly and completely discernible.¹⁵⁶ This is the fifth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, within every one of the Lady Māyā's pores there appeared images from the time in the distant past when the Bhagavat cultivated the practice of giving by relinquishing what is difficult to relinquish, including when he gave up his head, eyes, ears, nose, lips, tongue, teeth, physical body, hands, feet, blood, flesh, sinews, and bones, including too when he gave up his sons and daughters, his wives and consorts, his cities and palaces, his robes and jewelry, his gold, silver and precious possessions, all such inward and outward things as these. One also saw there the appearances and voices of those who received these gifts as well as the places where they dwelt. This is the sixth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, its grove everywhere showed the events from the times in which all buddhas of the past descended into their mothers' wombs, including their lands, their gardens and groves, their clothing and flower garlands, their topically applied scents, powdered incense, pennants, streamers, banners, canopies, and all of their other adornments as well as their many different kinds of precious jewels and the exquisite sounds of their instrumental music, singing, and chanting, all of which manifested in ways that all the beings there could see and hear in their entirety. This is the seventh of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, there emerged from her body a palatial tower made of sovereign *maṇi* jewels in which the Bodhisattva resided. It surpassed those in which all the kings of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, and humans lived. Sheltered by a jeweled net canopy overhead, it was everywhere imbued with marvelous scents and was adorned with the many kinds of jewels. It was purified within and without, none of its various details were at all disordered, and it completely encompassed and filled all of the Lumbinī gardens. This is the eighth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā entered these gardens, there emerged from her body bodhisattvas as numerous as the atoms in ten ineffable numbers of hundreds of thousands of *koṭīs* of *naṃutas* of buddha *kṣetras*. Those bodhisattvas' bodies, appearances, major marks, secondary signs, radiance, deportment when moving or stopping, their spiritual super-knowledges, and their retinues—these were all equivalent to and no different from those of Vairocana Bodhisattva. They all joined then in simultaneously proclaiming the praises of the Tathāgata. This is the ninth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Also, Son of Good Family, when the Lady Māyā was about to give birth to the Bodhisattva, an immense lotus flower from the vajra realm suddenly appeared directly before her. Known as Treasury of all Jewel Adornments, it had a stem made of vajra, stamens made of the many kinds of jewels, a seed pod made from sovereign wishing jewels, and petals as numerous as the atoms in ten buddha *kṣetras*.

It was entirely sheltered by an overhanging net of *maṇi* jewels and by a jeweled canopy.

It was jointly held up by all the heavenly kings.

All the dragon kings sent down a sprinkling rain of perfume.

All the *yakṣa* kings reverently circumambulated it, scattering down celestial flowers.

All the *gandharva* kings sang with sublime voices songs in praise of the Bodhisattva's merit from past offerings to all buddhas.

All the *asura* kings relinquished their arrogance and prostrated themselves in reverence.

All the *garuḍa* kings hung down jeweled streamers and banners that everywhere filled the sky.

All the *kiṃnara* kings gazed up in joyful admiration, singing praises of the Bodhisattva's meritorious qualities.

All the *mahoraga* kings, filled with joyous delight, sang praises as they everywhere rained down clouds of adornments made of all varieties of jewels.

This is the tenth of the spiritual transformations that occurred when the Bodhisattva was about to be born.

Son of Good Family, after the manifestation in the Lumbinī Gardens of these ten kinds of signs, the Bodhisattva was born there. As if the brightly shining orb of the sun had appeared in the midst of the sky, as if the peak of a high mountain had emerged from behind the clouds, as if a dazzling flash of lightning appeared out of the midst of dense clouds, and as if a great torch appeared in the darkness of the night, just so were the manifestations of light that shone forth from the Bodhisattva's physical marks when he was born from his mother's side.

Son of Good Family, although the Bodhisattva appeared then to be newly born, he had already fully comprehended all dharmas as like a dream, like a magical conjuration, like reflections, like mere images, as neither coming nor going, and as neither produced nor destroyed.

Son of Good Family, when I saw all these many different spiritual transformations that occurred when the Buddha appeared as being newly born in the gardens at Lumbinī on the Jambudvīpa continent of this four-continent world, I also saw the many different spiritual transformations that occurred when the Tathāgata appeared as being newly born in the Lumbinī Gardens on the Jambudvīpa continents of a hundred *koṭīs* of four-continent worlds throughout the great trichiliocosm.

I also saw this in the countless buddha *kṣetras* in every atom throughout the great trichiliocosm and also saw this in the countless buddha *kṣetras* in each atom in a hundred buddha worlds, in a thousand buddha worlds, and so forth until we come to in all worlds throughout the ten directions. So it is that, in all those buddha *kṣetras*, there are *tathāgatas* who appear to be taking birth attended by many different spiritual transformations. This continues on in this way constantly and uninterruptedly in each successive mind-moment.

Sudhana the Youth then addressed the Spirit, asking, "O Great Goddess, how long has it been now since you acquired this liberation?"

The Spirit replied:

Son of Good Family, it was long ago in the ancient past, back beyond kalpas as numerous as the atoms in a *koṭī* of buddha *kṣetras* and then back again once more, before just as long as this, there was a world known as Ubiquitous Jewels in which, in a kalpa named Blissful Happiness, eighty *nayutas* of buddhas appeared.

Among those buddhas, the first was a buddha named Banner of Sovereign Qualities, one referred to by all ten titles of a buddha. In that world there was a four-continent array known as Adorned with Sublime Light. On the Jambudvīpa continent of that four-continent array, there was a royal capital city known as Banner of Sumeru's Adornments in which there was a king named Jewel Light Eyes. That king's wife was named Joyous Light.

Son of Good Family, just as the Lady Māyā served as the mother of Vairocana Tathāgata in this world, so too did Lady Joyous Light serve as the mother of the first of those buddhas. Son of Good Family, when Lady Joyous Light was about to give birth to the Bodhisattva, she went with twenty *koṭīs* of *nayutas* of female attendants to Golden Flower Gardens. Within those gardens there was a tower known as Marvelous Jeweled Spire, alongside which there was a tree known as Giving All. Lady Joyous Light then grasped a branch of that tree and gave birth to the Bodhisattva.

Then a congregation of heavenly kings each took up perfumed waters and together showered him. There was then a wet nurse known as Pure Light who stood at his side. When the shower had been performed, the congregation of heavenly kings passed him on to the wet nurse. The wet nurse respectfully received him and became filled with great joy, whereupon she immediately acquired “the bodhisattva's universal eye samādhi.” Having acquired this samādhi, she everywhere saw the countless buddhas of the ten directions. She then also acquired the liberation known as “the bodhisattvas' sovereign manifestation of birth in all places.” Just as when the consciousness of the embryo is first received into the womb, its arrival is swift and unimpeded, so too, because she acquired this liberation, in this same way, she could easily see all buddhas using the power of their original vows to freely take on births.

Son of Good Family, what do you think? As for that wet nurse, could it have been anyone else? It was none other than myself. From that time on forward, in every mind-moment, I have always seen the ocean of Vairocana Buddha's manifestations as the bodhisattva

taking on birth, thereby using his miraculous spiritual powers to train beings.

And just as I have witnessed Vairocana Buddha's spiritual transformations in which, using the power of his original vows, he in every mind-moment manifested the bodhisattva's taking on of births in the atoms of all worlds, so too have I witnessed all buddhas doing this in this very same way. In all those instances, I have reverently served them all, made offerings to them all, listened to the Dharma they all taught, and then practiced in accordance with their teachings.

Then, wishing to once again proclaim the meaning of this liberation, aided by the Buddha's powers, the spirit of the Lumbinī grove regarded all the ten directions and spoke these verses:

Son of the Buddha, as for what you have asked
about the extremely profound sphere of action of all buddhas,
you should now listen attentively
as I speak about those very causes and conditions.

Back beyond kalpas as numerous as the atoms in a *koṭī* of *kṣetras*,
there was a kalpa known as Blissful Happiness
in which eighty *naṅyutas*
of *tathāgatas* appeared in the world.

Of those *tathāgatas*, the very first was named
Banner of Sovereign Qualities.
In Golden Flower Gardens,
I saw him on that day when he took birth.

At that time, I was his wet nurse,
one who was possessed of especially acute wisdom.
Those devas then passed on to me
the Bodhisattva's gold-colored body.

I then quickly raised him up with both hands
and attentively regarded his summit [mark] that one cannot see.
His physical signs were perfectly complete
and each one of them was boundless.

His immaculate pure body,
adorned with the major marks and secondary signs,
resembled an image made of marvelous jewels.
Having seen him, I was filled with exultant joy.

On merely contemplating his meritorious qualities,
I swiftly established an ocean of manifold merit.
On seeing these supernatural phenomena,
I made the great resolve to attain bodhi.

I single-mindedly sought a buddha's meritorious qualities
and broadened all the great vows
to purify all the *kṣetras*
and do away with the three wretched destinies.

Everywhere throughout the lands of the ten directions,
I made offerings to countless buddhas,
cultivated my original vows,
and sought to liberate beings from their sufferings.

In the presence of that buddha,
I listened to the teaching of Dharma, acquired liberations,
and cultivated for countless kalpas
as numerous as the atoms in a *koṭī* of *kṣetras*.

I then made offerings to
all the buddhas who appeared in that kalpa,
guarded and preserved their legacy of right Dharma
and purified this ocean of liberations.

Past *bhagavats* possessed of the ten powers
as numerous as the atoms in a *koṭī* of *kṣetras*—
I preserved all their turnings of the Dharma wheel
and increased the brightness of this liberation.

In the instant of but a single mind-moment,
I see that, in the atoms of this *kṣetra*,
every one of them contains
an ocean of *kṣetras* purified by *tathāgatas*.

In all those *kṣetras*, there are buddhas
manifesting the taking on of birth in gardens.
Each manifests the inconceivable powers
of his vast spiritual superknowledges.

In some instances, I see all the bodhisattvas
in inconceivably many *koṭīs* of *kṣetras*
dwelling in their heavenly palaces
as they are about to realize the bodhi of the buddhas.

In oceans of countless *kṣetras*,
buddhas manifest the taking on of births,
then teach the Dharma surrounded by their congregations.
I have seen them all.

In but a single mind-moment, I see bodhisattvas
as numerous as the atoms in a *koṭī* of *kṣetras*
leave the home life and go to the site of enlightenment
where they manifest the realms of a buddha.

I see within a *kṣetra's* atoms
countless buddhas attaining enlightenment.
They each manifest all kinds of skillful means
to then liberate suffering beings.

Within every mote of dust,
buddhas turn the wheel of the Dharma.
In all of them they use endless voices
to everywhere rain the Dharma of the elixir of immortality.

In numbers equal to the atoms in a *koṭī* of *kṣetras*,
within the atoms of every *kṣetra*,
I see there all the *tathāgatas*
manifesting entry into *parinirvāṇa*.

In this way, in the countless *kṣetras*,
the *tathāgatas* manifest the taking on of births,
whereupon, for all of them, I issue division bodies
that appear before them, presenting offerings.

Throughout the oceans of inconceivably many *kṣetras*,
for the countless different beings in the rebirth destinies,
I appear directly before them all
and rain down the great Dharma's rain.

Son of the Buddha, I have come to know this
gateway of inconceivable liberation that,
if one praised it for countless *koṭīs* of kalpas,
even then, one could never finish doing so.

