

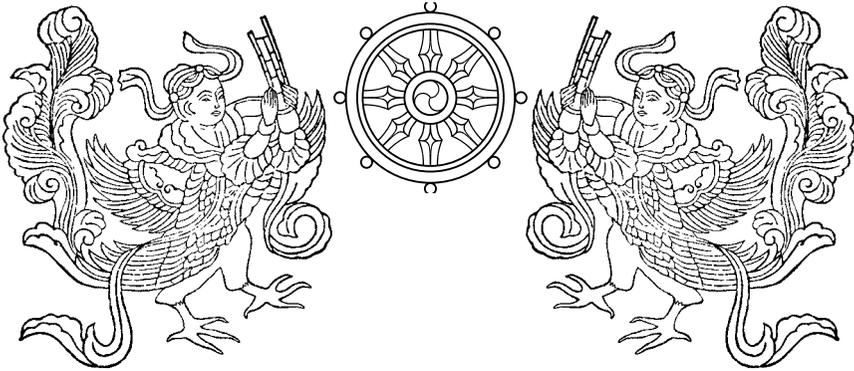
THE FLOWER ADORNMENT SUTRA

*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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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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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 *samsāra*?”

Sudhana the Youth then bowed down in reverence at her feet and cir-cumambulated 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-
 saṃbodhi*. 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;¹⁵⁹
 His realization of the universal and right enlightenment; and
 His turning of the wheel of the sublime Dharma.

Also, as regards all the beings¹⁶⁰ 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.

41 – Māyā

At that time, as Sudhana the Youth formed a single-minded wish to go and pay his respects to the Lady Māyā, he immediately acquired the knowledge that enabled him to contemplate the sphere of a budha. He then thought in this way:

These good spiritual guides have become detached from the world and dwell without having anywhere they dwell. They have transcended the six sense faculties, have abandoned all attachments, know the unimpeded path, and possess the pure Dharma body. With their illusion-like actions, they manifest transformation bodies, with their illusion-like knowledge, they contemplate the world, and with their illusion-like vows, they sustain the bodies of a budha. They have:

- Bodies that are created at will by the mind;
- Bodies that are neither produced nor destroyed;
- Bodies that have no coming or going;
- Bodies that are neither unreal nor real;
- Bodies that do not deteriorate;
- Bodies that have neither any arising nor any cessation;
- Bodies whose signs are all included in one sign;
- Bodies that transcend duality;
- Bodies that have no place on which they rely;
- Bodies that are endless;
- Bodies that transcend all discriminations and appear as mere reflections;
- Bodies that are known like dreams;
- Bodies that are perceived like images [in a mirror];
- Bodies that are like the clearly shining sun;
- Bodies that are transformationally created throughout the ten directions;
- Bodies that remain unchanging throughout the three periods of time; and
- Bodies that are neither physical nor mental.

These [good spiritual guides] are as unimpeded in their movement as if they were traveling through empty space. They surpass the worldly eye's ability to see and are seen only by the purified eyes of Samantabhadra. How could I draw near to people such as these, serve them, make offerings to them, dwell together with them, contemplate their appearance, listen to their voice, reflect on their words, and receive their instructions?

After he had this thought, a city spirit name Jewel Eye manifested her body in the sky, surrounded by her retinue and adorned with many different marvelous adornments. She held in her hands countless jewel flowers of various colors that she scattered over Sudhana. She then spoke to him, saying:

Son of Good Family:

- You should guard the city of the mind by not craving any of *saṃsāra*'s spheres of sense experience;
- You should adorn the city of the mind by focusing your resolve on the quest to attain the Tathāgata's ten powers;
- You should purify the city of the mind by completely cutting off all miserliness, jealousy, flattery, and deviousness;
- You should bring clarity and coolness to the city of the mind by meditative contemplation on the true nature of all dharmas;
- You should grow the city of the mind by becoming completely accomplished in all the provisions for enlightenment;
- You should beautify the city of the mind by creating palaces of the *dhyāna* concentrations and liberations;
- You should illuminate the city of the mind by entering the congregations of all buddhas and listening to their teachings on the *prajñāpāramitā*;
- You should augment the city of the mind by gathering together the requisites for all buddhas' path of skillful means;
- You should fortify the city of the mind by constant and diligent cultivation of the conduct and vows of Samantabhadra;
- You should defend the city of the mind by always focusing on resisting bad friends and the armies of Māra;
- You should enlarge the city of the mind by opening it up and letting in the wisdom light of all buddhas;
- You should thoroughly restore the city of the mind by listening to the Dharma taught by all buddhas;
- You should support the city of the mind by deep faith in all buddhas' ocean of meritorious qualities;
- You should expand the city of the mind by extending great kindness to the entire world;
- You should skillfully shelter the city of the mind by accumulating the many kinds of good dharmas with which to cover it;
- You should broaden the city of the mind by extending great compassion and deep sympathy to all beings;
- You should open the gates of the city of the mind by relinquishing all your possessions and bestowing them on others in accordance with their needs;

You should tightly guard the city of the mind by warding off all unwholesome desires and never allowing them to enter;

You should impose strict discipline on the city of the mind by banishing all evil dharmas and never allowing them to remain within;

You should impose resolute decisiveness on the city of the mind by becoming forever irreversible in accumulating the provisions for the path to all-knowledge;

You should securely establish the city of the mind by abiding in right mindfulness of the domain of all *tathāgatas* of the three periods of time;

You should brighten and clarify the city of the mind by gaining a clear comprehension of the many different conditions for the arising of all the Dharma gateways contained in the sutras produced by all buddhas' turning of the wheel of right Dharma;

You should govern the city of the mind by everywhere instructing all beings, thereby enabling them to see the path to all-knowledge;

You should preserve the city of the mind by establishing the ocean of great vows of all *tathāgatas* of the three periods of time;

You should enrich the city of the mind by collecting an immense accumulation of merit that pervades the entire Dharma realm;

You should brighten the city of the mind by thoroughly knowing beings' faculties, dispositions, and other such dharmas;

You should achieve sovereign mastery over the city of the mind by gathering in everyone throughout the ten directions of the Dharma realm;

You should cleanse the city of the mind by right mindfulness of all buddhas, all *tathāgatas*;

You should know the essential nature of the city of the mind by realizing that all dharmas are devoid of any [inherently existent] nature; and

You should know the city of the mind to be like a magical conjuration by completely understanding the nature of all dharmas with all-knowledge.

Son of the Buddha, if the bodhisattva-mahāsattva can purify the city of the mind in these ways, then he will be able to accumulate all good dharmas. And how is this accomplished? This is accomplished by becoming entirely rid of all obstacles, namely obstacles to seeing the Buddha, obstacles to hearing the Dharma, obstacles to making offerings to the Tathāgata, obstacles to gathering in all beings, and obstacles to purifying buddha lands.

Son of Good Family, by abandoning all such obstacles as these, if the bodhisattva-mahāsattva wishes to find good spiritual guides, even without needing to exert any effort, he will be able to encounter them and then he will finally become definitely bound to attain buddhahood.

There was then a many-bodied spirit named “Lotus Dharma Virtue” who, surrounded by countless spirits emanating a marvelous floral radiance, came there from the site of enlightenment and dwelt in space directly before Sudhana. Then, with a sublime voice, she praised the Lady Māya in many different ways. From her earrings, she emanated a web of light rays of countless hues that everywhere illuminated boundlessly many buddha worlds and enabled Sudhana to see all buddhas in the lands of the ten directions. The web of light rays went around the world in a rightward direction and then, after having encircled it one time, it returned and entered the crown of Sudhana’s head, proceeding then to enter all the pores of his body. Sudhana then acquired the following:

He acquired the eye of pure light with which he forever left behind all the darkness of delusion;

He acquired the eye that is free of all obscurations with which he was able to completely understand the nature of all beings;

He acquired the immaculately pure eye with which he contemplated the gateway to the nature of all dharmas;

He acquired the eye of pure wisdom with which he was able to contemplate the nature of all buddha lands;

He acquired the eye of Vairocana with which he saw the Dharma body of the buddha;

He acquired the eye of universal radiance with which he saw the uniformly identical and inconceivable body of the Buddha;¹⁶²

He acquired the eye of unimpeded light with which he contemplated the creation and destruction of the ocean of all *kṣetras*;

He acquired the eye of universal illumination with which he saw the buddhas of the ten directions producing great skillful means to turn the wheel of right Dharma;

He acquired the eye of the universal realms with which he saw countless buddhas using their miraculous powers to train beings; and

He acquired the eye of universal vision with which he saw the arising of all buddhas in all *kṣetras*.

Then there was a king of the *rākṣasas* by the name of Good Eye, a guardian of the bodhisattvas’ Dharma halls, who appeared there in space together with his retinue of a myriad *rākṣasas*. He scattered many marvelous flowers over Sudhana and then said:

Son of Good Family, if a bodhisattva perfects ten dharmas, then he can draw near to good spiritual guides. What are these ten? They are as follows:

- With a pure mind, he abandons all flattery and deception.
- With great compassion, he equally gathers in all beings;
- He knows that all beings are devoid of any true reality;
- His resolve to progress toward all-knowledge is irreversible;
- Through the power of resolute faith, he everywhere enters the sites of enlightenment of all buddhas;
- He acquires the purified wisdom eye by which he completely understands the nature of all dharmas;
- With great kindness, he equally shelters all beings;
- With the light of wisdom, he clears away all false spheres of experience;
- He uses the rain of the elixir of immortality to rinse away the feverish heat of *saṃsāra*; and
- He uses the eye of vast vision to engage in a penetrating examination of all dharmas with a mind that always complies with the guidance of his good spiritual guides.

These are the ten. Further, Son of the Buddha, if the bodhisattva perfects ten kinds of samādhi gateways, then he is always able to directly see all good spiritual guides. What are those ten? They are as follows:

- The samādhi of the Dharma sky's sphere of purity;
- The samādhi in which one contemplates the ocean of the ten directions;
- The samādhi in which one neither relinquishes nor insufficiently attends to the objective sphere;
- The samādhi in which one everywhere sees all buddhas appearing in the world;
- The samādhi in which one accumulates the treasury of all meritorious qualities;
- The samādhi in which one's mind never abandons the good spiritual guides;
- The samādhi in which one always sees all good spiritual guides and develops the meritorious qualities of all buddhas;
- The samādhi in which one is never separated from all the good spiritual guides;
- The samādhi in which one always makes offerings to all good spiritual guides; and
- The samādhi in which one never transgresses against the good spiritual guides.

Son of the Buddha, if the bodhisattva perfects these ten samādhi gateways, then he is always able to draw near to the good spiritual guides and is also able to acquire “the samādhi of the good spiritual guides’ turning of the Dharma wheel of all buddhas.” After he acquires this samādhi, he knows the uniform equality of the essential nature of all buddhas and then meets the good spiritual guides in place after place.

When he spoke these words, Sudhana the Youth looked up into the sky and replied to him, saying:

This is good indeed, good indeed, that, to take pity on me and assist me, you used skillful means to teach me how to see the good spiritual guides. Please teach me how to go and pay my respects to the good spiritual guides by showing me in which region, city, or village I may search for the good spiritual guides.

The *rākṣasa* then replied, saying:

Son of Good Family:

You should seek the good spiritual guides by paying reverence in all ten directions;

You should seek the good spiritual guides by reflecting with right mindfulness on all spheres of experience;

You should seek the good spiritual guides by courageously and freely roaming the ten directions; and

You should seek the good spiritual guides by contemplating the body and mind as like mere dreams and mere reflections.

Sudhana then accepted and began to carry out his instructions when, all of a sudden, he saw an immense jeweled lotus flower spring forth from the earth. It had a stem made of vajra, a pod made of marvelous jewels, petals made of *maṇi* jewels, a dais made of light-emanating sovereign jewels, and stamens made of incense the color of the many kinds of jewels. It was sheltered by countless jeweled nets suspended over it.

Atop the lotus dais, there was a viewing tower known as the Chamber Completely Containing the Ten Directions of the Dharma Realm. It was adorned in exotic and marvelous ways. Its grounds were made of vajra. It had a thousand pillars arranged in rows that were all made of *maṇi* jewels. Its walls were made of *jambūnada* gold. Strands of the many kinds of jewels hung down on all four sides and it was adorned with stairways and railings all around it.

Within that viewing tower was a lotus throne made of wish-fulfilling jewels that was adorned with the many different kinds of jewels.

It had railings made of marvelous gems along which hung jeweled robes. It was covered from above by jeweled banners and jeweled netting and was surrounded by hanging adornments of jeweled streamers and jeweled pennants.

As a soft breeze slowly wafted through, there came a flow of radiant light and the emanation of echoing sounds. A rain of many marvelous flowers descended from the jeweled floral banners and the jeweled chimes and bells rang with exquisitely lovely sounds.

There were gemstone necklace strands dangling from the jambs of the jeweled doors and windows. Perfume flowed from the body of *maṇi* jewels, nets of lotus flowers came forth from the mouths of jeweled elephants, clouds of marvelous incense streamed forth from the mouths of jeweled lions, a jeweled wheel like that owned by Brahmā created delightful sounds, bells adorned with vajra and jewels emanated the sounds of all bodhisattvas' great vows, jeweled moon banners issued buddhas' transformation bodies, sovereign treasury-of-purity jewels displayed the sequence of the births of all buddhas of the three periods of time, solar-core *maṇi* jewels emanated bright lights that everywhere illuminated all the *kṣētras* of the buddhas of the ten directions, sovereign *maṇi* jewels emanated light like the aura of all buddhas, sovereign *vairocana maṇi* jewels emanated clouds of offerings as gifts to all the buddhas, the *tathāgatas*, in every mind-moment, sovereign wish-fulfilling pearls displayed the spiritual transformations of Samantabhadra as they completely fill the Dharma realm, and a sovereign *sumeru* jewel streamed forth heavenly palaces as celestial maidens sang in many different marvelous voices their praises of the Tathāgata's inconceivable and sublime meritorious qualities.

When Sudhana saw this throne, he also saw an immeasurably large congregation seated all around it as the Lady Māyā sat on that throne, directly manifesting before all those beings pure form bodies of these sorts:

- Form bodies that have transcended the three realms of existence, by having already escaped all rebirth destinies in the realms of existence;
- Form bodies adapted to beings' mental dispositions, by having no attachment to anything in the world;
- Form bodies that are pervasively present in all places, by existing in numbers equal to that of all beings;
- Form bodies that are incomparable, by enabling all beings to extinguish their inverted views;

- Form bodies of countless types, because they manifest in many different ways adapted to the minds of beings;
- Form bodies with boundlessly many different appearances, because they manifest with many different forms and features;
- Form bodies that appear everywhere before beings, through manifesting great miraculous powers;
- Form bodies that are transformationally produced for everyone, by appearing before beings in accordance with what is fitting for them;
- Form bodies that are constantly manifested, by never ending even when the realms of beings come to an end;
- Form bodies that never depart, by never disappearing from any of the rebirth destinies;
- Form bodies that have no coming forth, because they have no going forth into the world;
- Form bodies that are unborn, by having no arising at all;
- Form bodies that are not destroyed, that are beyond the grasp of verbal descriptions;
- Form bodies that are not real, for they have attained the reality of suchness;
- Form bodies that are not false, because they appear in accordance with the circumstances in the world;
- Form bodies that are unshakable, because they have transcended both arising and cessation;
- Form bodies that are indestructible, because the nature of dharmas is indestructible;
- Form bodies that are signless, for they have completely cut short the path of verbal description;
- Form bodies that have but one characteristic sign, for their characteristic sign is signlessness;
- Form bodies that resemble mere reflected images, because they are manifested in accordance with what is appropriate for beings' minds;
- Form bodies that are like illusory conjurations, because they are produced by wisdom that knows all phenomena to be like illusory conjurations;
- Form bodies that are like mirages, because they are sustained solely through perceptions;
- Form bodies that are like reflections, because they are manifested in accordance with vows;
- Form bodies that are like dreams, because they are manifested as adaptations to others' minds;
- Form bodies that are like the Dharma realm, because their nature is as pure as empty space;

- Form bodies associated with the great compassion, because they always protect beings;
- Form bodies that are unimpeded, because they are pervasively present in every mind-moment throughout the Dharma realm;
- Form bodies that are boundless, because they everywhere purify all beings;
- Form bodies that are measureless, for they go beyond all verbal descriptions;
- Form bodies that have no place in which they abide, because of the vow to liberate everyone in the entire world;
- Form bodies that have no location, because they are constantly teaching beings without any interruption;
- Form bodies that have no birth, because they are mere illusory conjurations created by vows;
- Form bodies that are unsurpassed, because they surpass everything in the world;
- Form bodies that are a mere semblance of reality, because they are manifested by the mind of meditative absorption;
- Form bodies that are not born, because they are manifested in accordance with the karmic actions of beings;
- Form bodies that are like wish-fulfilling pearls, because they everywhere fulfill the aspirations of all beings;
- Form bodies with no discriminations, because they only arise as adaptations to discriminations made by beings;
- Form bodies that are beyond discriminations, because no being could ever know them;
- Form bodies that are endless, because they have put an end to the bounds imposed by the birth and death of beings; and
- Form bodies that are pure, because they are the same as the Tathāgata in their absence of discriminations.

Bodies such as these are not included among forms, for forms and their features are like mere reflected images.

They are not included among feelings, for they have accomplished the ultimate cessation of the world's painful feelings.

These are not included among perceptions, for they are only manifested as adaptations to beings' perceptions.

These are not included among karmic formative factors, for they are produced through actions that are like illusory conjurations.

And they have transcended consciousness, because they are products of the bodhisattva's vows and wisdom that are empty and devoid of any inherently existent nature, because they cut short all beings'

attempts to describe them, and because of having already acquired the body that has accomplished the realization of quiescence.

At this time, Sudhana the Youth also saw the Lady Māyā adapting to beings' inclinations by manifesting form bodies surpassing those of any form bodies in the world. For instance, in some cases, she manifested women's bodies surpassing those found in the Paranirmita Vaśavartin Heaven, and so forth until we come to her manifestation of women's bodies surpassing those found in the realms of the Four Great Heavenly Kings. In other cases, she manifested women's bodies surpassing those found in the dragon realms, and so forth until we come to her manifestation of women's bodies surpassing those found in the human realm. She manifested countless form bodies such as these with which:

She benefited beings;

She accumulated the provisions for the path to all-knowledge;

She practiced the impartial perfection of giving;¹⁶³

She extended her great compassion to shelter everyone in the world;

She produced the countless meritorious qualities of the Tathāgata;

She cultivated and increased her resolve to attain all-knowledge;

She contemplated and reflected upon the true nature of dharmas;

She acquired a deep ocean of patience;

She perfected many gateways to meditative absorption;

She dwelt in the sphere of the samādhi of uniform equality;

She acquired the perfectly full radiance of the Tathāgata's meditative absorptions;

She dried up beings' immense ocean of afflictions;

She was constantly immersed in right meditative absorption in which she was never shaken or disturbed;

She constantly turned the irreversible wheel of the pure Dharma;

She was well able to completely understand all the dharmas of the Buddha;

She constantly contemplated with wisdom the true character of dharmas;

She was insatiable in her resolve to see all *tathāgatas*;

She knew the sequence of the arising of all buddhas of the three periods of time;

She experienced the seeing-all-buddhas samādhi always manifesting directly before her;

She fully comprehended the *tathāgatas*' appearance in the world and their measurelessly and numberlessly many paths of purity;

She traveled in the space-like realm of all buddhas;

She everywhere gathered in beings by adapting to each of their minds
 as she taught and ripened them;
 She entered the Buddha's measureless pure Dharma body, perfected
 great vows and purified buddha *kṣetras*;
 She was ultimately able to train all beings;
 Her mind constantly and pervasively penetrated the realm of all bud-
 dhas;
 She manifested the bodhisattvas' miraculous spiritual powers;
 She had already acquired the pure and undefiled Dharma body and
 yet she constantly manifested countless form bodies;
 She demolished all the powers of Māra;
 She perfected the power of great roots of goodness;
 She manifested the power of right Dharma;
 She completely fulfilled the powers of the buddhas;
 She acquired the bodhisattvas' powers of sovereign mastery;
 She swiftly grew in the powers of all-knowledge;
 She acquired the Buddha's light of wisdom with which she everywhere
 illuminated all things; and
 She completely knew the ocean of the minds of countless beings and
 the many differences in their faculties, dispositions, and convictions.

Her bodies were present everywhere throughout the oceans of the
kṣetras of the ten directions. She completely knew the signs of the
 creation and destruction of all *kṣetras*. With the vast vision of her eyes,
 she could see the ocean of the ten directions. With her universally
 pervasive wisdom, she knew the ocean of the three periods of time.
 Her bodies everywhere served the ocean of all buddhas. Her mind
 constantly took in the ocean of all dharmas. She cultivated the meri-
 torious qualities of all *tathāgatas*, aroused the wisdom of all bodhisat-
 tvas, and always delighted in contemplating all bodhisattvas from
 the time when they made their initial resolve all the way up to the
 time when they completed the path they had practiced. She always
 diligently protected all beings, always delighted in proclaiming the
 praises of all buddhas' meritorious qualities, and she vowed to serve
 as the mother of all bodhisattvas.

At that time, Sudhana the Youth saw the Lady Māyā manifesting
 gateways of skillful means such as these that were as numerous as
 the atoms in Jambudvīpa. Having seen this, Sudhana also manifested
 just so very many bodies as were manifested by the Lady Māyā and
 then bowed down in reverence before the Lady Māyā wherever
 she appeared. He then immediately acquired measurelessly and

numberlessly many samādhi gateways, accomplished their contemplations, cultivated them, and realized entry into them.

He then arose from samādhi and, with his right side facing her, he circumambulated the Lady Māyā and her retinue. He then stood before her with his palms pressed together and addressed her, saying:

O Great Āryā, Mañjuśrī Bodhisattva instructed me in resolving to attain *anuttara-samyak-saṃbodhi*, in searching out the good spiritual guides, in drawing near to them, and in making offerings to them. I have visited and served every one of those good spiritual guides and have never done so in vain. In this way, I gradually arrived here. Please explain for me how the bodhisattva should train in the bodhisattva practices and thus achieve success in this.

She then replied to him, saying:

Son of the Buddha, I have already perfected the bodhisattva liberation known as “the illusion-like manifestation of the knowledge of great vows.” It is because of this that I always serve as the mother of all bodhisattvas.

Son of the Buddha, just as I appeared here in Jambudvīpa in the family of King Śuddhodana of Kapilavastu where I gave birth to Prince Siddhārtha from my right side, thereby manifesting inconceivable magical spiritual transformations, so too, in this very same manner, throughout this ocean of worlds, all of the Vairocana Tathāgatas enter my body and then manifest their inconceivable miraculous spiritual transformation of appearing to take birth.

Further, Son of Good Family, when I was abiding in the palace of Śuddhodana and the Bodhisattva was about to descend to take birth, I saw the Bodhisattva’s body emanating from every one of his pores a light known as “the sphere of qualities associated with the birth of all *tathāgatas*,” by which, in each of those pores, there appeared the adornments manifesting at the birth of bodhisattvas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. All those rays of light everywhere illuminated all worlds and then came and entered the crown of my head and went to all the pores of my body.

Further, within that light, the names of those bodhisattvas were shown along with the spiritual transformations that occurred when they were born, their palaces, their retinues, and their enjoyment of the pleasures of the five senses. I also saw their leaving the home life, their going to the site of enlightenment, their realization of the universal and right enlightenment, their sitting on the lion seat

surrounded by bodhisattvas, their receiving the offerings of all those kings, and their turning the wheel of right Dharma for all those immense congregations.

I also saw [within that light] the scenes from the distant past when the Tathāgata was cultivating the bodhisattva path, revering and making offerings to all buddhas, resolving to attain bodhi, purifying buddha lands, manifesting countless transformation bodies in every mind-moment, filling all worlds of the ten directions, and so forth on up to the very last when he entered *parinirvāṇa*. There were none of these matters that I did not see there.

Further, Son of Good Family, when that marvelous light entered my body, although my body did not grow beyond its original size, still, it was actually larger than the entire world. How could this be? This is because my body then became as large as empty space, for it was able to completely contain within it the palaces that adorned the birth of all bodhisattvas of the ten directions.

At that time, when the Bodhisattva was about to descend from the Tuṣita Heaven, he was accompanied by bodhisattvas as numerous as the atoms in ten buddha *kṣētras* who had the same vows as the Bodhisattva, the same practices, the same roots of goodness, the same adornments, the same liberations, the same wisdom, the same grounds, the same powers, the same Dharma body, the same form body, and so forth, including even the same spiritual superknowledges, practices, and vows of Samantabhadra. He was surrounded then by bodhisattvas such as these. There were also eighty thousand dragon kings and such as well as all the rulers of the worlds who, riding in their palaces, all simultaneously came along to make offerings to him.

At that time, through the power of his spiritual superknowledges, the Bodhisattva revealed himself and all those other bodhisattvas, each in their own Tuṣita Heaven palace. He also showed images of them all taking birth in the Jambudvīpa continents of all the worlds of the ten directions and also showed them all using skillful means to teach countless beings and encourage all bodhisattvas to abandon indolence and remain free of attachments to anything.

He also used his spiritual powers to emanate a bright light that everywhere illuminated the world, dispelled all darkness, extinguished all suffering and afflictions, and enabled all those beings to become conscious of all of their karmic actions in previous lives and then forever escape further existences in the wretched destinies of rebirth.

Also, in order to rescue all beings, he everywhere appeared directly before them, performing feats of spiritual transformation. Then, having manifested extraordinary phenomena such as these, he came together with his retinue and entered my body. There all those bodhisattvas roamed about freely within my belly. Thus, in some cases, they traversed an entire great trichiliocosm in but a single footstep. In other cases, in but a single footstep, they traversed worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Further, in each successive mind-moment, from the abodes of all buddhas in an ineffable-ineffable number of worlds throughout the ten directions, there came congregations of bodhisattvas together with devas from their Heavens of the Four Heavenly Kings, their Trāyastriṃśa Heavens, and so forth up to and including Brahma Heaven kings from their form realms. Wishing to witness the Bodhisattva's spiritual transformation of dwelling in the womb and wishing to pay reverence to him, make offerings to him, and listen to his teaching of right Dharma, they all entered my body.

Although I was able to contain congregations such as these in my belly, my body still did not expand nor did any crowding occur. All those bodhisattvas saw themselves abiding there in the midst of that purified and beautifully adorned congregation.

Son of Good Family, just as I served as the mother of the Bodhisattva as he took birth here in this Jambudvīpa continent within this fourfold array of continents, so too did this also occur in this very same way in all the Jambudvīpa continents in the hundred *koṭīs* of fourfold continent arrays throughout the worlds of this great trichiliocosm. Even so, from the very beginning on up to the present, this body of mine has always been non-dual, abiding neither in one place nor in many places.

How could this be so? This is due to my cultivation of the bodhisattva liberation gateway [known as] "the illusion-like manifestation of the knowledge of great vows."

Son of Good Family, just as I have served as the mother of this present *bhagavat*, so too have I also served as the mother of all the countless buddhas from the distant past on forward to the present.

Son of Good Family, in the past, when I was a lotus pool spirit, a bodhisattva was suddenly spontaneously born from a lotus flower's seed pod. I then held him up high, respectfully served him, and raised him. As a result, wherever I went in the world, everyone referred to me as "the bodhisattva's mother."

Again, in the past, when I was a *bodhimaṇḍa* spirit, there was a bodhisattva who was suddenly spontaneously born into my lap.

Then, too, those in the world referred to me as “the bodhisattva’s mother.”

Son of Good Family, there are countless bodhisattvas who, coming into their very last physical body, use many different skillful means to manifest the appearance of taking birth into this world. I serve as the mother of them all.

Son of Good Family, for example, in this world, in the Bhadra Kalpa, I have served as the mother for Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and the present *bhagavat*, Śākyamuni Buddha, when they manifested the taking on of birth here. So too, in the future age, when Maitreya Bodhisattva descends from the Tuṣita Heaven, emanates a bright light everywhere illuminating the Dharma realm, manifests for all bodhisattva congregations the feat of spiritual transformation by which he takes birth, and then is born into a great clan in the human realm to take up the training of beings—then too, I shall be the one who serves as his mother.

In this way, in the order of their appearance, there will be:¹⁶⁴

Lion Buddha, Dharma Banner Buddha, Eye of Goodness Buddha, Pure Blossom Buddha, Floral Virtue Buddha, Tīṣya Buddha, Puṣya Buddha, Fine Mind Buddha, Vajra Buddha, and Immaculate Buddha.

Moonlight Buddha, Torchbearer Buddha, Praised Name Buddha, Vajra Railing Buddha, Pure Meaning Buddha, Purple Body Buddha, Perfection Buddha, Mountain of Flaming Jewel Radiance Buddha, Firebrand Bearer Buddha,¹⁶⁵ and Lotus Virtue Buddha.

Renowned Name Buddha,¹⁶⁶ Measureless Qualities Buddha, Supreme Lamp Buddha, Adorned Body Buddha, Fine Compartment Buddha, Kindly Virtue Buddha, Nonabiding Buddha, Great Awesome Radiance Buddha, Boundless Voice Buddha, and Adversary Conqueror Buddha.

Delusion Transcendence Buddha, Pure Buddha, Great Light Buddha, Pure Mind Buddha, Cloud of Virtue Buddha, Adorned Topknot Buddha, Tree King Buddha, Jewel Earring Buddha, Oceanic Wisdom Buddha, and Marvelous Jewel Buddha.

Flower Crown Buddha, Fulfilled Vows Buddha, Great Sovereign Mastery Buddha, King of Marvelous Virtues Buddha, Most Honored Victor Buddha, Sandalwood Cloud Buddha, Blue Eyes Buddha, Supreme Wisdom Buddha, Contemplating Wisdom Buddha, and Blazing Flame King Buddha.

Solid Wisdom Buddha, Sovereign Mastery Fame Buddha, Lion King Buddha, Sovereign Mastery Buddha, Supreme Summit

Buddha, Mountain of Vajra Wisdom Buddha, Treasury of Marvelous Qualities Buddha, Body Adorned with a Net of Jewels Buddha, Fine Wisdom Buddha, and Sovereign Mastery Heaven Buddha.

Great Celestial Monarch Buddha, Independent Virtue Buddha, Fine Giving Buddha, Flaming Wisdom Buddha, Water Heaven Buddha, Supreme Flavor Buddha, Generating Unsurpassed Qualities Buddha, Served by Rishis Buddha, Adapting to Worldly Discourse Buddha, and Banner of Sovereign Mastery of the Qualities Buddha.

Radiant Banner Buddha, Body Contemplation Buddha, Marvelous Body Buddha, Fragrant Flaming Light Buddha, Vajra Jewel Adornment Buddha, Joyous Eyes Buddha, Desire Transcendence Buddha, Lofty and Immense Body Buddha, Heaven of Wealth Buddha, and Unexcelled Heaven Buddha.

Accordance with Quiescence Buddha, Wise Awakening Buddha, Desire Extinguishing Buddha, Great Flaming Radiance King Buddha, Stilling All Existences Buddha, Viśākha Heaven Buddha, Vajra Mountain Buddha, Wisdom's Flaming Virtue Buddha, Peaceful Security Buddha, and Lion Manifestation Buddha.

Perfectly Full Purity Buddha, Pure Worthy Buddha, Ultimate Meaning Buddha, Hundred-Fold Radiance Buddha, Most Dominant Buddha, Profound Sovereign Mastery Buddha, Great Earth King Buddha, Adorned King Buddha, Liberation Buddha, and Marvelous Voice Buddha.

Especially Supreme Buddha, Sovereign Mastery Buddha, Unsurpassable Physician King Buddha, Qualities Moon Buddha, Unimpeded Light Buddha, Accumulated Qualities Buddha, Lunar Appearance Buddha, Solar Heaven Buddha, Transcending All Existences Buddha, and Renowned Bravery Buddha.

Radiant Gateway Buddha, Śāleन्द्रa King Buddha, Utter Supremacy Buddha, Medicine King Buddha, Bejeweled Supremacy Buddha, Vajra Wisdom Buddha, Invincible Buddha, Outshone by None Buddha, Congregation King Buddha, and Immensely Well Known Buddha.

Swift Retention Buddha, Measureless Radiance Buddha, Great Vows Radiance Buddha, Non-False Dharma Freedom Buddha, Irreversible Ground Buddha, Pure Heaven Buddha, Goodness Heaven Buddha, Solid Austerities Buddha, Fine Friend of All Buddha, and Voice of Liberation Buddha.

Joyful Wanderer King Buddha, Extinguisher of the False and Devious Buddha, Campaka's Pure Radiance Buddha, Embodying

the Many Qualities Buddha, Utterly Supreme Moon Buddha, Bearer of the Radiant Torch Buddha, Especially Marvelous Bodhi Buddha, Ineffable Buddha, Utter Purity Buddha, and Friend and Pacifier of Beings Buddha.

Measureless Radiance Buddha, Fearless Voice Buddha, Water Heaven Virtue Buddha, Unshakable Wisdom Light Buddha, Floral Victor Buddha, Lunar Radiance Buddha, Irreversible Wisdom Buddha, Affection Transcending Buddha, Unattached Wisdom Buddha, and Aggregation of Collected Qualities Buddha.

Extinguisher of Wretched Destinies Buddha, Everywhere Scattering Flowers Buddha, Lion's Roar Buddha, Supreme Meaning Buddha, Unimpeded Vision Buddha, Destroyer of Others' Armies Buddha, Detached From Signs Buddha, Transcending the Ocean of Discriminations Buddha, Majestic Ocean Buddha, and Sumeru Mountain Buddha.

Unattached Wisdom Buddha, Boundless Throne Buddha, Pure Dwelling Buddha, Follower of the Master's Practice Buddha, Supreme Giving Buddha, Constant Moon Buddha, Beneficence King Buddha, Unshakable Aggregates Buddha, Universal Attraction Buddha, and Beneficent Wisdom Buddha.

Life-Sustaining Buddha, Non-Cessation Buddha, Replete in Renown Buddha, Immense Awesome Power Buddha, Various Forms and Features Buddha, Signless Wisdom Buddha, Unshakable Heaven Buddha, Marvelous and Inconceivable Virtue Buddha, Full Moon Buddha, and Liberation Moon Buddha.

Insuperable King Buddha, Rare Body Buddha, Pure Offerings Buddha, Unblinking Buddha, Following the Ancients Buddha, Supreme Works Buddha, Dharma-Compliant Wisdom Buddha, Invincible Deva Buddha, Light of Inconceivable Qualities Buddha, and Dharma-Compliant Practice Buddha.

Measureless Worthiness Buddha, Everywhere According with Sovereign Mastery Buddha, Most Venerable Deva Buddha, and all the others such as these up to and including Rucika Tathāgata.

For all of these who will become buddhas in this trichiliocosm during this Bhadra Kalpa, I will serve as the mother of them all. And just as this is so in this great trichiliocosm, so too, in this very same way, throughout this ocean of worlds, in all the countless worlds of the ten directions, and throughout all kalpas, wherever there are those who have cultivated the conduct and vows of Samantabhadra in order to teach all beings, I will manifest my body to serve as the mother of them all.

Sudhana the Youth then addressed the Lady Māyā, saying, "O Great Āryā, how much time has now passed since you first acquired this liberation?"

She then replied, saying:

Son of Good Family, it has been since a time in the ancient past so long ago that the number of kalpas that have gone by exceeds the range of vision¹⁶⁷ of the spiritual superknowledges of a bodhisattva in his very last incarnation prior to buddhahood.

At that time, there was a kalpa known as Pure Light and a world named Sumeru Qualities. Although that land had mountains and the mixed presence of those in the five rebirth destinies, it was still composed of many kinds of jewels, was pure in its adornments, and was entirely free of any filthy or loathsome aspects.

Within it there were a thousand *koṭīs* of four-continent arrays among which there was one four-continent array named Lion Banner in which there were eighty *koṭīs* of royal capital cities. Among them was one royal city named Banner of Sovereign Mastery in which there was a wheel-turning king named Immense Awesome Virtue. To the north of that royal city there was a site of enlightenment known as Full Moon Light in which there was a *bodhimaṇḍa* spirit named Kindly Virtue.

At that time, in that site of enlightenment, there sat a bodhisattva by the name of Banner of Immaculate Purity who was just then on the verge of realizing right enlightenment. There was then an evil *māra* known as Golden Light who, accompanied by a measurelessly large horde of followers, began to approach the bodhisattva.

Because the wheel-turning sage king, Immense Awesome Virtue, had already acquired sovereign mastery in the bodhisattva's spiritual superknowledges, he used his spiritual powers to conjure an army twice the size [of the *māras'* hordes] with which he surrounded the site of enlightenment. Those *māras* were then so seized with terror that they all ran off and scattered of their own accord. As a consequence, that bodhisattva was then able to attain *anuttara-samyak-saṃbodhi*.