Son of the Buddha, I know only this liberation known as "the bodhisattvas' miraculous taking on births in all places for countless kalpas." As for the bodhisattva-mahāsattvas:

- Who are able to turn one mind-moment into a treasury of kalpas
in which they contemplate all dharmas;
- Who use skillful means to appear to take on births;
- Who go everywhere to make offerings to all buddhas;
- Who have achieved the ultimate comprehension of the dharmas
of all buddhas;
- Who manifest the taking on of births in all the rebirth destinies;
- Who sit before all buddhas on a lotus seat;
- Who know when all beings can be liberated;
- Who then manifest the taking on of births for them and use skillful means to train them;
- Who manifest all kinds of spiritual transformations in all *kṣetras*;
and
- Who, like reflected images, manifest directly before all beings—

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

Son of Good Family, in this city of Kapilavastu, there is a maiden in the lineage of the Śākya clan known as Gopā. You should go there, pay your respects, and ask her, “How should the bodhisattva teach beings in *saṃsāra*?”

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times as he gazed up at her in attentive admiration. He then respectfully withdrew and departed.

40 – Gopā

At that time, Sudhana the Youth proceeded to the city of Kapilavastu as he contemplated and cultivated the “taking on births” liberation, expanding it, bearing it in mind, and never relinquishing it. He gradually traveled onward until he reached the congregation of bodhisattvas that had gathered at the lecture hall known as Universally Manifesting the Light of the Dharma Realm, in which there was a spirit named Sorrowless Virtue who, together with a myriad palace spirits there, came out to welcome Sudhana. She said:

It is good that you have come, Good Man, for you who are one possessed of great wisdom and immense courage. You have been able to cultivate the bodhisattva’s inconceivable masterful liberations, doing so with a resolve that never relinquishes the vast vow. You are well able to contemplate the sphere of all dharmas, to dwell securely in the city of the Dharma, to enter the gateways of countless skillful means, to perfect the immense ocean of the Tathāgata’s meritorious qualities, to acquire marvelous eloquence, to skillfully train beings, to acquire the wisdom body of the *āryas* and constantly accord with it in your cultivation, to know the differences in all beings’ mental actions, and to enable them to happily progress along the path to buddhahood.

I have seen, Worthy One, that you cultivate the sublime practices with unremitting resolve and that the deportment you practice is entirely pure. Before long, you should be able to acquire the unexcelled purity and adornment of the three classes of actions of the *tathāgatas* by which all the major marks and secondary signs will adorn your body, the lustrous radiance of the wisdom of the ten powers will grace your mind, and you will travel to all worlds.

I have seen, Worthy One, that you are possessed of incomparable courage and vigor. You are bound before long to be able to everywhere see all buddhas of the three periods of time and listen to them

teaching the Dharma. You are bound before long to acquire the bliss of the samādhis of all bodhisattvas' *dhyāna* absorptions and liberations and you are bound before long to enter the extremely profound liberations of all buddhas, the *tathāgatas*.

And why is this so? You have seen the good spiritual guides, have drawn near to and made offerings to them, have listened to their teachings, have borne them in mind and cultivated them, and have not grown weary or retreated from your efforts. You are free of worry, free of regrets, and free of obstacles. Māra and his minions are unable to create difficulties for you, for you are bound before long to achieve the unsurpassed karmic fruition.

Sudhana the Youth then addressed her, saying:

O Āryā, may I be able to acquire all the qualities as you have just now described them. O Āryā, I hope that all beings may extinguish all their feverish afflictions, abandon all their evil karmic actions, develop all kinds of happiness, and cultivate all the pure practices.

O Āryā, all beings produce all kinds of afflictions, create all kinds of evil karmic deeds, and fall down into the wretched rebirth destinies in which, both physically and mentally, they are then subjected to constant excruciating cruelties. Once a bodhisattva has seen this, his mind becomes afflicted by sorrow.

O Āryā, suppose that there was a man who had but one son for whom his feelings of fond concern were extremely strong who then suddenly saw his son having his limbs sliced off by someone. The piercing pain he would feel would be unbearable. So too it is with the bodhisattva-mahāsattva. When he sees that, due to karmic actions rooted in the afflictions, beings fall into the three wretched destinies and undergo the many different kinds of sufferings, his mind is then afflicted by great sorrow. If he sees beings producing the three kinds of good physical, verbal, and mental karmic actions by which they are reborn in the rebirth destinies of devas and humans where they then enjoy both physical and mental bliss, the bodhisattva is filled with great happiness.

And why is this so? It is not for himself that the bodhisattva strives to attain all-knowledge, nor is it because he covets the various pleasures associated with desire in *saṃsāra*. Nor is it due to being swayed by the power of inverted conceptions, inverted views, inverted thoughts, the various fetters, latent afflictions, craving, or views. Nor is it due to producing beings' many different kinds of conceptions of what is pleasurable. Nor is it due to becoming attached to the delectability of the various *dhyāna* absorptions. Nor

is it that he encounters obstacles and grows weary and so retreats from his quest and instead dwells in *saṃsāra*.

Rather it is because he sees beings in all the realms of existence undergoing in full measure the countless forms of sufferings that he then arouses the mind of great compassion and then, by the power of great vows, everywhere gathers them in.

It is because of the power of compassion and vows that he cultivates the bodhisattva practices. It is because he wishes to cut off all beings' afflictions, because he seeks to acquire the Tathāgata's wisdom of all-knowledge, because he wishes to make offerings to all buddhas, the *tathāgatas*, because he wishes to purify all the vast lands, and because he wishes to purify all beings' inclinations and all physical and mental actions that he never grows weary of remaining in *saṃsāra*.

O Āryā, as for these bodhisattva-mahāsattvas:

They serve as adornments for beings by enabling them to acquire the happiness associated with the wealth and nobility of humans and devas;

They serve as their parents by establishing them in the resolve to attain bodhi;

They serve them as nurturers by enabling them to perfect the bodhisattva path;

They serve them as protectors by enabling them to abandon the three wretched rebirth destinies;

They serve them as ship captains by enabling them to cross beyond the ocean of *saṃsāra*;

They serve them as refuges by enabling them to leave behind the afflictions and fear produced by the *māras*;

They serve them as sources of what is ultimate by enabling them to forever acquire the bliss of clarity and coolness;

They serve them as rescuing ferries by enabling them to set sail into the ocean of all buddhas;

They serve them as guiding teachers by enabling them to reach the isle of all Dharma jewels;

They serve them as marvelous flowers by causing their minds to blossom with the meritorious qualities of all buddhas;

They serve them as adornments by always emanating the light of merit and wisdom;

They serve as sources of delight by their majesty in all that they do;

They serve them as objects of veneration by renouncing all bad actions;

They serve as those who are universally worthy by having bodies
that are majestic in all respects;
They serve them as great lights by always emanating the pure
light of wisdom; and
They serve them as great clouds by always raining down all the
elixir-of-immortality dharmas.

O Āryā, when the bodhisattva cultivates all the practices in these
ways, he causes all beings to feel fond delight and reach the complete fulfillment of Dharma bliss.

As Sudhana the Youth prepared to ascend to the Dharma hall, that Spirit, Sorrowless Virtue, and the rest of that congregation of spirits scattered over Sudhana marvelous flower garlands, perfumes, powdered incense, and many different jeweled adornments, all of which were superior to those found in the heavens. She then spoke these verses:

You have now come forth into the world
and serve the world as a great bright lamp
as, out of universal concern for all beings,
you diligently seek the unexcelled enlightenment.

In countless *koṭīs* of thousands of kalpas,
it would be difficult to ever be able to see you.
Your sun of meritorious qualities has now risen
and extinguishes the darkness of the entire world.

You see that all beings
are blanketed by inverted views and delusion
and so bring forth your greatly compassionate resolve
to seek to realize the teacherless path.

With pure intentions
you search out the bodhi of the Buddha
and serve the good spiritual guides,
not cherishing even your own body or life.

You are free of any dependence on or attachment to
anything that exists in the world
and your mind is everywhere unimpeded
and as pure as empty space.

In your cultivation of the practices leading to bodhi,
your meritorious qualities have all become perfectly full.
You emanate the light of great wisdom
that everywhere illuminates all worlds.

You refrain from abandoning the world,
but still are not attached to the world.

You are as unimpeded in traveling through the world
as the wind that roams through empty space.

Just as when the great conflagration arises,
there will be no one who is able to extinguish it,
so too, in your cultivation of the bodhisattva practices,
the fire of your vigor burns on in this very same way.

Courageous and possessed of great vigor
that is steadfast and unshakable,
you are a lion of vajra wisdom
who is fearless wherever he roams.

Throughout the entire Dharma realm,
in the oceans of all *kṣetras*,
you are able to go and pay your respects,
thus drawing near to the good spiritual guides.

Then, after speaking these verses, out of love for the Dharma, the spirit, Sorrowless Virtue, followed along after Sudhana, never leaving him.

Sudhana the Youth then entered that lecture hall known as Universally Manifesting the Light of the Dharma Realm, in which he searched everywhere for that maiden from the Śākya clan until he saw her in the hall, seated on a jeweled lotus lion throne, surrounded by eighty-four thousand female attendants.

As for all these female attendants:

There were none who had not been born into a royal lineage;
In the past, all of them had cultivated the bodhisattva practices
and planted roots of goodness together;
They had everywhere attracted beings using giving and pleasing
words;
They were already able to clearly perceive the realm of all-knowl-
edge;
They had all already jointly cultivated and accumulated the prac-
tices leading to the bodhi of the Buddha;
They constantly dwelt in right meditative absorption;
They constantly roamed in the great compassion with which they
everywhere gathered in beings as if they were their only sons;
They were fully possessed of the mind of kindness;
Their retinues were pure;
Throughout the past, they had already perfected the bodhisattva's
inconceivable skillful means;
They had all achieved irreversibility in their progress toward
anuttara-samyak-saṃbodhi;

They had completely fulfilled all of the bodhisattva's *pāramitās*;
 They had abandoned all attachments;
 They did not delight in *saṃsāra*;
 Although they traveled through all realms of existence, their
 minds were always pure;
 They constantly and diligently contemplated the path to all-
 knowledge;
 They had escaped the net of the obstacles and hindrances;
 They had gone beyond all bases of attachment;
 From within the Dharma body, they manifested transformations;
 They had given birth to the practices of Samantabhadra;
 They grew in the powers of the bodhisattva; and
 Their lamps of wisdom were already fully bright with the sun of
 knowledge.

Sudhana the Youth then went to pay his respects to that Śākya maiden,
 Gopā, and bowed down in reverence at her feet. He then stood before
 her with palms pressed together and spoke thus:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-
 sambodhi*. Still, I do not yet understand:

How can bodhisattvas remain in *saṃsāra* and yet avoid being
 defiled by the faults of *saṃsāra*?

How can they completely know the essential nature of dharmas
 and yet avoid dwelling on the grounds of the *śrāvaka* disciples
 or *pratyekabuddhas*?

How can they completely fulfill the dharmas of a buddha and yet
 still cultivate the bodhisattva practices?

How can they dwell on the bodhisattva grounds and yet still enter
 the realm of a buddha?

How can they transcend the world and yet still take on births in
 the world?

How can they perfect the Dharma body and yet still manifest
 countless different kinds of form bodies?

How can they realize the dharma of signlessness and yet manifest
 all kinds of signs for beings?

How can they realize the ineffability of the Dharma and yet still
 extensively expound on all dharmas for beings?

How can they realize the emptiness of beings and yet still never
 abandon the work of teaching beings?

How is it that, even though they realize all buddhas are neither
 produced nor destroyed, they can still diligently make offer-
 ings to them and never retreat from this practice?

How is it that, even though they know dharmas are free of any karmic actions and free of any karmic retributions, they can still constantly and incessantly cultivate all good deeds?

The maiden, Gopā, then addressed Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that you are now able ask about bodhisattva-mahāsattvas' practices such as these. One who cultivates the practices and vows of Samantabhadra is able to pose questions such as these. Listen well, listen well, and then skillfully consider this as, aided by the Buddha's spiritual powers, I expound on these matters for you.

Son of Good Family, if bodhisattvas develop ten dharmas, then they can completely fulfill the bodhisattva practices of the light of universal knowledge of Indra's net. What are those ten? They are:

- Reliance on good spiritual guides;
- Attainment of vast resolute faith;
- Attainment of pure aspirations;
- Accumulation of all forms of merit and wisdom;
- Listening to the Dharma from the buddhas;
- Having a mind that never relinquishes its devotion to all buddhas of the three periods of time;
- Following the same practices as all bodhisattvas;
- Receiving the protection of all *tathāgatas*;
- Purifying all of one's greatly compassionate and marvelous vows; and
- Being able to use the power of wisdom to cut off all transmigration in *samsāra*.

These are the ten. If bodhisattvas perfect these dharmas, then they can completely fulfill the bodhisattva practices of the light of universal knowledge of Indra's net.

Son of the Buddha, if a bodhisattva draws near to the good spiritual guides, then he can vigorously and irreversibly cultivate and generate the endless dharmas of the Buddha.

Son of the Buddha, the bodhisattva uses ten kinds of dharmas in serving the good spiritual guides. What are those ten? They are as follows:

- He is free of any cherishing concern for his own body or life;
- His mind does not covet any of the means for attaining worldly pleasures;
- He realizes the uniform equality of the nature of all dharmas;
- He never retreats from his vow to attain all-knowledge;
- He contemplates the true character of all dharma realms;

His mind constantly abandons the ocean of all realms of existence;
He realizes dharmas are like space and thus his mind depends on
nothing whatsoever;

He perfects all of the bodhisattva's great vows;

He is ever able to manifest throughout the ocean of all *kṣētras*; and

He purifies the bodhisattva's sphere of unimpeded wisdom.

Son of the Buddha, one should rely on these dharmas in serving all
good spiritual guides without ever opposing them.

At that time, wishing to restate and clarify this meaning, aided by the
Buddha's spiritual powers, the maiden, Gopā, regarded the ten direc-
tions and then spoke these verses:

To bestow benefit on the many kinds of beings, the bodhisattva uses
right mindfulness to draw near to and serve good spiritual guides,
revering them like buddhas, maintaining a mind free of indolence.
This practice in the world is the practice that is like Indra's net.

His resolute faith is as vast as empty space.

Everything in the three periods of time enters into it

along with all lands, beings, and buddhas, all in this same way.

This is the practice of he who shines the light of universal knowledge.

With aspirations as boundless as space itself,

one forever severs the afflictions, abandons all defilement,

and cultivates the meritorious qualities under all buddhas.

This is the practice of he who has a cloud of bodies in the world.

The bodhisattva cultivates all-knowledge

and an ocean of inconceivable meritorious qualities.

He purifies his bodies possessed of merit and wisdom.

This is the practice of he who is undefiled by the world.

In the presence of all buddhas, the *tathāgatas*,

he is insatiable in listening to their Dharma with which

he can create a lamp of wisdom [illuminating dharmas'] true character.

This is the practice of he who everywhere illuminates the world.

Though the buddhas of the ten directions are countless,

in but one mind-moment, he can enter the presence of them all.

His mind never leaves any of the *tathāgatas*.

This is the practice of he who has the great vows that lead to bodhi.

He is able to enter the great congregations of all buddhas,

the ocean of all bodhisattvas' *samādhis*,

the ocean of vows, and also the ocean of skillful means.

This practice in the world is the practice that is like Indra's net.

Being aided and supported by all buddhas,

throughout boundlessly many kalpas to the end of future time,

in place after place, he cultivates the path of Samantabhadra.
This is the bodhisattva's division body practice.

He sees all beings undergoing great suffering,
arouses the great kindness and compassion, appears in the world,
spreads the light of the Dharma, and dispels their darkness.
This is the bodhisattva's wisdom sun practice.

He sees all beings abiding in all rebirth destinies and, for their sakes,
turns the wheel of the boundless sublime Dharma he has gathered,
thus enabling them to forever cut off the stream of *samsāra*.
This is the cultivation of the practices of Samantabhadra.

The bodhisattva cultivates these skillful means
by which, adapting to the minds of beings, he then manifests bodies
with which he teaches and liberates the countless sentient beings
everywhere throughout all the destinies of rebirth.

By the power of great kindness, compassion, and skillful means,
he manifests bodies everywhere throughout the world.
Then, adapting to their dispositions, he teaches the Dharma for them,
thereby enabling them all to progress along the path to bodhi.

Having spoken these verses, the Śākya maiden, Gopā, then told Sudhana the Youth: "Son of Good Family, I have already perfected the liberation gateway of 'contemplating the ocean of all bodhisattvas' samādhis."

Sudhana then asked: "O Great Āryā, what is the sphere of experience of this liberation gateway like?"

She replied:

Son of Good Family, having entered this liberation, I know with respect to this Sahā world, as it has occurred across the course of kalpas as numerous as the atoms in a buddha *kṣetra*, with regard to all beings in all rebirth destinies, their dying in this place and being reborn in that place, their good deeds and bad deeds, their undergoing of all kinds of karmic retributions, their seeking emancipation, their not seeking emancipation, their being fixed in what is right, fixed in what is wrong, or unfixed,¹⁵⁷ their possession of roots of goodness accompanied by the afflictions, their possession of roots of goodness unaccompanied by the afflictions, their completely developed roots of goodness, their incompletely developed roots of goodness, their roots of goodness gathered through roots of unwholesomeness, and their roots of unwholesomeness gathered through roots of goodness.¹⁵⁸ I know and see in their entirety all such good or bad dharmas that they have accumulated.

Also, with regard to all the buddhas in all those kalpas, I know all their names and the sequence of their appearance and also know with respect to those buddhas, those *bhagavats*, from the time they first made the resolve, their use of skillful means in their quest to attain all-knowledge, their generation of an ocean of all the great vows, their offerings to all buddhas, their cultivation of the bodhisattva practices, their attainment of the universal and right enlightenment, their turning of the wheel of the sublime Dharma, their manifestation of the great spiritual superknowledges, and their teaching and liberation of beings. I know all these matters.

I also know the differences in the congregations of those buddhas. Thus I know that, within those congregations, there are beings who have gained emancipation by relying on the *śrāvaka*-disciple vehicle. I also know with respect to those *śrāvaka*-disciple congregations, their past cultivation of all kinds of roots of goodness as well as their acquisition of the many different kinds of wisdom. I know all these matters.

I know where there are beings who have achieved emancipation by relying on the *pratyekabuddha* vehicle and know with respect to those *pratyekabuddha* practitioners all the roots of goodness they have acquired, the bodhi they have acquired, their quiescent liberations, their spiritual superknowledges and transformations, their ripening of beings, and their entry into *nirvāṇa*. I know all these matters.

I also know with respect to the bodhisattva congregations of those buddhas when it was that they first made the resolve, their cultivation of roots of goodness, their generation of countless great vows and practices, their accomplishment and perfect fulfillment of all the *pāramitās*, their many different kinds of adornments of the bodhisattva path, their use of the power of sovereign mastery to enter the bodhisattva grounds, dwell on the bodhisattva grounds, contemplate the bodhisattva grounds, and purify the bodhisattva grounds, the characteristics of the bodhisattva grounds, the knowledge of the bodhisattva grounds, the bodhisattvas' knowledge in using the means of attraction, the bodhisattvas' knowledge in teaching beings, the bodhisattvas' knowledge in becoming established, the bodhisattvas' sphere of vast practice, the bodhisattvas' practice of the spiritual superknowledges, the bodhisattvas' ocean of samādhis, the bodhisattvas' skillful means, and, in every mind-moment, the ocean of samādhis the bodhisattvas enter, the light of all-knowledge they acquire, the lightning flashes and clouds of all-knowledge they acquire, the patience with respect to the true

character of dharmas they acquire, the all-knowledge they penetrate, the ocean of *kṣetras* in which they dwell, the Dharma ocean they enter, the ocean of beings they know, the skillful means in which they dwell, the vows they make, and the spiritual super-knowledges they manifest. I know all these matters.

Son of Good Family, I completely know all these matters as they occur in this Sahā World throughout all the oceans of kalpas and as they ceaselessly continue to occur on to the very end of future time.

And just as I know these matters with respect to the Sahā World, so too do I know these matters with respect to worlds as numerous as the atoms in the Sahā World that are contained within it, so too do I know these matters with respect to all worlds within this Sahā World, so too do I know these matters with respect to all the worlds within the atoms of the Sahā World, so too do I know these matters with respect to the worlds throughout the ten directions beyond the Sahā World in which they continuously dwell, so too do I know these matters with respect to the worlds inside of the world systems that the Sahā World belongs to, and so too do I know these matters with respect to all the worlds subsumed within the countless world systems of the ten directions contained in Vairocana, the Bhagavat's, flower treasury ocean of worlds.

In particular, I know the relative vastness of those worlds, know those worlds' establishment, know those worlds' spheres, know those worlds' fields, know those worlds' differences, know those worlds' transformations, know those worlds' lotus flowers, know those worlds' Mount Sumerus, and know those worlds' names, knowing these matters with respect to all worlds in these oceans of worlds, all of this due to the power of the original vows of Vairocana, the Bhagavat. I am able to completely know all these matters and am also able to retain them in memory even as I also bear in mind the ocean of long past causes and conditions of the Tathāgata, in particular:

- His cultivation and accumulation of the skillful means of all vehicles;
- His dwelling in the bodhisattva practices for countless kalpas;
- His purification of buddha lands;
- His teaching of beings;
- His serving of all buddhas;
- His creation of dwelling places;
- His listening to discourses on the Dharma;
- His acquisition of the samādhis;
- His acquisition of the sovereign masteries;

His cultivation of *dāna pāramitā*;
 His entry into the buddhas' ocean of meritorious qualities;
 His observance of moral precepts and practice of austerities;
 His complete fulfillment of all types of patience;
 His courageous vigor;
 His perfection of the *dhyānas*;
 His complete fulfillment and purification of wisdom;
 His manifesting the taking on of births in all places;
 His purification of all the practices and vows of Samantabhadra;
 His everywhere entering all *kṣetras*;
 His everywhere purifying buddha lands;
 His everywhere entering the ocean of all *tathāgatas'* wisdom;
 His comprehensive realization of all buddhas' bodhi;
 His acquisition of the Tathāgata's light of great wisdom;
 His realization of the all-knowledge of all buddhas;⁵⁹
 His realization of the universal and right enlightenment; and
 His turning of the wheel of the sublime Dharma.