When that *bodhimaṇḍa* spirit witnessed this event, her joyous delight was measureless and she then thought of that king as if he were her own son. Bowing down in reverence at the feet of the Buddha, she made this vow: "May I always be able to be the mother of this wheel-turning king wherever he is reborn up until he finally becomes a buddha." After she made this vow, she made offerings to ten *nayutas* of buddhas at this site of enlightenment.

Son of Good Family, what do you think? Could that *bodhimaṇḍa* spirit have been anyone else? It was indeed myself. As for that wheel-turning king, he was none other than our present era's *bhagavat*, Vairocana Buddha. From the time when I made that vow up

until the present, he has always been my son and I have always been his mother. This has been so whenever this buddha, this *bhagavat*, has taken birth in all the rebirth destinies throughout the *kṣētras* of the ten directions as he planted all kinds of roots of goodness, as he cultivated the bodhisattva practices, and as he taught all beings and brought them to maturity. It has continued even up to when, as he manifested coming to dwell in his very last body, in each successive mind-moment, he manifested everywhere and in all worlds the spiritual transformations that occur when the Bodhisattva takes on birth. During all this time, he has always been my son and I have always been his mother.

Son of Good Family, whenever the countless past and present buddhas throughout the worlds of the ten directions were about to become buddhas, they emanated a bright light from their navels that came and illuminated my body and the palaces or residences in which I dwelt. I then served as their mothers as they took on their very last birth.

Son of Good Family, I know only this bodhisattva liberation gateway of “the illusion-like manifestation of the knowledge of great vows.” As for the bodhisattva-mahāsattvas who possess a treasury of great compassion, who are ever insatiable in teaching beings, and who, by their powers of sovereign mastery, manifest in every pore the measureless spiritual transformations of all buddhas, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, in the Trāyastriṃśa Heaven of this world, there is a king known as Rightly Mindful. That king has a daughter named Surendrābhā, or “Celestial Lord’s Light.” 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 respectfully accepted her instruction, bowed down in reverence at her feet, and circumambulated her countless times as he gazed up at her in fond admiration. He then respectfully withdrew and departed.

42 – Surendrābhā

[Sudhana] then went to that palace in the heavens where he saw that celestial maiden, bowed down in reverence at her feet, and circumambulated her. He then stood before her with his 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 provide guidance and instructions in these matters. Please explain this for me.

The heavenly maiden replied, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “the purified adornment of unimpeded recollection.” Son of Good Family, by the power of this liberation, I remember that in the past there was a kalpa known as Blue Lotus Flower. During that kalpa I made offerings to buddhas, *tathāgatas*, as numerous as the sands of the Ganges. Even from the time those *tathāgatas* first left the home life, I looked up to them with admiration, served them, protected them, made offerings to them, built monastic dwellings¹⁶⁸ for them, and saw to their being provided¹⁶⁹ with their various material needs.

Further, regarding all those buddhas, from the time when, as bodhisattvas, they dwelt in their mother’s womb, took birth, walked seven steps, roared the great lion’s roar, dwelt as a youth in the palace, went to the bodhi tree, attained the right enlightenment, turned the wheel of right Dharma, manifested a buddha’s spiritual transformations, and taught and trained beings—all those deeds they did from the time they made their initial resolve until their Dharma legacy finally disappeared from the world—I remember it all clearly and without any exceptions as if it were all constantly manifesting directly before me. I recall it all and never forget it.

I also remember that, in the past, there was a kalpa named “Ground of Goodness” in which I made offerings to all of its buddhas, its *tathāgatas*, that were as numerous as the sands in ten Ganges Rivers.

There was also a kalpa in the past known as Marvelous Virtues in which I made offerings to buddhas, *tathāgatas*, as numerous as the atoms in one buddha world.

There was also a kalpa named Unattainable in which I made offerings to eighty-four *koṭīs* of hundreds of thousands of *nayutas* of buddhas, *tathāgatas*.

There was also a kalpa named Fine Radiance in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the atoms in the continent of Jambudvīpa.

There was also a kalpa named Measureless Light in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in twenty Ganges Rivers.

There was also a kalpa named Supreme Virtues in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in one Ganges River.

There was also a kalpa named Fine Compassion in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in eighty Ganges Rivers.

There was also a kalpa named Victorious Roaming in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in sixty Ganges Rivers.

There was also a kalpa named Marvelous Moon in which I made offerings to all the buddhas, *tathāgatas*, as numerous as the sands in seventy Ganges Rivers.

Son of Good Family, in this same way I recall kalpas as numerous as the sands in the Ganges River during which I never left any of those buddhas, those *tathāgatas*, arhats, possessed of right and universal enlightenment. It was in the presence of all those *tathāgatas* that I heard this bodhisattva liberation known as “the purified adornment of unimpeded recollection,” absorbed it, retained it, cultivated it, and never forgot it.

So it is that, with regard to everything done by all those *tathāgatas* from past kalpas, beginning with when they first became bodhisattvas and continuing on until the complete disappearance of their Dharma legacy—by the power of this “purified adornment” liberation, I remember it all with complete and directly present clarity, retain it all, and accord with it in practice that never diminishes.

Son of Good Family, I know only this liberation known as “the purified adornment of unimpeded recollection.” As for the bodhisattva-mahāsattvas:

Who have emerged with brilliant and penetrating radiance from the nighttime of *samsāra*;

Who have forever abandoned the abysmal darkness of delusion and never fall into the slumber of confusion;

Whose minds are free of all the hindrances and whose physical actions are imbued with meditative tranquility;

Who have attained the purified awakening to the nature of all dharmas;

Who have developed the ten powers; and

Who awaken the many kinds of beings—

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

Son of Good Family, in the city of Kapilavastu there is a teacher of youths known as Viśvāmitra, or “Universally Friendly.” 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?”

Then, due to having heard this Dharma, Sudhana the Youth was filled with joyous exultation and his inconceivable roots of goodness naturally became ever more vast. He then bowed down in reverence at the feet of Surendrābhā and circumambulated her countless times, whereupon he respectfully took his leave and departed.

43 – Viśvāmitra

[At that time, Sudhana] descended from that heavenly palace and gradually traveled toward that city. When he arrived in the presence of Viśvāmitra, or “Universally Friendly,” he bowed down at his feet and circumambulated him. Then, standing off to one side with his palms pressed together in respect, he addressed him, saying:

O Ārya, I am one who has 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 should cultivate the bodhisattva path. I have heard that the Ārya is well able to offer guidance and instruction in these matters. Please explain this for me.

Viśvāmitra then replied to him, saying: “There is a youth here known as Śilpābhijña, or ‘Skilled in the Knowledge of the Many Arts,’ who has trained in the knowledge of the bodhisattva syllabary. You could inquire of him on these matters and he should be able explain them for you.”

44 – Śilpābhijña

At that time, Sudhana straightaway went to Śilpābhijña and bowed down in reverence at his feet, whereupon he stood off to one side and addressed him, saying:

O Ārya, I am one who has already made the resolve to attain *anuttara-samyak-saṃbodhi*. Even so, I do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well

able to provide guidance and instruction in these matters. Please explain this for me.

That youth then spoke to Sudhana, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “skillful knowledge of the many arts.” I constantly chant and bear in mind its syllabary in this way:

When I chant the “a” syllable, I enter the gateway of the *prajñāpāramitā* known as “entering the sphere of non-differentiation through the awesome power of the bodhisattva.”

When I chant the “ra” syllable, I enter the gateway of the *prajñāpāramitā* known as “the gateway of boundless differentiation.”

When I chant the “pa” syllable, I enter the gateway of the *prajñāpāramitā* known as “universal illumination of the Dharma realm.”

When I chant the “ca” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universal wheel that cuts off differentiation.”

When I chant the “na” syllable, I enter the gateway of the *prajñāpāramitā* known as “acquisition of independent unsurpassability.”

When I chant the “la” syllable, I enter the gateway of the *prajñāpāramitā* known as “stainless abandonment of dependence.”

When I chant the “da” syllable, I enter the gateway of the *prajñāpāramitā* known as “irreversible effort.”

When I chant the “ba” syllable, I enter the gateway of the *prajñāpāramitā* known as “the vajra *maṇḍala*.”

When I chant the “ḍa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universal wheel.”

When I chant the “ṣa” syllable, I enter the gateway of the *prajñāpāramitā* known as “oceanic matrix.”

When I chant the “va” syllable, I enter the gateway of the *prajñāpāramitā* known as “universally arising establishment.”

When I chant the “ta” syllable, I enter the gateway of the *prajñāpāramitā* known as “*maṇḍala* of light.”

When I chant the “ya” syllable, I enter the gateway of the *prajñāpāramitā* known as “mass of differentiations.”

When I chant the “ṣṭa” syllable, I enter the gateway of the *prajñāpāramitā* known as “universal light that extinguishes afflictions.”

- When I chant the “ka” syllable, I enter the gateway of the *prajñāpāramitā* known as “cloud of non-differentiation.”
- When I chant the “sa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the deluge of great rain.”
- When I chant the “ma” syllable, I enter the gateway of the *prajñāpāramitā* known as “vast torrential rapids and the uniformly even range of many mountain peaks.”
- When I chant the “ga” syllable, I enter the gateway of the *prajñāpāramitā* known as “universal establishment.”
- When I chant the “tha” syllable, I enter the gateway of the *prajñāpāramitā* known as “treasury of the uniform equality of true suchness.”
- When I chant the “ja” syllable, I enter the gateway of the *prajñāpāramitā* known as “entering the purity of the ocean of worldly existence.”
- When I chant the “sva” syllable, I enter the gateway of the *prajñāpāramitā* known as “adornment of the mindfulness of all buddhas.”
- When I chant the “dha” syllable, I enter the gateway of the *prajñāpāramitā* known as “examination and investigation of the aggregation of all dharmas.”
- When I chant the “śa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the light of accordance with the wheel of all buddhas’ teachings.”
- When I chant the “kha” syllable, I enter the gateway of the *prajñāpāramitā* known as “cultivation of the treasury of wisdom pertaining to the causal ground.”
- When I chant the “kṣa” syllable, I enter the gateway of the *prajñāpāramitā* known as “the treasury of extinguishing the ocean of karma.”
- When I chant the “sta” syllable, I enter the gateway of the *prajñāpāramitā* known as “purging affliction-based obstacles and opening the light of purity.”
- When I chant the “ñā” syllable, I enter the gateway of the *prajñāpāramitā* known as “the gateway to wisdom regarding the creation of the world.”
- When I chant the “tha” syllable, I enter the gateway of the *prajñāpāramitā* known as “the sphere of wisdom regarding the realm of *saṃsāra*.”
- When I chant the “bha” syllable, I enter the gateway of the *prajñāpāramitā* known as “the perfectly full adornments of the palace of all-knowledge.”

- When I chant the “*cha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “cultivation of the treasury of effort through which each one is differently fulfilled.”
- When I chant the “*sma*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the direct seeing of all buddhas throughout the ten directions.”
- When I chant the “*hva*” syllable, I enter the gateway of the *prajñāpāramitā* known as “contemplating all incapable beings and using skillful means to gather them in and enable them to develop unimpeded power.”
- When I chant the “*tsa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “cultivating and entering the ocean of all qualities.”
- When I chant the “*gha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the solid oceanic treasury supporting the cloud of all dharmas.”
- When I chant the “*ṭha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “everywhere seeing the buddhas of the ten directions by according with one’s vows.”
- When I chant the “*ṇa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “contemplating the syllabary wheel’s possession of an inexhaustible number of *koṭīs* of syllables.”
- When I chant the “*pha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the ultimate station for the ripening of beings.”
- When I chant the “*ska*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universally pervasive illumination of the sphere of light emanating from a vast treasury of unimpeded eloquence.”
- When I chant the “*ysa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the domain of the proclamation of all the dharmas of a buddha.”
- When I chant the “*śca*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the universally pervasive roar of the thunder of the Dharma throughout all realms of beings.”
- When I chant the “*ṭa*” syllable, I enter the gateway of the *prajñāpāramitā* known as “instructing and awakening beings with the dharma of non-self.”
- And when I chant the “*dha*” syllable, I enter the gateway of the *prajñāpāramitā* known as “the treasury of distinctions arising from all turnings of the Dharma wheel.”

Son of the Buddha, when I chant this syllabary, I then enter measurelessly and numberlessly many *prajñāpāramitā* gateways among which these forty-two *prajñāpāramitā* gateways are foremost.

Son of Good Family, I know only this bodhisattva liberation known as “skillful knowledge of the many arts.” As for the bodhisattva-mahāsattvas:

Who use wisdom to achieve perfection in their penetrating comprehension of the dharmas of all mundane and world-transcending skills;

Who have comprehensively assembled all the extraordinary techniques and exotic arts without exception;

Who have assembled a profound understanding of literary and mathematical subjects;

Who use medical prescriptions and mantric techniques to skillfully treat the many kinds of disorders so that, wherever there are beings who are possessed by ghosts and goblins, who are under the influence of vengeful magical spells, who have undergone strange transformations due to the influence of evil stars, who are chased after by running corpses, who are afflicted by epileptic convulsions and wasting disorders, or who are afflicted by the many other different kinds of sicknesses, they are able to save them all and bring about a cure;

Who are also skilled in distinguishing and knowing with respect to gold, jade, pearls, cowries, coral, lapis lazuli, *maṇi* jewels, *musāraḡalva*, *keśara*, and all other kinds of contents of jewel treasures the places from which they came, their different categories, and their particular valuations;

Who as bodhisattvas are also able, no matter what the location, to bring under their protection the inhabitants of hamlets, encampments, villages, towns, large and small cities, palaces, parks and gardens, caves, springs, jungles, marshes, and whatever other kinds of places in which communities of people reside;

Who are also skilled in the contemplative analysis and interpretation of matters pertaining to astronomy and geography, auspicious or inauspicious physiognomy, bird calls, animal cries, the arrangements of the clouds, the weather, the prospect of any year’s crops to be either abundant or deficient, the safety or danger of a country, and other such worldly skills and arts of which there are none in which they have not acquired such comprehensive expertise that it exhaustively fathoms the very origins of such knowledge;

Who are also well able to distinguish world-transcending dharmas and rightly determine their designation, distinguish their meanings, analytically contemplate and deduce their essential substance and signs, and comply with them in their cultivation; and

Whose knowledge so well penetrates these matters that it is free of doubt, unimpeded, free of the darkness of delusion, free of any sort of mental dullness, free of worry and distress, unmerged, and free of any failure to achieve directly present realization—

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

Son of Good Family, in this state of Magadha there is a district in which there is a city named Vartanaka where an *upāsikā* named Bhadrottamā or “Supreme Among Worthies” dwells. 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 feet of Śīlpābhijña and circumambulated him countless times as he gazed up at him in fond admiration. He then respectfully withdrew and departed.

45 – Bhadrottamā

[At that time, Sudhana] proceeded toward the city in that district and went to the abode of Bhadrottamā or “Supreme Among Worthies,” where he bowed down in reverence at her feet and circumambulated her. He then stood off to one side with his palms pressed together respectfully and addressed her, saying:

O Āryā, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Still, I do not yet understand 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 provide guidance and instruction in these matters. Please explain this for me.

Bhadrottamā replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “the *maṇḍala* of independence.” Having understood it myself, I then teach it for others. I have also acquired an inexhaustible samādhi. It is not the case that the dharmas of that samādhi are either exhaustible or inexhaustible. [Rather]:

It is because it is able to produce the eye of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the ear of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the nose of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the tongue of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the body of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the mind of all-knowledge, which is inexhaustible;
 It is because it is also able to produce the waves of meritorious qualities of all-knowledge, which are inexhaustible;
 It is because it is also able to produce the light of wisdom of all-knowledge, which is inexhaustible; and
 It is because it is also able to produce the swiftly executed spiritual superknowledges of all-knowledge, which are inexhaustible.

Son of Good Family, I know only this “*maṇḍala* of independence” liberation. As for the meritorious practices of the bodhisattva-mahāsattvas who are free of attachment in all things, how could I be completely able to know of or speak about them?

Son of Good Family, off to the south, there is a city known as Bharukaccha in which there is an elder known as Muktisāra,¹⁷⁰ or “Solid Liberation.” You could go to see him and ask him, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Sudhana then bowed down in reverence at the feet of Bhadrōttamā and circumambulated her countless times as he gazed up at her in fond admiration. He then respectfully withdrew and traveled south.

46 – Muktisāra

[At that time, when Sudhana] reached that city, he went to pay his respects at the abode of that elder where he bowed down in reverence at his feet and circumambulated him. He then stood off to one side with his palms pressed together respectfully 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 these matters. Please explain this for me.

The Elder replied to him, saying:

I have acquired a bodhisattva liberation known as “the pure adornment of unattached mindfulness.” From the time I acquired this liberation on up to the present, I have incessantly and diligently sought right Dharma under the buddhas of the ten directions.

Son of Good Family, I know only this liberation, “the pure adornment of unattached mindfulness.” As for the bodhisattva-mahāsattvas who have acquired the fearless lion’s roar and have become established in the accumulations of vast merit and wisdom, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, within this very city, there is an elder named Sucandra, or “Marvelous Moon.” That elder’s house always emanates light. 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 the feet of Muktisāra, circumambulated him countless times, and respectfully withdrew.

47 – Sucandra

[At that time, Sudhana] went to the abode of Sucandra where he bowed down in reverence at his feet and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-sambodhi*. Even so, I still do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

Sucandra then replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “the light of pure wisdom.” Son of Good Family, I know only this light of pure wisdom liberation. As for the bodhisattva-mahāsattvas who have realized and acquired countless Dharma gateways to liberation, 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 Roruk, or “Generation,” in which there is an elder known as Ajitasena or “Invincible Army.” 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 bowed down in reverence at the feet of Sucandra and circumambulated him countless times as he gazed up at him in fond admiration. He then took his leave and departed.

48 – Ajitasena

[At that time, Sudhana] gradually traveled toward that city. When he arrived at the abode of that elder he bowed down in reverence at his feet and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttarasamyak-sambodhi*. Even so, I still do not yet know how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

The Elder then replied to him, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “inexhaustible appearance.” It is due to realizing this bodhisattva liberation that I see countless buddhas and acquire their inexhaustible treasures.

Son of Good Family, I know only this “inexhaustible appearance” liberation. As for the bodhisattva-mahāsattvas who have acquired such unlimited wisdom and unimpeded eloquence, how could I know of or be able to speak about their meritorious qualities and practices?

Son of Good Family, south of this city there is a village known as “Dharma” in which there is a brahman known as Śivarāgra or “Supreme Quiescence.” 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 the feet of Ajitasena and circumambulated him countless times as he gazed up at him in fond admiration. He then took his leave and departed.

49 – Śivarāgra

[At that time, Sudhana] gradually traveled toward the south and went to that village where he saw Śivarāgra, bowed down in reverence at his feet, and circumambulated him. Then, standing off to one side with his palms pressed together respectfully, he addressed him, saying:

O Ārya, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I still do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. I have heard that the Ārya is well able to provide guidance and instruction in these matters. Please explain this for me.

The Brahman then replied, saying:

Son of Good Family, I have acquired a bodhisattva liberation known as “speech arising from the vow to be truthful.” It is due to speech such as this that the bodhisattvas of the past, future, and present have achieved everything up to the irreversibility in progressing toward *anuttara-samyak-saṃbodhi* by which they have never retreated in the past, do not retreat in the present, and will not retreat in the future. Son of Good Family, it is due to abiding in truthful aspirations and speech that, whatever I decide to do, there is nothing in which I am not completely successful.

Son of Good Family, I know only this “speech arising from the vow to be truthful” liberation. As for the bodhisattva-mahāsattvas who in whatever they do never contradict the vow to be truthful in speech, whose speech is definitely truthful and never false, and who produce measureless merit because of this, how could I know of or be able to speak about them?

Son of Good Family, south of here there is a city known as Sumanāmukha or “Gateway to the Flower of the Sublime Mind” in which there is a youth known as Śrīsaṃbhava or “Born of Virtue.” There is also a maiden there known as Śrīmati or “Possessed of Virtue.” You should go there, pay your respects to them, and ask them, “How should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path?”

Then, out of veneration for the Dharma, Sudhana the Youth bowed down in reverence at the feet of that brahman, circumambulated him countless times as he gazed up at him in fond admiration, and then departed.

50 – Śrīsambhava and Śrīmati

At that time, Sudhana the Youth gradually traveled southward to the city of Sumanāmukha, or “Gateway to the Flower of the Sublime Mind,” where he saw the youth known as Śrīsambhava or “Born of Virtue” and the maiden known as Śrīmati or “Possessed of Virtue.” After bowing down in reverence at their feet and circumambulating them in a rightward direction, he stood before them with palms pressed together and said:

O Āryas, I am one who has already resolved to attain *anuttara-samyak-saṃbodhi*. Even so, I still do not yet understand how the bodhisattva should train in the bodhisattva practices or how he should cultivate the bodhisattva path. Please explain these matters for me.

The youth and the maiden then replied to Sudhana, saying:

Son of Good Family, we have realized a bodhisattva liberation known as “illusory existence.” Due to having acquired this liberation:

We see all worlds as having a merely illusory existence because they are produced by causes and conditions;

We see all beings as having a merely illusory existence because they are produced by karmic actions and afflictions;

We see everything in the world as having a merely illusory existence because they are all produced from the progressively occurring process of conditioned origination involving [the conditions of] ignorance, becoming, craving, and so forth;

We see all dharmas as having a merely illusory existence because they are the product of the view imputing the existence of a self and many other kinds of illusory conditions;

We see all three periods of time¹⁷¹ as having a merely illusory existence because they are the product of the view imputing the existence of a self and other such cognitions arising from inverted views;

We see as having a merely illusory existence all beings’ arising and cessation, their birth, aging, sickness, and death, and their sorrow, lamentation, pain, and affliction because they are all the product of false discriminations;

We see all lands as having a merely illusory existence because they are manifested due to inverted perceptions, inverted thoughts, inverted views, and ignorance;

We see all *śrāvaka* disciples and *pratyekabuddhas* as having a merely illusory existence because they are created by the severance of discriminations by cognition;

We see all bodhisattvas as having a merely illusory existence because they are created by the conduct and vows with which they train themselves and teach beings; and

We see all the transformations, training, and other endeavors carried out by all those congregations of bodhisattvas as having a merely illusory existence because they are all brought to fulfillment through their vows and wisdom which themselves are like mere conjured illusions.

Son of Good Family, the essential nature of these illusory spheres of experience is inconceivable. Son of Good Family, the two of us are only able to know this “illusory existence” liberation. As for the bodhisattva-mahāsattvas who skillfully enter into the boundless web of all phenomena’s illusory existence, how could we know of or be able to speak about their meritorious qualities and practices?

Having described their liberations, the youth and the maiden then used the power of their inconceivable roots of goodness to cause Sudhana’s body to become suffused with pliancy and glow with radiance, whereupon they spoke to him, saying:

Son of Good Family, south of here there is a country known as Samudrakaccho or “Ocean Shores” in which there is a park known as “Great Adornment” where there is a vast tower known as “the Chamber of Vairocana’s Adornments” that has been produced from the karmic fruition of the bodhisattva’s roots of goodness, that has been produced from the bodhisattva’s power of mindfulness, power of vows, powers of sovereign mastery, and powers of the spiritual superknowledges, that has been produced from the bodhisattva’s skillful means, and that has been produced from the bodhisattva’s merit and wisdom.

Son of Good Family, it is inhabited by a bodhisattva who abides in inconceivable liberations and relies upon the mind of great compassion to manifest for beings such spheres of objective experience in which adornments such as these are brought together. It is Maitreya Bodhisattva-mahāsattva who dwells within it, doing so:

Because he wished to gather in and ripen his parents, retinue, and the peoples of those lands where he had previously been born; Also because he wished to enable the solid establishment in the Great Vehicle of those beings with whom he has previously been born together and together with whom he has previously cultivated;

Also because he wished to enable all beings to succeed in accordance with the grounds on which they dwelt and in accordance with the roots of goodness they possess; and also because he wished:

- To reveal for you the liberation gateways of the bodhisattva;
- To reveal for you the bodhisattva's sovereign mastery in being born everywhere;
- To reveal for you the bodhisattva's use of many different kinds of bodies to appear everywhere before all beings and always teach them;
- To reveal for you the bodhisattva's use of the power of great compassion to tirelessly accumulate all forms of wealth in the world [to benevolently give it to beings];¹⁷²
- To reveal for you the bodhisattva's complete cultivation of all practices, knowledge of all practices, and transcendence of all signs; and
- To reveal for you the bodhisattva's taking on of births everywhere, completely understanding that all births are signless.

You should go there, pay your respects, and ask him with regard to the bodhisattva:

- How he should practice the bodhisattva practices;
- How he should cultivate the bodhisattva path;
- How he should train in the bodhisattva precepts;
- How he should purify the bodhisattva's resolve;
- How he should make the bodhisattva vows;
- How he should accumulate the bodhisattva's provisions for the path;
- How he should enter the grounds on which the bodhisattva dwells;
- How he should fulfill the bodhisattva's *pāramitās*;
- How he should acquire the bodhisattva's unproduced-dharmas patience;
- How he should perfect the dharmas of the bodhisattva's meritorious qualities; and
- How he should serve the bodhisattva's good spiritual guides.

And why should you do this? Son of Good Family, that bodhisattva-mahāsattva has a penetrating comprehension of all the bodhisattva practices, completely knows the minds of all beings, and always appears before them to teach and train them. That bodhisattva has already fulfilled all the *pāramitās*, has already dwelt on all

the bodhisattva grounds, has already realized all the bodhisattva patiences, has already entered the stations of all bodhisattvas, has already received the complete prediction, has already roamed in all the bodhisattva realms, has already acquired the spiritual powers of all buddhas, and has already received all *tathāgatas'* crown-anointing consecration with the Dharma's elixir of immortality of the omniscient ones.

Son of Good Family, that good spiritual guide:

Is able to moisten all your roots of goodness;

Is able to produce growth in your resolve to attain bodhi;

Is able to strengthen your determination;

Is able to increase your goodness;

Is able to produce growth in your bodhisattva faculties;

Is able to show you the unimpeded Dharma;

Is able to cause you to enter the grounds of Samantabhadra;

Is able to explain the bodhisattva vows for you;

Is able to explain the practices of Samantabhadra for you; and

Is able to explain the meritorious qualities developed by the conduct and vows of all bodhisattvas.

Son of Good Family, you should not cultivate only one type of goodness, illuminate only one dharma, practice only one practice, make only one vow, receive only one prediction, and dwell in only one type of patience and think you have achieved the ultimate. You should not rely on a limited resolve to practice the six perfections, dwell on the ten grounds, purify the buddha lands and serve one's good spiritual guides.

Why? Son of Good Family, the bodhisattva-mahāsattva:

Should plant countless roots of goodness;

Should accumulate countless provisions for the path to bodhi;

Should cultivate countless causes for the realization of bodhi;

Should train in countless skillful dedications of merit;

Should teach countless realms of beings;

Should know the minds of countless beings;

Should know the faculties of countless beings;

Should recognize the understandings of countless beings;

Should contemplate the practices of countless beings;

Should train countless beings;

Should sever countless afflictions;

Should purify countless habitual karmic propensities;

Should extinguish countless wrong views;

Should rid himself of countless defiled states of mind;

Should produce countless types of pure states of mind;
 Should remove countless arrows of intense suffering;
 Should dry up the measurelessly vast ocean of craving;
 Should dispel the measureless darkness of ignorance;
 Should demolish the measureless mountain of arrogance;
 Should sever the countless bonds of *saṃsāra*;
 Should cross beyond the measureless flood of the realms of existence;
 Should dry up the measureless ocean of rebirths;
 Should enable countless beings to escape the mud of the five types of desires;
 Should enable countless beings to escape the prison of the three realms of existence;
 Should establish countless beings on the path of the *āryas*;
 Should eliminate countless actions influenced by the desires;
 Should purify the countless actions influenced by hatred;
 Should demolish the countless actions influenced by delusion;
 Should step over the countless net-traps set by *Māra*;
 Should abandon the countless works of the *māras*;
 Should purify the bodhisattva's countless aspirations;
 Should increase the countless bodhisattva skillful means;
 Should produce the bodhisattva's countless superior faculties;
 Should purify the bodhisattva's countless resolute convictions;
 Should enter the bodhisattva's countless acts of impartiality;
 Should purify the bodhisattva's countless meritorious qualities;
 Should cultivate and refine the bodhisattva's countless practices;
 Should manifest the bodhisattva's countless actions in adapting to those in the world;
 Should develop the power of measureless pure faith;
 Should dwell in the power of measureless vigor;
 Should purify the power of measureless right mindfulness;
 Should fulfill the power of measureless *saṃādhi*;
 Should bring forth the power of measureless pure wisdom;
 Should strengthen the power of measureless resolute faith,¹⁷³
 Should accumulate the power of measureless merit;
 Should produce growth in the power of measureless wisdom;
 Should manifest the measureless powers of the bodhisattva;
 Should completely fulfill the measureless powers of the Tathāgata;
 Should distinguish the countless gateways to the Dharma;
 Should completely know the countless gateways to the Dharma;
 Should purify the countless gateways to the Dharma;

Should manifest the measureless light of the Dharma;
 Should create measureless bright illumination of the Dharma;
 Should illuminate the faculties of countless types of beings;
 Should know the countless disorders created by the afflictions;
 Should accumulate countless medicines of the sublime Dharma;
 Should treat the disorders of the countless beings;
 Should make countless majestic offerings of the elixir of
 immortality;¹⁷⁴
 Should go and pay his respects in the lands of countless buddhas;
 Should make offerings to countless *tathāgatas*;
 Should enter countless bodhisattva congregations;
 Should receive the teachings of countless buddhas;
 Should maintain patience with the karmic transgressions of
 countless beings;
 Should extinguish the measureless [suffering of] the wretched
 destinies and the difficulties;¹⁷⁵
 Should enable countless beings to be born in the good rebirth des-
 tinies;
 Should use the four means of attraction to attract countless beings;
 Should cultivate the countless complete-retention *dhāraṇī* gate-
 ways;
 Should initiate the practice of countless gateways of the great
 vows;
 Should cultivate the power of measureless great kindness and
 great vows;
 Should be diligent and never rest in seeking to acquire countless
 dharmas;
 Should bring forth the power of measureless meditative reflections;
 Should undertake countless endeavors using the spiritual super-
 knowledges;
 Should purify the light of measureless wisdom;
 Should go forth into the rebirth destinies of countless beings;
 Should take on births in the countless stations of existence;
 Should manifest countless different kinds of bodies;
 Should know the countless dharmas of verbal expression;¹⁷⁶
 Should penetrate the countless different mind states [of beings];
 Should know the bodhisattva's great spheres of action;¹⁷⁷
 Should dwell in the great palace of the bodhisattvas;
 Should contemplate the bodhisattva's extremely profound and
 marvelous dharmas;
 Should know the bodhisattva's recondite spheres of cognition;¹⁷⁸

Should enact the bodhisattva's difficult-to-implement practices;
 Should possess the bodhisattva's venerable awesome virtue;
 Should ascend to the bodhisattva's difficult-to-enter right and
 definite position;¹⁷⁹
 Should know the bodhisattva's many different kinds of practices;
 Should manifest the bodhisattva's universally pervasive spiritual
 powers;
 Should receive the bodhisattva's cloud of impartial Dharma;
 Should broaden the bodhisattva's boundless web of practices;
 Should fulfill the practice of the bodhisattva's boundless perfec-
 tions;
 Should receive the bodhisattva's countless predictions;
 Should enter the gateways of the bodhisattva's measureless
 patience;
 Should refine [his practice of] the bodhisattva's countless grounds;
 Should purify the bodhisattva's countless gateways into the
 Dharma; and
 Should dwell together with bodhisattvas for boundless kalpas,
 make offerings to countless buddhas, purify an ineffable num-
 ber of buddha lands, and produce an ineffable number of bod-
 hisattva vows.

Son of Good Family, to speak of what is most essential here:

He should everywhere cultivate all the bodhisattva practices;
 He should everywhere teach all realms of beings;
 He should everywhere enter all kalpas;
 He should everywhere take birth in all places;
 He should everywhere know all worlds;
 He should everywhere practice all dharmas;
 He should everywhere purify all *kṣetras*;
 He should everywhere fulfill all vows;
 He should everywhere make offerings to all buddhas;
 He should everywhere make the same vows as all bodhisattvas;
 and
 He should everywhere serve all good spiritual guides.

Son of Good Family:

You should not become weary in searching for good spiritual
 guides;
 You must not become complacent in going to see good spiritual
 guides;
 You must not fear the wearisome suffering of [traveling to] ques-
 tion good spiritual guides;

You must not think of retreating from your attempts to draw near to good spiritual guides;
 You should never desist from making offerings to good spiritual guides;
 You should never err in how you receive teachings from good spiritual guides;
 You should not cherish doubts regarding your training in the practices of the good spiritual guides;
 You should not become hesitant in listening to the good spiritual guides' teachings on the gateways to emancipation;
 You must not disapprove of or criticize the good spiritual guides if you see them according with afflicted behavior; and
 You should never waver in your profound faith, veneration, and reverence for good spiritual guides.

Why? Son of Good Family, it is because of the good spiritual guides that the bodhisattva:

Hears of the practices of all bodhisattvas;
 Perfects the meritorious qualities of all bodhisattvas;
 Makes the vows of all bodhisattvas;
 Instigates the [growth of] all bodhisattvas' roots of goodness;
 Accumulates all bodhisattvas' provisions for the path;
 Initiates the light of all bodhisattvas' dharmas;
 Reveals all bodhisattvas' gateways of emancipation;
 Cultivates and trains in the precepts of all bodhisattvas;
 Becomes established in the dharmas of all bodhisattvas' meritorious qualities;
 Purifies all bodhisattvas' vast resolve;
 Increases all bodhisattvas' strength of resolve;
 Completely fulfills all bodhisattvas' *dhāraṇī* and eloquence gateways;
 Acquires all bodhisattvas' treasury of purity;
 Produces all bodhisattvas' light of meditative absorptions;
 Acquires all bodhisattvas' especially excellent vows;
 Shares the same single vow with all bodhisattvas;
 Listens to all bodhisattvas' especially excellent Dharma;
 Attains all bodhisattvas' esoteric stations [of the path];
 Reaches all bodhisattvas' isle of Dharma jewels;
 Increases the sprouts of all bodhisattvas' roots of goodness;
 Produces growth in all bodhisattvas' wisdom body;
 Guards all bodhisattvas' treasuries of the deeply esoteric;
 Retains all bodhisattvas' accumulation of merit;

Purifies all bodhisattvas' path of rebirth;
 Receives all bodhisattvas' cloud of right Dharma;
 Enters all bodhisattvas' road of the great vows;
 Progresses toward the fruit of bodhi of all *tathāgatas*;
 Gathers together the marvelous practices of all bodhisattvas;
 Reveals all bodhisattvas' meritorious qualities;
 Travels everywhere to listen to the sublime Dharma;
 Praises all bodhisattvas' vast awesome virtue;
 Produces all bodhisattvas' power of great kindness and compassion;
 Gathers all bodhisattvas' supreme powers of sovereign mastery;
 Develops all bodhisattvas' enlightenment factors; and
 Engages in all bodhisattvas' beneficial endeavors.

Son of Good Family, as for the bodhisattvas:

It is due to being supported by the good spiritual guides that they do not fall into the wretched destinies;
 It is due to being taken in by the good spiritual guides that they do not retreat from the Great Vehicle;
 It is due to being borne in the protective mindfulness of the good spiritual guides that they do not transgress against the bodhisattva precepts;
 It is due to being guarded by the good spiritual guides that they do not follow bad spiritual guides;
 It is due to being nurtured by the good spiritual guides that they do not become deficient in the bodhisattva dharmas;
 It is due to being gathered in by the good spiritual guides that they step beyond the grounds of the common person;
 It is due to the good spiritual guides' teachings that they step beyond the grounds of the two vehicles;
 It is due to the good spiritual guides' instructive guidance that they succeed in escaping from the world;
 It is due to being raised up by the good spiritual guides that they are able to remain undefiled by worldly dharmas;
 It is due to serving the good spiritual guides that they cultivate all the bodhisattva practices;
 It is due to making offerings to the good spiritual guides that they become equipped with all the aids to realization of the path;
 It is due to drawing near to the good spiritual guides that they are not vanquished by their karma and afflictions;
 It is due to relying on the good spiritual guides' powers that their strength is steadfast and they do not fear the *māras*; and

It is due to depending on the good spiritual guides that they bring about the growth of all the enlightenment factors.