Also, as regards all the beings⁶⁰ in all his congregations from the distant past on forward to the present, [I recall] all their planting of roots of goodness as well as, from the time they made their initial resolve, their ripening of beings, their cultivation of skillful means, their continual growth in every mind-moment, and their acquisition of the samādhis, spiritual superknowledges, and liberations.

I know all these matters. And why is this so? It is because I have acquired this liberation that I am able to know all beings' mental actions, all beings' cultivation of roots of goodness, all beings' mixture of defilement and purity, all beings' many kinds of differences, all *śrāvaka* disciples' samādhi gateways, all *pratyekabuddhas'* quiescent samādhis, spiritual superknowledges, and liberations, and the light of liberation of all bodhisattvas and all *tathāgatas*. I know all these matters.

Sudhana the Youth then addressed Gopā, saying, "O Āryā, how long has it been now since that time when you acquired this liberation?"

She replied:

Son of Good Family, in the distance past, back beyond a number of kalpas as numerous as the atoms in a buddha *kṣetra*, there was a kalpa named Supreme Conduct and a world named Fearless. Within that world, there was a set of four continents known as Security. Among those four continents, on the continent of Jambudvīpa, there was a royal city known as Towering Tree. Of all the eighty royal cities, this one was foremost.

There was a king at that time called Lord of Wealth. That king had sixty thousand female attendants, five hundred great officials, and five hundred sons who were princes. All of those princes were brave and strong and well able to defeat any adversaries. Among them, the Crown Prince was named Lord of Awesome Virtue. Being extraordinarily handsome, he was one who people delighted in seeing. In particular:

The soles of his feet were flat and complete with the wheel emblem;
 His feet had prominent arches;
 His fingers and toes had proximate webs between them;
 His heels were even and straight;
 His hands and feet were soft;
 His legs resembled those of the *aiṇeya* antelope royal stag;
 His body was full in the seven places;
 He possessed the well-retracted male organ;
 The upper part of his body resembled that of the lion king;
 His two shoulders were evenly shaped and full;
 His two arms were long;
 His body was upright and straight;
 His neck had the three creases;
 His jaw resembled that of the lion;
 He had forty teeth all of which were evenly spaced and close-set;
 He had the four front teeth that were pure white;
 His tongue was long and broad;
 He spoke with the pure and resounding voice;
 His eyes were indigo;
 He had eyelashes like the king of bulls;
 He had the mark of the mid-brow hair tuft;
 The top of his head had the fleshy *uṣṇīṣa* prominence;
 His skin was fine, soft, and the color of real gold;
 His bodily hair grew in an upward direction;
 His hair was the color of sapphires; and
 His body was large and full like the trunk of the *nyagrodha* tree.

The Crown Prince who was then in training under the tutelage of his father, the king, went out with ten thousand female attendants to the Garden of Fragrant Buds to wander about, see the sights, and enjoy themselves. The prince then ascended into his wonderfully jeweled carriage. His carriage was replete with all the many different kinds of adornments and was fitted with a lion seat where he sat that was decorated with immense *maṇi* jewels. Five hundred female

attendants each grasped its jeweled ropes and pulled it along at a measured pace, neither slow nor fast.

There were a hundred thousand myriads of people who held up jeweled parasols, a hundred thousand myriads of people who held jeweled banners, a hundred thousand myriads of people who held up jeweled pennants, a hundred thousand myriads of people who played all kinds of music, a hundred thousand myriads of people who burned all kinds of prized incenses, and a hundred thousand myriads of people who, scattering all kinds of marvelous flower blossoms, surrounded them all and served as a retinue of assistants.

The road was level and free of any high or low places. The many kinds of jewels and various kinds of flowers were scattered over it. Rows of jeweled trees were covered with nets made of jewels. Many different kinds of towers stood between them.

Some of those towers contained heaps of the many kinds of precious jewels, some contained arrays of various adornments, some had set out gifts of many different kinds of food and drink, some contained abundantly prepared provisions of many different kinds, and some contained beautiful women or countless servants and attendants. In this manner, whatever one might need was provided.

At that time, there was a mother named Most Beautiful who brought along with her a young daughter named Replete in Marvelous Virtue whose countenance was beautiful, whose form and features were immaculate, whose fullness and slenderness were perfectly arranged, whose height was fitting, whose eyes and hair were indigo, whose voice was like that of Brahmā, who was skilled in the arts, who was proficient in discussing the treatises, who was respectful, diligent, and conscientious, who was kind, sympathetic, and devoted to non-harming, who was fully endowed with a sense of shame and dread of blame, who was gentle, congenial, and straightforward in character, who abandoned whatever was foolish, who had but few desires, and who never engaged in flattery or deception.

Riding in a marvelously jeweled carriage attended by female attendants and accompanied by her mother, she rode out of that royal city just ahead of the prince. On seeing the prince and hearing the intonation of his speech, she fell in love with him and then told her mother, "I only hope that I will be able to respectfully serve this man. If I am unable to follow through on these sentiments, I am bound to kill myself."

Her mother then told her:

Do not think in this way. Why? This would be impossible to accomplish. This man has all the marks of a wheel-turning king. Later on, he is bound to assume the throne and be crowned as the wheel-turning king at which time his precious female consort will come forth, soar into the air, freely doing as she pleases.

Those of humble station such as ourselves could never be betrothed to someone like him. This would be impossible. You must not think in this way.

Off to the side of that Garden of Fragrant Buds, there was a site of enlightenment known as Dharma Cloud Radiance. At that very time, there was a *tathāgata* known as Supreme Solar Body, complete with all ten of a buddha's titles, who had appeared there seven days earlier.

At that time, that young maiden had drifted off to sleep for a brief nap in which she saw that buddha in a dream. On awakening from that dream, a goddess appeared in the sky and told her:

Seven days ago, Supreme Solar Body Tathāgata attained the universal and right enlightenment at the Dharma Cloud Radiance site of enlightenment where he is now surrounded by a congregation of bodhisattvas. Dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, Brahma Heaven kings, and the other devas on up to the Akaniṣṭha Heaven devas, earth spirits, wind spirits, fire spirits, water spirits, river spirits, ocean spirits, mountain spirits, tree spirits, garden spirits, herb spirits, city spirits, and others have all assembled there to see the Buddha.

Then, because she had seen the Tathāgata in this dream and because she had heard of the meritorious qualities of the Buddha, the mind of that maiden, Marvelous Virtue, became peaceful and fearless, whereupon, standing directly before the prince, she spoke these verses:

This body of mine is most beautiful,
renowned throughout the ten directions.
In wisdom I have no peer
and I thoroughly comprehend all skills and arts.

Countless hundreds of thousands of men,
on seeing me, are all filled with thoughts of lust.
My own mind, however, does not see in them
any basis for the least bit of desire.

Free of anger, free of hatred,
free of either disdain or delight,
I only bring forth the vast resolve
to serve the benefit of all beings.

Now, as I see you, Prince,
 replete with the marks of the meritorious qualities,
 my mind feels such great joyous elation
 and all my faculties are suffused with blissful delight.

With a physical form like a radiant jewel,
 with hair that is so beautiful in its rightward spirals,
 and the broad forehead with brows long and curved,
 you are the one my mind wishes to serve.

As I look upon the prince's body,
 it appears like an icon made of real gold,
 and like an immense mountain of jewels
 with its marks and signs all shining with light.

With your indigo-colored wide eyes,
 with your face like the moon and jaws like a lion,
 your delightful countenance, and your exquisite voice—
 Please have compassion for me and accept me as your own.

With your sign of the tongue that is broad, long, and wondrous
 which in its color resembles red copper,
 your voice of Brahmā with its *kinṇara*-like sound
 fills all who hear you with joyous delight.

With your mouth framed by lips that are neither slack nor pursed,
 and your teeth that are white, even, and close-set,
 when you speak or reveal a smile,
 those who see you are moved to joyous delight.

Your immaculately pure body
 is replete in all thirty-two marks.
 You are certainly bound to serve in this realm
 as he who assumes the throne of the wheel-turning king.

The prince then spoke to that maiden, saying, “Whose daughter are you? Under whose protection are you held? If you are already in the retinue of someone else, then it would not be fitting for me to indulge thoughts of desire for you.” The prince then asked her in verse:

Your body is extremely lovely
 and replete with the signs of meritorious qualities.
 I am now moved to ask you:
 With whom do you reside?

Who are your father and mother?
 To whose retinue are you now bound?
 If you already belong to someone else,
 that man will select you as his own.

Are you one who does not steal others' possessions?
 Are you one who has no harmful intentions?
 Are you one who does not engage in sensual misconduct?
 On what sort of speech do you rely?
 Do you refrain from speaking of others' wrong deeds?
 Do you refrain from disparaging others' friends?
 Do you refrain from invading the domain of others?
 Do you become enraged at others?
 Do you refrain from adopting wrong or dangerous views?
 Do you refrain from engaging in transgressive actions?
 Do you refrain from using the power of flattery and deviousness?
 Do you use false means to deceive the world?
 Do you venerate your parents?
 Do you revere your good spiritual guides?
 On encountering those who are poor,
 can you to be motivated to treat them hospitably?
 If there are any good spiritual guides
 who provide you with instruction in the Dharma,
 are you able to maintain an enduring motivation
 to forever treat them with reverence?
 Are you fond of the buddhas?
 Do you appreciate the bodhisattvas?
 Are you able to extend reverential respect
 to the Sangha community as an ocean of meritorious qualities?
 Are you able to understand the Dharma?
 Can you enable the purification of beings?
 Are you one who dwells in the Dharma,
 or one who dwells in what is not Dharma?
 When you encounter orphans or the solitary,
 are you able to arouse a mind of kindness for them?
 On seeing beings in the wretched destinies,
 can you feel great compassion for them?
 When you see others who have gained glory and happiness,
 are you able to respond with sympathetic joy?
 If others come and subject you to coercive pressure,
 do you remain entirely without anger or annoyance?
 Have you resolved to attain bodhi
 and to strive to awaken beings?
 And, even when cultivating for boundlessly many kalpas,
 are you able to remain free of weariness?

The mother of the maiden then addressed the prince in verse, saying:

O Prince, you should listen
as I now speak about this daughter of mine
and relate all the causes and conditions
from when she was first born until she grew up.

O Prince, on the day she was first born,
she emerged from a lotus flower.
Her eyes were clear and wide
and her limbs were all perfectly formed.

It was in the months of spring
that I roamed to see the *sāla* tree gardens
and everywhere saw the herbs and greenery there
luxuriantly flourishing in all their variety.

Those extraordinary trees had put forth exquisite blossoms
on which I gazed as if they were auspicious clouds
in which lovely birds sang in harmony
as, within the forest, all was joined in joyous bliss.

I had roamed there with eight hundred maidens
so beautiful their appearance stole the attentions of men.
They were all dressed in magnificently beautiful robes
and sang and chanted in especially lovely ways.

In those gardens there was a bathing pond
known as "Lotus Flower Banner."
I sat there on the banks of that pond,
surrounded by my company of female attendants.

Then from within that lotus pond,
there suddenly arose a thousand-petalled flower
with jeweled petals, a stem of lapis lazuli,
and a seed pod of *jambūnada* gold.

Then, right as the night reached its end
and the light of the sun was first appearing,
that lotus was just then opening,
emanating a pure bright light.

That light blazed in its full radiance,
like the light of the sun when it first rises.
It everywhere illuminated the continent of Jambudvīpa
causing everyone to praise it as unprecedented.