And why is this so? Son of Good Family, as for the good spiritual guides:

- They enable one to purify all obstacles;
- They enable one to extinguish all karmic offenses;
- They enable one to do away with the difficulties;
- They enable one to stop all evil;
- They enable one to dispel the darkness of the long night of ignorance;
- They enable one to destroy the solidly fortified prison of the various views;
- They enable one to escape from the city of *saṃsāra*;
- They enable one to abandon the house of worldly existence;
- They enable one to rend the net of Māra;
- They enable one to remove the arrows of the many kinds of suffering;
- They enable one to leave behind circumstances made dangerous and difficult by ignorance;
- They enable one to escape from the vast wilderness of wrong views;
- They enable one to cross over the river of the stations of existence;
- They enable one to abandon all wrong paths;
- They are able to reveal the road to the realization of bodhi;
- They are able to teach the bodhisattva dharmas;
- They are able to induce one to become established in the bodhisattva practices;
- They are able to induce one to progress toward the realization of all-knowledge;
- They enable the purification of one's wisdom eye;
- They are able to increase one's resolve to attain bodhi;
- They are able to promote the birth of the great compassion;
- They are able to expound on the sublime practices;
- They are able to teach the *pāramitās*;
- They enable one to cast aside bad teachers;
- They are able to cause one to dwell on the grounds;
- They are able to cause one to acquire the patiences;
- They are able to cause one to cultivate all roots of goodness;
- They are able to cause one to successfully acquire all the provisions for the path;
- They are able to bestow all the great meritorious qualities;

They are able to cause one to reach the station of the knowledge of all modes;
 They are able to cause one to delight in the accumulation of meritorious qualities;
 They are able to cause one to rejoice in cultivating all the practices;
 They are able to cause one to penetrate the extremely profound meaning;
 They are able to cause one to open the gates to emancipation;
 They are able to cause one to block access to the wretched destinies;
 They are able to cause one to use the light of Dharma for illumination;
 They are able to cause one to rely on the rain of Dharma for moisture;
 They are able to cause one to extinguish all afflictions;
 They are able to cause one to relinquish all wrong views;
 They are able to cause one to grow in the wisdom of all buddhas;
 and
 They are able to cause one to become established in the dharmas of a buddha.

Son of Good Family, again, as for the good spiritual guides:

They are like a kindly mother, for they give birth to the lineage of the Buddha;
 They are like a kindly father, for they bestow vast benefit;
 They are like a foster mother, for they protect one and do not allow one to do what is evil;
 They are like a teacher, for they provide instruction in the bodhisattva training;
 They are like a good guide, for they are able to reveal the path of the *pāramitās*;
 They are like a fine physician, for they are able to cure all the diseases caused by the afflictions;
 They are like the Himalaya Mountains, for they are able to bring about the growth of the medicinal herbs of all-knowledge;
 They are like a courageous general, for they vanquish all perils;
 They are like a ferryman, for they enable one to escape the raging flood waters of *saṃsāra*; and
 They are like a ship captain, for they enable one to reach the isle of the jewels of wisdom.

Son of Good Family, one should always reflect with right mindfulness on all good spiritual guides. Furthermore, Son of Good Family, in supporting and serving all good spiritual guides:

You should manifest a mind like the great earth with which you remain tireless even in bearing a heavy responsibility;
You should manifest a mind like vajra with which your determination is indestructibly solid;
You should manifest a mind like the Iron Ring Mountains with which no suffering can cause you to waver in the least;
You should manifest a mind like that of an attendant with which you remain compliant in response to all orders;
You should manifest a mind like that of a disciple with which you never oppose any instruction;
You should manifest a mind like that of a servant with which you do not disdain any of the responsibilities you discharge;
You should manifest a mind like that of a nursemaid with which you take on all kinds of difficult work yet never complain;
You should manifest a mind like that of a wage laborer with which, no matter what instructions you receive, you never oppose them;
You should manifest a mind like that of one who disposes of excrement with which you abandon all arrogance;
You should manifest a mind like the seed head of already ripened grain with which you are well able to bend down low;
You should manifest a mind like that of a fine horse with which you abandon any ill-natured tendencies;
You should manifest a mind like an immense vehicle with which you are able to carry a heavy load;
You should manifest a mind like a well-trained elephant with which you are constantly compliant;
You should manifest a mind like Mount Sumeru with which you do not quaver in the least;
You should manifest a mind like a good dog with which you do not injure your master;
You should manifest a mind like that of an untouchable with which you abandon arrogance and pride;
You should manifest a mind like a gelded bull with which you are free of anger;
You should manifest a mind like a ship with which, in all your goings and comings, you never grow weary;
You should manifest a mind like a bridge with which, in taking others across, you forget your own weariness;
You should manifest a mind like that of a filial son with which you serve with an agreeably compliant demeanor; and
You should manifest a mind like that of a prince with which you respectfully carry out all decrees.

Furthermore, Son of Good Family:

You should think of yourself as afflicted by a disease, should think of the good spiritual guide as the king of physicians, should think of the Dharma that he teaches as fine medicine, and should think of the practice you cultivate as getting rid of your disease;

You should also think of yourself as one who is traveling far, should think of the good spiritual guide as a guide, should think of the Dharma that he teaches as the right path, and should think of the practice you cultivate as what will lead to your distant destination;

You should also think of yourself as one who is being rescued and ferried across, should think of the good spiritual guide as a ship captain, should think of the Dharma that he teaches as a ship, and should think of the practice you cultivate as the means of reaching the far shore;

You should also think of yourself as like a grain seedling, should think of the good spiritual guide as like the dragon king, should think of the Dharma that he teaches as the seasonal rains, and should think of the practice you cultivate as what causes the seedling's maturation;

You should also think of yourself as one who is poverty stricken, should think of the good spiritual guide as King Vaiśravaṇa, should think of the Dharma that he teaches as wealth and jewels, and should think of the practice you cultivate as bestowing abundant wealth;

You should also think of yourself as an apprentice, should think of the good spiritual guide as the fine artisan, should think of the Dharma that he teaches as the artisan's techniques, and should think of the practice you cultivate as the complete knowledge of those matters;

You should also think of yourself as involved in a frightful situation, should think of the good spiritual guide as a heroically brave stalwart, should think of the Dharma that he teaches as weapons, and should think of the practice you cultivate as what will defeat the enemy;

You should also think of yourself as a merchant, should think of the good spiritual guide as an expedition guide, should think of the Dharma that he teaches as precious jewels, and should think of the practice you cultivate as the means for gathering them;

You should also think of yourself as a young boy, should think of the good spiritual guide as your parent, should think of the

Dharma that he teaches as the family livelihood, and should think of the practice you cultivate as the means by which you inherit it and carry it forward; and

You should also think of yourself as a crown prince, should think of the good spiritual guide as a great official, should think of the Dharma that he teaches as the king's teachings, and should think of the practice you cultivate as enabling you to be crowned with the king's crown, to don the king's robes, to tie on the king's headband, and to take the throne in the king's palace.

Son of Good Family, in drawing near to the good spiritual guides, you should have these kinds of thoughts and should form these kinds of intentions. And why? Due to having thoughts such as these, in drawing near to the good spiritual guides, one's resolve is caused to be forever pure.

Furthermore, Son of Good Family:

Those who follow good spiritual guides produce growth in their roots of goodness just as the Himalaya Mountains produce growth in the various types of medicinal herbs;

Those who follow good spiritual guides become vessels who contain the Dharma of the Buddha just as the great ocean is a vessel that swallows up the many rivers;

Those who follow good spiritual guides become a place for the production of meritorious qualities just as the great ocean is a place that produces the many kinds of jewels.

Those who follow good spiritual guides are able to purify the resolve to attain bodhi just as a fierce fire is able to refine real gold.

Those who follow good spiritual guides rise above worldly dharmas just as Mount Sumeru rises above the great ocean.

Those who follow good spiritual guides are not defiled by worldly dharmas just as the lotus flower is no longer even touched by the water.

Those who follow good spiritual guides do not take in any sort of evil just as the great ocean does not abide the presence of a corpse.

Those who follow good spiritual guides bring about the growth of pure dharmas just as the full moon shines with perfectly full radiance.

Those who follow good spiritual guides brightly illuminate the Dharma realm just as the brightly shining sun illuminates all four continents; and

Those who follow good spiritual guides bring about the growth of their bodhisattva body just as parents raise up their sons.

Son of Good Family, to speak of what is most essential here, if the bodhisattva-mahāsattva is able to comply with the good spiritual guides' teachings:

He acquires ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of meritorious qualities;

He purifies ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of earnest intentions;

He causes the growth of ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattva faculties;

He purifies ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattva powers;

He cuts off ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of obstacles;

He steps beyond ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of realms of the *māras*;

He enters ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of Dharma gateways;

He fulfills ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of provisions for the path;

He cultivates ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of marvelous practices; and

He makes ten ineffable numbers of hundreds of thousands of *koṭīs* of *nayutas* of great vows.

Son of Good Family, I shall summarize this again: As for all bodhisattva practices, all bodhisattva *pāramitās*, all bodhisattva grounds, all bodhisattva patiences, all bodhisattva complete-retention *dhāraṇī* gateways, all bodhisattva samādhi gateways, all bodhisattva spiritual superknowledges and wisdom, all bodhisattva dedications, all bodhisattva vows, and all bodhisattva accomplishment of buddha dharmas, they all arise from the powers of the good spiritual guides, take the good spiritual guides as their very origin, are produced in reliance on the good spiritual guides, come forth in reliance on the good spiritual guides, grow in reliance on the good spiritual guides, and abide in reliance on the good spiritual guides. The good spiritual guides are both their cause and their condition, and the good spiritual guides are those who have the capacity to enable them to arise.

Then, having heard of such qualities possessed by the good spiritual guides, having heard that they are able to open and reveal the

countless marvelous bodhisattva practices, and having heard that they are able to bring about the successful development of the countless vast dharmas of a buddha, Sudhana the Youth was filled with joyous exultation and happiness. He then bowed down in reverence at the feet of Śrīsambhava and Śrīmati and circumambulated them countless times as he gazed up at them in attentive admiration. He then respectfully withdrew and departed.

51 – Maitreya

At that time, with his mind moistened by the teachings about the good spiritual guides, Sudhana the Youth reflected with right mindfulness on the bodhisattva practices as he traveled on toward the country of Samudrakaccho or “Ocean Shores.” In doing so:

He recalled how in previous lives he failed to cultivate reverential respect, whereupon he immediately resolved to practice it with diligent effort;

He also recalled how in previous lives he had not been pure in body and mind, whereupon he immediately resolved to focus on purifying himself;

He also recalled how in previous lives he had committed all kinds of bad actions, whereupon he immediately resolved to focus on guarding against and cutting off such behavior;

He also recalled how in previous lives he had given rise to all kinds of wrong thinking,¹⁸⁰ whereupon he immediately resolved to constantly engage in right reflection;

He also recalled how in previous lives he had cultivated practices solely for his own benefit, whereupon he immediately resolved to expand the scope of his intentions to include all beings;

He also recalled how in previous lives he had chased after desirable sense objects which were always self-destructive and flavorless, whereupon he immediately resolved to cultivate the Dharma of the Buddha, nourish the growth of all his faculties, and thereby produce personal peace and security;

He also recalled how in previous lives he had indulged in erroneous thought reflective of the inverted views, whereupon he immediately resolved to generate thoughts aligned with right views while also making the bodhisattva vows;

He also recalled how in previous lives, day and night, he had labored strenuously in doing all kinds of evil deeds, whereupon he immediately resolved to arouse great vigor in becoming accomplished in the dharmas of a buddha; and

He also recalled how in previous lives he had taken on births in the five rebirth destinies that brought no benefit to either himself or others, whereupon he immediately vowed to devote himself to benefiting beings, to becoming accomplished in the dharmas of a buddha, and to serving all good spiritual guides.

Having reflected in this manner, he was filled with great happiness. He then also contemplated this body as being the house of the manifold sufferings of birth, aging, sickness, death and then vowed that, throughout all future kalpas:

He would cultivate the bodhisattva path;
 He would teach beings;
 He would see all *tathāgatas*;
 He would become accomplished in the dharmas of a buddha;
 He would travel to all buddha *kṣētras*;
 He would serve all teachers of the Dharma;
 He would preserve the teachings of all buddhas;
 He would search for all his companions in the Dharma;
 He would see all good spiritual guides;
 He would accumulate the dharmas of all buddhas; and
 He would create causes and conditions with all bodhisattvas' vow bodies and wisdom bodies.

Even as he was having these thoughts, he was growing inconceivable and measureless roots of goodness. He then felt deep faith in and veneration for all bodhisattvas, thinking of them as only rarely encountered and thinking of them as great teachers. His faculties all became purified and his good dharmas increased. Then:

He brought forth all bodhisattvas' reverence and offerings;
 He adopted all bodhisattvas' bowing posture with palms pressed together;
 He developed all bodhisattvas' eye that sees everything in the world;
 He produced all bodhisattvas' thought devoted to mindful concern for all beings;
 He manifested all bodhisattvas' countless vow-generated transformation bodies;
 He produced all bodhisattvas' pure voice of praise;
 He visualized and saw with regard to all buddhas and bodhisattvas of the past and present their everywhere manifesting the realization of enlightenment, their spiritual transformations produced with the spiritual superknowledges, and so forth, even seeing that there was not one place the size of the tip of a hair that they did not completely pervade;

He also acquired the eye of the pure light of wisdom with which he saw all the realms in which all bodhisattvas act;

His mind everywhere entered the net of the *kṣetras* of the ten directions; and

His vows extended everywhere throughout the realm of empty space and the Dharma realm, doing so equally and incessantly throughout all three periods of time.

All of this was brought about through his faithful acceptance of the teachings bestowed by the good spiritual guides.

It was with just such veneration as this, just such offerings as these, just such praises as these, just such contemplations as these, just such vow power as this, just such visualizing thought as this, and just such measureless realms of wisdom as these that, in front of the Chamber of Vairocana's Adornments, Sudhana the Youth bowed down in full reverential prostration, briefly gathered his thoughts, and used a contemplative reflection by which, through deep resolute faith and the power of great vows, he entered the wisdom body's uniformly equal gateway to pervasive presence in all places and everywhere manifested his body:

Directly before all *tathāgatas*;

Directly before all bodhisattvas;

Directly before all good spiritual guides;

Directly before the stupas of all *tathāgatas*;

Directly before the images of all *tathāgatas*;

Directly before the abodes of all buddhas and bodhisattvas;

Directly before all Dharma jewels;

Directly before all *śrāvaka* disciples and *pratyekabuddhas* and their stupas;

Directly before the fields of merit in the congregations of all *āryas*;

Directly before all parents and venerable persons; and

Directly before all beings of the ten directions.

So it was that he incessantly venerated, revered, and praised all those aforementioned beings until the very end of the future, doing so:

The same as empty space, due to being boundless;

The same as the Dharma realm, due to being unimpeded;

The same as the apex of reality, due to pervading everything;

The same as the Tathāgata, due to having no discriminations;

The same as a reflection, due to manifesting in accordance with wisdom;

The same as a dream, due to arising from thought;

The same as an image, due to showing everything;
 The same as an echo, due to being produced by conditions;
 Being unproduced, due to alternating waxing and waning; and
 Having no [inherent] nature, due to changing in accordance with conditions.

He also then decisively understood:

How all karmic retributions arise from actions;
 How all effects arise from causes;
 How all karmic actions arise from habitual karmic propensities;
 How all buddhas' appearances in the world all arise from faith;
 How all transformationally produced offerings arise from resolute understanding;
 How all emanation buddhas arise from the reverential mind;
 How all dharmas of the buddhas arise from roots of goodness;
 How all emanation bodies arise from skillful means;
 How all works of buddhas arise from great vows;
 How all the practices cultivated by all bodhisattvas arise from dedications of merit;
 How all the vast adornments of the Dharma realm arise from the sphere of all-knowledge;
 How abandonment of the annihilationist view occurs due to knowing the nature of how ripening [of karma] occurs,¹⁸¹
 How abandonment of the eternalist view occurs due to knowing non-production;
 How abandonment of the view denying causality occurs due to knowing right causality;
 How abandonment of inverted views occurs due to knowing principles in accordance with reality;
 How abandonment of the view seizing on Maheśvara [as a creator god] occurs due to knowing [that one's circumstances] are not determined by others,¹⁸²
 How abandonment of the view that seizes on the inherent existence of self and others occurs due to knowing that they arise due to conditions;
 How abandonment of views seizing on bounds occurs due to knowing that the Dharma realm is boundless;
 How abandonment of the view that seizes on the existence of going and coming occurs due to knowing they are like reflected images;
 How abandonment of the view that seizes on entities' existence or nonexistence occurs due to knowing they are neither produced nor destroyed;

How abandonment of the view that seizes on the existence of all dharmas occurs due to knowing they are empty and are unproduced, due to knowing they do not possess any inherent existence, and due to knowing they arise due to the power of vows; and

How abandonment of the view that seizes on the existence of signs occurs:

Through entering the apex of signlessness;

Through knowing all dharmas are like sprouts grown from seeds;

Through knowing they are like words produced by a seal stamp;

Through knowing that their appearance of substantiality is like a mere image;

Through knowing sounds are like mere echoes;

Through knowing that objective states are like mere dreams;

Through knowing karmic actions are like mere conjured illusions;

Through completely understanding that signs manifest due to mundane thought;

Through completely understanding that effects arise from their causes;

Through completely understanding that karmic consequences arise from the accumulation of karmic actions; and

Through completely understanding that all dharmas associated with all meritorious qualities all flow forth from the bodhisattva's skillfully invoked expedient means.

Having entered right thought and pure mindfulness due to entering knowledge such as this, Sudhana the Youth completely prostrated his body there on the ground before that tower. As he earnestly bowed down in reverence there, inconceivable roots of goodness flowed into his body and mind, whereupon he felt refreshed and full of delight. He then rose from the ground and single-mindedly gazed up in admiration, his eyes not straying for even a moment as, with palms pressed together, he circumambulated it countless times, reflecting thus:

This immense tower:

Is the abode of those who understand emptiness, signlessness, and wishlessness;

Is the abode of those who are free of discriminations regarding any dharma;

Is the abode of those who completely understand that the Dharma realm is devoid of distinctions;

Is the abode of those who understand that no beings can be found at all;

- Is the abode of those who understand that all dharmas are characterized by non-arising;
- Is the abode of those who are not attached to anything in the world;
- Is the abode of those who are not attached to any home;
- Is the abode of those who do not delight in any village;
- Is the abode of those who do not rely on any of the sense objects;
- Is the abode of those who have transcended all perceptions;
- Is the abode of those who realize all dharmas are devoid of any inherently existent nature;
- Is the abode of those who have cut off all actions based on discriminations;
- Is the abode of those who have transcended all conceptual thought and [discriminations] of the intellectual mind consciousness;¹⁸³
- Is the abode of those who neither enter into nor leave any of the paths;
- Is the abode of those who have entered all [gateways into] the extremely profound *prajñāpāramitā*;
- Is the abode of those who are able to use skillful means to abide in the Dharma realm of the universal gateway;
- Is the abode of those who have extinguished the fire of all the afflictions;
- Is the abode of those who have used especially excellent wisdom to cut off all views, cravings, and conceit;
- Is the abode of those who have developed all the *dhyānas*, liberations, samādhis, superknowledges, and clear knowledges and thus exercise easeful mastery of them;
- Is the abode of those who contemplate the sphere of action of all bodhisattvas' samādhis;¹⁸⁴
- Is the abode of those who securely abide wherever all *tathāgatas* reside;
- Is the abode of those who subsume any single kalpa within all kalpas and subsume all kalpas within any single kalpa and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who subsume any single *kṣetra* within all *kṣetras* and subsume all *kṣetras* within any single *kṣetra* and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who subsume any single dharma within all dharmas and subsume all dharmas within any single dharma and accomplish this without interfering with any of their characteristic features;

- Is the abode of those who subsume any single being within all beings and subsume all beings within any single being and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who subsume any single buddha within all buddhas and subsume all buddhas within any single buddha and accomplish this without interfering with any of their characteristic features;
- Is the abode of those who, in but a single mind-moment, know all three periods of time;
- Is the abode of those who, in but a single mind-moment, travel to all lands to pay their respects;
- Is the abode of those who manifest their bodies directly before all beings;
- Is the abode of those whose minds always benefit everyone in the entire world;
- Is the abode of those who are able to go forth everywhere to all places;
- Is the abode of those who, even though they have already transcended everything in the entire world, still constantly manifest bodies within it in order to teach beings;
- Is the abode of those who are not attached to any *kṣetra* and yet travel to all *kṣetras* to make offerings to all buddhas;
- Is the abode of those who, even without ever moving from their original place, are able to travel everywhere to all buddha *kṣetras* to pay their respects and adorn them;
- Is the abode of those who draw near to all buddhas and yet never even give rise to a thought [attached to] the idea of a buddha;¹⁸⁵
- Is the abode of those who rely upon all good spiritual guides and yet never even give rise to the idea of [the existence of] a good spiritual guide;
- Is the abode of those who, even if they dwelt in the palace of Māra, would still never indulge in the objects of sensual desire;
- Is the abode of those who have forever abandoned all conceptual thought;
- Is the abode of those who, even though they manifest their bodies among all beings, still never raise any dualistic thought conceiving of “self” or “other”;
- Is the abode of those who are able to everywhere enter all worlds and yet still have no thoughts conceiving of any differences in the Dharma realm;

- Is the abode of those who vow to abide throughout all kalpas of the future and yet do not conceive of any kalpas as either long or short;
- Is the abode of those who, even without ever leaving a place the size of the tip of a hair, still manifest their bodies everywhere in all worlds;
- Is the abode of those who are able to expound even on rarely encountered dharmas;
- Is the abode of those who are able to abide in recondite dharmas, extremely profound dharmas, non-dual dharmas, signless dharmas, non-counteractive dharmas, dharmas that cannot be found anywhere at all, and dharmas that are free of all conceptual proliferation;
- Is the abode of those who abide in the great kindness and the great compassion;
- Is the abode of those who have already gone beyond all wisdom of the two vehicles, who have already stepped beyond all realms of Māra, who are already beyond defilement by worldly dharmas, who have already reached the far shore of perfection reached by bodhisattvas, and who already abide in the station where the Tathāgata abides; and
- Is the abode of those who, although they have transcended all signs, still refrain from entering the right and fixed position of *śrāvaka* disciples and, although they have completely realized all dharmas' non-arising, still do not abide in the unproduced nature of dharmas.
- It is the abode of:
- Those who, although they contemplate unloveliness, do not realize the dharma of dispassion, yet still do not coexist with desire;
 - Those who, although they cultivate kindness, do not realize the dharma of non-hatred, yet still do not coexist with the defilement of hatred; and
 - Those who, although they contemplate conditioned arising, do not realize the dharma of non-delusion, yet still do not coexist with delusion.
- It is the abode of:
- Those who, although they abide in the four *dhyānas*, still do not take rebirth in accordance with the *dhyānas*;
 - Those who, although they practice the four immeasurable minds for the purpose of teaching beings, still do not take rebirth in the form realm; and

Those who, even though they cultivate the four formless concentrations, still, due to the great compassion, do not abide in the formless realm.

It is the abode of:

Those who, although they diligently cultivate calming and contemplative insight, in order to continue teaching beings, they still refrain from realizing clear knowledge and liberation, and

Those who, although they practice equanimity, still never relinquish their works in the service of teaching beings.

It is the abode of:

Those who, although they contemplate emptiness of inherent existence, still do not generate an emptiness-centered view;

Those who, although they practice signlessness, still always teach beings who are attached to signs; and

Those who, although they practice wishlessness, still never abandon the vow to pursue the practices leading to bodhi.

It is the abode of:

Those who, although they have achieved sovereign mastery over all karma and afflictions, in order to teach beings, still manifest the appearance of following karma and afflictions;

Those who, although they have become free of births and deaths, in order to teach beings, still manifest the appearance of being subject to birth and death; and

Those who, although they have already transcended all the rebirth destinies, in order to teach beings, still manifest the appearance of entering into the rebirth destinies.

It is the abode of:

Those who, although they practice kindness, still have no loving affection for any being;

Those who, although they practice compassion, still have no attachment to any being;

Those who, although they practice sympathetic joy, still contemplate suffering beings with a mind that always feels deep pity for them; and

Those who, although they practice equanimity, still never neglect endeavors that benefit others.

And it is the abode of:

- Those who, although they practice the nine sequential meditative absorptions,¹⁸⁶ still do not renounce taking birth in the desire realm;
- Those who, although they have realized that all dharmas are neither produced nor destroyed, still refrain from realizing the apex of reality;
- Those who, although they enter the three gates to liberation, still refrain from opting for the *śrāvaka* disciple's liberation;
- Those who, although they contemplate the four truths of the *ārya*, still refrain from abiding in the Small Vehicle's fruits of the *ārya*;
- Those who, although they contemplate the extremely profound doctrine of conditioned arising, still refrain from abiding in final quiescent cessation;
- Those who, although they cultivate the eightfold path of the *ārya*, still do not seek to escape from the world forever;
- Those who, although they have stepped beyond the grounds of the common person, still refrain from falling down to the grounds of the *śrāvaka* disciples and *pratyekabuddhas*;
- Those who, although they contemplate the five appropriated aggregates, they still refrain from forever extinguishing the aggregates;
- Those who, although they have gone beyond the four types of *māras*, still do not make discriminations among the types of *māras*;¹⁸⁷
- Those who, although they do not become attached to the six sense bases, still do not forever extinguish the six sense bases;
- Those who, although they securely abide in true suchness, still do not fall into [final realization of] the apex of reality; and
- Those who, although they teach all the vehicles, still never abandon the Great Vehicle.

This immense tower is the abode of those who abide in all such meritorious qualities as these.

Sudhana the Youth then spoke these verses:

This is the abode of the one of great compassion and pure wisdom who benefits those in the world, the Venerable Maitreya, the Buddha's senior son on the crown-anointing consecration ground who is on the verge of entering the realm of the Tathāgatas.

All of those renowned sons of the Buddha who have already entered the Great Vehicle's gates of liberation

and roam throughout the Dharma realm with unattached minds—
This is the abode of these peerless ones.

Giving, moral virtue, patience, vigor, *dhyāna*, and wisdom as well as skillful means, vows, the powers, and the spiritual superknowledges, all such dharmas associated with the Great Vehicle's perfections—
This is the abode of those who have completely fulfilled them all.

Those whose wisdom is as vast as empty space,
who know all dharmas of the three periods of time,
and who are unimpeded, non-dependent, and cling to nothing—
This is the abode of those who fully know all the stations of existence.

Those who completely understand all dharmas as without a nature
and as unproduced—those who, depending on nothing, are like birds
flying across the sky in their attainment of the sovereign masteries—
This is the abode of those who possess such great wisdom as this.

Those who fully know the true nature of the three poisons,
those who distinguish arising based on causes and conditions as false,
and those who do not, due to weariness of them, then seek to escape—
This is the abode of the quiescent ones such as these.

The three gates to liberation, the eightfold path of the *ārya*,
the aggregates, sense bases, sense realms, and conditioned arising—
They can contemplate them all, yet do not proceed into quiescence.
This is the abode of those who are skilled in expedient means.

With unimpeded wisdom, they contemplate
all the lands of the ten directions as well as all their beings.
Knowing the nature of them all as empty, they do not discriminate.
This is the abode of those who have become quiescent.

They are unimpeded in traveling all throughout the Dharma realm,
yet, in seeking such actions' inherent nature, it cannot be found.
Like the wind moving through space, there are no actions that they do.
This is the abode of those who have nothing they depend on.

When they everywhere see the many beings in the wretched destinies
enduring all kinds of intense cruelties from which there is no refuge,
they emanate the light of great kindness to extinguish them all.
This is the abode of those who possess such deep sympathy.

When they see beings who have lost the right road,
as if they were people born blind traveling on a fearsome path,
they lead them along and enable them to enter the city of liberation.
This is the abode of the great Master Guides.

When they see beings entering the net of Māra
who are then driven along by birth, aging, sickness, and death,

they help them to escape and gain comfort and security.
This is the abode of those who are courageous and strong.

When they see beings beset by the sickness of the afflictions,
they arouse the mind of vast compassion and pity
and use the medicine of wisdom to completely cure them.
This is the abode of the great king of physicians.

When they see the many beings submerged in the ocean of existences,
sunken therein, driven by sorrows, and enduring the many sufferings,
they use the ship of the Dharma to rescue them all.
This is the abode of those who are skilled in ferrying others across.

Seeing all beings abiding in the ocean of afflictions,
they are able to make the wondrously precious resolve to attain bodhi
with which they enter into it and rescue them all.
This is the dwelling place of those who are skilled as fishers of men.

They always use great vows and the eyes of kindness and compassion
to everywhere contemplate all beings
and pull them out of the ocean of existences.
This is the abode of the kings of the golden-winged *garuḍas*.

Just as the sun and the moon that hover in the sky
have nothing in the world on which they do not shine,
so too it is with the light of their wisdom.
This is the abode of those who illuminate the world.

In order to teach but a single being, all bodhisattvas
will remain for all the countless kalpas of the future,
and as they do so for but one person, so too will they do so for all.
This is the abode of those who would rescue the entire world.

Just as, in but a single land, they teach the beings there,
and incessantly continue this throughout all future kalpas,
so too, in each and every land, they do so in this way.
This is the abode of those possessed of just such solid resolve.

All the Dharma taught by all buddhas throughout the ten directions—
They take in every part of it in but a single sitting
and constantly continue to do so throughout all future kalpas.
This is the abode of those who possess an ocean of wisdom.

They roam everywhere throughout the oceans of all worlds,
everywhere enter the ocean of all assemblies,
and then make offerings to the ocean of all *tathāgatas*.
This is the abode of those pursuing such cultivation.

They cultivate an ocean of all the marvelous practices,
make a boundless ocean of great vows,

and do so throughout an ocean of many kalpas.

This is the abode of those who possess the meritorious qualities.

On the tip of but a single hair, there are countless *kṣetras*

in which there are ineffably many buddhas, beings, and kalpas.

They clearly see things such as these, having none not completely so.

This is the abode of those who have the unimpeded eye.

Within but a single mind-moment, they subsume

all the boundlessly many kalpas, lands, buddhas, and living beings

that, with unimpeded wisdom, they completely and rightly know.

This is the abode of those who have perfected the qualities.

If the lands of the ten directions were all ground to atoms

and all the great oceans were ladled out drop-by-drop with a hair,

the vows the bodhisattvas have made are of just such a number.

This is the abode of those whose actions are so unimpeded.

Of all the complete-retention *dhāraṇīs*, samādhi gateways,

great vows, *dhyānas*, and liberations they have perfected,

they dwell in each of them for boundless kalpas.

This is the abode of those who are the true sons of the Buddha.

These measurelessly and boundlessly many sons of the Buddha

have in many different ways taught the Dharma, liberated beings,

and presented teachings on the many kinds of worldly skills and arts.

This is the abode of those whose cultivation is of this sort.

Adept in the spiritual superknowledges, skillful means, and wisdom,

they cultivate the marvelous Dharma gate of the illusory nature of all

and manifest births in all five destinies throughout the ten directions.

This is the abode of those who are unimpeded in these things.

From when these bodhisattvas first made their resolve,

they have completely fulfilled the cultivation of all the practices

and have emanated countless bodies throughout the Dharma realm.

This is the abode of those possessed of such spiritual powers.

In but a single mind-moment, they have realized enlightenment¹⁸⁸

and everywhere performed works of boundless wisdom that, whoever

pondered them with only worldly sentiment would all be driven mad.

This is the abode of those who are so very difficult to assess as this.

Having perfected the unimpeded spiritual superknowledges,

they roam the Dharma realm and have no place they do not pervade,

yet their minds have never found anything that is apprehensible.

This is the abode of those possessed of such pure wisdom.

These bodhisattvas cultivate unimpeded wisdom,

enter all lands without having anything to which they are attached,

and use non-dual wisdom to shine their illumination everywhere.
This is the abode of those who are free of the idea of a self.

They completely know all dharmas are devoid of any basis
and that their fundamental nature is quiescence, just like space.
They always course in spheres of cognition such as these.
This is the abode of those who have abandoned the defilements.

Everywhere seeing the many beings undergoing all kinds of suffering,
they arouse the mind of great humane kindness and wisdom
and vow to always benefit everyone in the world.
This is the abode of those possessed of compassionate pity.

The sons of the Buddha who abide herein
everywhere appear before all beings.
Like the orbs of the sun and moon
they everywhere dispel the darkness of *saṃsāra*.

The sons of the Buddha who abide herein
everywhere adapt to the minds of beings
and transformationally manifest countless bodies
that completely fill the *kṣētras* of the ten directions.

The sons of the Buddha who abide herein
travel everywhere to all worlds,
going to the abodes of all *tathāgatas*
for measurelessly and numberlessly many kalpas.

The sons of the Buddha who abide herein
contemplate the Dharma of all buddhas,
doing so for measurelessly and numberlessly many kalpas
in which their minds never grow weary.

The sons of the Buddha who abide herein,
in every mind-moment enter *saṃādhis*
in which each of these *saṃādhi* gateways
clearly reveals the realms of all buddhas.

The sons of the Buddha who abide herein
all know all of the *kṣētras*,
their measurelessly and numberlessly many kalpas,
their beings, and the names of their buddhas.

The sons of the Buddha who abide herein
subsume all kalpas within but a single mind-moment.
They merely accord with the minds of beings
while remaining free of any discriminating thought.

The sons of the Buddha who abide herein
cultivate all the *saṃādhis*.

In each and every mind-moment,
they know the dharmas of the three periods of time.

The sons of the Buddha who abide herein
sit in the lotus posture, their bodies unmoving,
even as they appear in all *kṣetras*
and in all the rebirth destinies.

The sons of the Buddha who abide herein
drink in the ocean of all buddhas' Dharma,
deeply enter the ocean of wisdom,
and perfect the ocean of meritorious qualities.

The sons of the Buddha who abide herein
know the number of all the *kṣetras*
and know the number of worlds, the number of beings,
and the number of buddha names in just the same way.

The sons of the Buddha who abide herein
are able to completely know in a single mind-moment
the creation and destruction of all lands
throughout all three periods of time.

The sons of the Buddha who abide herein
know the conduct and vows of all buddhas,
the practices cultivated by the bodhisattvas,
and the faculties and desires of beings.

The sons of the Buddha who abide herein
see in but a single atom
countless *kṣetras*, congregations,
living beings, and kalpas.

Just as this is so within but a single atom,
so too is this so in all atoms
in which everything is fully present in all its variations,
and all places are present there with no mutual interference.

The sons of the Buddha who abide herein
everywhere contemplate all dharmas,
beings, *kṣetras*, and periods of time
as having no arising and as having no inherent existence.

They contemplate the equality of beings,
the equality of dharmas, the equality of *tathāgatas*,
the equality of *kṣetras*, the equality of vows,
and the equality of all three periods of time.

The sons of the Buddha who abide herein
teach all the many kinds of beings,

make offerings to all *tathāgatas*,
and meditate on the nature of all dharmas.

The vows, wisdom, and practices they have cultivated
for countless thousands of myriads of kalpas
are so vast as to be immeasurable
and are such that no one could ever finish praising them.

I press my palms together in respect and bow down in reverence
to all those greatly courageous ones who,
with their unimpeded spheres of action,
dwell here in this place.

I now bow down in reverence
to this eldest son of the buddhas
so possessed of the *āryas'* qualities, the Venerable Maitreya.
May he extend his kindly concern to me.

Then, having used countless bodhisattva praises such as these to praise the bodhisattvas dwelling in that immense tower, the Chamber of Vairocana's Adornments, Sudhana the Youth bent forward humbly with his palms pressed together in respect and bowed down in reverence, single-mindedly praying to be able to see Maitreya Bodhisattva, draw near to him, and make offerings to him. He then saw Maitreya Bodhisattva-mahāsattva arriving from some other place surrounded by a measureless retinue of countless kings of the devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kinṇaras*, and *mahoragas*, as well as by Śakra, Brahmā, the World-Protecting Deva Kings, a measureless retinue from the land of his birth, congregations of brahmans, and countless other hundreds of thousands of beings, all of whom came together with him to that immense Chamber of Adornments tower.

When Sudhana saw this, he was overcome with joyous exultation and bowed down in a complete reverential prostration, whereupon Maitreya Bodhisattva looked at Sudhana, pointed him out to that huge congregation, praised his meritorious qualities, and then spoke these verses:

You should all regard this Sudhana
whose aspiration for wisdom is pure.
It is to seek the bodhi practices
that he comes here into my presence.

Welcome, O you of completely full kindness.
Welcome, O you of pure compassion.
Welcome, O you whose gaze is quiescent.
May you be free of weariness in your cultivation.

Welcome, O you of pure aspiration.
 Welcome, O you who are possessed of vast mind.
 Welcome, O you of irreversible faculties.
 May you be free of weariness in your cultivation.
 Welcome, O you of unshakable practice,
 you who always search for good spiritual guides,
 you who completely understand all dharmas,
 you who are devoted to training the many kinds of beings.
 Welcome, O you who practice the marvelous path.
 Welcome, O you who dwell in the meritorious qualities.
 Welcome, O you who progress toward the fruit of buddhahood
 and have never succumbed to weariness.
 Welcome, O you for whom the qualities are your very essence.
 Welcome, O you who take the Dharma as your source of sustenance.
 Welcome, O you of the boundless practices.
 You are one who is only rarely encountered in the world.
 Welcome, O you who have abandoned delusion,
 whom worldly dharmas are unable to sully,
 and who, in issues of gain, loss, disrepute, fame, and such,¹⁸⁹
 make no discriminations at all.
 Welcome, O you who are a bestower of happiness,
 who are pliant and capable of accepting teaching,
 and who have completely rid yourself of all thoughts
 of flattery, deception, anger, and pride.
 Welcome, O you who are a true son of the Buddha
 who travels to pay respects in all the ten directions,
 increasing the growth of your meritorious qualities
 while remaining pliant and free of indolence and weariness.
 Welcome, O you who possess the knowledge of the three times,
 who everywhere know all dharmas,
 who give birth to a treasury of all meritorious qualities,
 and whose cultivation never succumbs to weariness.
 Mañjuśrī, Meghaśrī, and the rest,
 all those sons of the Buddha,
 sent you here to my abode,
 so that I can show you the realm of the unimpeded.
 You have completely cultivated the bodhisattva practices
 and have everywhere gathered in the many beings.
 A person of such vast qualities as this
 has now arrived here at my abode.

It was in order to seek out
the pure realms of all *tathāgatas*
that he has inquired about all the vast vows
and thus has come here to my abode.

It was due to your aspiration to cultivate the training
in all the practices and works accomplished
by the buddhas of the past, future, and present
that you have come here to my abode.

It was because you wished to seek the sublime Dharma
and wished to receive the bodhisattva practices
from the good spiritual guides
that you have come here to my abode.

It was because you recalled that the good spiritual guides
are those who are praised by all buddhas
and are the cause for your attainment of bodhi
that you have come here to my abode.

It was because you recalled, “The good spiritual guides
give birth to me like my own parents,
raise me like nursemaids,
enable the growth of my limbs of bodhi,
cure my many disorders like physicians,
shower me with the elixir of immortality like devas,
show me the right road like the sun,
are like the purifying orb of the moon,
are like the mountains that are unshakable,
are like the ocean that never increases or decreases,
and are like the ship captain who rescues me and takes me across.”
Hence you have come here to my abode.

You look upon the good spiritual guides
as like great valiant generals,
as like great leaders of merchants,
as like great caravan guides,
as able to erect the banner of right Dharma,
as able to show the buddhas’ meritorious qualities,
as able to destroy all the wretched rebirth destinies,
as able to open the gates to the good rebirth destinies,
as able to reveal the bodies of all buddhas
as able to guard the treasury of all buddhas,
and as able to preserve the Dharma of all buddhas.
Therefore you wish to look up to and serve them.

It is because you wish to reach fulfillment in pure wisdom,
because you wish to be fully endowed with the fine body,
and because you wish to be born into the venerable and noble clan
that you have come here to my abode.

You should all look at this person
who has drawn near to the good spiritual guides
and followed what they have cultivated and trained in.
You should accord in practice with all that he has done.

Due to the causes and conditions of past merit,
Mañjuśrī enabled him to make the resolve,
accord with [the teachings], never oppose them,
and cultivate them without becoming lax or weary.

His father, his mother, and his relatives
as well as his palace and his wealth—
He relinquished all of this
to humbly seek the good spiritual guides.

He has purified resolve such as this,
has forever renounced the mundane body,
and will be born in a buddha land
where he will enjoy the supreme karmic rewards.

Sudhana saw the sufferings of beings
undergoing birth, aging, sickness, and death, and
for their sakes, made the greatly compassionate resolve
to diligently cultivate the unexcelled path.

Sudhana saw beings forever flowing on
and turning about in the five destinies of rebirth,
and sought for their sakes to acquire the vajra wisdom
that breaks the cycle of all their sufferings.

Sudhana saw that beings' fields of the mind
are as if deserted and overgrown with weeds,
and single-mindedly sought the plow of sharp wisdom,
to rid them of the thorns of the three poisons.

Beings abide in the darkness of delusion where,
blinded by benightedness, they have lost the right path.
Sudhana will serve them as a guide
who shows them the peaceful and secure place.

Taking patience as his armor, the liberations as his vehicle,
and wisdom as his sharp sword,
he will be able to destroy the brigands of the afflictions
throughout the three realms of existence.

Sudhana will become the captain of the ship of Dharma
that everywhere rescues all sentient beings
and enables them to cross the ocean of what should be known¹⁹⁰
so that they swiftly reach the isle of the jewels of purity.

Sudhana will be a sun of right enlightenment
whose light of wisdom and shining orb of great vows
will travel throughout the sky of the Dharma realm,
everywhere illuminating the abodes of confused beings.

Sudhana will be a moon of right enlightenment
whose white dharmas of purity will become completely full.
The clear and cool light of his kindness and meditative absorptions
will equally illuminate the minds of beings.

Sudhana will become an ocean of supreme knowledge
abiding in reliance on his resolute intentions
and his ever-deepening bodhi practices
which shall then produce the many jewels of the Dharma.

Sudhana, the dragon of the great resolve,
is rising up into the sky of the Dharma realm where
he will spread the clouds and pour down the sweet rains
that will bring forth and ripen all the fruits [of the path].

Sudhana will light the lamp of the Dharma
with its wick of faith, its oil of kindness and compassion,
its font of mindfulness, and its light of meritorious qualities
that entirely extinguishes the darkness of the three poisons.

His bodhi resolve is the *kalala* embryo.
Compassion is the womb, kindness is the flesh,
and the limbs of enlightenment form the extremities
as it grows in the womb of the Tathāgata.

He will increase his treasury of merit,
purify his treasury of wisdom,
reveal a treasury of skillful means,
and produce a treasury of great vows.

With such great adornments as these
he will rescue the many beings
and will become one who, among all devas and men,
is only rarely ever heard of or encountered.

Such a tree of wisdom as this
is one whose roots go deep and that is unshakable.
His many practices will gradually grow
until he everywhere provides shade for all beings.

Wishing to develop all the virtues,
 wishing to inquire about all dharmas,
 and wishing to sever all doubts,
 he is devoted to the search for good spiritual guides.

Wishing to destroy all the *māras* of the afflictions,
 wishing to do away with the defilement of the various views,
 and wishing to liberate beings from their bonds,
 he is devoted to searching for good spiritual guides.

He will destroy all the wretched rebirth destinies,
 will reveal the road to rebirth among humans and devas, and
 will enable cultivation of practices that produce meritorious qualities
 and lead to swift entry into the city of nirvāṇa.

He will liberate others from the difficulties produced by views,
 will cut through the net of views,
 will dry up the waters of craving,
 and will reveal the paths out of the three realms of existence.

He will become a refuge for the world,
 will become a light for the world,
 will become a teacher of those in the three realms,
 and will show them the way to liberation from them.

He will also enable those in the world
 to abandon their attachments to perceptions,
 to awaken from their slumber among the afflictions,
 and to escape from the mud of sensual desires.

He will completely understand the many different dharmas,
 will purify the many kinds of *kṣetras*,
 and will lead everyone to the ultimate destination,
 thereby filling their minds with great joyous delight.

Your practice has become so extremely pliant
 and your mind has become so very purified
 that, whichever meritorious qualities you wish to cultivate,
 they will all reach perfect fulfillment.

Before long, you will see all buddhas,
 will completely comprehend all dharmas,
 will purify the ocean of the many *kṣetras*,
 and will completely realize the great bodhi.

Cultivating all the practices in this way,
 you will fulfill the ocean of all practices,
 will know the ocean of all dharmas,
 and will liberate an ocean of beings.

Having achieved such decisive resolve as this,
 you will reach the far shore of meritorious qualities,
 will develop all the varieties of goodness,
 and will become the equal of the sons of the Buddha.

You will cut off all the afflictions,
 will purify all karma,
 and will subdue all the *māras*,
 thus completely fulfilling vows such as these.

You will produce the path of marvelous wisdom,
 will open the path of right Dharma,
 and before long will relinquish
 the path of afflictions, karma, and suffering.¹⁹¹

The sphere of all beings is sunken and confused
 in the wheel of all the realms of existence.
 You will turn the wheel of Dharma
 and enable them to cut off the cycle of suffering.

You will preserve the lineage of the Buddha,
 you will purify the lineage of the Dharma,
 and you will gather the lineage of the Sangha
 and see that they pervade all three periods of time.

You will cut away the net of the many cravings,
 will rend the net of the many views,
 will rescue beings from the net of their many sufferings,
 and will successfully fulfill this net of vows.

You will liberate the realms of beings,
 will purify the realms of lands,
 will accumulate the realms of wisdom,
 and will succeed in the realm of your resolute intentions.

You will arouse joy in beings,
 will arouse joy among the bodhisattvas,
 and will arouse joy in the buddhas.
 You will produce joyous delight such as this.

You will see all the rebirth destinies,
 will see all the *kṣētras*,
 will see all dharmas,
 and will acquire the vision of this buddha.

You will emanate the light that dispels darkness,
 will emanate the light that extinguishes heat,
 will emanate the light that extinguishes evil
 and will rinse away the sufferings of the three realms of existence.

You will open the gates to the celestial rebirth destinies,
 will open the gates to the path to buddhahood,
 will reveal the gates to liberation,
 and will cause all beings to enter them.

You will show them the right path
 and will cut off access to the wrong paths.
 Diligently cultivating in this way,
 you will succeed in completing the path to bodhi.

You will cultivate the ocean of meritorious qualities,
 will liberate those in the ocean of the three realms of existence,
 and will everywhere enable the ocean of all beings
 to escape from the ocean of the many kinds of sufferings.

In the ocean of beings,
 you will dry up the ocean of afflictions
 and will enable them to cultivate the ocean of practices
 and swiftly enter the ocean of great wisdom.

You will increase the ocean of wisdom,
 you will cultivate the ocean of practices,
 and you will completely fulfill
 the ocean of all buddhas' great vows.

You will enter the ocean of *kṣētras*,
 you will contemplate the ocean of congregations,
 and you will use the power of wisdom
 to drink the entire ocean of all dharmas.

You will seek audiences with the cloud of all buddhas,
 will raise up clouds of offerings to them,
 will listen to their clouds of sublime Dharma,
 and will make a cloud of vows such as these.

Roaming everywhere in the house of the three realms of existence,
 everywhere demolishing the house of the many afflictions,
 and everywhere entering the house of the Tathāgatas—
 You will practice a path such as this.

You will everywhere enter the gateways of samādhi,
 will everywhere roam in the gates of liberation,
 will everywhere abide in the gates of the spiritual superknowledges,
 and will travel everywhere throughout the Dharma realm.

You will everywhere appear before beings
 and will everywhere appear before all buddhas
 like the light of the sun and the moon.
 You will develop powers such as these.

In all that you practice, you will remain unwavering and undistracted,
and in all that you practice, you will be as free of defiling attachments
as a bird as it flies across the sky.

You will develop marvelous functions such as these.

Just as is so within the net of Indra,
so too will you dwell in the network of *kṣētras*.

You will go forth to visit them all,
being as unimpeded in your travels as the wind.

You will enter the Dharma realm
and go everywhere throughout all worlds,
everywhere seeing the buddhas of the three periods of time,
doing so with a mind filled with great joy.

With regard to all the Dharma gateways
you have already acquired or shall acquire in the future,
you should bring forth great exultant joyfulness,
while staying free of either covetousness or weariness.

You are a vessel filled with meritorious qualities
who is able to follow the teachings of all buddhas
and is able to cultivate the bodhisattva practices.
Hence you see these extraordinary phenomena.

Sons of the Buddha such as these
would be rarely met even in a *koṭī* of kalpas.
How much rarer it is to see their meritorious qualities
and the marvelous paths that they cultivate.

You have been born within the human realm
where you have reaped a vast harvest of excellent benefits.
You have succeeded in seeing Mañjuśrī and the others
as well as their countless meritorious qualities.

You have already escaped the wretched rebirth destinies,
have already escaped the places beset by the difficulties,¹⁹²
and have already gone beyond the many sufferings and troubles.
This is so very good indeed! You must not indulge any indolence.

You have already left the grounds of the common person,
and have already come to dwell on the bodhisattva grounds.
You will fulfill the practice of the wisdom grounds
and soon enter the ground of the Tathāgata.

The bodhisattva practices are like an ocean,
the buddhas' wisdom is like empty space,
and so too are your vows.
You should rejoice greatly in this.

Your faculties are such that you do not grow lax or weary
and your resolve is always decisive.

Draw near to the good spiritual guides
and before long you will achieve complete success.

The bodhisattvas' many different practices
are all done for the sake of training beings.
Completely practice all the Dharma gateways
and take care not to doubt them.

You possess an inconceivable stock of merit
as well as genuine faith.
It is due to this that now, today,
you have been able to see these sons of the Buddha.

You have seen all these sons of the Buddha
and have acquired vast benefit from all of them.
Each and every one of their great vows
are such that you accept them with faith.

You are one who is able to cultivate the bodhisattva practices
throughout the three realms of existence.
Therefore those sons of the Buddha
revealed to you their gateways to liberation.

Though those who are not vessels of the Dharma
might dwell together with the sons of the Buddha,
even if they did so for countless kalpas,
none of them could ever know their spheres of experience.

You have seen the bodhisattvas
and have been able to hear dharmas such as these
that are found in the world only extremely rarely.
In this, you should greatly rejoice.

All buddhas are protectively mindful of you,
and the bodhisattvas gather you in and accept you.
You are one who is able to practice in accord with their teachings.
This is good indeed! May you live a long life.

You have already been born into the family of the bodhisattvas,
have already acquired the virtues of the bodhisattvas,
and you have already grown in the lineage of the Tathāgata,
and are bound to ascend to the crown-anointing consecration stage.

Before long, you are bound to succeed
in becoming the same as the other sons of the Buddha.
Whenever you see beings afflicted by sufferings,
you shall establish them all in a peaceful and secure place.

It is just as when one plants a seed of this particular sort,
 one is then certain to harvest a fruit of this very same sort.
 I now congratulate you and offer you my comforting assurance.
 You should therefore feel greatly joyous happiness.

Countless bodhisattvas
 have practiced the path for countless kalpas
 and yet have still been unable to develop these practices,
 all of which you have now already acquired.

Through the power of faith-filled aspiration and solid vigor,
 Sudhana has succeeded in these practices.
 Whoever feels respect and admiration for this
 should also pursue training such as this.

All the meritorious qualities and practices
 arise from vows and aspirations.
 Sudhana has already completely understood this.
 Hence he always aspires to diligently cultivate them.

Just as when the dragons spread forth dense clouds,
 it is then certain that a great rain will pour down,
 so too, when the bodhisattva brings forth vows and wisdom,
 he will definitely pursue the cultivation of the practices.

If there are any good spiritual guides
 who show you the practices of Samantabhadra,
 You should serve them well
 and take care not to doubt them.

For countless kalpas, because of sensual desires,
 you have relinquished bodies in vain.
 Now, if you were to do so for the sake of the quest for bodhi,
 this relinquishing would then be good.

Throughout countless past kalpas,
 you have fully endured the sufferings of births and deaths
 without ever having served the buddhas
 and without ever even hearing of practices such as these.

Now that you have acquired this human body,
 have met the Buddha and the good spiritual guides,
 and have heard the practices leading to bodhi,
 how could you not be filled with joyous delight?

Even if one met a buddha appearing in the world
 and also met good spiritual guides,
 still, if one's mind was impure,
 one would not get to hear dharmas such as these.

If, toward the good spiritual guide,
one were to produce faith, aspiration, resolve, and reverence
while abandoning doubts and remaining free of weariness,
only then one might be able to hear Dharma such as this.

If there is anyone who hears this Dharma
and then produces a mind of resolute vows,
one should realize that a person such as this
has already reaped vast benefit.

If one's resolve is purified in this way,
he will always be able to draw near to the buddhas,
will also draw near to the bodhisattvas,
and will definitely succeed in realizing bodhi.

If one enters this gateway of the Dharma,
then he will acquire all the meritorious qualities,
will forever leave behind the many wretched destinies,
and will no longer undergo any of those sufferings.

Before long, you will relinquish this body
and go forth to rebirth in a buddha land
where you will always see the buddhas of the ten directions
as well as all the bodhisattvas.

Due to past causes by which your resolve is now purified
and also due to the power of having served the good spiritual guides,
you grow in all the meritorious qualities
just as a lotus flower grows forth from its waters.

Delight in serving the good spiritual guides,
be diligent in making offerings to all buddhas,
single-mindedly listen to the Dharma,
always practice, and never let yourself grow lax or weary.

You have become a true vessel of the Dharma.
You will become completely possessed of all dharmas,
will cultivate all the paths,
and will fulfill all the vows.

It is with a mind of resolute faith
that you have come here to pay your respects to me.
Before long, you will everywhere enter
the congregations of all buddhas.

It is good indeed, you true son of the Buddha.
You who revere all the buddhas
are bound before long to fully possess all the practices
and achieve perfection in the Buddha's meritorious qualities.

You should go forth to the abode
of the greatly wise Mañjuśrī.
He will enable you to acquire
the profound and sublime practices of Samantabhadra.

Then, having heard Maitreya Bodhisattva-mahāsattva in front of that congregation praising Sudhana’s immense treasury of meritorious qualities, Sudhana felt joyous exultation and the hairs of his body all stood on end. Weeping and choked up, he then stood up with his palms pressed together respectfully, and gazed up in admiration at Maitreya Bodhisattva as he circumambulated him countless times.

Then, through the mental powers of Mañjuśrī and without Sudhana even being aware of it, many kinds of flowers, necklaces, and various marvelous jewels suddenly and spontaneously filled his hands. Overjoyed, Sudhana straightaway lifted them up as offerings and showered them over Maitreya Bodhisattva-mahāsattva, whereupon Maitreya Bodhisattva-mahāsattva rubbed the crown of Sudhana’s head and spoke this verse:

It is so good indeed, so very good indeed, you true son of the Buddha.
You goaded all your faculties and stayed free of laxness or weariness.
Before long you will acquire all the meritorious qualities
by which you will become like Mañjuśrī and myself.

Sudhana the Youth then replied with these verses:

I am mindful that the good spiritual guides
are only rarely met even in a *koṭī* of kalpas.
Now, I have succeeded in drawing near to them all
and have come here to pay my respects to the Venerable One.

It is because of Mañjuśrī that I have seen
all of these who are so rarely seen.
May I swiftly return to gaze up at and have audiences with
that venerable one of such great meritorious qualities.

Sudhana the Youth then pressed his palms together respectfully and again addressed Maitreya Bodhisattva-mahāsattva, saying:

O Great 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.

O Great Ārya, all *tathāgatas* have bestowed the prediction on the Venerable One, verifying that, in but one lifetime, he shall attain *anuttara-samyak-saṃbodhi*.

If, in but one lifetime, one is bound to attain the unexcelled bodhi, then:

He has already stepped beyond the stations in which all bodhisattvas abide;

He has already gone beyond all bodhisattvas' station of emancipation from births;¹⁹³

He has already completely fulfilled all the *pāramitās*;

He has already deeply entered all the gateways of patience;

He has already completed all the bodhisattva grounds;

He has achieved easeful mastery of all of the gates to liberation;

He has already accomplished all the *samādhi* dharmas;

He has already gained a penetrating comprehension of all bodhisattva practices;

He has already realized all the *dhāraṇīs* and types of eloquence;

He has already attained mastery of all the bodhisattvas' sovereign masteries;

He has already accumulated all of the bodhisattvas' provisions for the path to enlightenment;

He has already attained easeful mastery of wisdom and skillful means;

He has already developed all of the spiritual superknowledges and knowledges;

He has already perfected all the stations of training;

He has already perfectly fulfilled all the marvelous practices;

He has already completely fulfilled all the great vows;

He has already received the predictions from all buddhas;

He has already completely known the gateways to all the vehicles;

He is already able to receive the protective mindfulness of all *tathāgatas*;

He is already able to embrace the bodhi of all buddhas;

He is already able to preserve the Dharma treasury of all buddhas;

He is already able to preserve the treasury of esoteric teachings of all buddhas and bodhisattvas;

He is already able to serve as the supreme leader in all bodhisattva congregations;

He is already able to serve as a great and brave general who demolishes the armies of the affliction *māras*;

He is already able to serve as a great guide across the wilderness of *saṃsāra*;

He is already able to serve as a great physician king who cures all the serious illnesses rooted in the afflictions;

He is already able to be supreme among all beings;
 He is already able to prevail with sovereign mastery over all the rulers of the world;
 He is already able to be foremost among all persons who are *āryas*;
 He is already able to be most supreme among all the *śrāvaka* disciples and *pratyekabuddhas*;
 He is already able to serve as a ship captain on the ocean of *saṃsāra*;
 He is already able to cast the net that draws all beings into the training;
 He is already able to contemplate and assess the faculties of all beings;
 He is already able to gather in all realms of beings;
 He is already able to guard all bodhisattva congregations;
 He is already able to discuss all the works of bodhisattvas;
 He is already able to travel and pay his respects to all *tathāgatas*;
 He is already able to dwell within the congregations of all *tathāgatas*;
 He is already able to manifest bodies that appear directly before all beings;
 He is already able to remain undefiled by any of the worldly dharmas;
 He is already able to go beyond the realms of all the *māras*;
 He is already able to abide securely in the realms of all buddhas;
 He is already able to reach the unimpeded realms of all bodhisattvas;
 He is already able to diligently make offerings to all buddhas;
 He has already become of the same essential nature as the Dharma of all buddhas;
 He has already tied on the silken headband of the sublime Dharma;
 He has already received the Buddha's crown-anointing consecration;
 He has already come to abide in all-knowledge;
 He is already able to everywhere manifest all the dharmas of a buddha; and
 He is already able to swiftly ascend to the station of all-knowledge.

O Great Ārya, this being so, how should the bodhisattva train in the bodhisattva practices and how should he cultivate the bodhisattva path so that, as a consequence of his cultivation and training:

He will swiftly succeed in becoming fully equipped with all the dharmas of a buddha;
 He will be able to liberate all beings he brings to mind;

He will be able to fulfill all the great vows he has made;
 He will be able to finish all the practices he has started;
 He will be able to everywhere comfort all devas and humans;
 He will not fail his own responsibility to himself;
 He will not cut off the lineage of the Three Jewels;
 He will ensure that the lineage of all buddhas and bodhisattvas
 does not become vacant; and
 He will be able to preserve the Dharma eye of all buddhas?

Please explain all such matters for me.

Maitreya Bodhisattva-mahāsattva then surveyed the entire congregation, pointed to Sudhana, and said:

Worthy Ones, do you see this son of an elder who now asks me about the meritorious qualities of the bodhisattva's practice?

Worthy Ones, as for this son of an elder:

He is heroically vigorous;
 He is free of mixed motivations;
 His deep resolve is solid;
 He is forever irreversible;
 He possesses supreme aspirations;
 He [practices with such urgency that] he is like someone hasten-
 ing to extinguish a fire in his own hair;
 He is insatiable in this;
 He delights in good spiritual guides;
 He draws near to them and makes offerings; and
 He searches for them everywhere, seeks to serve them, and
 requests Dharma teachings from them.

Worthy Ones, as for this son of an elder, he previously received teachings from Mañjuśrī in Dhanyākara or "Merit City" and then gradually traveled south in search of good spiritual guides. After having met with a hundred and ten good spiritual guides, he came to me. During all that time, he never had a single thought of weariness in his efforts.

Worthy Ones, this son of an elder is one who is extremely rare, for:

He has set out in the Great Vehicle;
 He has ascended to its great wisdom;
 He brings forth great courage;
 He dons the armor of great compassion;
 He uses the mind of great kindness to rescue beings;
 He arouses great vigor in the practice of the *pāramitās*;

He serves as a great leader of merchants who guards all beings;
 He serves as a great Dharma ship that takes others across the
 ocean of all stations of existence;
 He abides in the great path;
 He gathers the jewels of the great Dharma; and
 He cultivates the vast provisions for the path.

A person such as this would only rarely be heard about and would only rarely be seen. It be even more difficult to ever draw near to such a person, abide together with him, or join with him in carrying out the practices. And why is this so?

This son of an elder has resolved to rescue all beings and enable all beings:

To gain liberation from sufferings;
 To step beyond the wretched destinies;
 To abandon the dangers and the difficulties;
 To dispel the darkness of ignorance;
 To escape from the wilderness of *saṃsāra*;
 To halt the wheel of the rebirth destinies;
 To cross beyond the realms of Māra;
 To cease their attachment to worldly dharmas;
 To escape from the mud of sensual desires;
 To cut off the halter of desire and untie the bonds of the various views;
 To demolish the house of conceptual thought and cut off the path of confusion;
 To knock down the banner of arrogance and extricate the arrows of delusion;
 To remove the hindrance of drowsiness and rend the net of cravings;
 To extinguish ignorance and cross beyond the river of existence;
 To abandon flattery and deception and cleanse the mind of defilements; and
 To cut off delusions and escape from *saṃsāra*.

Worthy Ones, as for this son of an elder:

For those adrift in the currents of four floods, he builds a great Dharma ship;
 For those drowning in the mire of views, he erects a great Dharma bridge;
 For those immersed in the confusion of delusion's darkness, he lights the lamp of great wisdom;

- For those traveling through the wilderness of *saṃsāra*, he shows them the path of the *āryas*;
- For those who have contracted the grave illnesses caused by the afflictions, he compounds Dharma medicines;
- For those who have met with the sufferings of birth, aging, and death, he comforts them with the elixir of immortality;
- For those who have entered into the fires of greed, hatred, and delusion, he gives them clarity and coolness by drenching them with the waters of meditative absorption;
- For those who are beset by an abundance of sorrow and dejection, he comforts and encourages them so that they find peace;
- For those who are confined in the prison of the realms of existence, he explains to them how to escape;
- For those who have entered the net of views, he cuts it open with the sword of wisdom;
- For those who dwell in the city of the realms of existence, he shows them the gates of liberation;
- For those in danger and difficulty, he leads them to a place of peace and security;
- For those terrorized by the thieves of the fetters, he provides them with the means to attain fearlessness;
- For those who have fallen into the wretched rebirth destinies, he aids them with the hands of kindness and compassion;
- For those caught in and injured by the aggregates, he shows them the city of *nirvāṇa*;
- For those who are caught in the coils of the serpents of the sense realms, he frees them with the path of the *āryas*;
- For those attached to the empty village of the six sense bases, he leads them out with the light of wisdom, thereby enabling their escape;
- For those trying to ford [the river] in the wrong place, he assists to ford it at the right place;
- For those who have drawn near to bad spiritual friends, he shows good spiritual friends;
- For those who delight in mundane dharmas, he teaches them the dharmas of the *āryas*; and
- For those who have become attached to *saṃsāra*, he enables their entry into the city of all-knowledge.
- Worthy Ones, as for this son of an elder:
 He constantly uses these practices to rescue beings;
 He never rests in manifesting the resolve to attain bodhi;

He never indulges any indolence or weariness in his pursuit of the path of the Great Vehicle;
 He is insatiable in drinking the waters of the Dharma;
 He constantly and diligently accumulates practices that are provisions for the path to enlightenment;
 He always delights in purifying all Dharma gateways;
 He never relinquishes his vigor in cultivating the bodhisattva practices;
 He fulfills his vows and skillfully practices expedient means;
 He is insatiable in his eagerness to see the good spiritual guides;
 He is never weary or lax in serving the good spiritual guides; and
 He listens to all the teachings of the good spiritual guides, always delights in complying with them, and never opposes them.

Worthy Ones, it would be rare enough to meet any being who is able to resolve to attain *anuttara-samyak-sambodhi*. But it is doubly rare to meet anyone who has made this resolve who is then also able to be as vigorous as this in his efforts to accumulate all the dharmas of a buddha. Furthermore:

- If he were then also able in this same way to seek the bodhisattva path—
- If he were then also able in this same way to purify the bodhisattva practices—
- If he were then also able in this same way to serve good spiritual guides—
- If he were then also able in this same way to act with the urgency of someone hastening to extinguish a fire in his own hair—
- If he were then also able in this same way to comply with the good spiritual guides' teachings—
- If he were then also able in this same way to persist with solid cultivation—
- If he were then also able in this same way to accumulate the limbs of bodhi—
- If he were then also able in this same way to never seek fame or offerings—
- If he were then also able in this same way to never forsake the bodhisattva's purely singular resolve—
- If he were then also able in this same way to never delight in house and home, to never become attached to desires, to never be fondly attached to parents, relatives, and friends, and to only delight in seeking bodhisattva companions—

And if he were then also able in this same way to never cherish his own body and life and only wish to diligently cultivate the path to all-knowledge—

Were this to be the case, then one should realize that, in each successive instance, this person would thereby become doubly rare to ever encounter.

Worthy Ones, in the case of all the other bodhisattvas, they must pass through countless hundreds of thousands of myriads of *koṭīs* of *nayutas* of kalpas and only then can they fulfill the bodhisattva's vows and practices. Only then can they draw near to the bodhi of all buddhas.

However, in the case of this son of an elder, it has been in the course of but one lifetime that:

He has become able to purify buddha *kṣetras*;

He has become able to teach beings;

He has become able to deeply enter the Dharma realm with wisdom;

He has become able to perfect all the *pāramitās*;

He has become able to expand all the practices;

He has become able to fulfill all the great vows;

He has become able to step beyond all of Māra's works;

He has become able to serve all good spiritual guides;

He has become able to purify the path of all bodhisattvas; and

He has become able to fulfill the practices of Samantabhadra.

Then, after Maitreya Bodhisattva-mahāsattva had praised in this way the many different meritorious qualities of Sudhana the Youth, thereby causing countless hundreds of thousands of beings to resolve to attain bodhi, he spoke to Sudhana, saying:

It is good indeed, good indeed, Son of Good Family, that, for the sake of benefiting everyone in the world, for the sake of rescuing all beings, and for the sake of diligently seeking all the dharmas of a buddha, you have resolved to attain *anuttara-samyak-saṃbodhi*.

Son of Good Family:

You have reaped an excellent benefit;

You have done well in attaining the human body;

You have done well in abiding in this life;

You have done well in encountering the Tathāgata's appearance in the world;

You have done well in encountering Mañjuśrī, the great good spiritual guide;

Your person has become a vessel of goodness sustained by roots
of goodness;
You have been sustained and supported by the pure dharmas;
All your resolute intentions have become purified;
You have already become one whom all buddhas hold in their
protective mindfulness; and
You are one who has already been gathered in and accepted by
the good spiritual guides.

And why is this so? Son of Good Family:

The bodhi resolve is like a seed, for it is able to produce all the
dharmas of a buddha;
The bodhi resolve is like a fine field, for it is able to grow beings'
pure dharmas;
The bodhi resolve is like the great earth, for it is able to support
everyone in the world;
The bodhi resolve is like pure water, for it is able to rinse away all
the filth of the afflictions;
The bodhi resolve is like the great wind, for it is unimpeded
everywhere in the world;
The bodhi resolve is like a raging fire, for it is able to burn up all
the deadwood of views;
The bodhi resolve is like the clearly shining sun, for it everywhere
illuminates the entire world;
The bodhi resolve is like the full moon, for it is perfectly full in the
white dharmas of purity;
The bodhi resolve is like a brightly shining lamp, for it is able to
emanate many different kinds of Dharma light;
The bodhi resolve is like the clearly seeing eye, for it everywhere
perceives all the safe and hazardous places;
The bodhi resolve is like the great road, for it enables everyone to
enter the city of great wisdom;
The bodhi resolve is like the right fording place, for it enables one
to leave behind all wrong dharmas;
The bodhi resolve is like a great vehicle, for it is able to transport
all bodhisattvas;
The bodhi resolve is like a door, for it opens and shows all the
bodhisattva practices;
The bodhi resolve is like a palace, for, within it, one abides securely
in the cultivation of the dharmas of samādhi;
The bodhi resolve is like a park, for one sports about in it, enjoying
the bliss of the Dharma;

The bodhi resolve is like a house, for it provides peace and security for all beings;
 The bodhi resolve is a place of refuge, for it benefits the entire world;
 The bodhi resolve is a place of support, for it is the place upon which all bodhisattva practices depend;
 The bodhi resolve is like a kindly father, for it trains and guides all bodhisattvas;
 The bodhi resolve is like a kindly mother, for it gives birth to and raises all bodhisattvas;
 The bodhi resolve is like a nursemaid, for it raises all bodhisattvas;
 The bodhi resolve is like a good friend, for it brings success and benefit to all bodhisattvas;
 The bodhi resolve is like a monarch, for it reigns supreme over all adherents of the two vehicles;
 The bodhi resolve is like an imperial monarch, for it has gained sovereignty over all other vows;
 The bodhi resolve is like the great ocean, for all the meritorious qualities flow into it;
 The bodhi resolve is like Mount Sumeru, for it looks on all beings with equal regard;
 The bodhi resolve is like the Iron Ring mountains, for it embraces the entire world;
 The bodhi resolve is like the Himalaya Mountains, for it grows all the medicinal herbs of wisdom;
 The bodhi resolve is like the Mount Gandhamādana, the mountain that produces fine fragrances, for it produces the fragrance of all the meritorious qualities;
 The bodhi resolve is like empty space, for its marvelous qualities are boundlessly vast;
 The bodhi resolve is like a lotus flower, for it is unsullied by any of the worldly dharmas;
 The bodhi resolve is like the well-trained and intelligent elephant, for its mind is good and compliant, not fierce and unmanageable;
 The bodhi resolve is like an especially fine horse, for it has abandoned all of its ill-tempered tendencies;
 The bodhi resolve is like a charioteer, for it preserves and protects all the dharmas of the Great Vehicle;
 The bodhi resolve is like especially fine medicine, for it is able to cure all the illnesses caused by the afflictions;
 The bodhi resolve is like a pit trap, for all evil dharmas fall into it and disappear;

- The bodhi resolve is like vajra, for it is able to penetrate all dharmas;
- The bodhi resolve is like an incense chest, for it stores the incense of the meritorious qualities;
- The bodhi resolve is like a marvelous flower, for it is what the whole world loves to see;
- The bodhi resolve is like white sandalwood, for it rids one of the fever of the many desires and enables one to experience clarity and coolness;
- The bodhi resolve is like black *agaru* incense, for its fragrance is able to permeate the entire Dharma realm;
- The bodhi resolve is like the king of medicines known as “lovely,” for it is able to cure all the diseases caused by the afflictions;
- The bodhi resolve is like the medicine known as *vigama* or “separation,” for it is able to pull out all the arrows of the afflictions;
- The bodhi resolve is like Indra, for it is the most revered of all rulers;
- The bodhi resolve is like Vaiśravaṇa, for it is able to put an end to all the sufferings of poverty;
- The bodhi resolve is like the goddess Śrī or “the Goddess of Good Qualities,” for it is adorned with all the meritorious qualities;
- The bodhi resolve is like an adornment, for it adorns all bodhisattvas;
- The bodhi resolve is like the kalpa-ending conflagration, for it is able to burn up all conditioned things;¹⁹⁴
- The bodhi resolve is like an herbal medicine that treats stunted roots, for it nourishes the growth of all dharmas of the Buddha;
- The bodhi resolve is like the dragon’s pearl, for it is able to eliminate the poison of all the afflictions;
- The bodhi resolve is like the water-clarifying jewel, for it is able to clear away all the turbidity caused by the afflictions;
- The bodhi resolve is like a wish-fulfilling jewel, for it everywhere provides for everyone who is poverty-stricken;
- The bodhi resolve is like the vase of good fortune, for it fulfills the aspirations of all beings;
- The bodhi resolve is like the wish-fulfilling tree, for it is able to rain down all kinds of adornments;
- The bodhi resolve is like a goose-feather robe, for it remains unsullied by any of the defilements of *saṃsāra*;
- The bodhi resolve is like white cotton thread, for it has always been pure by its very nature;
- The bodhi resolve is like a sharp plow, for it is able to cultivate the field of all beings;

- The bodhi resolve is like a *nārāyaṇa* warrior, for it is able to vanquish the enemy, all views of an [inherently existent] self;
- The bodhi resolve is like the swift arrow, for it destroys its target, namely all sufferings;
- The bodhi resolve is like a sharp spear, for it is able to pierce the armor of all afflictions;
- The bodhi resolve is like solid armor, for it is able to protect all principled thought;
- The bodhi resolve is like a sharp saber, for it is able to decapitate all afflictions;
- The bodhi resolve is like sharp sword, for it is able to slice away the armor of arrogance;
- The bodhi resolve is like the banner of a valiant general, for it is able to subdue all the armies of Māra;
- The bodhi resolve is like a sharp saw, for it is able to cut down all the trees of ignorance;
- The bodhi resolve is like a sharp axe, for it is able to fell all the trees of suffering;
- The bodhi resolve is like a soldier's cudgel, for it is able to defend against all sufferings and difficulties;
- The bodhi resolve is like good hands, for it is able to protect the body of the *pāramitās*;
- The bodhi resolve is like fine feet, for it stabilizes all the meritorious qualities;
- The bodhi resolve is like eye medicine, for it does away with all the cataracts of ignorance;
- The bodhi resolve is like tweezers, for it is able to pull out the thorns of all kinds of personality view;
- The bodhi resolve is like bedding, for it rids one of the suffering of the wearisomeness of *saṃsāra*;
- The bodhi resolve is like the good spiritual guide, for it is able to free one from all the bonds of *saṃsāra*;
- The bodhi resolve is like the wealth of fine jewels, for it is able to rid one of all poverty;
- The bodhi resolve is like a great guide, for it thoroughly knows the bodhisattva's path to emancipation;
- The bodhi resolve is like a hidden treasure trove, for it produces the endless wealth of meritorious qualities;
- The bodhi resolve is like a gushing spring, for it produces endless waters of wisdom;
- The bodhi resolve is like a brightly polished mirror, for it is able to show the appearance of all the Dharma gateways;

- The bodhi resolve is like a lotus flower, for it remains undefiled by the filth of all the karmic offenses;
- The bodhi resolve is like a great river, for it draws in the streams of the *pāramitās* and the means of attraction;
- The bodhi resolve is like a great dragon king, for it is able to shower down the rain of all the sublime dharmas;
- The bodhi resolve is like the life faculty itself, for it sustains the body of the bodhisattva's great compassion;
- The bodhi resolve is like the elixir of immortality, for it is able to establish one in the realm of the deathless;
- The bodhi resolve is like an immense net, for it is able to everywhere gather in all beings;
- The bodhi resolve is like a great lasso, for it is everywhere able to pull in all those who should be taught;
- The bodhi resolve is like a baited hook, for it is able to pull out those abiding in the deep pool of the realms of existence;
- The bodhi resolve is like the *agada* or "disease-free" medicine, for it is able to cause one to become free of illness and become forever safe and secure;
- The bodhi resolve is like a poison-extracting medicine, for it is able to eliminate the poison of sensual lust;
- The bodhi resolve is like skillfully used mantra, for it is able to rid one of the poisons of all inverted views;
- The bodhi resolve is like a swift wind, for it is able to roll back the fog of all the obstacles;
- The bodhi resolve is like a great isle of jewels, for it is able to produce all the jewels of the enlightenment factors;
- The bodhi resolve is like a good lineage, for it produces all the white dharmas of purity;
- The bodhi resolve is like a home, for it is the abode of all meritorious qualities;
- The bodhi resolve is like a marketplace, for it is the place where the bodhisattva trader plies his trade;
- The bodhi resolve is like the gold-refining elixir, for it is able to refine away all the dross of the afflictions;
- The bodhi resolve is like fine honey, for it is perfectly full in all the flavors of the meritorious qualities;
- The bodhi resolve is like the right road, for it enables the bodhisattvas to enter the city of wisdom;
- The bodhi resolve is like a fine vessel, for it is able to hold all the white dharmas of purity;

- The bodhi resolve is like the timely rain, for it is able to settle all the dust of the afflictions;
- The bodhi resolve is like a dwelling place, for it is the dwelling place of all bodhisattvas;
- The bodhi resolve is like a magnet finding no attraction to the fruits of a *śrāvaka* disciple's liberations;
- The bodhi resolve is like pure *vaiḍūrya*, for its essential nature is radiant purity free of all defilements;
- The bodhi resolve is like a sapphire, for it surpasses the wisdom of worldlings and adherents of the two vehicles;
- The bodhi resolve is like the drum that sounds the hours of the night watch, for it awakens beings from the slumber of the afflictions;
- The bodhi resolve is like pure water, for its nature is fundamentally clear, pristinely pure, and free of the turbidity of the defilements;
- The bodhi resolve is like *jambūnada* gold, for its brilliant light outshines that of every kind of conditioned goodness;
- The bodhi resolve is like the great king of mountains, for it rises above everything in the entire world;
- The bodhi resolve is a refuge, for it does not reject anyone who comes to it;
- The bodhi resolve is meaningful and beneficial, for it is able to do away with all circumstances involving misfortune and anguish;
- The bodhi resolve is like a marvelous jewel, for it is able to produce joy in the minds of everyone;
- The bodhi resolve is like a great meeting for the bestowing of gifts, for it satisfies the minds of all beings;
- The bodhi resolve is venerable and supreme, for no other thought of any being could even compare to it;
- The bodhi resolve is like a treasure trove, for it is able to contain all the dharmas of all buddhas;
- The bodhi resolve is like Indra's net, for it is able to subdue the *asuras* of the afflictions;
- The bodhi resolve is like the wind of Varuṇa, for it is able to move everyone one should teach;
- The bodhi resolve is like the fire of Indra, for it is able to burn up all affliction-based habitual karmic propensities; and
- The bodhi resolve is like a *caitya* memorializing a buddha, for it is worthy of offerings from everyone in the world.
- Son of Good Family, the bodhi resolve perfects all meritorious qualities such as these. To speak of what is most essential, one should

realize that it is equal in its meritorious qualities to those of all other dharmas of all buddhas.