It was then that I saw this jade girl
being born from within that lotus flower

with her body so very immaculate
and her limbs all so perfectly formed.

This is a jewel among all of humanity
who was born from her pure karmic deeds.
The causes from past lives never perish,
hence she now received this as their karmic fruition.

With indigo hair, eyes the color of the blue lotus,
a voice like Brahmā, emanating golden light,
graced with flower garlands and a jewel topknot,
she was one who is immaculately lovely.

Her limbs were all perfect
and her body was not deficient in any way.
She was like a gold statue
standing in a jewel flower.

Her pores emanate the fragrance of sandalwood incense
that everywhere spreads its scent to everything.
Her mouth exhales the fragrance of a blue lotus
and she always speaks with a pure voice.

Wherever this maiden dwells,
there is always heavenly music.
It is not fitting that any inferior man
should become the mate of someone like her.

Indeed, there is no man in the entire world
who would be capable as serving as her husband
except for you whose body is adorned with these signs.
Please deign to accept her as your own.

She is neither too tall nor too short
and neither too stout nor too slight.
She is exquisitely beautiful in every way.
Please deign to accept her as your own.

Both literature and mathematics
as well as the technical skills and arts—
She has a penetrating comprehension of them all.
Please deign to accept her as your own.

She completely understands the art of war,
is skilled in resolving the many kinds of disputes,
and can discipline those who are hard to discipline.
Please deign to accept her as your own.

Her body is of the most lovely sort.
Whoever sees her gazes at it insatiably.

She is naturally adorned with meritorious qualities.
You should deign to accept her as your own.

She well comprehends the originating conditions
of all the illnesses with which beings are beset.
She gives whichever medicine is right for the sickness at hand
and thus she is thereby able to completely dispel them all.

The languages throughout Jambudvīpa
in all their countless different varieties
and all other such matters, including musical performance—
There are none she does not thoroughly know.

Whatever a wife must be able to do,
this maiden understands it all.
She has none of the faults to which women are prone.
Please deign to quickly accept her as your own.

She is neither jealous nor miserly
and is free of lust and anger.
She is one of straightforward character and gentle nature
who has abandoned the faults of coarseness and rudeness.

She will respect you, Honorable Sir,
for, in serving others, she is never contrary.
She delights in cultivating all good practices.
In these ways, she will be able to comply with your wishes.

Whenever she sees those who are aged or ill,
those who are poor or in suffering hardship,
those with no one to rescue them or who have no refuge,
she always manifests great kindness and sympathy.

She always contemplates the supreme meaning
and does not seek her own benefit or happiness.
She only wishes to benefit beings
and in these ways adorns her mind.

Whether walking, standing, sitting, or lying down,
in all such things she is never neglectful.
Whether she is speaking or remaining silent,
all who see her experience blissful delight.

Although she may find herself in all kinds of situations,
she never indulges thoughts of defiling attachment.
Whenever she sees a person of meritorious qualities,
She delights in contemplating them and, in this, never tires.

She venerates the good spiritual guides
and delights in seeing any person who has abandoned evil.

Her mind is invulnerable to agitation
and she first reflects on matters and only later acts.

She is one who is adorned with both merit and wisdom
and there is no one at all who dislikes her.

Of all women, she is the most superior.

It would only be fitting that she serve you, O Prince.

After he entered the Garden of Fragrant Buds, the prince told the maiden, Marvelous Virtue, and her mother, Most Beautiful:

Good Ladies, I am one who has set out on the quest to attain *anuttara-samyak-saṃbodhi* in which:

I must accumulate the provisions for the path to all-knowledge throughout the countless kalpas of the future while also cultivating the boundless bodhisattva practices, purifying all the *pāramitās*, making offerings to all *tathāgatas*, guarding and preserving the teachings of all buddhas, and purifying all buddha lands;

I must ensure that the lineage of all *tathāgatas* is never cut off;

I must adapt to the natures of all beings and ripen them all;

I must extinguish the suffering of all beings in *saṃsāra* and establish them in a state of ultimate bliss;

I must purify the wisdom eyes of all beings;

I must cultivate the practices cultivated by all bodhisattvas;

I must become established in all bodhisattvas' mind of equanimity;

I must perfect the grounds on which all bodhisattvas practice;

I must enable the happiness of all beings; and

I must relinquish everything throughout all future time by practicing *dāna* *pāramitā*, thereby enabling all beings to become completely satisfied. Whether it be clothing, food and drink, wives, consorts, sons, daughters, or my head, eyes, hands, and feet, all inward and outward possessions such as these—I must be unstinting in relinquishing them all.

At such times, you are bound to become an obstacle for me, for when I give valuables, you will cling to them out of miserliness, when I give away sons and daughters, you will be struck with painful afflictions, when I cut off my limbs, you will fall into sorrowful depression, and when I abandon you to leave the householder's life, you will feel regrets and resentment.

The prince then spoke these verses for the maiden, Marvelous Virtue:

It is because of deep sympathy for beings
that I have made the resolve to attain bodhi
by which, for a period of countless kalpas,
I must carry out the practices leading to all-knowledge.

Throughout countless great kalpas,
I will purely cultivate the ocean of all vows,
enter the grounds, and purify the obstacles,
doing all of this for countless kalpas.

Under all buddhas of the three periods of time,
I must train in the six *pāramitās*,
completely fulfill the practice of skillful means,
and accomplish the path that leads to bodhi.

I must purify all the defiled *kṣetras*
throughout the ten directions
and I must enable everyone in the wretched destinies
and the difficulties¹⁶¹ to forever escape from them.

Through the use of skillful means,
I must engage in the extensive liberation of all beings,
extinguishing the darkness of their delusions,
and establishing them in the path to the Buddha's wisdom.

I shall make offerings to all buddhas,
must purify all the grounds,
and, arousing the mind of great kindness and great compassion,
I must relinquish all inward and outward possessions.

On seeing that supplicants have come,
it might be that you would have miserly thoughts.
Since my mind will always delight in giving,
you must not oppose me in this.

If you see that I am about to give up my own head,
take care, for you must not become tormented by sorrow.
I am now telling you in advance
to enable you to fortify your mind.

If I even go so far as to cut off my hands and feet,
you must not resent the supplicant.
Now that you have heard my words on these matters,
it should be that you can now carefully ponder them.

Sons, daughters, and whatever one cherishes—
I will forsake them all.

If you are able to comply with my resolve,
then I shall indeed fulfill your wishes.

The maiden then said to the prince: “I shall respectfully uphold your instructions.” She then spoke these verses:

Even if I had to endure the fires of the hells
burning up my body for an ocean of countless kalpas—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, in countless stations of rebirth,
I had to have my body ground to dust—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, for countless kalpas, I had to hold atop my head
the vast mountains of vajra—
If then you could but select me as yours,
I would gladly undergo such suffering as this.

Even if, throughout an ocean of births and deaths,
you were to give away my body—
If then you could reach the station of a Dharma king,
then I wish that you would allow me to be used in this way.

If you could but select me as yours
so that you will then serve as my husband,
then, in life after life, wherever you are practicing giving,
Please always use me thus as one of your gifts.

Since it is out of pity for the sufferings of beings,
that you have made the resolve to attain bodhi,
having already gathered in living beings,
then you should also gather me in as well.

I do not seek aristocratic status or wealth
nor do I covet the five types of sensual pleasure.
Rather, it is only to practice the Dharma together
that I wish to have you as my husband.

You with your wide indigo-colored eyes,
who look with kindly pity on the world,
and do not indulge any thoughts of attachment,
will surely succeed in the bodhisattva path.

O Prince, wherever you walk,
the earth sends up flowers made of the many jewels.
Surely you will become a wheel-turning king.
Please deign to select me as yours.

I had a dream in which I saw this:
The site of enlightenment to the wondrous Dharma

in which the Tathāgata sat beneath the tree,
surrounded by countless beings.

In my dream that Tathāgata
with a body like a mountain of real gold
stretched out his hand and rubbed the crown of my head.
When I awakened, my mind was filled with joyous delight.

Previously, there was a goddess in my retinue
by the name of Joyous Light.
That goddess told me that, at the site of enlightenment,
the Buddha had appeared in the world.

Earlier, I had this thought:
“May I be able to see the prince in person,”
whereupon that goddess responded to me, saying,
“You will now be able to see him.”

What I had previously wished for
has now all been completely fulfilled.
I only hope we will go together to pay our respects
and then present offerings to that *tathāgata*.

Then, having heard the name of Solar Body Tathāgata, the prince
became filled with joyous delight and wished to see that buddha. He
then showered the maiden with five hundred *maṇi* jewels, crowned
her with a crown of marvelous glowing gems, and dressed her in a
robe of flaming-radiance *maṇi* jewels.

At that time, the maiden’s mind remained unwavering, without
showing any signs of joy. She merely pressed her palms together
respectfully and gazed up in admiration at the prince, never letting
her eyes leave him for even a moment. Standing before the prince,
her mother, Most Beautiful, then spoke these verses:

This maiden is the most beautiful,
with a body adorned with meritorious qualities.
In the past, I wished to present her to the prince
and now my wish has already been fulfilled.

She observes the moral precepts, possesses wisdom,
is replete with all the meritorious qualities.
Everywhere, throughout all worlds,
she is supreme and without a peer.

This maiden was born from within a lotus flower,
from a lineage well beyond reproach.
She has the karma to join the prince in practice,
for she has distanced herself from every sort of fault.

The body of this maiden is just as supple
as silks that one encounters in the heavens.
Whoever her hands touch and then massage
will soon be rid of all their many ills.

Her pores all emanate a wondrous fragrance,
the bouquet of which is beyond compare.
Whichever beings happen to smell this scent
all stay within the pure moral precepts.

The color of her body is like that of real gold.
As she sits erect atop a lotus dais,
if there is any being who so much as sees her,
he abandons all harming and possesses the mind of kindness.

Her voice's sound is most especially soft.
Of all who hear it, none are not delighted.
If there are any beings who are able to hear it,
they will all leave behind all evil deeds.

Her intentions are pure and free of faults or defilements.
She shuns all kinds of flattery and deception.
The words she speaks all match what is in her mind
and those who hear her speaking are all pleased.

Restrained and pliant, she has a sense of shame and dread of blame
and reveres all those who are her venerable elders.
She is free of any covetousness or deception,
and feels sympathetic pity for all beings.

This maiden's mind will not rely
on her physical beauty or her retinue.
It is only with pure intentions
that she reveres all buddhas.

Then the prince, the maiden, her myriad female attendants, and
his retinue all left the Garden of Fragrant Buds to pay respects at
the Dharma Cloud Radiance site of enlightenment. After arriving
there, they descended from their carriages and walked in to pay
their respects to the Tathāgata.

There they saw the Buddha's body with its characteristic signs,
sitting there erect, adorned, and still, with all of his faculties well
restrained, pure within and without. In this, he was like an immense
dragon pond entirely free of turbidity. Filled with pure faith and
exultant joy, they all bowed down in reverence at the Buddha's feet
and circumambulated him countless times.

Then the prince and the maiden, Marvelous Virtue, each took
five hundred marvelous jeweled lotus flowers and scattered them

as offerings to the Buddha. The prince arranged to build five hundred monastic dwellings, each of which was to be constructed of fragrant wood adorned with various gems and inlaid with five hundred *mani* jewels.