How could this be so? This is because the bodhi resolve produces all the bodhisattva practices and all *tathāgatas* of the three periods of time are produced by the bodhi resolve.

Therefore, Son of Good Family, if there are any beings who have resolved to attain *anuttara-samyak-saṃbodhi*, they have already produced countless meritorious qualities and they are all able to take up the path leading to all-knowledge.

Son of Good Family, they are like the person who has acquired the medicine that bestows fearlessness with which he abandons five kinds of fear. What are those five? They are: fire is unable to burn him; poison is unable to enter him; knives are unable to injure him; water is unable to drown him; and smoke is unable to harm him.

So too it is with the bodhisattva-mahāsattva, for, once he has acquired the medicine of the bodhi resolve to attain all-knowledge, the fire of greed is unable to burn him, the poison of hatred is unable to enter him, the blade of delusion is unable to injure him, the flood of existence is unable to sweep him away in its currents, and the smoke of ideation and discursive thought is unable to injure him with its fumes.

Son of Good Family, it is as if there were someone who had acquired the “liberation” elixir with which he would be forever free of disasters. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve’s elixir of liberating wisdom, he becomes forever free of all the disasters of *saṃsāra*.

Son of Good Family, it is as if there were someone who possessed the *maghī* elixir that causes any poisonous snakes smelling its fragrance to immediately go away. So too it is with the bodhisattva-mahāsattva, for, possessing the *maghī* elixir of the bodhi resolve, all the poisonous snakes of the afflictions smell its fragrance and then scatter and disappear.

Son of Good Family, it is as if there were someone who possessed an invincibility medicine that ensured no adversary could defeat him. So too it is with the bodhisattva-mahāsattva, for he possesses the invincibility elixir of the bodhi resolve with which he is able to vanquish all the armies of Māra.

Son of Good Family, it is as if there were someone who possessed the *vigama* or “separation” medicine with which he was able to cause even poisoned arrows to naturally drop away from his body. So too it is with the bodhisattva-mahāsattva, for he possesses the *vigama* or “separation” medicine of the bodhi resolve with which he causes

the arrows of greed, anger, delusion, and wrong views to naturally drop away from him.

Son of Good Family, it is as if there were someone who possessed the *sudarśana* or “beautiful” medicine that is able to rid one of all diseases. So too it is with the bodhisattva-mahāsattva, for he possesses the king of “beautiful” medicines, the bodhi resolve, with which he rids himself of all the diseases of the afflictions.

Son of Good Family, it is as if there were a medicine tree known as *samtāna* or “continuous regeneration” that, if one applied its bark to wounds, they immediately healed and the bark grew back endlessly as soon as it was stripped from the tree. So too it is with the bodhisattva-mahāsattva, for the tree of all-knowledge growing from his bodhi resolve is such that, if anyone but sees it and has faith, the wounds of his affliction-based karma all disappear without that tree of all-knowledge being diminished by this.

Son of Good Family, it is as if there were a medicine tree known as “promoter of root growth”¹⁹⁵ by the power of which the growth of all trees on the continent of Jambudvīpa was enhanced. So too it is with the bodhisattva-mahāsattva’s tree of the bodhi resolve, for, due to its power, growth is increased in all the good dharmas of all *śrāvaka* disciples in training and beyond training and of all bodhisattvas.

Son of Good Family, it is as if there were a medicine known as *ratilambha* or “attainment of pleasure” which, when smeared on the body, caused the body and mind to acquire enhanced capabilities. So too it is with the bodhisattva-mahāsattva who has acquired the *ratilambha* medicine of the bodhi resolve that enables his body and mind to acquire more good dharmas.

Son of Good Family, it is as if there were someone who possessed a memory-power medicine with which he remembered all he ever heard and then never forgot it. So too it is with the bodhisattva-mahāsattva, for he has acquired the wondrous memory-power medicine of the bodhi resolve with which he is able to hear and retain all dharmas of the Buddha without ever forgetting them.

Son of Good Family, it is as if there were a medicine named “great lotus,” that, if one ingested it, one would live for an entire kalpa. So too it is with the bodhisattva-mahāsattva, for, having ingested the great lotus medicine of the bodhi resolve, he lives for countless kalpas with sovereign mastery over his life span.

Son of Good Family, it is as if there were someone who possessed an invisibility-invoking medicine with which no human or nonhuman could see him. So too it is with the bodhisattva-mahāsattva,

for he possesses the wondrous invisibility-invoking medicine of the bodhi resolve with which none of the *māras* are able to even see him.

Son of Good Family, it is as if there were a jewel in the ocean which was known as “collector of the many kinds of jewels” and, so long as this jewel remained there, even if the kalpa-ending conflagration burned up the entire world, it would be impossible for this ocean to be diminished by even a single drop. So too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve that abides in the ocean of the bodhisattva’s great vows. So long as he constantly bears it in mind and does not retreat from it, it is impossible that anything could damage even one of the bodhisattva’s roots of goodness. However, if he were he to retreat from his resolve, all of his good dharmas would immediately scatter and disappear.

Son of Good Family, it is as if there were a *maṇi* jewel named “great radiance” that, if one wore it in a necklace on his body, it would so outshine all the other jewel adornments that their radiance would no longer be apparent at all. So too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve, for, when he adorns his person with a strand that includes it, it so outshines the mind jewels of the two vehicles that all those other adornments lose all their splendor.

Son of Good Family, it is as if there were a water-clarifying jewel which was able to clear waters of all their turbidity. So too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve, for it is able to clear away all the turbidity of the afflictions’ defilements.

Son of Good Family, it is as if there were someone who acquired a “water-dwelling jewel” which was such that, if he tied it to his body, he could enter the great ocean without being harmed by its waters. So too it is with the bodhisattva-mahāsattva, for, having acquired the “water-dwelling jewel” of the bodhi resolve, he enters the ocean of *samsāra* and yet never sinks and drowns in it.

Son of Good Family, it is as if there were someone who had obtained the dragon’s precious pearl and thus, by carrying it with him, he could enter the dragon palace and remain unharmed by any of those dragons or serpents. So too it is with the bodhisattva-mahāsattva who, having acquired the great dragon’s precious pearl of the bodhi resolve, enters the desire realm and yet cannot be harmed by the dragons or serpents of the afflictions.

Son of Good Family, just as when Indra dons his *maṇi* jewel crown, his radiance outshines that of everyone else in the communities of devas, so too it is with the bodhisattva-mahāsattva, for,

having donned the bodhi resolve’s jeweled crown of great vows, he surpasses all beings in the three realms.

Son of Good Family, it is as if there were someone who had acquired a wish-fulfilling jewel with which he could do away with all the sufferings of poverty. So too it is with the bodhisattva-mahāsattva, for, having acquired the precious wish-fulfilling jewel of the bodhi resolve, he leaves behind any fear of entering into any wrong livelihoods.

Son of Good Family, it is as if there were someone who had acquired a solar-essence jewel which he could hold up toward the sunlight and thereby emanate fire. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve’s precious jewel of the sun of wisdom, when he holds it up toward the light of wisdom, he emanates the fire of wisdom.

Son of Good Family, it is as if there were someone who had acquired a lunar-essence jewel that he could hold up toward the moonlight and thereby produce water. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve’s precious lunar-essence jewel, when he holds up this mind jewel so that it reflects the light of the dedication of merit, he thereby produces the waters of all roots of goodness and vows.

Son of Good Family, just as when the dragon king places his wish-fulfilling *maṇi* jewel crown on his head, he leaves behind all fears of any adversaries, so too it is with the bodhisattva-mahāsattva, for, when he dons the bodhi resolve’s jeweled crown of the great compassion, he leaves behind all the wretched destinies and the difficulties.

Son of Good Family, it is as if there were a precious jewel known as “treasury of the entire world’s adornments” that, if one obtained it, it could cause all one’s wishes to be fulfilled without this jewel being diminished in any way. So too it is with the jewel of the bodhi resolve, for, if one but acquires it, it causes all one’s wishes to be fulfilled without the bodhi resolve being diminished in any way.

Son of Good Family, just as the wheel-turning king has a *maṇi* jewel placed within his palace that emanates a bright light that dispels all darkness, so too it is with the bodhisattva-mahāsattva who dwells in the desire realm with the great *maṇi* jewel of the bodhi resolve that emanates the light of great wisdom which dispels the darkness of ignorance in all the rebirth destinies.

Son of Good Family, just as whoever is touched by the light of a sapphire takes on its same color, so too it is with the bodhisattva’s jewel of the bodhi resolve, for, when he contemplates dharmas and

dedicates his roots of goodness, none of them are not then colored by his bodhi resolve.

Son of Good Family, just as, because it is pure by nature, a *vaidūrya* gem can be placed in the midst of impurities for a hundred thousand years without being sullied by any sort of foul-smelling filth, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve. Because it is by nature as pure as the Dharma realm, it can dwell in the desire realm for a hundred thousand kalpas without being sullied by any of the faults or calamities of the desire realm.

Son of Good Family, just as there is a jewel known as "pure light" that is able to outshine the colors of all other jewels, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that is able to outshine the meritorious qualities of all common people and practitioners of the two vehicles.

Son of Good Family, just as there is a jewel known as "flaming radiance" that is able to dispel all darkness, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve that is able to dispel all the darkness of ignorance.

Son of Good Family, suppose a merchant were to find a priceless jewel in the ocean, place it in his ship, and bring it into the city where its luster and value could not be matched by any of the other hundreds of thousands of myriads of *maṇi* jewels. So too it is with the jewel of the bodhi resolve that dwells in the midst of the great ocean of *saṃsāra*. The bodhisattva-mahāsattva boards the ship of great vows in which he continues with deep resolve to transport it into the city of liberation where, among all the meritorious qualities of the adherents of the two vehicles, there are none that can even compare to it.

Son of Good Family, just as the precious jewel known as "sovereign king" that is located in Jambudvīpa, a distance of forty thousand *yojanas* away from the orbs of the sun and moon, is still able to completely display the images of all the adornments in the solar and lunar palaces, so too it is with the jewel of the bodhi resolve's pure meritorious qualities that is produced by the bodhisattva-mahāsattva. Even as it resides within *saṃsāra*, it still illuminates the sky of the Dharma realm and reflects within itself all the meritorious qualities of the sun and moon of the Buddha's wisdom.

Son of Good Family, just as there is a precious jewel known as "sovereign king," the value of which could not even be approached by all the wealth, jewels, robes, and other precious things contained in the entire area illuminated by the light of the sun and moon, so too it is with the "sovereign king" jewel of the bodhi resolve

produced by the bodhisattva-mahāsattva the value of which cannot even be approached by the value of all the meritorious qualities of all the contaminated or uncontaminated goodness of all devas, humans, and two vehicles practitioners of the three periods of time in the entire area illuminated by the light of all-knowledge.

Son of Good Family, just as there is a jewel in the ocean known as “ocean treasury” that reveals all the items of adornment in the ocean, so too it is with the bodhisattva-mahāsattva’s jewel of the bodhi resolve that everywhere reveals all the items of adornment in the ocean of all-knowledge.

Son of Good Family, just as the *jambūnada* gold in the heavens is unapproachable in its qualities by any other precious thing aside from the great mind-king *maṇi* jewel, so too it is with the *jambūnada* gold of the bodhisattva-mahāsattva’s arousal of the bodhi resolve that is unapproachable in its qualities by any other precious thing aside from the great mind king jewel of all-knowledge itself.

Son of Good Family, it is as if there were a person who had become skilled in the methods of subduing dragons and thus was able to exercise mastery over the dragons. So too it is with the bodhisattva-mahāsattva, for, having acquired the bodhi resolve’s skill in subduing dragons, he is able to exercise mastery over the dragons of all the afflictions.

Son of Good Family, just as a valiant soldier who had donned his armor and taken up arms might be unconquerable by any enemy, so too it is with the bodhisattva-mahāsattva who, having donned the armor and taken up the arms of the great bodhi resolve, then becomes unconquerable by any of the evil adversaries of karma and the afflictions.

Son of Good Family, just as a mere *karṣa*-weight of black sandalwood incense from the heavens can everywhere permeate a minor chiliocosm with its fragrance and just as its value cannot be matched even by a trichiliocosm full of precious jewels, so too it is with the incense of the bodhisattva-mahāsattva’s bodhi resolve, for one mind-moment of its meritorious qualities everywhere permeates the Dharma realm and cannot be even approached by all the meritorious qualities of the *śrāvaka* disciples and *pratyekabuddhas*.

Son of Good Family, just as when one smears white sandalwood on one’s body, it is able to rid one of all fevers and cause one’s body and mind to become completely clear and cool, so too it is with the incense of the bodhisattva-mahāsattva’s bodhi resolve, for it is able to rid one of all the fevers of false discriminations, greed, anger,

delusion, and the other afflictions while it also causes one to become completely imbued with the clarity and coolness of wisdom.

Son of Good Family, just as when someone draws near to Mount Sumeru, he becomes of the same color as the mountain, so too it is with the bodhisattva-mahāsattva's mountain of the bodhi resolve, for whoever draws near to it takes on its same hue of all-knowledge.

Son of Good Family, just as the fragrance of the *pārijātaka* tree's bark cannot be even approached by the fragrance of *vārṣikā* blossoms, *campaka* blossoms, *kusuma* blossoms, or any other such blossom on the continent of Jambudvīpa, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for the fragrance of the meritorious qualities of the great vows he has made cannot even be approached by the fragrance of all the meritorious qualities of all two vehicles practitioners' uncontaminated moral virtue, meditative absorptions, wisdom, liberations, and knowledge and vision of liberation.

Son of Good Family, just as, even when it has not yet blossomed, one should still realize that the *pārijātaka* tree is the birthplace of countless blossoms, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, even when it has not yet opened its blossom of all-knowledge, one should still realize that it is the birthplace of countless blossoms of bodhi among devas and humans.

Son of Good Family, just as the fragrance of a robe exposed for but one day to the fragrance of the *pārijātaka* tree cannot be even approached by that of one exposed for even a thousand years to the fragrance of *campaka* blossoms, *vārṣikā* blossoms, or *kusuma* blossoms, so too it is with the blossom of the bodhisattva-mahāsattva's bodhi resolve, for the fragrance imparted by but one lifetime of exposure to the fragrance of its meritorious qualities everywhere penetrates the presence of all buddhas of the ten directions and it cannot be even approached by a hundred thousand kalpas of exposure to the fragrance of all the uncontaminated meritorious qualities of all two vehicles practitioners.

Son of Good Family, just as the roots, trunk, branches, leaves, blossoms, and fruit of an ocean island's coconut trees are constantly used by all the beings who take them and ceaselessly put them to their uses, so too it is with the bodhisattva-mahāsattva's tree of the bodhi resolve, for, from that very time when he first produces the resolve of his compassionate vow up until the time when he attains buddhahood and his right Dharma continues to abide in the world, during that entire time, it constantly and ceaselessly benefits the entire world.

Son of Good Family, just as there is an herbal potion known as *hāṭaka* which, if one acquires it, he can use one ounce of it to transform a thousand ounces of copper into real gold without those thousand ounces of copper altering that potion, so too it is with the bodhisattva-mahāsattva who can use the wisdom potion of his bodhi resolve's dedications of merit to everywhere transform all karma, afflictions, and other such dharmas so that they all take on the character of all-knowledge without the karma, afflictions, and such being able to alter his resolve.

Son of Good Family, just as a small fire's flames will grow ever brighter in accordance with whatever it is burning, so too it is with the fire of a bodhisattva-mahāsattva's bodhi resolve, for it is in accordance with whatever it takes up that the flames of his wisdom will increase.

Son of Good Family, just as one lamp may light a hundred thousand lamps without that original single lamp being diminished or used up by them, so too it is with the bodhisattva-mahāsattva's lamp of the bodhi resolve, for it could everywhere light the wisdom lamps of all buddhas of the three periods of time even as the lamp of his resolve would still not be diminished or used up by them.

Son of Good Family, just as when one lamp is brought into a dark room, it is able to completely dispel the darkness of a hundred thousand years, so too it is with the lamp of the bodhisattva-mahāsattva's bodhi resolve, for when it enters the room of a being's mind, it is able to completely dispel all the different kinds of darkness-generated obstacles produced by the karma and afflictions of a hundred thousand myriads of *koṭīs* of ineffable numbers of kalpas.

Son of Good Family, just as it is in accordance with the relative size of a lamp's wick that it emanates its radiance and then endlessly burns brightly so long as more fuel continues to be added to it, so too it is with the lamp of the bodhisattva-mahāsattva's bodhi resolve in which his great vows form its wick and its light illuminates the Dharma realm so long as he adds the oil of the great compassion by which he can teach beings, adorn lands, and do the buddha's works without ever resting.

Son of Good Family, just as, when the king of the Paranirmita Vaśavartin Heaven dons his celestial crown of *jambūnada* gold, none of the adornments of the devas' sons of the desire-realm heavens are able to even approach it, so too it is with the bodhisattva-mahāsattva, for, when he dons the celestial crown of his bodhi resolve and great vows, none of the meritorious qualities of any of common people or two vehicles practitioners are able to even approach it.

Son of Good Family, just as, when the lion king roars, the courage of all the lion cubs grows stronger, whereas, when other animals hear it, they flee and hide, one should realize that so too it is when the Buddha, the king of lions, roars his roar of the bodhi resolve, for, on hearing this, the bodhisattvas' meritorious qualities grow stronger, whereas, when all those who impute the actual existence of anything at all hear this, they all retreat and scatter.

Son of Good Family, just as there are those who use lion sinews to string their musical instruments because their music would cause any other kinds of strings to snap, so too it is with the bodhisattva-mahāsattvas, for they use the sinews of the bodhi resolve from the body of the Tathāgata's *pāramitā* lion as the strings for playing the music of the Dharma because the playing of that music would break the strings made from the meritorious qualities of those devoted to the five desires or to the practices of the two vehicles.

Son of Good Family, suppose there was someone who collected the milk of cows, sheep, and various other animals in such a great quantity that it exceeded the volume of the great ocean and then added to it but one drop of lion's milk which then caused it all to be destroyed and disappear so that there would then no longer be any obstacle to his passing directly beyond it. So too it is with the bodhisattva-mahāsattva, for he adds the lion's milk of the Tathāgata's bodhi resolve to the ocean of countless kalpas of his karma and afflictions and thereby causes it all to be completely destroyed so that he can then pass directly beyond it without encountering any obstacles and without ever abiding in the liberations of the two vehicles.

Son of Good Family, just as the *kalavinka* bird, even when still in its shell, is already possessed of immense power unmatched by that of any other bird, so too it is with the bodhisattva-mahāsattva, for, even while still within the eggshell of *saṃsāra*, he brings forth all of the power of the meritorious qualities of the bodhi resolve's great compassion, power that the *śrāvaka* disciples and *pratyekabuddhas* are unable to match.

Son of Good Family, just as when the sons of the king of the golden-winged *garuḍa* birds are first born, their vision is so clear and sharp and their flight is so powerful and swift that none of the other birds, even when already long since grown, can rival them in this, so too it is with the bodhisattva-mahāsattva, for, once he has aroused the bodhi resolve and become a son of the buddha king, his wisdom, purity, great compassion, and heroic bravery cannot be rivaled by the long-cultivated practice of the path of any of the two

vehicles practitioners who have been practicing even for a hundred thousand kalpas.

Son of Good Family, just as a strong man holding a sharp spear could pierce through even tight-fitting body armor without any obstacle to its penetration, so too it is with the bodhisattva-mahāsattva, for, when he grasps the sharp spear of the bodhi resolve and stabs the tight-fitting armor of wrong views and latent tendencies, it penetrates straight through all of them without any obstacle to its penetration.

Son of Good Family, just as an immensely powerful and brave *mahānāga* elephant [in *musth*] who has become worked up and filled with awesome fury will certainly also develop *musth*-related sores on his temples and, so long as those sores have not healed, he will be uncontrollable by anyone in Jambudvīpa, so too it is with the bodhisattva-mahāsattva, for once he has produced the great compassion, he will certainly generate the bodhi resolve and, so long as he does not relinquish that resolve, no Māra or follower of Māra could ever harm him.

Son of Good Family, just as, although the disciples of a master archer are not yet fully proficient in their master's expertise even as their own knowledge, technique, and skill still cannot be rivaled by anyone else, so too it is with the bodhisattva-mahāsattva who has produced his initial resolve, for, even though he is not yet fully proficient in the practices leading to all-knowledge, all his vows, knowledge, and resolute zeal still cannot be rivaled by any of the world's common people or any of the practitioners of the two vehicles.

Son of Good Family, just as one who trains in archery first adopts a stable stance and only then practices its techniques, so too it is with the bodhisattva-mahāsattva, for, once he aspires to train in the Tathāgata's path to all-knowledge, he must first become securely established in the bodhi resolve and only afterward cultivate all the dharmas of a buddha.

Son of Good Family, just as when a master conjurer is preparing to produce his conjurations, he must first generate the will that sustains those conjured phenomena after which all that he does is successful, so too it is with the bodhisattva-mahāsattva, for when he is about to carry out the works of conjuration produced by the spiritual superknowledges of all buddhas and bodhisattvas, he must first generate the will with which he makes the bodhi resolve after which all that he does becomes successful.

Son of Good Family, just as, by the techniques of conjuration, one manifests forms where there are no forms, so too it is with the appearance of the bodhisattva-mahāsattva's bodhi resolve, for, although it has no form and cannot be seen, it is still able to manifest throughout the ten directions of the Dharma realm the many different kinds of adornments with his meritorious qualities.

Son of Good Family, just as when a wildcat sees a rat, the rat immediately enters its burrow and dares not emerge again, so too it is with the bodhisattva-mahāsattva's arousing of the bodhi resolve, for even when he only momentarily directs the attention of his wisdom eye to contemplating any affliction-generated karma, it all immediately goes into hiding and does not emerge again.

Son of Good Family, just as, when someone dons an adornment made of *jambūnada* gold, its radiance outshines all others so completely that it is as if they were but lumps of ink, so too it is with the bodhisattva-mahāsattva, for, when he dons the adornment of the bodhi resolve, its radiance so outshines all adornments with meritorious qualities of all common persons and practitioners of the two vehicles that they seem as if they had no radiance at all.

Son of Good Family, just as but a small amount of the power of a strong magnet can break an iron chain, so too it is with the bodhisattva-mahāsattva's arousal of the bodhi resolve, for, if he produces it for but a single mind-moment, it can completely destroy the chain of all views, desires, and ignorance.

Son of Good Family, just as if one has a magnet, when [polarized] iron is exposed to it, it all scatters so that none remains, so too it is with the bodhisattva-mahāsattva's arousal of the bodhi resolve, for whenever any karma, afflictions, or liberations of practitioners of the two vehicles are exposed to it, they all disperse and no longer remain.

Son of Good Family, just as someone who is skilled in going out into the great ocean cannot be harmed by any of the creatures of the ocean and can even enter the mouth of the *makara* monster without being eaten by it, so it is with the bodhisattva-mahāsattva, for, having made the bodhi resolve and entered the ocean of *samsāra*, none of the karmic actions or afflictions are able to harm him and, even if he enters into the apex of reality dharmas of *śrāvaka* disciples or *pratyekabuddhas*, he still cannot be detained or troubled by them.

Son of Good Family, just as someone who drinks the elixir of immortality becomes invulnerable to harm by any creature, so too it is with the bodhisattva-mahāsattva, for, when he drinks the Dharma nectar of the bodhi resolve's elixir of immortality, because

he possesses the power of vast compassion and vows, he then never falls down onto the grounds of *śrāvaka* disciples or *pratyekabuddhas*.

Son of Good Family, just as when someone who acquires *añjana* medicine applies it to his eyes, although he travels among people, he remains invisible to them, so too it is with the bodhisattva-mahāsattva, for when he acquires the *añjana* medicine⁹⁶ of the bodhi resolve, he can use skillful means to enter the realms of the *māras* and he will remain invisible to the many kinds of *māras*.

Son of Good Family, just as someone who relies upon the support of a king has no fear of any other person, so too it is with the bodhisattva-mahāsattva, for he relies on the immensely powerful king of the bodhi resolve and thus does not fear the difficulties posed by the obstacles, hindrances, or wretched destinies.

Son of Good Family, just as someone who lives in the water has no fear of being burned by fire, so too it is with the bodhisattva-mahāsattva, for, because he abides in the waters of the roots of goodness arising from the bodhi resolve, he has no fear of the fire of the two vehicles' knowledge of liberation.

Son of Good Family, just as when someone relies on a brave general, he does not fear any adversary, so too it is with the bodhisattva-mahāsattva, for, relying on the courageous and great general of the bodhi resolve, he does not fear any of the adversaries of the evil actions.

Son of Good Family, just as when the heavenly king, Śakra, takes up his vajra pestle, he vanquishes all the *asura* hordes, so too it is with the bodhisattva-mahāsattva, for, when he takes up the vajra pestle of the bodhi resolve, he vanquishes all *māras* and followers of non-Buddhist paths.

Son of Good Family, just as when someone ingests an elixir of long life, he long enjoys robust health and neither ages nor wastes away, so too it is with the bodhisattva-mahāsattva, for, when he ingests the bodhi resolve's elixir of long life, he cultivates the bodhisattva practices for countless kalpas during which his mind never grows weary and he remains free of defiling attachments.

Son of Good Family, just as when someone blends an herbal elixir, he must first get good pure water, so too it is with the bodhisattva-mahāsattva, for when he cultivates all the bodhisattva's practices and vows, he must first make the bodhi resolve.

Son of Good Family, just as when someone protects his body, he first sees to the protection of his life faculty, so too it is with the bodhisattva-mahāsattva, for, even as he guards and preserves the Buddha's Dharma, he also first guards his bodhi resolve.

Son of Good Family, just as when someone's life faculty has been severed, he is unable to benefit his parents or clan relatives, so too it is with the bodhisattva-mahāsattva, for, if he were to abandon his bodhi resolve, he would be unable to benefit all beings and he would be unable to perfect the meritorious qualities of a buddha.

Son of Good Family, just as the great ocean cannot be ruined by anyone, so too it is with the ocean of the bodhi resolve, for it cannot be ruined by karma, the afflictions, or the resolve of practitioners of the two vehicles.

Son of Good Family, just as the light of the sun can never be outshone by the light of the stars and constellations, so too it is with the sun of the bodhi resolve, for it can never be outshone by the light of the uncontaminated wisdom of any of the practitioners of the two vehicles.

Son of Good Family, just as when the son of the king is first born, due to the sovereignty of his clan lineage, he is immediately accorded the reverential esteem of the great officials, so too it is with the bodhisattva-mahāsattva, for, when he arouses the bodhi resolve for the dharma of buddhahood, because of the sovereignty of the great compassion, he is immediately revered and esteemed by those who have long cultivated *brahmacarya*, namely the *śrāvaka* disciples and the *pratyekabuddhas*.

Son of Good Family, just as, even though the son of the king may still be young, he is nonetheless revered by all the great officials, so too it is with the bodhisattva-mahāsattva, for, although he has only just produced his initial resolve to cultivate the bodhisattva practices, all the senior practitioners of the two vehicles should still revere him.

Son of Good Family, even though the son of the king has not yet acquired sovereign authority over all the officials and other retainers, because he possesses the mark of royalty and because his birth station is revered as supreme, he is unequalled by any of those officials or other retainers. So too it is with the bodhisattva-mahāsattva, for, even though he has not yet acquired sovereign mastery over all karmic actions and afflictions, because he already possesses the mark of bodhi and because his clan lineage is foremost, he is unequalled by any of the practitioners of the two vehicles.

Son of Good Family, just as a pure and marvelous *maṇi* jewel might nonetheless be perceived as having impurities by someone whose eyes were afflicted with cataracts, so too it is with the bodhisattva-mahāsattva's jewel of the bodhi resolve, for those without wisdom who have no faith might still regard it as impure.

Son of Good Family, just when any being sees, hears of, or lives with a particular medicine that is sustained by a mantra, his illnesses are all done away with, so too it is with the bodhisattva-mahāsattva’s medicine of the bodhi resolve that is jointly sustained by all his roots of goodness, wisdom, skillful means, bodhisattva vows, and knowledge in such a way that, if any being but sees him, hears his voice, remains together with him, or bears him in mind, then all of his diseases arising from the afflictions will all be done away with.

Son of Good Family, just as someone who is always in possession of the elixir of immortality is one whose body never changes or deteriorates, so too it is with the bodhisattva-mahāsattva, for, so long as he always bears in mind the elixir of the bodhi resolve, this will prevent his body of vows and wisdom from ever deteriorating.

Son of Good Family, just as the body of a wooden marionette, if deprived of its peg joints, would immediately scatter into pieces and become incapable of performing its movements, so too it is with the bodhisattva-mahāsattva, for, in the absence of his bodhi resolve, his practice would break apart and he would not be able to successfully develop any of the dharmas of a buddha.

Son of Good Family, just as a wheel-turning king possesses an *agaru* incense treasure known as “elephant treasury” that, when he lights this incense, it enables his fourfold army to soar up into the sky, so too it is with the bodhisattva-mahāsattva’s incense of the bodhi resolve, for, when he makes this resolve, this immediately enables all the bodhisattva’s roots of goodness to forever soar beyond the three realms of existence and travel through the unconditioned sky of the Tathāgata’s wisdom.

Son of Good Family, just as vajra comes forth only from the places where vajra is found or where gold is found and not from any other place, so too it is with the vajra of the bodhisattva-mahāsattva’s bodhi resolve, for it comes forth only from the place where one finds the vajra of the great compassion that rescues beings or from the place where one finds the gold of the especially excellent realm of the knowledge of omniscience and, as such, it does not come forth from the roots of goodness of any other being.

Son of Good Family, just as there is a tree known as “rootless” that does not grow from roots even as all of its branches, leaves, flowers, and fruit still flourish luxuriantly, so too it is with the tree of the bodhisattva-mahāsattva’s bodhi resolve that has no roots that can be found even as it is able to generate the growth of the branches, leaves, flowers, and fruit of the knowledge of omniscience,

the spiritual superknowledges, and the great vows that all together spread their shade and radiance in such a way that they everywhere provide shelter for the entire world.

Son of Good Family, just as vajra is something that cannot be contained in an inferior vessel, a broken vessel, or any other kind of vessel other than a perfectly intact and supremely marvelous vessel, so too it is with the vajra of the bodhi resolve, for it is not something that can be contained in the vessel of any inferior being, or in the vessel of any being who is miserly, envious, a breaker of precepts, indolent, wrong thinking, or ignorant. Nor can it be contained in the vessel of any being who has retreated from the especially excellent vows, who is scattered and confused, who courses in evil ideation, or who is anyone other than the precious vessel of a bodhisattva with deep resolve.

Son of Good Family, just as vajra is able to bore through the many different kinds of jewels, so too it is with the vajra of the bodhi resolve, for it is able to penetrate through all the jewels of the Dharma.

Son of Good Family, just as vajra is even able to shatter the many mountains, so too it is with the vajra of the bodhi resolve, for it is able to completely demolish the mountain of all wrong views.

Son of Good Family, just as vajra cannot be rivaled by any of the other kinds of jewels even when it has been broken and is no longer whole, so too it is with the vajra of the bodhi resolve, for, although that resolve may have become weakened or somewhat diminished, it is still superior to all the meritorious qualities of the practitioners of the two vehicles.

Son of Good Family, just as vajra, even when it has become damaged, is still able to do away with poverty, so too it is with the vajra of the bodhi resolve, for, even though it may have become damaged to the point that one is not progressing in the practices, it is still able to lead to abandoning all involvement in *samsāra*.

Son of Good Family, just as even a small vajra is still able to break all other things, so too it is with the vajra of the bodhi resolve, for whenever it enters any inferior mind state, it immediately crushes all of its ignorance-generated delusions.

Son of Good Family, just as vajra is not something acquired by common persons, so too it is with the vajra of the bodhi resolve, for it is not something that beings with inferior aspirations are able to acquire.

Son of Good Family, just as one who does not know jewels will be unable to understand the capabilities of vajra or be able to take

advantage of its uses, so too it is with the vajra of the bodhi resolve, for, one who does not know the Dharma will not understand its capabilities or be able to take advantage of its uses.

Son of Good Family, just as vajra cannot be melted away by anything at all, so too it is with the vajra of the bodhi resolve, for there is no dharma that is able to melt it away.

Son of Good Family, just as a vajra pestle cannot be wielded even by any strong men except for those who possess the powers of a great *nārāyaṇa* stalwart, so too it is with the bodhi resolve, for it cannot be taken up by anyone at all, including even the practitioners of the two vehicles, except for those who possess the power of the bodhisattvas' vast causes and conditions and steadfast goodness.

Son of Good Family, just as vajra cannot be destroyed by anything else and yet it can destroy anything else without its essential nature being diminished at all, so too it is with the bodhi resolve, for, everywhere throughout the three periods of time and across the course of countless kalpas, it persists in teaching beings and cultivating the austerities to an extent that cannot be matched by *śrāvaka* disciples or *pratyekabuddhas*, as it continues on with all such practices without ever growing weary and without their ever being diminished.

Son of Good Family, just as vajra cannot be held by anything aside from ground that is itself made of vajra, so too it is with the bodhi resolve, for it cannot be held by *śrāvaka* disciples or *pratyekabuddhas*, but rather only by those who are progressing toward the realization of omniscience.

Son of Good Family, just as a vessel made of vajra which is free of defects that is being used to hold water will never leak and allow that water to run off onto the ground, so too it is with the vajra vessel of the bodhi resolve, for once it has been filled with the waters of roots of goodness, they will never leak out and be allowed to enter the destinies of rebirth.

Son of Good Family, just as the vajra stratum is able to support the entire great earth and prevent it from collapsing, so too it is with the bodhi resolve, for it is able to support all the bodhisattva's practices and vows and thus prevent them from collapsing into the three realms of existence.

Son of Good Family, just as vajra can remain in the water for a long time and yet never decay or become soaked through with moisture, so too it is with the bodhi resolve, for it can reside even for the duration of all kalpas within the waters of *saṃsāra's* karma and afflictions and yet still remain undamaged and unchanged by them.

Son of Good Family, just as vajra cannot be burned up or even made to become hot by any fire, so too it is with the bodhi resolve, for it cannot be burned up and cannot even be made to become hot by any of *samsāra's* fires of the afflictions.

Son of Good Family, just as, within the worlds of the trichiliocosm, it is the vajra throne that is able to support all buddhas as they sit at the site of enlightenment, vanquish the *māras*, and attain the universal and right enlightenment, supporting what no other throne can support, so too it is with the throne of the bodhi resolve, for it is able to support all the bodhisattva's vows, practices, *pāramitās*, patiences, grounds, dedications, received predictions, cultivation of the provisions for the path, offerings to buddhas, listening to teachings on Dharma, absorbing them, practicing them, and all other things such as these that no other type of resolve is able to support.

Son of Good Family, the bodhi resolve enables the development of a measureless number, a boundless number, and so forth until we come to an ineffable-ineffable number of especially excellent meritorious qualities such as these. If any being arouses the resolve to attain *anuttara-samyak-saṃbodhi*, then he will acquire dharmas possessed of such supreme meritorious qualities as these.

Therefore, Son of Good Family, you have acquired such a fine benefit yourself and, having already resolved to attain *anuttara-samyak-saṃbodhi* and having sought the bodhisattva practices, you have also already acquired such great meritorious qualities as these.

Son of Good Family, as for your question about how a bodhisattva should train in the bodhisattva practices and how he should cultivate the bodhisattva path, Son of Good Family, you may now enter into this tower of the Chamber of Vairocana's Adornments and look all around in it. If you do so, you will then be able to completely understand how to train in the bodhisattva practices and how one who has trained in them perfects countless meritorious qualities.

Then, having finished respectfully circumambulating Maitreya Bodhisattva-mahāsattva with his right side facing him, Sudhana the Youth addressed him, saying, "I wish only that the Great Ārya would please open the tower door and allow me to enter."

Thereupon, Maitreya Bodhisattva approached the front of the tower and snapped his fingers, making a sound. The door immediately opened and he told Sudhana to enter. Sudhana was overjoyed.

After he entered, the door closed again and he saw that the interior of the palace was as measurelessly vast as empty space. [He saw that]

there were *asaṃkhyeyas* of jewels that formed its grounds and there were *asaṃkhyeyas* of palaces, *asaṃkhyeyas* of gateways, *asaṃkhyeyas* of windows, *asaṃkhyeyas* of stairways, *asaṃkhyeyas* of railings, *asaṃkhyeyas* of paths made of the seven precious things, *asaṃkhyeyas* of pennants, *asaṃkhyeyas* of banners, *asaṃkhyeyas* of canopies in encircling arrays, *asaṃkhyeyas* of necklaces strung with the many kinds of jewels, *asaṃkhyeyas* of necklaces made from real pearls, *asaṃkhyeyas* of necklaces made from red-colored real pearls, *asaṃkhyeyas* of lion-pearl necklaces that hung down in place after place, *asaṃkhyeyas* of half-moons, *asaṃkhyeyas* of silken sashes, *asaṃkhyeyas* of jeweled nets serving as adornments, *asaṃkhyeyas* of jeweled bells that sounded in response to breezes, scatterings of *asaṃkhyeyas* of the various celestial flower blossoms, hangings of *asaṃkhyeyas* of celestial jewel-adorned garland sashes, adornments of *asaṃkhyeyas* of many-jeweled censors, rains of *asaṃkhyeyas* of finely-ground gold-dust, hangings of *asaṃkhyeyas* of jeweled mirrors, *asaṃkhyeyas* of burning jeweled lamps, drapes of *asaṃkhyeyas* of jeweled robes, arrays of *asaṃkhyeyas* of jeweled banners, arrangements of *asaṃkhyeyas* of jeweled seats, *asaṃkhyeyas* of jeweled silken cloth cushioning the thrones, *asaṃkhyeyas* of *jambūnada* gold figurines of young maidens, *asaṃkhyeyas* of all kinds of other figurines adorned with various jewels, rows of *asaṃkhyeyas* of bodhisattva images adorned with marvelous jewels that everywhere filled place after place, *asaṃkhyeyas* of many kinds of birds singing harmonious sounds, *asaṃkhyeyas* of jeweled *utpala* blossoms, *asaṃkhyeyas* of jeweled *padma* blossoms, *asaṃkhyeyas* of *kumuda* blossoms, *asaṃkhyeyas* of *punḍarika* blossoms serving as adornments, *asaṃkhyeyas* of jeweled trees arranged in orderly rows, and *asaṃkhyeyas* of *maṇi* jewels emanating bright light. There were countless *asaṃkhyeyas* of adornments such as these that beautified the place.

He also saw within it countless hundreds of thousands of marvelous towers, each of which was adorned as just described. The adorned beauty of them all was as vast as space, yet they somehow did not interfere with each other. Sudhana saw all places in one place and saw all places in just this same way.

At that time when Sudhana saw in this Tower of the Treasury of Vairocana's Adornments all different kinds of inconceivable miraculous scenes such as these, he was filled with joyous delight and measureless exultation. As his body and mind became pliant, he abandoned all thought, became free of all obstacles, destroyed all

delusions, never forget anything he saw, remembered all that he heard, was never disordered in thought, entered into the gateways of unimpeded liberation, transported his mind to all places, and everywhere saw all things, whereupon he bowed down, directing his reverence everywhere.

Just as he lowered his head to the ground, due to Maitreya Bodhisattva's awesome spiritual powers, he saw his own body everywhere in all those towers and saw in their entirety all those different kinds of inconceivable miraculous scenes. In particular:

In one of those scenes, he saw Maitreya Bodhisattva when he first resolved to attain the unexcelled bodhi and saw too that he had this particular name, that he came from this particular clan, that he was awakened by this particular good spiritual guide who caused him to plant these particular roots of goodness, that he remained for the duration of this particular life span, that, in this particular kalpa, he met this particular buddha, that he dwelt in this particular adorned *kṣetra*, that he cultivated these particular practices, that he made these particular vows, that in the congregations of these particular *tathāgatas*, he had these particular life spans and passed through this particular length of time during which he drew near to and made offerings to them. In all these cases, he clearly saw all these matters.

In another of those scenes, he saw Maitreya at that very time when he first attained the *samādhi* of kindness after which he was always known as Maitreya, or "the Kindly One."

In another, he saw Maitreya cultivating the marvelous practices by which he fulfilled the *pāramitās*.

In another, he saw him acquiring the various types of patience.

In another, he saw him dwelling on the grounds.

In yet another scene, he saw him creating a pure land.

In yet another, he saw him guarding and preserving the Tathāgata's right teachings, serving as a great master of the Dharma, realizing the unproduced-dharmas patience, and, at this particular time, in this particular place, and in the congregation of this particular *tathāgata*, he saw him receiving the prediction that he would attain the unexcelled enlightenment.

In another, he saw Maitreya serving as a wheel-turning king encouraging beings to abide in the ten paths of good karmic action.

In another, he saw him as a world-protector benefiting beings.

In another, he saw him serving as Indra inveighing against pursuit of the five types of sensual pleasures.

In yet another scene, he saw him as a Yama Heaven deva king praising the avoidance of neglectfulness.

- In yet another, he saw him as a Tuṣita Heaven king praising the qualities of the bodhisattva on the verge of his last incarnation.
- In another, he saw him as a Sunirmita Heaven king manifesting for the celestial congregation the bodhisattva's supernatural emanation of adornments.
- In another, he saw him as a Paranirmita Vaśavartin Heaven king expounding the Dharma of all buddhas to the celestial congregation.
- In another, he saw him serving as a king of the *māras* teaching the complete impermanence of all dharmas.
- In yet another scene, he saw him serving as a Brahma Heaven king teaching about the measureless joy and bliss of the *dhyaṇa* absorptions.
- In yet another, he saw him serving as an *asura* king entering the ocean of great wisdom, comprehending dharmas as like mere illusions, forever expounding the Dharma for his congregation as he instructed them in the severance of arrogance and intoxication with self-pride.
- In another, he saw him in Yama's realm, emanating an immense radiance that rescued beings from the sufferings of the hells.
- In another, he saw him in the realm of the hungry ghosts, providing them with drink and food, thus rescuing them from their hunger and thirst.
- In another, he saw him in the realm of the animals, using various skillful means to train those beings.
- In yet another scene, he saw him teaching the Dharma for the congregation of a king of the World-Protecting devas.
- In yet another, he saw him teaching the Dharma for the congregation of the king of the Trāyastriṃśa Heaven.
- In another, he saw him teaching the Dharma for the congregation of the king of the Yama Heaven.
- In another, he saw him teaching the Dharma for the congregation of the king of the Tuṣita Heaven.
- In another, he saw him teaching the Dharma for the congregation of the king of the Nirmāṇarati Heaven.
- In yet another scene, he saw him teaching the Dharma for the congregation of the king of the Paranirmita Vaśavartin Heaven.
- In yet another, he saw him teaching the Dharma for the congregation of the king of the Great Brahma Heaven.
- In another, he saw him teaching the Dharma for the congregation of a king of the dragons.
- In another, he saw him teaching the Dharma for the congregations of the kings of the *yakṣas* and *rākṣaṣas*.

- In another, he saw him teaching the Dharma for the congregations of the kings of the *gandharvas* and *kiṃnaras*.
- In yet another scene, he saw him teaching the Dharma for the congregations of the kings of the *asuras* and *dānavats*.¹⁹⁷
- In yet another, he saw him teaching the Dharma for the congregations of the kings of the *garuḍas* and *mahoragas*.
- In another, he saw him teaching the Dharma for the congregations of other kinds of human and non-human beings.
- In another, he saw him teaching the Dharma for congregations of *śrāvaka* disciples.
- In another, he saw him teaching the Dharma for congregations of *pratyekabuddhas*.
- In yet another scene, he saw him teaching the Dharma for congregations of bodhisattvas ranging from those who have just made their initial resolve all the way up to those who, having already received the crown-anointing consecration, have but one remaining incarnation prior to buddhahood.
- In yet another, he saw him praising the meritorious qualities of bodhisattvas from the first ground to the tenth ground.
- In another, he saw him praising the complete fulfillment of all the *pāramitās*.
- In another, he saw him praising entry into the gateways of the various types of patience.
- In another, he saw him praising the gateways leading into all the great *samādhis*.
- In yet another scene, he saw him praising the gateway of the extremely profound liberations.
- In yet another, he saw him praising the spheres of experience of all the *dhyāna* *samādhis* and spiritual superknowledges.
- In another, he saw him praising all the bodhisattva practices.
- In another, he saw him praising all the great vows.
- In another, he saw him together with bodhisattvas pursuing the same practices, praising all life-supporting skills and the various methods for benefiting beings.
- In yet another scene, he saw him together with bodhisattvas having but one incarnation prior to buddhahood, praising the crown-anointing gateway of all buddhas.
- In yet another, he saw Maitreya across the course of a hundred thousand years engaged in the practices of meditative walking, studying, reciting, writing out sutra scrolls, diligently pursuing meditative contemplations, and teaching the Dharma for congregations.
- In another, he saw him entering the *dhyāna* absorptions and the four measureless minds.

In another, he saw him entering the universal bases meditations¹⁹⁸ and the liberations.

In another, he saw him entering samādhis and using the power of skillful means to manifest all kinds of spiritual transformations.

In other scenes, he saw all the bodhisattvas entering the transformational samādhis in which each of them emanated from every one of their pores clouds of all kinds of transformation bodies.

In some instances, he saw them emanating clouds of deva body congregations.

In other instances, he saw them emanating clouds of dragon body congregations.

In yet other instances, he saw them emanating clouds of the bodies of *yakṣas*, *gandharvas*, *kiṃnaras*, *asuras*, *garuḍas*, *mahoragas*, Indras, Brahma Heaven kings, world-protectors, wheel-turning sage kings, lesser kings, princes, great officials, subordinate officials, elders, and householders.

In other instances, he saw them emanating clouds of bodies of *śrāvaka* disciples, *pratyekabuddhas*, bodhisattvas, and *tathāgatas*.

In other instances, he saw them emanating clouds of the bodies of all kinds of beings.

In yet other scenes, he saw him emanating marvelous voices praising the many different Dharma gateways of the bodhisattvas, in particular:

He praised the gateways to the meritorious qualities of the bodhi resolve;

He praised the gateways to the meritorious qualities of *dāna pāramitā* and the others up to and including the *pāramitā* of knowledge;

He praised the gateways [to the meritorious qualities] of the means of attraction, the *dhyāna* absorptions, the measureless minds, the samādhis, the *samāpattis*, the superknowledges, the clear knowledges, the complete-retention *dhāraṇīs*, the types of eloquence, the truths, the types of knowledge, calming-and-contemplation, the liberations, conditioned origination, the reliances, and teaching Dharma; and

He praised the gateways to the meritorious qualities of the stations of mindfulness, the right efforts, the foundations of psychic power, the roots, the powers, the seven enlightenment factors, the eightfold path of the *āryas*, the *śrāvaka*-disciple vehicle, the *pratyekabuddha* vehicle, the bodhisattva vehicle, the grounds, the various types of patience, the practices, the vows, and all other such gateways to the meritorious qualities as these.

In yet another scene, he saw *tathāgatas* surrounded by immense congregations and also saw those buddhas' birthplaces, clan origins, physical appearances, life spans, *kṣetras*, kalpas, buddha names, the benefits brought about by their proclamation of the Dharma, the duration, whether long or short, of their teachings, and so forth, including all of the many different kinds of differences in all their congregations.

He clearly saw all of these various phenomena.

In addition, within that Tower of the Treasury of Adornments, in the midst of all those towers within it, he saw one particular tower the height, breadth, and adornments of which were unsurpassed and peerless. Within it, he could see into the hundred *koṭīs* of Tuṣita Heavens of the trichiliocosm's hundred *koṭīs* of four-continent arrays.

Within every one of those Tuṣita Heavens, he saw Maitreya Bodhisattva descending to take birth where:

He was reverently raised above the heads of the deva kings, Indra and Brahmā;

He walked seven steps, surveyed the ten directions, and roared the lion's roar;

He manifested life as a youth who dwelt in the palace and roamed about, sporting in its gardens;

For the sake of gaining all-knowledge, he left the householder's life and took up the practice of austerities;

He manifested the appearance of accepting the offering of milk-rice;

He then went forth to the site of enlightenment;

He vanquished the *māras* and realized right enlightenment;

He contemplated the bodhi tree;

The Brahma Heaven King entreated him to turn the wheel of right Dharma; and

He then ascended to the heavenly palaces where he then proceeded to expound on the Dharma.

In all these instances, there were differences in the number of kalpas, life spans, congregations, adornments, lands that were purified, practices and vows that were cultivated, the skillful means used in teaching and ripening beings, the distribution of *śarīra* relics, and the duration of their teachings.

At that time, Sudhana saw his own body in the presence of all those *tathāgatas* as he also saw all the buddha works occurring in all those congregations, all of which he bore in mind, never forgot, and fathomed with unimpeded understanding. Moreover:

He also heard within all of those towers the ringing of the bells and chimes on their jeweled nets as well as the music resonating from their musical instruments, all of which everywhere proclaimed the sounds of the inconceivable and sublime Dharma and the many different teachings on Dharma. In particular, some spoke of the bodhisattva's making the resolve to attain bodhi, some spoke of the cultivation of the *pāramitās*, some spoke of the vows, some spoke of the grounds, some spoke of revering and making offerings to the *tathāgatas*, some spoke of the adornment of all buddha lands, and some spoke of the differences in the Dharma discourses of the various buddhas. In all such instances, he heard all those voices as they spread the sounds of their eloquent proclamations regarding all of the above-mentioned buddha dharmas.

He also heard voices proclaiming that, in a particular place, there was a particular bodhisattva who, having heard a particular Dharma gateway, was encouraged and guided by a particular good spiritual guide to resolve to attain bodhi, this in a particular kalpa, in a particular *kṣetra*, under a particular *tathāgata*, in the midst of a particular great congregation where he heard of the meritorious qualities of a particular buddha, aroused just such a resolve, made just such particular vows, planted just such vast roots of goodness, passed through just so very many kalpas during which he cultivated the bodhisattva practices and became bound to achieve right enlightenment at just such a particular time in which he was then known by this particular name, remained for the duration of this particular life span, completely adorned these particular lands, fulfilled these particular vows, taught these particular congregations, was attended upon by these particular assemblies of *śrāvaka* disciples and bodhisattvas, and, after his *parinirvāṇa*, his right Dharma remained in the world for this particular number of kalpas during which it benefited such a countless number of beings.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who engages in the practices of giving, moral virtue, patience, vigor, *dhyāna* meditation, and wisdom, cultivating *pāramitās* such as these.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who, in order to seek the Dharma, abandoned the royal throne, his precious jewels, his wife, his children, and his retinue, and was unstinting in his willingness to give up even his hands, feet, head, eyes, or other parts of his body.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular bodhisattva who preserves and protects the right Dharma proclaimed by the Tathāgata and serves as

great master of the Dharma who extensively practices the giving of Dharma, erects the Dharma banner, blows the Dharma conch, beats the Dharma drum, rains down the Dharma rain, builds the Buddha's stupas and temples, creates images of the Buddha, and gives beings everything that makes them happy.

In other instances, he heard voices proclaiming that, in a particular place, there is a particular *tathāgata* who, during a particular kalpa, attained the universal and right enlightenment in this particular land where he was attended upon by this particular congregation and remained for this particular span of life, taught these particular dharmas, fulfilled these particular vows, and taught such a measureless number of beings.

Having heard the sound of inconceivable sublime dharmas such as these, Sudhana the Youth felt joyous delight in body and mind and was suffused with feelings of pliancy and contentment, whereupon he immediately acquired countless complete-retention *dhāraṇī* gateways, eloquence gateways, *dhyaṇa* absorptions, the various types of patience, vows, perfections, superknowledges, and clear cognitions as well as all kinds of liberations and *samādhi* gateways.

Further, he saw within all of those jeweled mirrors many different kinds of images, for example:

- In some, he saw the congregations of buddhas;
- In others, he saw the congregations of bodhisattvas;
- In yet others, he saw the congregations of *śrāvaka* disciples;
- In still others, he saw the congregations of *pratyekabuddhas*;
- In some, he saw pure worlds;
- In others, he saw impure worlds;
- In yet others, he saw impure worlds with some pure aspects;
- In still others, he saw pure worlds with some impure aspects;
- In some, he saw worlds with buddhas;
- In others, he saw worlds with no buddhas;
- In yet others, he saw small worlds;
- In still others, he saw intermediate-sized worlds;
- In some, he saw immense worlds;
- In others, he saw worlds with Indra's nets;
- In yet others, he saw inverted worlds;
- In still others, he saw upward-facing worlds;
- In some, he saw level worlds;
- In others, he saw worlds inhabited by hell-dwellers, animals, and hungry ghosts; and
- In yet others, he saw worlds full of devas and humans.

In worlds such as these, he saw that there were countless congregations of great bodhisattvas, some walking along and some sitting still as they engaged in various works in which some were arousing great compassion and sympathy for beings, others were composing treatises benefiting the world, yet others were receiving particular teachings, others were seeing to their preservation, others were writing them out, others were reciting them, others were asking about them, others were answering their questions, and yet others were engaged in repentances in all three periods of the day, in dedicating merit, and in making vows.

He also saw in all those jeweled pillars the emanation of a net of bright light issuing from the sovereign *maṇi* jewels, lights that shone forth as blue, or yellow, or red, or white, or as the color of crystal, as the color of water-essence crystal, as the color of sapphires, as the colors of the rainbow, as the color of *jambūnada* gold, or as all the colors of all these lights.

He also saw those figurines of maidens made of *jambūnada* gold together with images made of the many kinds of jewels. Some held flower clouds in their hands, others held robe clouds, others held banners and pennants, others held garlands and canopies, others held various kinds of perfumes and powdered incenses, others held supremely marvelous *maṇi* jewel nets, others held dangling chains made of gold, others held dangling strands of pearls, and still others raised their arms to offer up adornments or lowered their heads and let their *maṇi*-jewel crowns hang down, or, with their bodies humbly bent low, they gazed up in admiration, never letting their gaze look away for even a moment.

He also saw those necklaces of real pearls constantly emanating perfume possessed of eight qualities, saw crystal necklaces emanating a hundred thousand rays of light, all of them simultaneously shining with dazzling illumination, and saw banners, pennants, nets, canopies, and other such objects, all of which were adorned with many kinds of jewels.

He also saw those *udumbara* blossoms, *padma* flowers, *kusuma* flowers, and *puṇḍarīka* flowers, all of which in turn produced countless other flowers, some of which were the diameter of one's hand, some of which were a cubit in diameter, and some of which were as wide as a carriage wheel. Each one of those flowers displayed the images of many different types of forms which appeared there as adornments. For example, there were images of men, images of women, images

of pure youths, images of pure maidens, images of Indra, Brahmā, world protectors, devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, *śrāvaka* disciples, *pratyekabuddhas*, and bodhisattvas, images of all kinds of beings such as these. Each of those images appeared with their palms pressed together and their bodies humbly bending forward in reverence.

He also saw *tathāgatas* sitting in the lotus posture, their bodies adorned with the thirty-two major marks.

He also saw that, with every step, the pure lapis lazuli grounds revealed many different kinds of inconceivable images: images of world systems, images of bodhisattvas, and images of *tathāgatas* as well as images of the various adornments of all those towers.

He also saw that in the branches, leaves, flowers, and fruit of those jeweled trees, in every one of those phenomena, there appeared busts of the many different kinds of images: images of busts of buddhas, images of busts of bodhisattvas, and images of busts of devas, dragons, *yakṣas*, and so forth, including busts of world protectors, wheel-turning sage kings, lesser kings, princes, great officials, ministers, and members of the fourfold community.

Some of them held flower garlands. Others held necklaces. Others held various adornments. Then again, there were those with their palms pressed together and their bodies humbly bending forward in reverence as they single-mindedly gazed up in admiration, never letting their gaze look away for even a moment. And yet others were offering up praises.

There were also others who were immersed in samādhi, their bodies fully adorned with the major marks and secondary signs as they everywhere emanated light rays of many different colors: gold-colored light rays, silver-colored light rays, coral-colored light rays, light rays the color of *tuṣāra* frost,¹⁹⁹ light rays the color of sapphires, light rays the color of *vairocana* jewels, light rays the color of many different jewels, and light rays the color of *campaka* flowers.

He also saw that the half-moon images on all the towers emanated *asaṃkhyeyas* of many different kinds of lights of the sun, the moon, and the constellations which everywhere illuminated the ten directions.

He also saw that, with each step all around all four walls of all those towers, there were adornments consisting of all the many different kinds of jewels. In each of those jewels were displayed scenes of Maitreya in previous kalpas when he was cultivating the bodhisattva path:

In some, he was seen to give away his own head or eyes or to give away his own hands, feet, lips, tongue, teeth, ears, nose, blood, flesh, skin, bones, marrow, and so forth, including even his fingernails and hair, being able to relinquish all such things. His wives, consorts, sons, daughters, cities, towns, lands, and royal throne—whatever others needed, he gave it all.

[In yet others], he was seen to enable those dwelling in the hells to gain emancipation, to liberate those who were tied up in bondage, to cure those who were sick, or to show the path of right action to those who had entered the path of wrongdoing.

In still other cases, he was seen as a ship captain enabling beings to cross a great ocean.

In some, he was seen as a king of horses rescuing beings from terrible difficulties.

In others, he was seen as a great rishi skillfully explaining the treatises.

In yet others, he was seen as a wheel-turning king exhorting beings to cultivate the ten good karmic deeds.

In still others, he was seen as a physician king skilled in the treatment of many diseases.

In some, he was seen as practicing filial obedience to his parents.

In others, he was seen as drawing near to good spiritual guides.

In yet others, he was seen as a *śrāvaka* disciple, as a *pratyekabuddha*, or as a bodhisattva.

In others, he was seen as a *tathāgata* teaching and training all beings.

In yet others, he was seen as a master of the Dharma who was upholding the practice of the Buddha's teachings, absorbing and preserving them, studying them, reciting them, and contemplating them in accordance with principle while also establishing buddha *caityas* and making buddha images, making offerings himself or encouraging others to do so, presenting offerings of perfume incense, scattering flowers, and bowing down in reverence, continuously and incessantly doing deeds such as these.

In still others, he was seen sitting on the lion seat, extensively teaching the Dharma, exhorting beings to establish themselves in the ten good karmic deeds, to single-mindedly take the refuges in the jewels of the Buddha, the Dharma and the Sangha, to take and uphold the five precepts or the eight lay abstinence precepts,²⁰⁰ to leave the home life, to listen to the Dharma, to accept and uphold it, to study and recite it, to cultivate the practices in accordance with their principles, and so forth, including seeing all kinds of images of Maitreya Bodhisattva's cultivation of all the perfections throughout hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of kalpas.

He also saw in them Maitreya's previous serving of all his good spiritual guides, all of whom were adorned with all the meritorious qualities.

And he also saw in those images Maitreya in the presence of each of those good spiritual guides as he was drawing near to them, making offerings to them, taking on the practice of their teachings, and so forth until he eventually dwelt on the ground of the crown-anointing consecration.

Then those good spiritual guides spoke directly to Sudhana, saying, "Welcome youth. As you observe this bodhisattva's inconceivable deeds, you must not allow yourself to feel weary."

It was because he had acquired the power of memory by which he never forgot anything, because he had acquired the purified eye that observes the ten directions, because he had acquired the unimpeded wisdom of skill in insight, because he had acquired sovereign mastery over the wisdom possessed by bodhisattvas, and because he had acquired the vast understanding of bodhisattvas who had already entered the wisdom grounds that Sudhana the Youth was then able to see in every object in these towers all such phenomena as these as well as the adorned phenomena of countless other inconceivable and miraculous spheres of experience.

It was just as a man might see many different kinds of things in a dream, seeing cities, towns, villages, palaces, parks, gardens, mountains, forests, rivers, ponds, and provisions such as robes, food, drink, and such, while also perhaps seeing himself, his parents, his siblings, his close and distant relatives, also perhaps seeing the great ocean, Sumeru, king of mountains, and so forth, including even the celestial palaces and all the phenomena present throughout Jambudvīpa and the other continents in the four-continent array, also seeing perhaps his own body assuming such vast dimensions that it came to encompass an area a hundred thousand *yojanas* in breadth, even as what he was seeing still completely matched the circumstances in his own room and in the very robes he was then wearing, all of this leading him to think that, in but a day, he had passed through a measurelessly long time in which he was experiencing peace and happiness without ever sleeping or lying down. Then, having finally awakened from his sleep, he then and only then would know that it was a dream even though he was still able to clearly remember all the phenomena he had seen [in that dream].

So too it was as experienced then by Sudhana the Youth. It was because he was supported by Maitreya Bodhisattva's powers, because

he had come to realize that the dharmas of the three realms of existence were like a dream, because he had extinguished the narrow and inferior conceptual thought typical of beings, because he had acquired an unimpededly vast understanding, because he had come to abide in the superior sphere of experience of a bodhisattva, and also because he had penetrated the knowledge of inconceivable methods that he was thus able to see such miraculous spheres of experience.

This is just as when a man who is approaching the end of his life sees in accordance with his karmic deeds the signs of the retribution he is about to receive.

Thus those who have engaged in evil karmic deeds see all kinds of scenes of the many different types of suffering experienced in the hell realms, the animal realms, and the realms of the hungry ghosts, sometimes seeing the hell guardians wielding their weapons, sometimes seeing them being wrathful or cursing as they put them in restraints and drag them away after which they hear the sounds of howling screams and pitiful sighing moans, sometimes seeing the river of hot coals, sometimes seeing the boiling cauldrons, sometimes seeing the mountain of knives, and sometimes seeing the sword trees, seeing all of these things along with their many different types of torments and the agonizing sufferings they inflict.

Those who have engaged in good karmic deeds then see all the heavenly palaces, the measureless congregations of devas, all kinds of celestial female attendants, and the various types of robes, all beautifully adorned. They also see palaces, parks, and groves, all of which are marvelously fine.

Although their bodies have not yet died, they still see phenomena such as these due to the power of their karmic deeds. So too it was then with Sudhana, for it was due to the inconceivable power of the bodhisattva's karmic deeds that he was able to see all these beautifully adorned spheres of experience.

This was just as when someone is possessed by a ghost and then sees many different kinds of phenomena so that, no matter what they are asked, they can answer accordingly. So too it was with Sudhana the Youth, for, due to being supported by the wisdom of the bodhisattva, he saw all of those adorned phenomena and, if anyone were to question him, there would be no question he could not answer.

This was just as when someone possessed by a dragon then thinks of himself as being a dragon and then enters the dragon palace, and,

in but a short period of time, feels as if he has already passed through many days, months, and years. So too it was with Sudhana the Youth. Because he dwelt in the wise thought of a bodhisattva and because he was supported by Maitreya Bodhisattva, in but a short period of time, he felt as if he had already passed through countless kalpas.

This was also just as when, in the Brahma Heaven palace known as “Chamber of Adornments,” one sees all things throughout the trichiliocosm without them being mixed up or confused with each other. So too it was with Sudhana the Youth, for within that tower, he saw all of the adorned realms everywhere in all their variety, none of which became mixed up or confused with any others.

This was also just as when a bhikshu who has entered into meditative absorption on one of the universal bases meditation objects²⁰¹ finds that, whether he is walking, standing, sitting, or lying down, the object of the absorption he has entered manifests directly before him. So too it was with Sudhana the Youth, for, when he entered that tower, all those objective spheres appeared before him with complete clarity.

This was also just as when someone sees the cities of the *gandharvas* in the sky, complete in all their adornments, all of which he is able to discern without any interference.

This was also just as when the palaces of the *yakṣas* and the palaces of humans exist together in the same place and yet they do not become mixed up with each other and what each of them sees differs in accordance with their respective karma.

This was also just as when one sees reflected on the surface of the great ocean everything throughout the trichiliocosm. It was also just as when a master conjurer is able to use his powers of conjuration to manifest the appearances of all kinds of illusory scenes and many different actions occurring in each of them. So too it was with Sudhana the Youth, for he was able to see within that tower all those adornments and independently observable scenes due to the awesome spiritual power of Maitreya Bodhisattva, due to the power of the inconceivable wisdom that realizes the illusory nature of phenomena, due to the ability to use the wisdom that realizes the illusory nature of dharmas, and due to having acquired the miraculous transformational powers of all bodhisattvas.

Maitreya Bodhisattva-mahāsattva then withdrew those spiritual powers, entered the tower, made a sound by snapping his fingers, and then spoke to Sudhana, saying:

Son of Good Family, arise. The nature of the Dharma is just thus. These are appearances manifested by the accumulation of causes and conditions associated with the bodhisattva's wisdom that knows all dharmas. The intrinsic nature of such phenomena is like an illusion, like a dream, like a reflection, and like an image, for none of them are actually established at all.

On hearing the sound of the snapping fingers, Sudhana emerged from samādhi. Maitreya then spoke to him, saying:

Son of Good Family, you have been abiding in the bodhisattva's inconceivable and miraculous liberation, have been enjoying the joy and bliss of the bodhisattvas' samādhis, and have been able to see the various supremely marvelous adorned palaces sustained by bodhisattvas' spiritual powers that flow forth from the provisions for the path and that are manifested due to vows and wisdom. Hence you are able to see the practices of the bodhisattvas, are able to hear the Dharma of the bodhisattvas, are able to know the virtues of the bodhisattvas, and are able to completely understand the vows of the Tathāgata.²⁰²

Sudhana then addressed him, saying, "O Ārya, so it is. This has occurred through the power of the good spiritual guides' assistance, mindful attentiveness, and spiritual powers. O Ārya, what is the name of this gateway of liberation?"

Maitreya replied, saying, "Son of Good Family, this gateway of liberation is known as 'the treasury of adornments associated with the unforgetting mindfulness that enters the knowledge of all objects in the three periods of time.' Son of Good Family, within this gateway of liberation there are an ineffable-ineffable number of liberation gateways that the bodhisattva at the stage of but one more incarnation before buddhahood is capable of acquiring."

Sudhana then asked: "Where did these adornments go?"

Maitreya replied, "They went to the place from which they came."

Sudhana then asked, "Where then did they come from?"

Maitreya replied:

They came forth from the bodhisattvas' wisdom and spiritual powers and they are sustained by the bodhisattvas' wisdom and spiritual powers. They have no place they go and no place they dwell. They are neither accumulated nor permanent and they transcend everything.

Son of Good Family, it is just as when a dragon king sends down the rain, it does not come from his body, does not come from his

mind, and there is no process of accumulation, and yet it is not that one did not see it. It is solely due to the dragon king's power of thought that it pours down its vast torrential rains everywhere across the entire continent. A sphere of experience such as this is inconceivable.

Son of Good Family, so too it is with these adornments, for they do not exist inwardly, do not exist outwardly, and yet it is not that one does not see them. It is solely due to the awesome spiritual power of the bodhisattva and the power of your roots of goodness that you see phenomena such as these.

Son of Good Family, it is just as when a master conjurer creates all kinds of illusory conjurations, they have no place from which they come and no place to which they go, and yet, even though they have no coming or going, due to the power of that conjuration, one is able to clearly see them. So too it is with those adornments. They have no place from which they come and no place to which they go, yet, although they have no coming or going, still, due to repeated practice of the inconceivable powers of the knowledge of the illusory and also due to the power of great vows made in the distant past, appearances such as these are manifested.

Sudhana the Youth then asked: "O Great Ārya, where have you come from?"

Maitreya replied:

Son of Good Family, bodhisattvas have no coming and no going. Just so do they come. They have no moving and no stopping. Just so do they come. And, without residing and without attachment, without passing away and without taking rebirth, without dwelling and without moving thither, without motion and without origination, without affection and without attachment, without karmic actions and without karmic retributions, without arising and without cessation, and without any termination and without any permanence—just so do they come.

Son of Good Family, as for the bodhisattvas:

They come forth from the place of great compassion because they wish to train all beings;

They come forth from the place of great kindness because they wish to rescue and protect all beings;

They come forth from the place of pure moral virtue in order to take on births in whatever circumstance they please;

They come forth from the place of great vows because they are sustained by the power of vows they made in the distant past;

They come forth from the place of the spiritual superknowledges
 in order to appear in any place they please;
 They come forth from the place of unshakability because they
 never leave all buddhas;
 They come forth from the place of neither grasping nor rejecting
 because they do not order the body and mind to come or go;
 They come forth from the place of wisdom and skillful means in
 order to adapt to all beings; and
 They come forth from the place of transformational manifesta-
 tions because they produce transformational appearances that
 are like reflected images.

Now, Son of Good Family, as for your question about where I came from, Son of Good Family, I came here from my birthplace in the state of Mālada. Son of Good Family, there is a village there known as Kuṭi where there is a son of an elder named Gopālaka. It was in order to teach that man and enable him to enter the Buddha's Dharma that I dwelt there. It was also to teach Dharma for the sake of everyone in my birthplace who was amenable to teaching. It was also in order to expound on the Great Vehicle for my parents as well as my relatives, the brahmans, and others with the aim of enabling them to enter it. That was why I dwelt there and then came here from there.

Sudhana the Youth then asked, "What is the birthplace of the bodhisattva?"