Then the Buddha taught them a sutra known as The Gateway of the Lamp of the Universal Eye. After they heard this sutra, they acquired an ocean of samādhis on all dharmas. In particular:

- The samādhi of the universal illumination of the ocean of vows of all buddhas;
- The samādhi of the universal illumination of the treasuries of the three periods of time;
- The samādhi of directly seeing all buddhas' sites of enlightenment;
- The samādhi of the universal illumination of all beings;
- The samādhi of the wisdom lamp universally illuminating all worlds;
- The samādhi of the wisdom lamp universally illuminating the faculties of all beings;
- The samādhi of the cloud of light that rescues all beings;
- The samādhi of the lamp of great radiance that illuminates all beings;
- The samādhi of the proclamation of the Dharma wheel of all buddhas; and
- The samādhi of the complete fulfillment of Samantabhadra's pure practices.

The maiden, Marvelous Virtue, then acquired a samādhi known as "treasury of the ocean of invincibility" and became forever irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Then the prince, the maiden, Marvelous Virtue, and their retinues all bowed down in reverence at the Buddha's feet and circumambulated him countless times. They then respectfully took their leave and returned to the palace where they went to pay their respects to the king, the prince's father. After bowing and kneeling before him, they addressed the king, saying, "The Great King should be informed that Supreme Solar Body Tathāgata has appeared in this world and has quite recently achieved the universal and right enlightenment in this country's Dharma Cloud Radiance site of enlightenment.

The great king then asked the prince, "Who told you of this matter? Was it a deva or a person?"

The prince replied, "It is this very maiden, Replete in Marvelous Virtue, who informed me of this."

On hearing this, the king was filled with measureless joy, like a poor man who has acquired a great hidden treasure. He thought:

The Buddha is the unexcelled jewel who is rarely ever met. If one is able to see the Buddha, then one forever severs all fear of falling into the wretched rebirth destinies. The Buddha is like a king of physicians who is able to cure all diseases of the afflictions. He is able to rescue one from all the immense sufferings of *saṃsāra*. The Buddha is like a master guide who can lead beings to the most ultimately peaceful and secure dwelling place.

Having had this thought, he then assembled all the lesser kings, the many officials, his retinue, and the *kṣatriyas*, brahmans, and others within his entire great assembly, whereupon he ceded his kingship and passed it on to the prince. After the crown-anointing consecration ceremony had concluded, he went together with a myriad others to pay his respects to the Buddha. Having arrived, he bowed down in reverence at the Buddha's feet and circumambulated him countless times. Then, together with his retinue, he sat off to one side.

Then the Tathāgata contemplated that king and his great assembly of followers, whereupon, from the white hair mark between his brows, he emanated an immense light known as "the mind lamp of all worlds" that everywhere illuminated the countless worlds of the ten directions. It remained before the rulers of all those worlds, displayed the Tathāgata's inconceivable power of the great spiritual superknowledges, and everywhere enabled all who were amenable to instruction to purify their minds.

The Tathāgata then used his inconceivable miraculous spiritual powers to manifest a body surpassing any others anywhere in the world and, with his perfectly full voice, for that immense congregation, he spoke a *dhāraṇī* known as "the darkness-transcending lamp of the meanings of all dharmas" that had a retinue of *dhāraṇīs* as numerous as the atoms in a buddha *kṣetra*.

Having heard this, the king immediately acquired the light of great wisdom. Of those in that congregation, there were bodhisattvas as numerous as the atoms in Jambudvīpa who all simultaneously gained the realization of this *dhāraṇī*. Sixty myriads of *naṅgūtas* of people put an end to all the contaminants, whereupon their minds were liberated. A myriad beings attained the dust-free, stainless, purified Dharma eye and countless beings resolved to attain bodhi.

Then, with his inconceivable powers, the Buddha further extensively manifested spiritual transformations through which he

everywhere expounded the Dharma of the Three Vehicles throughout the countless worlds of the ten directions. At that time, the king reflected: "If I continue to be a householder, I will not be able to realize such a sublime Dharma as this. But if I leave behind the household life and train in the path under the Buddha, I should then succeed in this."

After he had this thought, he came before the Buddha and addressed him, saying, "Please allow me to leave the household life under the Buddha so that I may cultivate this training."

To this, the Buddha replied, "You may proceed according to your wishes when you know the time is right."

At that time, King Lord of Wealth and a myriad others all left the household life at the same time under the Buddha. Then, before long, they all perfected the *dhāraṇī*, "darkness-transcending lamp of the meaning of all dharmas," and also gained the samādhi gateways described above. They also acquired the bodhisattva's ten spiritual superknowledges, also acquired the bodhisattva's boundless eloquences, and also acquired the bodhisattva's unimpeded pure bodies with which they went to pay their respects to the *tathāgatas* of the ten directions, listened to their Dharma teachings, and became great masters of the Dharma who expounded on the sublime Dharma.

They also used the spiritual powers to go everywhere throughout the *kṣetras* of the ten directions where, adapting to beings' dispositions, they manifested bodies for their benefit, praised the Buddha's appearance in the world, spoke of the Buddha's practices in previous lifetimes, revealed the Buddha's causal circumstances in previous lifetimes, praised the Tathāgata's miraculous spiritual powers, and guarded and preserved the teaching dharmas taught by the Buddha.

Then, on the fifteenth day of the month, when the prince was in the main palace surrounded by his female attendants, his seven treasures spontaneously arrived:

- First, the wheel treasure known as Unimpeded Travel;
- Second, the elephant treasure known as Vajra Body;
- Third, the horse treasure known as Swift Wind;
- Fourth, the pearl treasure known as Sunlight Treasury;
- Fifth, the female treasure known as Replete in Marvelous Virtue;
- Sixth, the treasurer treasure known as Great Wealth; and
- Seventh, the military treasure known as Stainless Eye.

Having thus become complete with the seven treasures, he became a wheel-turning king, one who ruled over the continent of

Jambudvīpa and governed the world with right Dharma so that the people enjoyed happiness.

That king had a thousand sons who were handsome, courageous, strong, and able to subdue any adversary. Within that continent of Jambudvīpa, there were eighty royal cities. Each of those cities had five hundred monastic residences. At each of those monastic residences, buddha *caityas* were erected, all of which were tall and wide and adorned with many kinds of marvelous jewels. Each of those royal cities invited the Tathāgata to come and made offerings to him of many different marvelous kinds of inconceivable offering gifts.

When the Buddha entered the city, he displayed great spiritual powers, enabling countless beings to plant roots of goodness and enabling countless beings to purify their minds. On seeing the Buddha, they were filled with joyous delight, resolved to attain bodhi, aroused the mind of the great compassion, promoted the benefit of beings, diligently cultivated the Buddha's Dharma, [and directed their minds] to penetrating the genuine meaning, to dwelling in the nature of dharmas, to completely understanding the uniform equality of dharmas, to acquiring the knowledge of the three periods of time and contemplating all three periods of time, to knowing the sequence of all buddhas' appearance in the world, to teaching the many different kinds of dharmas for gathering in beings, to making the bodhisattva vows, to entering the bodhisattva path, to knowing the Dharma of the Tathāgata, to perfecting an ocean of dharmas, to manifesting bodies everywhere in all *kṣetras*, to knowing beings' faculties and dispositions, and to enabling them to vow to attain all-knowledge.

Son of the Buddha, what do you think? As for the prince who then acquired the position of the wheel-turning king and made offerings to the Buddha, could it have been anyone else? It was none other than our present Śākyamuni Buddha.

As for King Lord of Wealth, that was the present Jewel Flower Buddha. Jewel Flower Buddha now dwells off in the east beyond a number of buddha *kṣetras* as numerous as the atoms in an ocean of worlds in a place where there is an ocean of worlds known as Cloud Displaying the Reflected Images of the Dharma Realm and Empty Space. In that ocean of worlds, there is a world system known as Sovereign Maṇi Jewel Everywhere Displaying Reflected Images of the Three Periods of Time. Within that world system, there is a world known as Perfectly Full Radiance in which there is a site of enlightenment known as Displaying Images of All World Leaders. It is in this place that Jewel Flower Tathāgata attained

anuttara-samyak-saṃbodhi. He is surrounded by a congregation of bodhisattvas as numerous as the atoms in an ineffable number of buddha *kṣetras* to whom he teaches the Dharma.

When in the distant past Jewel Flower Tathāgata was cultivating the bodhisattva path, he purified this ocean of worlds. All the past, future, and present era buddhas who appear in this ocean of worlds are those Jewel Flower Tathāgata taught and induced to resolve to attain *anuttara-samyak-saṃbodhi* during that time when he was a bodhisattva.

As for that maiden's mother, Most Beautiful, that is my present-life mother, Eyes of Goodness.

As for that king's retinue, they currently comprise the congregation of this present era's *tathāgata*. They have all completely cultivated the practices of Samantabhadra and have completely fulfilled great vows. Although they constantly reside in the congregation at this site of enlightenment, they are still able to appear everywhere in all worlds.

They dwell in the bodhisattva's *saṃādhi* of uniform equality in which they are always able to directly see all buddhas. As all *tathāgatas* expound on right Dharma and turn the Dharma wheel with clouds of sublime voices as vast as space, they are able to hear them all.

They have acquired sovereign mastery in all dharmas and their fame is heard everywhere throughout all buddha lands. They travel everywhere, paying their respects at all sites of enlightenment. They everywhere appear directly before all beings, adapt to what is fitting for them, and then teach and train them. Throughout all kalpas of the future, they constantly and uninterruptedly continue to cultivate the bodhisattva path and fulfill the great vows of Samantabhadra.

Son of the Buddha, as for the maiden, Marvelous Virtue, who, together with the wheel-turning king, Lord of Awesome Virtue, offered the four requisites to Supreme Solar Body Tathāgata, that was none other than myself. After that buddha entered *nirvāṇa*, sixty *koṭis* of hundreds of thousands of *nayutas* of buddhas appeared in the world. Together with that king, I served and made offerings to them.

The first of those buddhas was named Pure Body.

The next was named All-Knowledge Moonlight Body.

The next was named King of the Radiance of Jambūnada Gold.

The next was named Body Adorned with All the Signs.

The next was named Marvelous Moonlight.

The next was named Banner of Wisdom Contemplation.
 The next was named Light of Great Wisdom.
 The next was named Vajra Nārāyaṇa Vigor.
 The next was named Invincible Wisdom Power.
 The next was named Universally Calm Wisdom.
 The next was named Cloud of Stainless Supreme Wisdom.
 The next was named Light of the Lion of Wisdom.
 The next was named Radiant Topknot.
 The next was named Banner of the Light of Meritorious Qualities.
 The next was named Banner of the Sun of Wisdom.
 The next was named Blooming Jeweled Lotus Body.
 The next was named Light of Purified Merit.
 The next was named Flaming Light of the Cloud of Wisdom.
 The next was named Universally Shining Moon.
 The next was named Adorned Canopy's Marvelous Voice.
 The next was named Light of the Lion's Courageous Wisdom.
 The next was named Dharma Realm Moon.
 The next was named Manifesting Reflected Images in Space,
 Awakening Beings' Minds.
 The next was named Constantly Sensing Nirvāṇa's Fragrance.
 The next was named Quiescent Sound Shaking All Places.
 The next was named Sweet-Dew Mountain.
 The next was named Sound of the Dharma Ocean.
 The next was named Durable Net.
 The next was named Buddha Reflections Topknot.
 The next was named Moonlight Hair-Tuft.
 The next was named Eloquent Mouth.
 The next was named Wisdom of the Flower of Enlightenment.
 The next was named Mountain of Jewels' Flaming Radiance.
 The next was named Star of Meritorious Qualities.
 The next was named Jewel Moon Banner.
 The next was named Samādhi Body.
 The next was named Jewel Light King.
 The next was named Universal Wisdom Practice.
 The next was named Lamp of the Sea of Flaming Radiance.
 The next was named King of the Sound of Stainless Dharma.
 The next was named Banner of Peerless Virtue's Fame.
 The next was named Long Arms.
 The next was named Pure Moon of Original Vows.
 The next was named Meaning-Illuminating Lamp.
 The next was named Deep and Far-Reaching Sound.