Maitreya replied:

Son of Good Family, the bodhisattva has ten kinds of birthplaces. What are those ten? Son of Good Family, they are as follows:

The bodhi resolve is the bodhisattva's birthplace because it enables his birth into the clan of the bodhisattvas;
 Deep resolve is the bodhisattva's birthplace because it enables his birth into the clan of the good spiritual guides;
 The grounds are the bodhisattva's birthplace because they enable his birth into the house of the *pāramitās*;
 The great vows are the bodhisattva's birthplace because they enable his birth into the house of the marvelous practices;
 The great compassion is the bodhisattva's birthplace because it enables his birth into the house of the four means of attraction;
 Meditative contemplation in accordance with principle is the bodhisattva's birthplace because it enables his birth into the house of the *prajñāpāramitā*;
 The Great Vehicle is the bodhisattva's birthplace because it enables his birth into the house of skillful means;

The teaching of beings is the bodhisattva's birthplace because it enables his birth into the clan of the Buddha;

Wisdom and skillful means are the bodhisattva's birthplace because they enable his birth into the house of the unproduced-dharmas patience; and

The cultivation of all dharmas is the bodhisattva's birthplace because it enables his birth into the clan of all *tathāgatas* of the past, present, and future.

Son of Good Family, as for the bodhisattva-mahāsattva:

He takes the *prajñāpāramitā* as his mother;

He takes skillful means as his father;

He takes the *pāramitā* of giving as his wet nurse;

He takes the *pāramitā* of moral virtue as his nursemaid;

He takes the *pāramitā* of patience as his adornment;

He takes the *pāramitā* of vigor as the one that raises him;

He takes the *pāramitā* of meditation as the person who bathes him;

He takes the good spiritual guide as his master teacher;

He takes all the enlightenment factors as his companions;

He takes all good dharmas as his retinue;

He takes all the bodhisattvas as his brothers;

He takes the bodhi resolve as his clan;

He takes cultivation in accordance with principle as the law governing his clan;

He takes the grounds as the dwelling place of his clan;

He takes the patiences as his relatives;

He takes the great vows as the clan's teachings;

He takes the complete fulfillment of all the practices as compliance with the law governing his clan;

He takes promotion of the Great Vehicle as the continuance of the clan's karmic works;

He takes as the royal prince the bodhisattva at the stage of the crown-anointing consecration who has but one remaining incarnation prior to buddhahood; and

He takes the complete realization of bodhi as what purifies the clan.

Son of Good Family, it is in these ways that the bodhisattva:

Transcends the grounds of the common person;

Enters the stations of the bodhisattvas;

Is born into the family of the Tathāgata;

Dwells in the Buddha's lineage;

Is able to cultivate the practices;

Refrains from cutting short the lineage of the Three Jewels;
 Is well able to preserve and protect the clan of the bodhisattvas;
 Purifies the bodhisattva lineage;
 Is born into venerable and superior circumstances;
 Remains free of transgressions; and
 Is revered and praised by everyone in the world including the
 devas, humans, Māra, Brahmā, the *śramaṇas*, and the brahmans.
 Son of Good Family, once the bodhisattva-mahāsattvas have been
 born into such a venerable and esteemed clan as this:

Because they know all dharmas are like reflected images, there is
 nothing in the world that they disdain as inferior;
 Because they know all dharmas are like transformationally-cre-
 ated phenomena, they have no defiling attachment to any of the
 stations of existence;
 Because they know all dharmas are free of any self, their minds
 do not grow weary of teaching beings;
 Because they take the great kindness and compassion as their
 essential nature, they do not find gathering in beings to be toil-
 some;
 Because they completely comprehend *saṃsāra* as like a dream,
 they have no fear of passing through all kalpas;
 Because they completely understand that the aggregates are all
 like illusions, they manifest the appearance of taking on births
 and yet are free of any distress or disdain in doing so;
 Because they realize that all the sense realms and sense bases are
 the same as the Dharma realm itself, they remain uninjured by
 the sense realms;
 Because they realize all perceptions are like a mirage, when they
 enter the rebirth destinies, they do not generate any of the delu-
 sions characteristic of the inverted views;
 Because they have a penetrating comprehension of all dharmas
 as like illusions, even when they enter spheres of experience
 influenced by the *māras*, they still do not generate any defiling
 attachments;
 Because they know the Dharma body, they cannot be deceived by
 any of the afflictions; and
 Because they have acquired sovereign mastery over them, they
 have an unimpeded comprehension of all the rebirth destinies.
 Son of Good Family, my bodies are born everywhere throughout
 the entire Dharma realm:

With forms and appearances the same as those of all beings;
 With different languages the same as those of all beings;

With many different kinds of names the same as those of all beings;

With modes of comportment matching the dispositions of all beings and conforming to the ways of the world in order to teach and train them;

With the manifestation of taking birth matching that of all the pure beings there;

With endeavors and livelihoods the same as all common beings;

With ways of thinking that match those of all beings; and

With vows matching those of all bodhisattvas.

It is in these ways that these bodies have come to completely fill the Dharma realm.

Son of Good Family, it was in order to teach and liberate those with whom I have cultivated the practices in the distant past who have now retreated from their bodhi resolve, it was also in order to teach parents and relatives, and it was also in order to teach brahmins so as to enable them to abandon caste-based arrogance and acquire birth into the lineage of the Tathāgata—it was for all these reasons that I have been born in this realm of Jambudvīpa in the state of Mālada, in the village of Kuṭi, in the household of a brahman.

Son of Good Family, as I abide in this great tower, I adapt to the dispositions of beings and thus use all kinds of skillful means to teach and train them.

Son of Good Family:

I do this to adapt to the inclinations of beings;

I do this to ripen the devas in the Tuṣita Heaven who are engaged in the same practices;

I do this to manifest transformations and adornments of a bodhisattva's merit and wisdom that surpass those of all others in the desire realm;

This is also done to enable beings to abandon the delights of sensual desires;

This is also done to enable beings to realize that all conditioned existence is impermanent;

This is also done to enable beings to realize that all the flourishing abundance of the heavens is bound to perish;

This is also done at the time bodhisattvas are about to descend to take birth, wishing to manifest “the Dharma gateway of great knowledge” by joining in reciting it together with other bodhisattvas having but one more birth [before buddhahood];²⁰³

This is also done wishing to attract and teach those who are engaged in the same practices;

This is also done wishing to teach those who have been sent here by Śākyamuni, with the intention of enabling them to open and awaken like blooming lotuses and then take rebirth in the Tuṣita Heaven at the end of this life.

Son of Good Family, you and Mañjuśrī will both see me again when my vows have been fulfilled and I attain all-knowledge.

Son of Good Family, you should go and pay your respects to Mañjuśrī, the good spiritual guide, and ask him how the bodhisattva should train in the bodhisattva practices, how he should enter Samantabhadra's gateways of practice, how he should perfect them, how he should broaden them, how he should accord with them, how he should purify them, and how he should completely fulfill them.

Son of Good Family, he shall distinguish and explain these matters for you. Why? All of Mañjuśrī's great vows are of a sort that none of the other countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas could possess.

Son of Good Family, the practices of Mañjuśrī the Youth are vast, his vows are boundless, and he incessantly produces the meritorious qualities of all bodhisattvas. Son of Good Family, Mañjuśrī has always served as the mother of countless hundreds of thousands of *koṭīs* of *nayutas* of buddhas and he has always served as the master teacher of countless hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas. He teaches and ripens all beings. His fame extends everywhere throughout the worlds of the ten directions.

He has always served as a Dharma teacher in the congregations of all buddhas and he is praised by all *tathāgatas*. He abides in extremely deep wisdom and he is able to perceive all dharmas in accordance with reality. He has a penetrating comprehension of all the realms of liberation and he has completed all of Samantabhadra's practices.

Son of Good Family, Mañjuśrī is your good spiritual guide. He enables your birth into the clan of the Tathāgata, your growth of all the roots of goodness, your production of all the provisions for the path to enlightenment, and your meeting with genuine good spiritual guides. He enables your cultivation of all the meritorious qualities, your entry into the network of all vows, and your abiding in all the great vows. He explains all the bodhisattva's esoteric dharmas for you, shows you the inconceivable practices of all bodhisattvas, and in the past has been born together with you in the same places where you have both undertaken the same practices.

Therefore, Son of Good Family, you should be tireless in going to see Mañjuśrī to pay your respects to him, for Mañjuśrī will explain all the meritorious qualities for you. Why? All those good spiritual guides you have previously seen, all the teachings on the bodhisattva practices you have heard, all the gateways of liberation you have entered, and all the great vows you have fulfilled have all been due to the awesome spiritual powers of Mañjuśrī. Mañjuśrī has reached the ultimate degree of achievement in all these things.

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

52 – Mañjuśrī

At that time, Sudhana the Youth, relying on the instructions provided by Maitreya Bodhisattva-mahāsattva, gradually traveled on until, after he had passed through more than a hundred and ten other cities, he reached the city of Sumana in the country of Samantamukha²⁰⁴ where he stayed at the city gates. Then, thinking of Mañjuśrī, he looked for him, searching everywhere, hoping to pay his respects and have an audience with him.

Then, from afar, Mañjuśrī stretched his right hand across a distance of one hundred and ten *yojanas*, rubbed the crown of Sudhana's head, and said:

This is good indeed, good indeed! Son of Good Family, those who have abandoned the faculty of faith, whose minds have become weak and beset by sorrow and remorse, whose efforts are incomplete, who have retreated from energetic diligence, whose minds are attached to but one root of goodness, who have become satisfied with only a few meritorious qualities, who are unable to skillfully take up the practices and vows, who have not been gathered in and protected by good spiritual guides, and who are not borne in mind by the Tathāgatas—they are unable to completely know the nature of dharmas such as this, a principle and purport such as this, a Dharma gateway such as this, a practice such as this, or a realm such as this.²⁰⁵

Whether it be a universal knowing of them, a multi-faceted knowing of them, a complete fathoming of their very source, a complete understanding of them, a progression into them, an explanatory discussion of them, an analysis of them, a realized knowing of

them, or an acquisition of them—they would be unable to accomplish any of these.

Mañjuśrī then expounded on these dharmas, explained them, and used them to benefit and gladden Sudhana. He enabled Sudhana the Youth to become accomplished in an *asaṅkhyeya* of Dharma gateways, enabled him to become endowed with the light of measureless great wisdom, and enabled him to acquire the bodhisattva's boundless *dhāraṇīs*, boundless vows, boundless samādhis, boundless spiritual superknowledges, and boundless knowledge. He enabled him to enter the *maṇḍala* of Samantabhadra's practices and also established Sudhana in the very place in which he himself dwells,²⁰⁶ whereupon Mañjuśrī withdrew and disappeared.

53 – Samantabhadra

At that time, Sudhana thought about, looked around for, and single-mindedly yearned to see Mañjuśrī and all the good spiritual guides as numerous as the atoms in the world systems of a great trichilocosm. He wished to draw near to them all, wished to revere and serve them all, and wished to adopt and practice their teachings without ever turning away from them.

He advanced in his quest for all-knowledge, expanded his ocean of great compassion, increased his clouds of great kindness, everywhere contemplated beings, became filled with immense joyous delight, became established in the bodhisattva's Dharma gateways of quiescence, everywhere engaged with all the vast realms, trained in all buddhas' vast meritorious qualities, and entered all buddhas' definite knowledge and vision.

He increased his development of provisions for the path to all-knowledge, skillfully cultivated all bodhisattvas' resolute intentions, came to know the sequence of arising of all buddhas of the three periods of time, entered the ocean of all dharmas, turned the wheel of all dharmas, took on births in all world systems, entered the ocean of vows of all bodhisattvas, dwelt in all kalpas, cultivated the bodhisattva practices, clearly illuminated all realms of the *tathāgatas*, and increased his growth in the faculties of all bodhisattvas.

He acquired the pure light of all-knowledge and everywhere illuminated the ten directions, ridding them of the obstacles of darkness. His wisdom pervaded the Dharma realm as he everywhere manifested his body in all buddha *kṣētras* and in all of realms of existence, having none in which he was not everywhere present. He

demolished all obstacles, entered the unimpeded Dharma, and dwelt on the Dharma realm's ground of uniform equality.

He contemplated Samantabhadra's realm of liberation and then immediately heard the name of Samantabhadra Bodhisattva-mahāsattva, his practices and vows, his provisions for enlightenment, his right path, his grounds, his skillful means on the grounds, his entry into the grounds, his vigor on the grounds, his dwelling on the grounds, his cultivation of the grounds, his realms of experience on the grounds, his awesome power on the grounds, and his dwelling together with others on the grounds.

As he was eagerly yearning to see Samantabhadra Bodhisattva, he then immediately came to be sitting in this vajra treasury site of enlightenment on a lotus flower seat adorned with all kinds of jewels, directly in front of Vairocana Tathāgata's lion throne. He then produced these types of mind that were as vast as the realm of empty space:

The unimpeded mind that relinquishes all *kṣetras* and abandons all attachments;

The unimpeded mind that everywhere practices all unimpeded dharmas;

The unimpeded mind that everywhere pervades the entire ocean of the ten directions;

The pure mind that everywhere enters the realm of all-knowledge;

The completely understanding mind that contemplates the site of enlightenment's adornments;

The vast mind that enters the ocean of all dharmas of the buddhas;

The universally pervasive mind devoted to teaching all beings;

The measureless mind that purifies all lands;

The inexhaustible mind that abides throughout all kalpas; and

The ultimate mind that enters the Tathāgata's ten powers.

When Sudhana the Youth produced types of mind such as these, due to the power of his own roots of goodness, due to the power of all *tathāgatas'* assistance, and due to the power of roots of goodness equivalent to Samantabhadra's, he then witnessed ten kinds of auspicious signs. What are those ten? They are as follows:

He beheld the purity of all buddha *kṣetras* in which all *tathāgatas* attained the right and universal enlightenment;

He beheld the purity of all buddha *kṣetras* in which there are no wretched destinies;

He beheld the purity of all buddha *kṣetras* adorned by the many kinds of marvelous lotus flowers;

He beheld the purity of all buddha *kṣetras* in which all beings are pure in body and mind;

He beheld the purity of all buddha *kṣetras* adorned with the many different kinds of jewels;

He beheld the purity of all buddha *kṣetras* in which the bodies of all beings are adorned with all the auspicious signs;

He beheld the purity of all buddha *kṣetras* covered with all kinds of clouds of adornments;

He beheld the purity of all buddha *kṣetras* in which all beings raise up thoughts of loving-kindness toward each other, bestow benefit on each other, and refrain from harming one another;

He beheld the purity of all buddha *kṣetras* in which their sites of enlightenment are graced with adornments; and

He beheld the purity of all buddha *kṣetras* in which all beings' minds are always devoted to mindfulness of the Buddha.

These are the ten. He also witnessed ten kinds of light signs. What are those ten? In all atoms in all world systems:

He saw emerging from each atom the emanation of clouds of buddha light nets as numerous as the atoms in all world systems, clouds that shone forth with universally pervasive brilliant radiance;

He saw emerging from each atom the emanation throughout the Dharma realm of buddha halo clouds as numerous as the atoms in all world systems, clouds that shone forth with many different colors and signs;

He saw emerging from each atom the emanation throughout the Dharma realm of jeweled buddha image clouds as numerous as the atoms in all world systems;

He saw emerging from each atom the emanation throughout the Dharma realm of clouds of spheres of buddhas' flaming radiance;

He saw emerging from each atom the emanation throughout the ten directions of clouds of many marvelous fragrances, clouds as numerous as the atoms in all world systems from which there resounded the praises of Samantabhadra's ocean of great meritorious qualities arising from his practices and vows;

He saw emerging from each atom the emanation of sun, moon, and constellation clouds as numerous as the atoms in all world systems, clouds that each streamed forth Samantabhadra Bodhisattva's radiance, everywhere illuminating the Dharma realm;

He saw emerging from each atom the emanation of clouds of images of all beings' bodies, clouds as numerous as the atoms in all world systems that streamed forth the buddhas' radiance, everywhere illuminating the Dharma realm;

He saw emerging from each atom the emanation of buddha image *maṇi* jewel clouds as numerous as the atoms in all world systems, clouds that appeared everywhere throughout the Dharma realm;

He saw emerging from each atom the emanation of clouds of bodhisattva images as numerous as the atoms in all world systems, clouds that completely filled the Dharma realm and enabled all beings to succeed in gaining emancipation and completely fulfilling their vows; and

He saw emerging from each atom the emanation of clouds of *tathāgata* images as numerous as the atoms in all world systems, clouds that appeared everywhere throughout the Dharma realm proclaiming the vast vows of all buddhas.

These are the ten. Having seen these ten kinds of light signs, Sudhana the Youth then thought, "I must now see Samantabhadra Bodhisattva, increase my roots of goodness, see all buddhas, develop a definite understanding of the vast realms of all bodhisattvas, and attain all-knowledge."

Sudhana then focused all his faculties on single-mindedly seeking to see Samantabhadra Bodhisattva. He aroused great vigor and irreversible resolve and then used the universal eye to contemplate the realms seen by all buddhas and bodhisattvas of the ten directions and envisioned himself seeing Samantabhadra in all these phenomena. With his wisdom eye, he contemplated the path of Samantabhadra and, with a mind as vast as empty space and great compassion as solid as vajra, he vowed that, to the very end of future time, he would always be able to follow Samantabhadra Bodhisattva and pursue the cultivation of Samantabhadra's practices in each successive mind-moment, doing so with the aim of perfecting great wisdom, entering the realm of the Tathāgata, and dwelling on the ground of Samantabhadra.

At that very time, Sudhana the Youth immediately saw Samantabhadra Bodhisattva in the midst of the congregation and directly in front of the Tathāgata where he was seated on a jeweled lotus flower lion throne surrounded by a congregation of bodhisattvas, presenting the most splendidly extraordinary appearance without peer anywhere in the world. His realm of wisdom was measureless, boundless, unfathomable, inconceivable, equal to that of all buddhas of the three periods of time, and such that no other bodhisattva could even be able to contemplate.

He saw emerging from every pore of Samantabhadra's body the emanation of light clouds as numerous as the atoms in all world systems,

- clouds that appeared everywhere in all world systems throughout the Dharma realm and the realm of empty space, extinguishing the sufferings and troubles of all beings and causing all bodhisattvas to be filled with great happiness;
- He saw emerging from each pore the emanation of multicolored clouds of many different kinds of incense and flaming radiance, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas, completely imbuing them with their fragrances;
- He saw emerging from each pore the emanation of clouds of various flowers as numerous as the atoms in all buddha *kṣetras*, clouds that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down many kinds of marvelous flowers;
- He saw emerging from each pore the emanation of clouds of incense fragrance trees, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down the many kinds of marvelous incense fragrances;
- He saw emerging from each pore the emanation of clouds of marvelous raiment, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down all kinds of marvelous raiment;
- He saw emerging from each pore the emanation of clouds of jewel trees, clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in the congregations of all buddhas throughout the Dharma realm and the realm of empty space, raining down all varieties of *maṇi* jewels;
- He saw emerging from each pore the emanation of clouds of form realm devas' congregations,²⁰⁷ clouds as numerous as the atoms in all buddha *kṣetras* that filled the Dharma realm with their praises of the resolve to attain bodhi;
- He saw emerging from each pore the emanation of clouds of Brahma Heaven deva congregations, clouds as numerous as the atoms in all buddha *kṣetras* in which those devas were requesting all *tathāgatas* to turn the wheel of the wondrous Dharma;
- He saw emerging from each pore the emanation of clouds of desire realm deva rulers' congregations, clouds as numerous as the atoms in all buddha *kṣetras* in which they guarded and sustained all *tathāgatas'* turning of the Dharma wheel;
- He saw emerging from each pore in each successive mind-moment the emanation of clouds of buddha *kṣetras* of the three periods of time,

clouds as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, serving for all beings as a refuge for those with no refuge, serving as a shelter for those with no shelter, and serving as a reliable support for those with no reliable support;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of pure buddha *kṣetras* as numerous as the atoms in all buddha *kṣetras*, clouds that appeared everywhere throughout the Dharma realm and the realm of empty space in which all buddhas came forth into the worlds and those worlds were all filled with bodhisattva congregations;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of relatively pure impure buddha *kṣetras*²⁰⁸ as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of relatively impure pure buddha *kṣetras*²⁰⁹ as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of impure buddha *kṣetras* as numerous as the atoms in all buddha *kṣetras*, clouds of *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which completely defiled beings might all be enabled to attain a state of purity;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of congregations of beings as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, adapting to the beings who should be taught, thereby enabling them all to resolve to attain *anuttara-samyak-saṃbodhi*;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, clouds of congregations in which they praised the many different names of the buddhas, thereby enabling all beings to increase their roots of goodness;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space, clouds of congregations in which they propagated the knowledge of all buddhas' and bodhisattvas' roots of goodness produced from the time when they made their initial resolve on up to the present;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of bodhisattva congregations as numerous as the atoms in all buddha *kṣetras* that appeared everywhere throughout the Dharma realm and the realm of empty space in which, in all buddha *kṣetras* and in each single *kṣetra*, they made widely known all bodhisattvas' oceans of vows and the marvelous practices of Samantabhadra;

He saw emerging from each pore in each successive mind-moment the emanation of clouds of Samantabhadra Bodhisattva's practices as numerous as the atoms in all buddha *kṣetras* that caused all beings' minds to feel pleased and motivated to completely cultivate and accumulate the means for pursuing the path to all-knowledge; and

He saw emerging from each pore the emanation of clouds of congregations of rightly enlightened ones as numerous as the atoms in all buddha *kṣetras*, congregations that manifested the attainment of right enlightenment in all buddha *kṣetras* and motivated all bodhisattvas to increase their cultivation of great dharmas and attain all-knowledge.

Then, having witnessed Samantabhadra Bodhisattva's domain of experience in which he demonstrated such masterful command of the spiritual superknowledges, Sudhana the Youth's body and mind became suffused with joy and feelings of measureless rapture. He once again contemplated each part of Samantabhadra's body and saw that, completely contained within each of his pores was the entire great trichiliocosm, including:

All of its wind spheres, water spheres, earth spheres, and fire spheres;
All of its great oceans and rivers, jewel mountains, Sumeru mountains,
and Iron Ring mountains;

All of its villages, towns, cities, palaces, parks and gardens;

All of its hells, hungry ghost realms, animal realms, and realms of King Yama;

All of its devas, dragons, the rest of the eight classes of spiritual beings,²¹⁰ and its humans and non-humans;

All of the stations of existence within the desire realms, form realms,
and formless realms;

All of its suns, moons, stars, and constellations;
 All of its wind, clouds, thunder, and lightning;
 All of its periods of days, nights, months, years, and kalpas; and
 All of its instances of buddhas appearing in the world together with
 their bodhisattva congregations and the adornments of their sites of
 enlightenment.

He clearly saw all the phenomena such as these. And just as he observed them in this world, so too did he see them all in all world systems throughout the ten directions. And just as he saw them throughout the world systems of the ten directions as they appeared in the present era, so too did he see them in this same way in all world systems in both the past and the future with none of their distinguishing aspects ever being mixed up.

Just as powers of the spiritual superknowledges such as these were then revealed within this abode of Vairocana Tathāgata, so too were such powers of the spiritual superknowledges also revealed in these same ways in the eastern region's Padmaśrī world system in the abode of Bhadraśrī Buddha.

And just as these circumstances were revealed in this way in the abode of Bhadraśrī Buddha, so too were they also revealed in all world systems to the east. One should realize that, just as they were revealed in this way in regions to the east, so too were such manifestations of the power of the spiritual superknowledges all also revealed in the same way in the abodes of all *tathāgatas* in all world systems in the south, the west, the north, the four midpoints, the zenith, and the nadir.

And just as this was so in all world systems throughout the ten directions, so too was this also so within each atom in all buddha *kṣetras* throughout the ten directions. In every case, there were the Dharma realm's buddhas and their congregations in which, in the presence of each buddha, Samantabhadra Bodhisattva sat on a lotus flower lion throne manifesting the power of the spiritual superknowledges.

Within each one of those bodies of Samantabhadra, there appeared as they existed in relation to all three periods of time:

All spheres of experience;
 All buddha *kṣetras*;
 All beings;
 The arising of all buddhas;
 All the congregations of bodhisattvas;

The sounds of all beings' voices;
 The sounds of all buddhas' voices;
 The turnings of the Dharma wheel as initiated by all *tathāgatas*;
 The practices perfected by all bodhisattvas; and
 All *tathāgatas*' easeful mastery of the spiritual superknowledges.

Having seen Samantabhadra Bodhisattva's countless uses of inconceivably great spiritual powers such as these, Sudhana the Youth then immediately acquired ten²¹¹ types of knowledge *pāramitās*. What then are those ten? They are as follows:

- The knowledge *pāramitā* that, in each successive mind-moment, is ever able to everywhere pervade all buddha *kṣetras*;
- The knowledge *pāramitā* that, in each successive mind-moment, is ever able to go forth and pay respects to all buddhas;
- The knowledge *pāramitā* that, in each successive mind-moment, is ever able to make offerings to all *tathāgatas*;
- The knowledge *pāramitā* that, in each successive mind-moment, everywhere listens to the teaching of the Dharma in the presence of all *tathāgatas*, absorbs it, and retains it;
- The knowledge *pāramitā* that, in each successive mind-moment, meditates on all *tathāgatas*' turnings of the Dharma wheel;
- The knowledge *pāramitā* that, in each successive mind-moment, knows the inconceivable great phenomena created by all buddhas' great spiritual superknowledges;²¹²
- The knowledge *pāramitā* that, in each successive mind-moment, may expound with inexhaustible eloquence on but one sentence of Dharma, doing so on to the very end of future time;
- The knowledge *pāramitā* that, in each successive mind-moment, contemplates all dharmas with profound *prajñā pāramitā*;
- The knowledge *pāramitā* that, in each successive mind-moment, enters the ocean of the true character of the entire Dharma realm;
- The knowledge *pāramitā* that, in each successive mind-moment, knows the thoughts in the minds of all beings; and
- The knowledge *pāramitā* that, in each successive mind-moment, causes the wise practices of Samantabhadra to become directly and presently manifest.

Once Sudhana the Youth had acquired these *pāramitās*, Samantabhadra Bodhisattva then extended his right hand and rubbed the crown of his head. After he had rubbed the crown of Sudhana's head, Sudhana the Youth then immediately acquired an array of samādhi gateways as numerous as the atoms in all buddha *kṣetras*, each of which was in turn attended by a retinue of additional samādhis as numerous as

the atoms in all buddha *kṣetras*. In each one of those samādhis, the following events occurred:

He saw in its entirety what he had never seen before, namely the immense ocean of buddhas as numerous as the atoms in all buddha *kṣetras*.

He accumulated provisions for the path to all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He produced supremely marvelous dharmas of all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He made great vows regarding all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He entered an ocean of great vows as numerous as the atoms in all buddha *kṣetras*.

He came to abide in emancipating paths to omniscience as numerous as the atoms in all buddha *kṣetras*.

He cultivated practices cultivated by all bodhisattvas, practices that were as numerous as the atoms in all buddha *kṣetras*.

He produced instances of great vigor in the pursuit of all-knowledge that were as numerous as the atoms in all buddha *kṣetras*.

He acquired pure lights of all-knowledge as numerous as the atoms in all buddha *kṣetras*.

Just as Samantabhadra Bodhisattva rubbed Sudhana's crown in the presence of Vairocana Buddha here in this Sahā World System, so too did Samantabhadra Bodhisattva also rub the crown of Sudhana's head in the presence of all buddhas in all world systems throughout the ten directions while also doing so in all world systems within every atom of those world systems. All those dharma gateways that he acquired in those instances were also identical to those acquired here.

Samantabhadra Bodhisattva-mahāsattva then spoke to Sudhana, asking, "Son of Good Family, did you or did you not see these spiritual powers of mine?"

Sudhana replied, "I did indeed see them. O Great Ārya, such inconceivable feats of spiritual powers could only be known by a *tathāgata*."

Samantabhadra replied:

Son of Good Family, in the quest for all-knowledge, I have practiced the bodhisattva practices for past kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in order to purify the resolve to attain bodhi, I have served buddhas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in order to accumulate the merit necessary for the realization of all-knowledge, I established great assemblies dedicated to giving, assemblies that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, assemblies in which everyone in the world was able to learn of them so that they could then all be completely satisfied with whatever it was they sought to acquire.

In each of those kalpas, in my quest to acquire the dharmas of all-knowledge, I engaged in acts of giving wealth that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in my quest to acquire the Buddha's knowledge, I made gifts of cities, towns, villages, countries, the royal throne, wives, sons, retinues, eyes, ears, noses, tongues, bodily flesh, hands, feet, and even my own life, doing so in instances as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

In each of those kalpas, in my quest to acquire the head endowed with all-knowledge, I made gifts of even my own head that were as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

And, in each of those kalpas, in my quest to attain all-knowledge, I personally revered, honored, served, and made offerings to *tathāgatas* as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, making offerings to them of robes, bedding, drink, food, medicines, and whatever was needed, in every case making offerings of all those things. During the reign of their Dharma, I left the householder's life, trained in the path, cultivated the Buddha's Dharma, and preserved their right teaching.

Son of Good Family, I remember that, even in so very many oceans of kalpas, there has not been even one mind-moment in which I have failed to comply with the Buddha's teachings nor has there been even one mind-moment in which I have produced hate-filled or malicious thoughts, thoughts conceiving of a self or possessions of a self, thoughts of distinctions between self and other, thoughts of abandoning the resolve to attain bodhi, thoughts of weariness over continuing in *saṃsāra*, indolent thoughts, obstructive thoughts, or deluded thoughts. Rather, I have only dwelt in the unexcelled and invincible great resolve to attain bodhi that accumulates the dharmas essential to all-knowledge.

Son of Good Family, as for the efforts I have made in adorning buddha lands, in relying on great compassion to rescue and protect beings, in teaching beings and promoting their development, in

making offerings to the buddhas, in serving good spiritual guides, in my quest for right Dharma in which I have extensively propagated, protected, and preserved it, and in my being able to relinquish everything, whether inward or outward, even to the point of unstintingly sacrificing my own life—even if one attempted for an ocean of kalpas to describe all the causes and conditions involved in these efforts, that ocean of kalpas might come to an end, but one's description of these matters would still never come to an end.

Son of Good Family, in this entire ocean of Dharma of mine, there is not so much as one word or one sentence the acquisition of which has not involved giving up the wheel-turning king's throne or which has not involved giving up everything I possessed.

Son of Good Family, all the Dharma that I have sought has always been used for the sake of rescuing and protecting all beings and it has all been attended by single-minded meditative reflection in which I have wished to cause all beings to succeed in hearing this Dharma, in which I have wished to use the light of wisdom to everywhere illuminate the world, in which I have wished to instruct beings in world-transcending wisdom, in which I have wished to cause all beings to succeed in finding happiness, and in which I have wished to everywhere proclaim the praises of all buddhas' meritorious qualities.

The causes and conditions involved in such past efforts of mine are such that, even if one spoke of them for an ocean of kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, one would still never finish describing them even then.

Therefore, Son of Good Family, it is through the power of such path-assisting dharmas, the power of such roots of goodness, the power of such great determination, the power of such cultivation of meritorious qualities, the power of such reality-accordant contemplation of all dharmas, the power of such a wisdom eye, the power of such awesome spiritual powers of the Buddha, the power of such great kindness and compassion, the power of such purified spiritual superknowledges, and the power of such good spiritual guides—it is because of all these powers that I have acquired this ultimately pure Dharma body that is the same in all three periods of time and that I have also acquired this pure and unexcelled form body that surpasses all others in the world, that, adapting to whatever pleases beings' minds, manifests forms for their sakes, that enters all *kṣetras* and appears everywhere, and that extensively manifests spiritual superknowledges in all world systems, causing all who witness them to be delighted.

Son of Good Family, now contemplate a form body such as mine. This form body of mine has been perfected over an ocean of boundlessly many kalpas of practice. It is rarely ever seen or heard of even in countless thousands of *koṭīs* of *nayutas* of kalpas.

Son of Good Family, if there are beings who have not yet planted roots of goodness, or if there are *śrāvaka* disciples or bodhisattvas who have planted only a minor measure of roots of goodness, they would not even be able to hear my name, how much the less would they be able to see my body.

Son of Good Family, there are some beings who, by being able to hear my name, then become irreversible in progressing toward *anuttara-samyak-saṃbodhi*. So too are there those who accomplish this by merely seeing me, touching me, welcoming me, escorting me off, briefly following along after me, or merely seeing or hearing me in a dream.

Some beings are able to become fully ripened by remaining mindful of me for but one day or one night. Others are able to become fully ripened by remaining mindful of me for seven days and seven nights, for a half month, for a month, for a half year, for a year, for a hundred years, a thousand years, a kalpa, a hundred kalpas, or for kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*.

Others may require one lifetime or a hundred lifetimes, or even up to lifetimes as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* before they will become fully ripened. Still others will become fully ripened by seeing me emanating brilliant light, by seeing me cause a buddha *kṣetra* to shake or move, or by being frightened or filled with joyous delight by such phenomena.

Son of Good Family, I use skillful means such as these that are as numerous as the atoms in a buddha *kṣetra* to enable beings to become irreversible in progressing toward *anuttara-samyak-saṃbodhi*.

Son of Good Family, if any being sees or hears of my pure *kṣetra*, he will certainly be able to be reborn in this pure *kṣetra*. If any being sees or hears of my pure body, he will certainly be able to be reborn within my pure body.

Son of Good Family, you should contemplate this pure body of mine.

Sudhana the Youth then contemplated the body of Samantabhadra Bodhisattva, its major marks and secondary signs, and its limbs. He saw that, within each pore, there were an ineffable-ineffable number

of oceans of buddha *kṣetras* and, in each *kṣetra* ocean, there were buddhas appearing in the world, each of whom was surrounded by an immense congregation of bodhisattvas.

He then also saw that all those oceans of *kṣetras* had many different kinds of foundations, many different shapes, many different adornments, many different great surrounding mountains, many different kinds of colored clouds spread across their skies, many different circumstances in which buddhas appear, and many different types of dharmas that were expounded. Each of the various phenomena such as these were distinctly different.

He also saw that, in each of those oceans of world systems, Samantabhadra emanated clouds of transformation-body buddhas as numerous as the atoms in all buddha *kṣetras* that appeared everywhere in all world systems throughout the ten directions, teaching beings and enabling them to progress toward *anuttara-samyak-saṃbodhi*.

Sudhana the Youth then also saw his own body within Samantabhadra's body, teaching beings in all world systems throughout the ten directions. Moreover, Sudhana observed that, if the roots of goodness and light of wisdom he acquired by drawing near to good spiritual guides as numerous as the atoms in a buddha *kṣetra* were compared to the roots of goodness he acquired by seeing Samantabhadra Bodhisattva, they still could not match even a hundredth part of these, a thousandth part of these, a hundred-thousandth part of these, one part in a hundred thousand *koṭīs* of parts of these, or even the tiniest fraction of these deducible by mathematical calculation or describable by analogy.

If one were to compare the number of all of the oceans of buddha *kṣetras* that Sudhana the Youth had entered from the time he made his initial resolve to the time he was able to see Samantabhadra Bodhisattva, comparing it with the number of all of the oceans of buddha *kṣetras* he now entered in one mind-moment in but one of Samantabhadra's pores, this latter number would exceed that former number by a multiplier equal to the number of atoms in an ineffable-ineffable number of world systems. And just as this was the case for but one pore, so too was it also the case for all of Samantabhadra's pores.

As Sudhana the Youth walked but one step in those *kṣetras* within Samantabhadra Bodhisattva's pores, he thereby passed through a number of world systems equal to that of all the atoms in an

ineffable-ineffable number of buddha *kṣetras*. If he continued to walk in this way until he came to the end of all kalpas of the future, he would still have been unable to discover the bounds of all the phenomena contained in but one pore, including the sequential order of those oceans of *kṣetras*, the matrices of those oceans of *kṣetras*, the differences in those oceans of *kṣetras*, the instances of universal interpenetration in those oceans of *kṣetras*, the formation of those oceans of *kṣetras*, the destruction of those oceans of *kṣetras*, or the adornments of those oceans of *kṣetras*.

Nor would he have been able to discover the bounds of all those buddha oceans' sequential orders, the matrices of those buddha oceans, the differences in those buddha oceans, the universal interpenetration of those buddha oceans, the arising of those buddha oceans, or the destruction of those buddha oceans.

Nor would he have been able to discover the bounds of those bodhisattva congregations' sequential orders, those bodhisattva congregations' matrices, those bodhisattva congregations' differences, those bodhisattva congregations' universal interpenetration, those bodhisattva congregations' gathering together, or those bodhisattva congregations' dispersion.

Nor would he have been able to know the bounds of other such phenomena associated with oceans such as these, including the entry into the realms of beings, the cognition of beings' faculties, the knowledge involved in teaching and training beings, the extremely profound types of miraculous powers²¹³ in which those bodhisattvas dwelt, or the grounds and paths entered by those bodhisattvas.

In some cases, while within the *kṣetras* in Samantabhadra Bodhisattva's pores, Sudhana the Youth would pass through one kalpa within one *kṣetra* and then, continuing to travel along in this way, he might even pass through kalpas as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. Though he continued to travel along in this way, he still did not disappear from this *kṣetra* and then appear in that *kṣetra*. As in each successive mind-moment he went everywhere throughout an ocean of boundlessly many kalpas, he taught beings and caused them to progress toward *anuttara-samyak-saṃbodhi*.