The next was named King of Vairocana's Supreme Treasury.

The next was named Banner of the Vehicles.

And the next was named Marvelous Lotus of the Dharma Ocean.

Son of the Buddha, throughout that kalpa, there were sixty *koṭīs* of hundreds of thousands of *nayutas* of buddhas such as these who appeared in the world. I drew near to all of them, served them, and made offerings to them. The very last of those buddhas was named "Vast Liberation." It was under that buddha that I purified the wisdom eye.

At that time when that buddha entered the city to give teachings, I was a consort of the king who had gone with the king to bow in reverence and pay respects to him. We made offerings to him of many marvelous things and, in the presence of that buddha, heard him teach a Dharma gateway called "the appearance of the lamp of all *tathāgatas*," whereupon I immediately acquired the liberation known as "sphere of the contemplation of the ocean of all bodhisattvas' samādhis."

Son of the Buddha, after I acquired this liberation, together with the bodhisattva, I diligently cultivated it for kalpas as numerous as the atoms in a buddha *kṣetra* during which I also served and made offerings to countless buddhas for kalpas as numerous as the atoms in a buddha *kṣetra*. In some instances I served one buddha in one kalpa, in some instances two buddhas, in some instances three buddhas, in some instances an ineffable number of buddhas, and in some instances I encountered buddhas as numerous as the atoms in a buddha *kṣetra*. I drew near to all of them, served them, and made offerings to them.

Even so, I was still unable to know the extent of the bodhisattva's body, his physical forms and appearances, his bodily deeds, his mental deeds, his wisdom, or the spheres of experience of his samādhis.

Son of the Buddha, if any being encounters the bodhisattva cultivating the bodhi practices, no matter whether he is someone who has doubts about him or someone who has faith in him, in all such cases, the bodhisattva uses many different kinds of mundane and world-transcending skillful means to draw him in so that he becomes one of his retinue who he enables to gain irreversibility in the path to *anuttara-samyak-saṃbodhi*.

Son of the Buddha, after I saw that buddha and acquired this liberation, together with the bodhisattva, I cultivated it for kalpas as numerous as the atoms in a hundred buddha *kṣetras*. Throughout those kalpas, I drew near to, served, and made offerings to all the

buddhas who appeared in the world, listened to the Dharma they taught, studied it, recited it, absorbed it, and retained it.

Under all those *tathāgatas*, I acquired many different Dharma gateways to this liberation. I came to know the three periods of time in many different ways, entered oceans of many different *kṣētras*, witnessed many different realizations of right enlightenment, entered many different congregations of buddhas, made many different great bodhisattva vows, cultivated many different marvelous bodhisattva practices, and acquired many different bodhisattva liberations. Even so, I was still unable to know the liberation gateways of Samantabhadra that the bodhisattva had acquired.

And why was this so? In their measurelessness and boundlessness, the bodhisattva's liberation gateways of Samantabhadra are like empty space, like all beings' names, like the oceans of the three periods of time, like the ocean of the ten directions, and like the ocean of the Dharma realm. Son of the Buddha, the bodhisattva's liberation gateways of Samantabhadra are equal in scope to the realm of the Tathāgata.

Son of the Buddha, for kalpas as numerous as the atoms in a buddha *kṣetra*, I have insatiably contemplated the bodhisattva's body in much the same way as when men and women with much desire meet and feel passion for each other, they have countless kinds of discursive thinking and ideation.

In the same way, as I contemplate each of the pores of the bodhisattva's body, in every mind-moment I see measurelessly and boundlessly many vast worlds and the many different ways they are established, their many different adornments, their many different shapes and appearances, their many different mountains, their many different grounds, their many different clouds, their many different names, their many different ways in which buddhas appear, their many different sites of enlightenment, their many different congregations, their expounding of many different sutras, their teaching of many different crown-anointing consecrations, their many different vehicles to emancipation, their many different skillful means, and their many different kinds of purity.

Further, in every pore of the bodhisattva and in every mind-moment I always see the boundless ocean of buddhas sitting in many different sites of enlightenment, manifesting many different spiritual transformations while constantly and incessantly turning the Dharma wheel in many different ways as they teach many different kinds of sutras.

Further, in every pore of the bodhisattva, I see the boundless ocean of beings in their many different kinds of abodes, in their many different forms and appearances, engaging in their many different kinds of karmic actions, and possessed of their many different kinds of faculties.

Further, in every pore of the bodhisattva, I see the boundlessly many gateways of practice of all bodhisattvas of the three periods of time, namely their boundlessly many vast vows, their boundlessly many different grounds, their boundlessly many *pāramitās*, their boundlessly many endeavors in previous lives, their boundlessly many gateways of great kindness, their boundlessly many clouds of great compassion, their boundlessly many thoughts of great rejoicing, and their boundlessly many skillful means in drawing forth beings.

Son of the Buddha, for kalpas as numerous as the atoms in a budha *kṣetra*, in every mind-moment, I have contemplated in this way every pore of the bodhisattva, never revisiting any place already visited and never seeing again any place already seen. I proceeded in this way as I sought to find their far boundaries, but I was finally never able to discover them, even when I reached the point where I eventually saw Prince Siddhārtha dwelling in his palace, surrounded by female attendants.

With the power of the liberations, I have contemplated every pore of the bodhisattva and have seen in them all phenomena throughout the three periods of time and throughout the Dharma realm.

Son of the Buddha, I have acquired only this liberation known as “[sphere of] the contemplation of the ocean of all bodhisattvas’ samādhis”. As for the bodhisattva-mahāsattvas:

- Who have reached the ultimate point of the ocean of the measureless ocean of skillful means;
- Who appear for all beings in bodies adapted to their particular types;
- Who teach all beings practices that accord with their inclinations;
- Who in every pore manifest an ocean of boundlessly many different forms and appearances;
- Who know the nature of all dharmas as consisting of the absence of any inherent nature whatsoever;
- Who are without discrimination due to knowing that the nature of beings is characterized by their identity to empty space;
- Who know the spiritual powers of the Buddha as identical to the suchness of suchness;

Who pervade all places manifesting boundless spheres of liberation;

Who, in but a single mind-moment, are able to freely enter the vast Dharma realm; and

Who possess easeful mastery of the Dharma gateways of all the grounds—

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

Son of the Buddha, in this very world there is the mother of the Buddha, the Lady Māyā. You should go to her, pay your respects, and ask her:

How bodhisattvas cultivate the bodhisattva practices;

How they do so in all worlds and yet remain free of defiling attachments;

How they constantly make offerings to all buddhas without resting;

How they remain forever irreversible in doing the bodhisattva's works;

How they leave behind all obstacles;

How they enter the bodhisattva liberations without depending on others;

How they remain on the path of all bodhisattvas;

How they pay their respects to all *tathāgatas*;

How they gather in beings from all realms;

How they cultivate the bodhisattva practices throughout all kalpas of the future;

How they make the vows of the Great Vehicle; and

How they never desist from promoting the growth of all beings' roots of goodness.

Then, wishing to once again clarify the meaning of this liberation, aided by the Buddha's spiritual powers, the Śākya maiden, Gopā, spoke these verses:

Wherever there are those who see the bodhisattva
as he cultivates his various practices,
whether they think good or ill of him,
the bodhisattva gathers in all of them.

It was long ago in a far-off time
back beyond kalpas as numerous as the atoms in a hundred *kṣetras*
that there was a kalpa known as Pure
in which there was a world known as Radiance.

In this kalpa, the buddhas who entered the world
were sixty thousand myriads of *koṭīs* in number.
The last among those lords of devas and men
was one then known as Dharma Banner Lamp.

After that Buddha passed into *nirvāṇa*,
there was a king whose name was Wisdom Mountain
who governed over all of Jambudvīpa
so that nowhere were there any adversaries there.

That monarch had in all five hundred sons
who were handsome and able to be brave and strong,
with bodies that were so completely pure
that those who saw them were all filled with joy.

That king as well as all his princely sons,
with faithful minds made offerings to the Buddha,
then guarded and preserved his Dharma treasury
while also enjoying the earnest cultivation of Dharma.

The crown prince who was known as Light of Goodness,
was possessed of immaculate purity and many skillful means.
All his signs were perfectly complete
so that all who saw him gazed at him insatiably.

Together with five hundred *koṭīs* of other people,
he left the home life to train there in the path.
Then he marshaled courage and solid vigor
to guard and preserve the Dharma of that buddha.

The royal capital known as Wisdom Tree
was ringed then by a thousand *koṭīs* of cities.
It had a forest known as Quiescent Virtue
adorned with all the many kinds of jewels.

Light of Goodness dwelt within that forest,
extensively teaching the right Dharma of the Buddha,
using the power of eloquence and wisdom
to enable all the multitudes to attain purity.

Once, in order to go on the almsround,
he entered into that royal capital city.
His deportment in moving or stopping was most serene,
and he was rightly aware, with undistracted mind.

Within that city, there was then a layman
known then by the name of Well Renowned.
At that time, it was I who was his daughter
known then by the name of Pure Sunlight.

At that time when I was in that city,
when I encountered there this Light of Goodness
who with all his marks was most majestic,
there arose within my mind an affectionate attachment.

When on his alms round, he next arrived at my door,
the taint of desire increased within my mind.
Right then I removed the necklace from my body
and placed it together with pearls into his almsbowl.

Although it had been due to desirous thoughts
that I made that offering to that son of the Buddha,
then, for a full two hundred and fifty kalpas,
I did not fall down into the three wretched destinies.

I was sometimes born into the clan of a deva king
and sometimes became the daughter of a human king,
but I always saw the body of Light of Goodness
that was adorned with all its marvelous marks.

After this, the kalpas through which I passed
came in all to a total of two hundred and fifty.
Then I was born into the family of Most Beautiful
where then I was named Replete in Marvelous Qualities.

It was at that time that I saw that prince
and brought forth thoughts of veneration for him.
I vowed to be able to fully serve him in the future
and enjoy the good fortune of his choosing to take me in.

Then I went together with the prince
to pay our respects to that Buddha, Supreme Solar Body.
When we had paid reverence to him and finished making offerings,
I right then made the resolve to realize bodhi.

It was during that single kalpa that there came
sixty *koṭīs* of *tathāgatas* arising in the world.
The very last of those buddhas, those *bhagavats*,
was known by the name of Vast Liberation.

It was under him that I attained the purified eye,
fully understood the characteristics of dharmas,
everywhere saw the places in which rebirth took place,
and forever rid myself of thoughts arising from inverted views.

I succeeded then in contemplating the bodhisattvas,
their spheres of *samādhi* and their liberations,
and then, in but a single mind-moment, I entered the ocean
of the inconceivably many *kṣetras* of the ten directions.

It was then that I saw all the worlds,
 both pure and defiled, with many different distinctions.
 For those that are pure I did not have any attraction,
 and for those that are defiled, I did not have any loathing.

Everywhere I saw within all worlds
 the *tathāgatas* sitting at their sites of enlightenment,
 all of whom, in but a single mind-moment,
 then emanated measureless displays of light.

In a single mind-moment, I could everywhere enter
 an ineffable number of their congregations
 while also coming to know with regard to them all,
 the *samādhi* gateways that each of them had gained.

In a single mind-moment, I was able to know
 all the vast practices that those there had pursued,
 the countless skillful means used on their grounds,
 and also the ocean of all the vows they had made.

I contemplated the bodhisattva's body
 and the practices he cultivated for boundless kalpas,
 but, as for the measure of what was in every pore,
 seeking to assess it, one could never know it all.

The *kṣetras* there in each and every pore
 were so numberless as to be ineffably many.
 Of the spheres of earth, of water, fire, and wind,
 there were none of them not present there within them.

They had many different bases for their foundations,
 many different kinds of shapes and appearances,
 many different substances and names,
 and boundlessly many varieties of adornments.

I saw within all the oceans of *kṣetras*
 the ineffable number of worlds that they contained
 and also saw the buddhas there within them
 as they taught the Dharma there to teach those beings.

I never fully fathomed the bodhisattva's body
 or all the deeds that his body carries out.
 I also never understood the wisdom of his mind
 or all the paths he has traveled in all those kalpas.

Sudhana the Youth then bowed down in reverence at her feet and circumambulated her countless times. He then respectfully withdrew and departed.

118. This simile is not found in the BB translation. The Prajñā translation reads: “They are like the king of the *asuras* who is everywhere able to agitate the ocean of afflictions of the great city of the three realms of existence, thereby everywhere causing beings to reach ultimate quiescence.
119. Although both the SA and BB translations refer to Sarvagāmin as a “non-buddhist renunciate” (出家外道), the Sanskrit is actually *parivṛājika* which is more like MW’s “wandering religious mendicant” or, as VB suggests, “wandering ascetic.”
120. I emend the reading of the text here by replacing 德 with 得 in accordance with the reading in two other editions of the text (Song and Gong) to correct an apparent scribal error and to preserve a precise translation of the Sanskrit name for this mountain (*sulabha* = “Good Gain”) otherwise lost in the current edition of the Taisho text.
121. In his review notes, VB points out that “King Yama’s realms” is a reference to the *preta* or “hungry ghost” realm.
122. In his review notes, VB points out that “the Good Dharma Hall” (*sudharmadevasabhā*) is not a distinct heaven [as suggested by the syntax of the SA translation’s Chinese which would read “Good Dharma Heaven”], but rather is the assembly hall of the Trayastriṃśa Heaven. (The BB and Prajñā translations as well as the DSBC Sanskrit all refer specifically to “the Good Dharma Hall” (善法堂 / *sudharmadevasabhā*).
123. “Evil mental tendencies” corresponds here to the DSBC Sanskrit’s “*viṣama-mati*.”
124. Although, unlike the BB translation’s “wrong views” (邪見), Prajñā’s “evil views” (惡見), and the DSBC Sanskrit’s “unwholesome views” (*akuśaladr̥ṣṭi*), SA does not qualify “views” (諸見) at all, it may help to recall here that, in Buddhist texts in general, all by itself, “views” is *already* usually an implicit reference to “wrong views” (even without further adjectival qualification).
125. Although the SA translation does not include it, both the BB and Sanskrit editions specify “the sufferings of *samsāra*.”
126. As phrased, it is clear that this is specifically referring to halting all of the ten courses of unwholesome karma (*daśa-akuśala-karma-patha*), the standard listing of which begins with “killing” and ends with “wrong views.”
127. VB points out in his review notes that the presence of “buddhas” or “*tathāgatas*” at this point in the BB translation, the Prajñā translation, and the DSBC Sanskrit demonstrates that this character was accidentally dropped from the SA translation. That is why I have included it in brackets here.

128. DSBC = *virāga koṭīgato nāma bodhisattvavimokṣaḥ*.
129. I emend the reading of the Taisho text here by preferring the *shou* (受), “receiving,” variant found in the S, Y, M, and G editions to Taisho’s *shou* (授), “transmitting,” doing so based on consulting the DSBC Sanskrit (*sarvatathāgatavyākaraṇasaṃpratiṣṭhanatām*) and the Prajñā translation while also noting the presence of the same variant in the S, Y, and M editions of the BB translation.
130. “Easeful mastery” as a translation of the Chinese *youxi* (遊戲), “roaming playfully,” translates the Sanskrit *vikrīḍita*, which, per BHSD, literally means “sport,” but which, per BHSD (p. 482, column 1) is more often meant to mean “something like *easy mastery*.”
131. The *jie* (解) which I render here as “beliefs” is SA’s contracted Chinese translation of the Sanskrit *adhimukti* which is much more commonly translated into Chinese as *xinjie* (信解), “resolute belief,” “resolute faith,” “conviction,” etc.
132. “The mind that induces them to establish themselves in the path to all-knowledge” (for which SA has “住一切智心”) corresponds to the Sanskrit’s “*sarvajñatāmārgapraṭiṣṭhāpanacitta*.”
133. This is clearly a reference to the ten courses of bad karmic action. In fact, the Sanskrit lists all ten of them here.
134. The five nefarious karmic offenses (五逆罪, *pañcānantarya*) are matricide, patricide, killing an arhat, drawing the blood of a buddha, and creating a schism in the Sangha.
135. This is a reference to “the wide and long tongue,” one of the thirty-two marks of a buddha’s body.
136. For “Good Dharma Bridge” (善法度), DSBC has “*sudharmatīrtho*.”
137. For this incredibly long bodhi tree name, “the body emanating the light of all buddhas’ spiritual powers that is adorned with omniradiant sovereign *maṇi* jewels” (一切光摩尼王莊嚴身出生一切佛神力光明), DSBC has “*sarvavyūhaprabhāmaṇirājaśarīre sarvabuddhavikurvītaprabhave mahābodhiṅkṣe*.”
138. A *rākṣasī* is a female *rākṣasa*. The female form of this flesh-eating rapidly flying demon is renowned for her ability to transform into the shape of a beautiful woman to seduce and destroy cultivators of the path.
139. “Difficulties” here refers to the eight difficulties.
140. Here, the Chinese *zizai* (自在) is translating the Sanskrit *vikurvita* which, per MW [p. 954, column 3], means “the assuming of various shapes.”

141. “Lesser Vastness Heaven devas” translates the Chinese *shaoguang* (少廣 [天]) for which I could not find a Sanskrit antecedent in the usual sources. There is no counterpart in the DSBC Sanskrit. VB suggests it seems to be a gratuitous interpolation.
142. Here “the One with Ten Powers” is a common name for the Buddha.
143. Lest the meaning of this seem unclear, in his HYQS, HH offers the example of a person having to always live in close proximity to a tiger.
144. The Chinese (調御) makes it clear that this is a reference to one of the ten epithets of the Buddha, namely “the Tamer of Men” (*purusadamyasārathi* [調御丈夫]).
145. These first three list items together constitute “the three kinds of wisdom” (*trividhā prajñā* or 三慧) consisting of *śrutamayī prajñā*, *cintāmayī prajñā*, and *bhāvanāmayī*.
146. In his HYQS, commenting on this passage, HH explains that a “world transformation” (*lokadhātuparivarta* / 世界轉) is a number calculated from supposing that one ground a world to dust, then allowed each one of those motes of dust to represent a *kṣetra* that one then in turn also ground to dust. The resulting number of dust motes produced from grinding up all those *kṣetras* equals this very large number known as a “world transformation.”
147. “*Kṣetra* transformation” (*buddhakṣetraparivarta* / 刹轉). See the previous note regarding “world transformation.” This verse is simply restating that earlier textual passage.
148. “Wealth of the *āryas*” (聖財, *ārya-dhāna*) or “the seven kinds of wealth of the *āryas*” (七聖財, *saptāryadhāna*), or “seven kinds of Dharma wealth” (七法財), refers to personal qualities of awakened beings. Lists vary somewhat, but they usually include: faith; moral virtue; a sense of shame; a dread of blame; abundant Dharma learning; generosity; and wisdom.
149. According to the DSBC Sanskrit, SA’s *zizai* (自在) which I render here as “transformative powers” is translating *vikurvita* for which MW gives “the assuming of various shapes” and BHSD gives “miracle.”
150. Here, “universally worthy” is a play on the Chinese translation of the name of Samantabhadra Bodhisattva. Hence it could be construed to mean: “This is the liberation of those who are like Samantabhadra.”
151. DSBC has “*bodhimārgopastambhasaṃjñā*” which, per VB in review notes translates as “He conceived of them as solid supports on the path to bodhi.”
152. I emend the reading by replacing Taisho’s 本 with 木 to correct a fairly obvious scribal error arising through graphic similarity, this in accordance with two alternative editions and the BB translation.

153. What I translate here as “dense rain clouds” is literally “oily clouds” (油雲).
154. What I translate here as “purified earnest resolve” (深淨心) is reflected in DSBC as “*ādhyāśayaviśuddhi*.”
155. With regard to “the stage of the pure youth” (童真位), or “the stage of the *kumāra-bhūta*,” QL says, “It is because he is going from the eighth ground to enter the ninth ground that it speaks here of ‘dwelling at the stage of the pure youth.’” (從第八地入第九地故云住童真位 / L130n1557_0707a12).
156. I emend the reading here (substituting 辨 for Taisho’s 辯) in accordance with two other editions of the text and the passage’s sensibility requirements, this as a correction of a fairly obvious graphic-similarity induced scribal error.
157. This is a reference to “the three groups of beings.” The “three groups [of beings]” (三聚, *tri-skandha*): 1) those who are fixed in what is right; 2) those who are not fixed [in either what is right or what is wrong], i.e., those who are as yet “unfixed” with regard to their inclinations toward doing what is right or doing what is wrong; and 3) those who are fixed in what is wrong. Although the order differs, this is a list common to nearly all traditions and schools.
158. Regarding the first of these last two listed circumstances, QL says, “As for ‘roots of unwholesomeness gathered through roots of goodness,’ take for example upholding the moral precepts with a mind of hatred, and so forth. Understand the next clause similarly.” (如瞋心持戒等下句類知 / L130n1557_725a07). Perhaps an example of the last circumstance (“roots of goodness gathered through roots of unwholesomeness”) might be “telling a lie to save someone’s life” where “telling a lie” is classified under “roots of unwholesomeness” but “saving someone’s life” is classified under “roots of goodness.”
159. As VB clarifies in his review notes, “The *xing* () here merely establishes that this is an abstract noun.” Hence there is no intention to include the concept of “the nature” of all-knowledge here. The somewhat more elaborate analogue passage in the Sanskrit edition supports this interpretation (*sarvajñātādhiḡamāvatāranayasamudrānapyava tarāmi*).
160. Here, where SA has “all the *beings* in all his congregations” (其所有道場眾會。其眾會中一切眾生。), the Prajñā translation specifies “all the *bodhisattvas* in all his congregations” (所有一切道場眾會。其眾會中。一切菩薩。).
161. As explained by HH, “The difficulties” is a reference to the eight difficulties.