It was at this time that Sudhana the Youth then gradually acquired the ocean of all practices and vows of Samantabhadra Bodhisattva-mahāsattva to a degree [bound before long to] equal that of Samantabhadra himself as he also [became bound to] attain equality with all buddhas in all the following things:²¹⁴

Equality in filling all worlds and *kṣetras* with a single body;
 Equality in practices;
 Equality in right enlightenment;
 Equality in spiritual superknowledges;
 Equality in turning the Dharma wheel;
 Equality in eloquence;
 Equality in the use of language;
 Equality in the use of voices;
 Equality in the powers and fearlessnesses;
 Equality in the stations dwelt in by the buddhas;
 Equality in the great kindness and compassion; and
 Equality in the inconceivable liberations and sovereign masteries.

Samantabhadra Bodhisattva-mahāsattva then spoke the following verses:

You should all rid yourselves of the afflictions' defilements
 and listen closely and single-mindedly, without distraction,
 as I speak about the perfections that the Tathāgata possesses
 and the genuine path leading to all the liberations.

As for that supreme world-transcending trainer of beings,
 his mind is as pure as empty space.
 He forever emanates the brilliant light of the sun of wisdom and
 everywhere causes the many beings to dispel the darkness of delusion.

The Tathāgata is one who is difficult to ever see or hear,
 yet, after countless *koṭīs* of kalpas, now one encounters him.
 This is like the *uḍumbara* blossom's appearing but once in an eon.²¹⁵
 Therefore, you should listen to this account of the Buddha's qualities.

He adapts to everything those in the world do,
 and, like a master conjurer, manifests the many kinds of actions,
 doing so solely to please the minds of beings,
 this even as he never discriminates or produces any thoughts.

Having heard what was spoken, those bodhisattvas then gazed up in
 single-minded anticipation, wishing only to be able to hear about the
 genuine meritorious qualities of the Bhagavat. They all then had this
 thought: "Samantabhadra Bodhisattva is one who completely culti-
 vates all the practices, one whose essential nature is pure, one whose
 every pronouncement is never false, and one whom all *tathāgatas* join
 in praising." Having had this thought, they were then filled with
 deeply felt anticipation.

Samantabhadra Bodhisattva, completely adorned with meritorious
 qualities and wisdom and like a lotus flower in his freedom from the

three realms' defilements, then spoke to those bodhisattvas, saying, "You should all listen closely, for I now wish to describe the characteristics of but a single drop of the Buddha's ocean of meritorious qualities." He then spoke the following verses:

The reach of the Buddha's wisdom is as vast as space,
for it extends everywhere to the minds of all beings.
It completely knows all the discursive thoughts of those in the world,
but never gives rise to the many kinds of different discriminations.

In but one mind-moment, he knows all dharmas of the three times
and also completely knows the faculties of all beings.
He is like a great and skillful master conjurer
manifesting boundless phenomena in each ensuing moment.

He adapts to beings' minds and many different practices
as well as to the power of all of their past karma and aspirations,
thereby causing what each of them sees to differ,
and yet the Buddha never has any movement of thought.

Some beings see the Buddha seated everywhere,
completely filling up all world systems throughout the ten directions,
whereas other beings whose minds are impure,
will pass through countless kalpas and never see the Buddha.

Some beings with resolute faith who have abandoned arrogance,
upon forming the intention, are immediately able to see the Tathāgata,
whereas others with impure minds prone to flattery and deception
may search for him for a *koṭī* of kalpas and still never encounter him.

Some beings hear the voice of the buddha in all places,
his voice exquisite, sublime, and causing their minds to be delighted,
even as others go for a hundred thousand myriads of *koṭīs* of kalpas,
and, because their minds are impure, never hear it at all.

Some beings see pure and great bodhisattvas
completely filling up the world systems of the great trichiliocosm
who have already completely fulfilled Samantabhadra's practices
and in whose midst the Tathāgata sits in majestic splendor.

Some beings see this realm as incomparably marvelous,
as adorned and purified by the Buddha for countless kalpas,
and see Vairocana, the Most Supremely Revered One,
awakening there and realizing bodhi.

Some beings see the supremely marvelous lotus flower *kṣetra*
in which Bhadraśrī Tathāgata abides,
surrounded by a congregation of countless bodhisattvas,
all of whom have diligently cultivated Samantabhadra's practices.

Some beings see the Buddha Amitāyus,
surrounded by Avalokiteśvara and others
who all already dwell on the crown-anointing consecration ground
and who completely fill up all world systems in the ten directions.

Some beings see this trichiliocosm
with the many kinds of adornments like those of Abhirati
in which Akṣobhya Buddha dwells,
attended by bodhisattvas such as Gandhahastin.

Some beings see the bodhisattvas Candrabodhi, Mahāyaśa,
and Vajra Banner as well as others who,
abiding like marvelous adornments reflected in a mirror,
everywhere pervade the pure *kṣetras* throughout the ten directions.

Some beings see Sūryagarbha, revered by the entire world,
dwelling in his Fine Radiance Pure Land
together with bodhisattvas at the crown-anointing consecration stage
who everywhere fill the ten directions and expound on the Dharma.

Some beings see Vajra's Great Flaming Radiance Buddha
together with Wisdom Banner Bodhisattva
who travel everywhere to all the vast *kṣetras* and,
by teaching the Dharma, extinguish beings' obscurations.

On the tip of every hair, there are an ineffable number
of buddhas perfectly endowed with the thirty-two major marks
who are all surrounded by a retinue of bodhisattvas
and who, in many different ways, teach the Dharma to liberate beings.

Some beings contemplate one pore and see
vast *kṣetras* graced with perfectly complete adornments
in which countless Tathāgatas all reside
and pure sons of the Buddha fill them all.

Some beings see within but a single atom
a Ganges sands' of buddha lands completely present therein,
all of which are filled with countless bodhisattvas
who cultivate all the practices for an ineffable number of kalpas.

Some beings see on the tip of a single hair
countless oceans of *kṣetras* as numerous as dust and sands,
all arising from the many kinds of karma, each individually distinct,
in which Vairocana Buddha resides, turning the wheel of the Dharma.

Some beings see world systems that are impure
whereas yet others see worlds composed of pure jewels
where *tathāgatas* abide for life spans of limitless duration
in which they display many appearances up until they enter *nirvāṇa*.

They everywhere pervade all worlds of the ten directions
and present many different kinds of inconceivable manifestations
adapted to all beings' minds, knowledge, and karmic circumstances,
having no one they fail to teach, liberate, and enable to attain purity.

It is in this way that the unexcelled great guides
fill all lands throughout the ten directions
and manifest many different powers of the spiritual superknowledges.
As I describe only a small fraction of them, you should listen closely.

Some beings see Śākyamuni realizing buddhahood,
but as having gone an inconceivable number of kalpas since doing so.
Other beings see him as just now beginning as a bodhisattva
who is benefiting all beings throughout the ten directions.

Some beings see this lion of the Śākya clan
making offerings to all buddhas and cultivating the path
while yet others see this most supremely honored one among all men
manifesting many different powers and feats of the superknowledges.

Some beings see him practicing giving, some as observing precepts,
some as practicing patience, some as cultivating vigor or the *dhyānas*,
prajñā, skillful means, vows, the powers, or the types of knowledge,
as they manifest all of these while adapting to the minds of beings.

Some beings see him as perfecting the *pāramitās*
whereas others see him as securely abiding on the grounds,
or as bringing forth *dhāraṇīs*, the samādhis, the superknowledges,
or wisdom, endlessly appearing in all ways such as these.

For some, he appears as cultivating for countless kalpas
and as abiding in the bodhisattva's stage of patience.

For some, he appears as abiding on the ground of irreversibility and
for others, as with the waters of the Dharma anointing his crown.

For some, he appears in a body of Brahmā, Śakra, or a world protector,
while for others he appears as a *kṣatriya* or a brahman.

Manifesting thus, adorned with many different forms and features,
he is like a master conjurer manifesting a multitude of appearances.

For some, he appears in Tuṣita, about to descend and take birth.

For others, he is seen in the palace, with a retinue of consorts.

For yet others, he is seen renouncing all glory and pleasure,
leaving home, abandoning the mundane, and training in the path.

For some, he is seen just born, for others, he is seen entering nirvāṇa.

For others, he is seen leaving home to train in heterodox practices.

For yet others, he is seen as sitting beneath the bodhi tree,
as vanquishing Māra's armies, and as gaining right enlightenment.

For some, they see the Buddha just then entering nirvāṇa while, for others, they see the building of stupas all over the world. For yet others, they see the erecting of buddha images in the stupas. It is through knowing the right time that he appears in these ways.

Some see him as a *tathāgata* possessed of limitless life who bestows on bodhisattvas the *bhagavat's* prediction that they will become unexcelled great guides who, while still next to fill that position, will dwell in the Land of Bliss.²¹⁶

Some beings see him as entering nirvāṇa after having accomplished the works of a buddha for countless *koṭis* of thousands of kalpas, whereas others see him as just now having realized bodhi. For still others, he is seen as rightly cultivating wondrous practices.

Some beings see the pure moon of the Tathāgata abiding in the Brahma World, in Māra's palace, in the Vaśavartin Heaven Palace, or in the Nirmāṇarati Heaven Palace, manifesting there many different kinds of spiritual transformations.

For some beings, he may be seen in the Tuṣita Heaven Palace, surrounded by an audience of countless devas, teaching the Dharma for them, causing them to feel joyous delight, and inspiring them all to resolve to make offerings to the Buddha.

For yet others, he may be seen as abiding in the Suyāma Heaven, the Trāyastriṃśā, or abodes of world-protectors, dragons, or spirits. Thus, in this very manner, of all those palaces, there are none in which he does not manifest his appearance.

In the presence of Dīpaṃkara Tathāgata, he scattered flowers and spread out his hair as he made offerings. Thenceforth, he completely understood the deep and sublime Dharma and always used this path to teach the many kinds of beings.

Some observe the Buddha as having long ago entered nirvāṇa and others see him at the beginning as he is first realizing bodhi. Some see²¹⁷ him as remaining for countless kalpas while others see him stay only a short time and then enter nirvāṇa.

His body's signs, his radiance, and his life span, his wisdom, his bodhi, and his nirvāṇa— the congregations he teaches, his awesome comportment, and voice— The manifestations of every one of these are countless.

For some, he manifests his body as so extremely vast that it resembles Sumeru or an immense mountain of jewels. For others, he is seen as sitting, motionless, in the lotus posture, completely filling all the boundlessly many worlds.

For some, he is seen with a halo of light several yards in diameter.
 For some, it is seen as spanning a thousand myriads of *koṭīs* of *yojanas*.
 For others, he is seen as illuminating countless lands.
 For still others, his radiance completely fills all *kṣetras*.

Some witness the Buddha's life span as lasting eighty years.
 For others, that life span is a hundred thousand myriad *koṭīs* of years.
 For yet others, he is seen as staying for inconceivably many kalpas.
 In this way, [for still others, these perceptions] redouble even more.

The comprehension of Buddha's wisdom is pure and unimpeded, for, in but an instant, he knows all dharmas of the three times and knows they all arise from the mind consciousness's causes and conditions and are created, destroyed, transient, and devoid of inherent nature.

Though it is in one *kṣetra* that he achieves the right enlightenment, he also achieves that realization in all places in all *kṣetras*.
 They all enter into but a single one and any single one also enters all.
 Adapting to beings' minds, he manifests for them all.

The Tathāgata abides in the unexcelled path,
 perfects the ten powers and the four fearlessnesses,
 and is completely possessed of unimpeded wisdom
 as he turns the Dharma wheel through its twelve-phase course.²¹⁸

He completely understands suffering, origination, cessation, and path,
 and distinguishes the dharmas of the twelve causes and conditions.
 In dharmas, meanings, delight in speech, and unimpeded phrasings,
 he uses these four aspects of eloquence to give extensive discourses.²¹⁹

All dharmas are selfless and signless.
 Karmic actions' nature is unproduced, yet they are still never lost.
 Everything is utterly transcendent and comparable to empty space.
 Using expedient means, the Buddha distinguishes all these matters.

It is in ways such as these that the Tathāgata turns the Dharma wheel,
 thus everywhere causing the lands of the ten directions to quake
 and causing all the palaces, mountains, and rivers to shake,
 yet he never causes beings to be frightened by this.

The Tathāgata everywhere expounds with his vastly resonant voice
 adapted to their faculties and desires, enabling them all to understand
 and enabling all to resolve to rid themselves of afflictions' defilements,
 this even as the Buddha has never had any thoughts arise.

Some beings hear teachings on giving, moral virtue, patience, vigor,
dhyāna, *prajñā*, skillful means, [vows, powers], and knowledge²²⁰
 while others hear teachings on kindness, compassion, sympathetic joy,
 and equanimity²²¹ in many different languages specific to each being.

Some hear the four foundations of mindfulness, four right efforts, psychic power bases, faculties, powers, limbs of bodhi, eightfold path, the types of mindfulness, spiritual powers, calming, contemplation, and countless other kinds of expedients and Dharma gateways.

For the eight divisions²²² of dragons and spirits, humans, nonhumans, Brahma Heaven lords, Indras, world-protectors, and groups of devas, the Buddha uses but one voice to speak the Dharma for them all that, adapted to their individual type, enables them all to understand.

Wherever there are any beings beset with desire, hatred, delusion, anger, concealment, miserliness, jealousy, arrogance, flattery, or any of the other eighty-four thousand variants of the afflictions, he enables them all to hear his teachings on their antidotal dharmas.

For those not yet perfectly cultivating the white dharmas of purity, he enables them to hear teachings on practicing ten moral precepts.²²³ For those already able to practice giving and personal discipline, he enables them to hear a voice teaching about quiescent *nirvāṇa*.

If there are those of inferior resolve bereft of kindness or compassion who, detesting *samsāra*, seek their own emancipation, he enables them to hear teachings on the three gates to liberation,²²⁴ thereby enabling them to escape suffering and reach *nirvāṇa*'s bliss.

For those who by nature have but few desires, renounce the three realms of existence, and seek quiescence, he enables them to hear teachings on conditioned arising and gain emancipation in reliance on the *pratyekabuddha* vehicle.

Wherever there are those with a pure and vast resolve who have completely fulfilled the qualities of giving and moral virtue, who draw near to the Tathāgata, and who possess kindly sympathy, he enables them to hear teachings on the Great Vehicle.

In some cases, lands hear the teaching of the One Vehicle, or perhaps the teaching of two, three, four, or five, and so forth in this way on up to their hearing of countless many. These are all due to the Tathāgata's powers in using skillful means.

Though the quiescence of *nirvāṇa* has never varied, Supremacy or inferiority in wisdom and practice still differ. This is just as when, though the empty sky has one essential nature, each bird's capacity for long or short flight differs from the others.

So too it is with the Buddha's body and the sounds of his voice that everywhere pervade all realms of empty space, adapting to distinctions in beings' minds and wisdom. Thus, what is heard and what is seen differ in every instance.

Due to his past cultivation of all the practices, the Buddha is able to adapt to what is pleasing as he expounds in a sublime voice, doing so without mental planning or thinking of this one or that one: “For whom should I speak?” or “For whom should I not speak?”

The Tathāgata’s countenance emits a great radiance that contains eighty-four thousand light rays.

So too it is with the Dharma gateways on which he expounds that everywhere illuminate the worlds, doing away with afflictions.

He is completely possessed of pure meritorious qualities and wisdom and yet always adapts to those throughout the three periods of time. Like space, he is free of any defiling attachment, and yet he manifests for the sake of beings.

He appears as having the suffering of birth, aging, sickness, and death and also appears as abiding for a life span and residing in the world. Although he accords with the world in presenting such appearances, his essential nature is pure and the same as empty space.

All lands are boundless in number

and the sum of beings’ faculties and desires is also measureless.

The Tathāgata’s wisdom eye clearly sees them all

and adapts to what is fitting in teaching and revealing Buddha’s path.

He goes to the very ends of space and the realms of the ten directions and, in the midst of immense congregations of humans and devas, he adapts to their forms and characteristics, each of which differ.

The Buddha’s manifestation of his bodies occurs in just this way.

When residing in a great congregation of *śramaṇas*,

he cuts off his beard and hair, dons the *kaṣāya* robe,

firmly holds his robes and bowl, guards all his faculties,

and enables them to feel delighted and extinguish their afflictions.

If there are times when he draws near to brahmins,

he then manifests for them an emaciated body

and grasps a staff, holds a vase, and is constantly perfectly pure

as, fully possessed of wisdom, he engages them in skillful discussions.

By expelling the old and inhaling the fresh, he is able to become full.

Inhaling the wind and drinking the dew, he has no other food.

Whether sitting or standing, he remains unmoving, and,

by manifesting such austerities, subdues the heterodox traditions.

He may appear upholding their morality, as a teacher of the world, as skillful in knowing medical decoctions and all the other treatises, writing, mathematics, astronomy, geography, physiognomy, and personal fortune and misfortune, having none he has not fathomed.

He may appear deeply entering the practice of the *dhyānas*, liberations, samādhis, spiritual superknowledges, and wisdom, participating in discussions, chanting, singing, or humorous repartee, using expedients to enable everyone to abide in the Buddha's path.

He may appear with supremely fine robes adorning his body, wearing a floral crown on his head, and shaded by a high canopy, with his fourfold army preceding, following, and surrounding him, warning all, extending awesome power, and subduing lesser kings.

For others, he acts as a judge, hearing and adjudicating their disputes, skillful in understanding all of the world's laws and responsibilities, clearly assessing all cases where assets are awarded or confiscated, thereby causing everyone involved to happily submit to his decisions.

In some cases, he serves as a great official serving the chief minister, skillfully using the kings' methods of governance, bringing about pervasive benefit to everyone in the ten directions even as none of those beings completely understand his actions.

Sometimes he is one of the lesser kings as numerous as scattered millet and sometimes he serves as a flying wheel-turning emperor.

He causes the princes and the groups of female retainers to all accept²²⁵ teachings, doing so in ways none of them can fathom.

In some cases, he serves as one of four world-protecting deva kings who commands and leads all the dragons, *yakṣas*, and others, teaching the Dharma for their congregations, thereby causing them all to feel great joyous happiness.

Sometimes he serves as a great Trāyastriṃśa deva king abiding in the Hall of Good Dharma and the Garden of Delights who wears a floral crown and speaks on the sublime Dharma. The devas come to pay their respects even as none can fathom him.

In some cases, he abides in the Suyāma or Tuṣita Heaven, the Nirmānarati Heaven, or the abode of the Vaśavartin *māra* king where he resides in a palace made of *maṇi* jewels and speaks on genuine practice, causing his listeners to accept the training.

Sometimes he goes among a congregation of Brahma Heaven devas, speaks on the four immeasurables and the path of the *dhyānas*, causes them all to feel joyous delight, and then disappears, all with none of them perceiving any signs of his going or coming.

In some cases, he goes to the Akaniṣṭha Heaven, speaks for them about the precious flowers of the limbs of bodhi or on the other measureless qualities of the *āryas*, after which he then disappears without anyone knowing it at all.

For all of those beings
 seen by the Tathāgata's unimpeded wisdom,
 he employs boundlessly many approaches to the use of skillful means
 and thus gives many different teachings to bring about their ripening.

In this, he is like a master conjurer skilled in the art of casting illusions
 who manifests appearances of all kinds of illusory phenomena.
 In his teaching of beings, the Buddha is also just like this
 as he manifests many different bodies for their sakes.

Just as the clearly shining moon up in the sky
 causes the beings in the world to see its waxings and wanings
 as its image is reflected in all the rivers and ponds
 and it outshines the radiance from all the stars and constellations,
 so too, the moon of the Tathāgata's wisdom comes forth into the world
 and also, through skillful means, manifests waxings and wanings.
 Its reflections appear in the waters of the bodhisattvas' minds as
 the *śrāvakas'* stars and constellations then lose their bright appearance.

Just as the great ocean is full of precious jewels,
 pristinely pure, free of turbidity, and measureless,
 and just as the images of all beings of the four continents
 all appear as reflected in it,

so too it is with the ocean of meritorious qualities of Buddha's body
 that is free of defilement, free of turbidity, boundless,
 and such that, of all beings within the Dharma realm,
 there are none of them whose images do not appear reflected in it.

Just as the clearly shining sun emanates a thousand rays of light and,
 without moving from its original place, illuminates the ten directions,
 so too it is with the light of the Buddha sun that,
 even without ever going or coming, still rids the world of its darkness.

Just as the dragon king sends down the great rains
 that come forth neither from his body or his mind,
 and yet they are still able to drench everything everywhere,
 rinsing away the burning heat and causing clarity and coolness,

so too it is with the Tathāgata's Dharma rain
 that does not come forth from either the Buddha's body or his mind,
 and yet it is still able to awaken all beings,
 and everywhere extinguish the fires of the three poisons.

The Tathāgata's pure and wondrous Dharma body
 has no peer anywhere in the three realms
 because it transcends the path of worldly discourse
 and because its nature is neither existent nor nonexistent.

Though it has no place it depends on, it has no place it does not abide.
 Though it has no place it fails to reach, still, it does not go anywhere.
 It is like a painting made in space and like what is seen in a dream.
 Just so should one contemplate the body of the Buddha.

Of all dharmas in the three realms, whether existent or nonexistent,
 there are none of them that can be compared to the Buddha,
 just as, of all birds, beasts, or other creatures in the mountains' forests,
 there are none of them that can dwell solely in the sky.

Just as the great ocean's *maṇi* jewels are found in countless colors,
 so too it is with the differences existing in the Buddha's bodies.
 The Tathāgata is neither form nor formless.
 He appears in response to what is fitting, yet has no place he dwells.

Empty space, true suchness, as well as the apex of reality,
 nirvāṇa, the nature of dharmas, quiescent cessation, and such—
 it is only by resort to such genuine dharmas as these
 that one might be able to reveal the Tathāgata.

Perhaps one could count all *kṣetras'* dusts and all minds' thoughts
 or drink up all the waters of the great ocean.
 And perhaps one could measure empty space and tie up all the winds.
 Still, no one can fully describe the Buddha's meritorious qualities.

Whosoever hears of this ocean of meritorious qualities and
 experiences joyous delight and thoughts of resolute faith
 will thereby be bound to acquire them all as here proclaimed.
 Be careful not to harbor any doubting thoughts about this.

The End of the Śikṣānanda Translation's Chapter Thirty-Nine

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.

162. Both HH and QL note that this refers to the Dharma body held in common by all buddhas.
163. I go ahead and translate here as “the perfection of giving” what SA retains in Chinese transliteration as *dāna pāramitā*.
164. In this long list of nearly two hundred buddha names, even though neither the Sanskrit nor the Chinese inserts any breaks into the list, I deliberately do so after every ten names to make recitation of the text easier.
165. I deliberately prefer a synonym here for this nineteenth name to distinguish it from the otherwise identical Chinese rendering of the twelfth name.
166. I deliberately prefer a synonym here for this twenty-first name to distinguish it from the otherwise identical Chinese rendering of the thirteenth name.
167. As pointed out by VB in his review notes, “Note that *daoyan* (道眼) is an inversion of the Sanskrit compound *caḥṣuṣpatha*, which is not “eye of the path” but “pathway of the eyes,” that is, ‘range of vision.’”
168. The Chinese that I render here as “monastic dwellings” is 僧伽藍, a transliteration of the slightly euphemistic Sanskrit *saṃghārāmā* which would more literally mean, “a pleasure garden for the monastic sangha.”
169. I follow HH here in interpreting Taisho’s 辨 as 辦, this to correct a fairly obvious scribal error based on graphic similarity. True, Taisho records the use of 辯 in four other editions of this text, but that too appears to be a scribal error based on graphic similarity. More recent editions of Cbeta go ahead and incorporate this emendation.
170. Although the surviving DSBC Sanskrit manuscript gives the name as “Muktāsāra,” that is fairly obviously a later corruption, for both the much earlier BB and SA translations translate the name as “Solid Liberation” (堅固解脫), which corresponds exactly to “Muktisāra.”
171. Both the BB translation and the Sanskrit refer not to what SA translates as “the three periods of time” (三世), but rather to “the three realms of existence” (三界 / *sarvatraidhātukaṃ*). This appears then to be an error on the part of the SA translation team.
172. The bracketed emendation follows the Prajñā translation’s inclusion here of “to benevolently give it to beings” (惠施眾生) in its otherwise identically phrased analogue passage found at T10n0293_p809c02–3. Absent this emendation the clause could sound as if the bodhisattva was accumulating all the world’s wealth for no particular reason or to benefit himself.
173. The Sanskrit here is *apramāṇam adhimuktibalaṃ dṛḍhīkartavyam*.

174. In accordance with five alternative editions of the text, I emend Taishō's reading here by substituting 辦 for 辨, this to remedy an obvious scribal error generated by graphic similarity and demanded by sensibility. More recent editions of Cbeta go ahead and incorporate this emendation.
175. "Difficulties" refers to the eight difficulties. The Sanskrit here is *akṣaṇāpāyapathāḥ* for which VB suggests "the pathways of the inopportune conditions and the wretched destinies."
176. Per the Sanskrit, "dharma of verbal expression" (言辭法) is an indirect reference to mantras (*apramāṇā mantravibhaktiḥ pariṅñātavyā*). VB suggests this translation of the Sanskrit: "He should know the countless divisions among mantras."
177. VB points out that here we have *gocara* rather than *viṣayo* and that the BB translation supports this with "countless actions" (無量諸行). Hence this refers to "spheres of action" rather than to "spheres of cognition (or experience)."
178. VB points out that here we have *bodhisattva-viṣayo* rather than *bodhisattva-gocaro*, hence my translation here as "spheres of cognition."
179. "Right and definite position" (正位 or perhaps more commonly 正定位 / *samyaktva-niyata*) refers to the stage of definite irreversibility where eventual complete enlightenment is assured.
180. What I translate here as "wrong thinking" (妄想) is more complex in the Sanskrit (*abhūtaparikalpasamutthitavitathasaṃkalpa*) for which VB suggests "he had aroused distorted thoughts through false mental constructions."
181. DSBC Sanskrit: *ucchedasaṃjñāvigatena pariṅñāmanājñānena*. Although at first glance, this line would appear to be referring to "dedication" as in "dedication of merit," that would make no sense in this context. However, per BHSD, definition numbers two and three, *pariṅñāmana* refers to "ripening," as of a seed, etc. This points directly to the biggest problem of those who cling to an annihilationist view: They do not understand how karma "ripens."
182. In commenting on this line, QL says, "As for the view that takes Maheśvara [to be the creator], this refers to thinking that [one's circumstances] are a result of the god Maheśvara being able to create the myriad things. Because one realizes that they arise from one's own karma, [one realizes] they are not due to anyone else." (自在見者謂自在天能生萬物故知由自業故不由他.)
183. The DSBC Sanskrit has *sarvasaṃjñācittamanoviviktavihāravihārīṅñam*.

184. The DSBC Sanskrit here is *sarvabodhisattvasamādhigocara*, hence my translation of *jingjie* (境界) as “sphere of action” rather than “sphere of cognition,” “sphere of experience,” etc.
185. As VB points out in his review notes, “The Sanskrit ‘*buddhasaṃjñābhi nīveśaviḡatāśca*’ means “they are devoid of **attachment** to any idea of a buddha.”
186. “The nine sequential meditative absorptions” refers to the four *dhyānas*, the four formless absorptions, and the meditative concentration in which the activity of both the feeling and the perception aggregates are extinguished. This last one is also referred to as “the complete cessation absorption.”
187. According to DZDL (T25n1509_p0503c25–6), the four *māras* are: the five aggregates, afflictions, death, and “the devas’ sons of the Paranirmita Vaśavartin Heaven” (per DSBC = “*īśvara-devaputra-māra**”), this last of which refers most especially to Pāpiyān, the king of the *māras*.
188. The Sanskrit here is “*ye ekacittaprasareṇa vibuddha bodhiṃ*.” This is yet another illustration of “path” (道) being used in many cases as a translation for “enlightenment.”
189. “...gain, loss, disrepute, fame, and such...” is clearly a reference to the eight worldly dharmas.
190. What I translate here as “what should be known” is a Chinese transliteration of the Sanskrit *jñeya* (爾焰) which, per MW (Page 426, Column 3), means, “To be known; to be learnt or understood or ascertained or investigated or perceived or inquired about.”
191. Referring to this line of the verse as preserved in the Sanskrit edition “*karmakleśadukhayantravartaniṃ*,” VB notes that this is a triadic compound referring to the three divisions of the twelve links of conditioned arising where “afflictions” refers to ignorance, craving, and grasping, “karma” refers to volitional factors (*saṃskārās*) and becoming, and “suffering” refers to the rest of the twelve links. Hence the sense of these last two lines of the verse may be understood as: “...and before long, you will shed the entire cycle of conditioned arising.”
192. “Places beset by the difficulties” is another reference to the eight difficulties.
193. The Sanskrit has “*so’vagrānto bodhisattvaniyāmam*” or “One has entered the bodhisattva’s stage of certainty.”
194. VB points out that, although both the SA and BB translations refer to the burning up of all conditioned dharmas (一切有為法), the DSBC text instead speaks of the burning up of all “misdeeds” or “misdemeanors” (*kalpoddāhāgnibhūtaṃ sarvaduṣkṛtanirdahanatayā*), hence the “all conditioned dharmas” reading versus the “all misdeeds” reading could

- have resulted from the corruption or misreading of but a single syllable (*saṃskṛta* versus *duṣkṛta*). Fortunately, deeply contemplated, they both make good sense.
195. The SA translation gives the name of this medicine tree as “non-growing roots,” but that appears to be with reference to the condition that its medicine treats.
196. *Añjana* is a kind of eye medicine or cosmetic.
197. A *danavat* is a type of *asura* that does not harm beings and which has the quality of generosity.
198. “Universal bases” (遍處 or 一切處 / *kṛtsnāyatana*) are better known by the Pali spelling (*kaṣiṇa*) in association with the Theravada tradition’s meditation on the various “*kaṣiṇa*” objects for each of the colors, etc. For a better understanding, VB recommends reading about the meditation on the earth *kaṣiṇa* in Chapter Four of the *Visuddhimagga* or “The Path of Purification” by Buddhaghosa.
199. Per MW, p. 452, *tuṣāra* means “frost, cold, snow, mist, dew, thin rain.”
200. The eight [intermittently observed] lay abstinence precepts (八齋戒) are the first eight of the ten precepts. These eight precepts are observed by pious lay practitioners wishing to undertake this special practice protocol on six days, namely on the eighth, fourteenth, fifteenth, twenty-third, twenty-ninth, and thirtieth of each lunar month. They consist of: not killing; not taking what is not given; observing celibacy; not lying; not consuming intoxicants; not using cosmetics, perfumes, or jewelry while also not dancing or singing or watching or listening to such performances; not sleeping on high or wide beds; and not eating after noon.
201. Again, “universal bases” (遍處 or 一切處 / *kṛtsnāyatana*) is a reference to what is referred to in Theravada Buddhism as meditation on *kaṣiṇa* objects (Sanskrit: *kṛtsna*).
202. In both the BB and Sanskrit editions, these statements are presented in the form of a question posed to Sudhana by Maitreya along the lines of, “Did you see this? Did you see that?” to which, as here, Sudhana replies in the affirmative. It could be that an interrogative marker or short phrase such as, “Did you see these things?” was accidentally lost from the SA translation.
203. Because the SA translation is so vague here as to be difficult to understand, it helps to consult the Sanskrit which, per VB’s review notes translation, has, “In order to recite together with [other] bodhisattvas who have one more birth with the Dharma gateway of great knowledge called ‘the mode of passing away.’” (*cyavanākāraṃ nāma mahājñānadharmamukham ekajātibaddhairbodhisattvaih sārhaṃ saṃgāyanāya.* / DSBC)

204. Both the BB translation (普門城) and DSBC Sanskrit specify “the city of Sumanāmukha” and do not mention any country name.
205. VB provides this translation of the corresponding Sanskrit passage: “For those who lack the faculty of faith, who are weary in mind, lax in mind, who do not make exertions, who easily give up diligence, who are content with minor virtues, who possess just one wholesome root, who are not skilled in undertaking the conduct and vows, who are not supported by good spiritual guides, who are not attended to by the buddhas, this dharma nature cannot be understood. This method, this sphere, this abode, cannot be understood, grasped, entered upon, resolved upon, conceived, comprehended, or obtained.”
206. HH explains this as meaning that Sudhana was thereby enabled to dwell in the wisdom of Mañjuśrī.
207. The Chinese for “congregations” here (and seven more times in this list) is “bodies” (身) which would usually seem to refer to beings’ physical bodies, however, as VB notes, “The Sanskrit here is *rūpadhātudevanikāya*. *Nikāya* is, of course, based on *kāya*, but it refers not to a physical body but to a group, company, or multitude, as in ‘a body of people,’ ‘this august body of men,’ etc.”
208. DSBC: “*viśuddhasaṃkliṣṭakṣetramegha*.”
209. DSBC: “*saṃkliṣṭacittaviśuddhakṣetramegha*.”
210. The eight classes of spiritual beings (八部衆, *aṣṭa-gatyah*) consist of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
211. The DSBC Sanskrit, the BB translation, and the SA translation all list eleven knowledge perfections here, not merely the “ten” stipulated here.
212. I emend the text here by substituting 大 for Taisho’s 太 in accordance with two alternative editions of the text, this to correct an obvious scribal error arising due to graphic similarity.
213. Although, if one referred only to the Chinese text here, one might first suppose that this is referring to the ten types of sovereign mastery listed in Chapter 26, the Ten Grounds Chapter, the Sanskrit makes it quite clear that, yet again, “the extremely profound types of ‘sovereign mastery’ in which those bodhisattvas dwell” (菩薩所住甚深自在) is a reference to bodhisattvas’ miraculous powers (*gambhīra-bodhisattva-vikurovīta-vihārāṇām*).
214. The bracketed phrases here reflect important gradualistic elements evident in the Sanskrit and very explicit in the BB translation’s “before long bound to become the same as all buddhas” (不久當與一切佛等 / T09n0278_p0785c29-86a01), but only vague in the SA translation which otherwise might be construed to mean that Sudhana was

- attaining complete equivalence with the buddhas right then and there, a meaning which is obviously not intended, for Sudhana is still a seeker whereas the buddhas are already buddhas.
215. The *uḍumbara* is a tree that supposedly flowers but once every one thousand or several thousand years.
216. HH notes that “Land of Bliss” (安樂刹) here is referring to [Amitābha Buddha’s] “Land of Ultimate Bliss” or Sukhāvātī.
217. I follow S,Y,M, and G editions here in emending the text by preferring *jian* (見), “see,” to *you* (有), “have,” this to correct an apparent graphic-similarity scribal error.
218. HH points out that this line is referring to the three turnings of the four truths. (也就是三轉四諦法。 / HYQS)
219. The last two lines of this quatrain are referring to the four types of unimpeded knowledge (四無礙智 / *catuṣpratisaṃvid*).
220. Because it is clear here that the text intends to refer here to all of the ten *pāramitās*, but only had room for eight of them in the seven-character per line verse format, I add the two missing *pāramitās* in brackets.
221. The verse is referring here to the four immeasurable minds.
222. Here, “eight divisions” (八部) refers to “the eight classes of spiritual beings” (八部衆, *aṣṭa-gatyaḥ*) consisting of: devas, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
223. Per HH and the passage from Chapter Thirty-Eight of this sutra which he cites, “practicing the ten moral precepts” refers to the ten precepts contained in the following passage:
- Sons of the Buddha, the bodhisattva-mahāsattva has ten kinds of moral precepts. What then are those ten? They are as follows:
- The moral precept requiring that one never relinquish the bodhi resolve;
- The moral precept requiring that one leave the grounds of the two vehicles far behind;
- The moral precept requiring one to contemplate and benefit all beings;
- The moral precept requiring one to enable all beings to abide in the Buddha’s Dharma;
- The moral precept requiring one to cultivate everything in which all bodhisattvas train;
- The moral precept requiring that one find nothing attainable in any dharma;
- The moral precept requiring that one engage in the transference of all roots of goodness;

The moral precept requiring that one refrain from becoming attached to the body of any of the *tathāgatas*;
 The moral precept that requires one to meditate on all dharmas and abandon any attachment to them; and
 The moral precept requiring that one observe right regulation of all of one's faculties.

These are the ten. If bodhisattvas abide in these dharmas, then they will acquire the Tathāgata's unexcelled and vast moral virtue *pāramitā*. (T10n0279_p0281a09–16)

224. The three gates to liberation (*vimokṣamukha*) are emptiness, signlessness, and wishlessness.
225. I emend the text here, following the Song, Yuan, Ming, and Gong editions in preferring *shou* (受), "to receive or accept" to the Taisho edition's *shou* (授), "to transmit or pass on," this to correct a fairly obvious scribal error.
226. An "ineffable-ineffable" (不可說不可說 / *anabhilāpya-anabhilāpya*) is an inconceivably large number, the next-to-highest (the 122nd level) numerical denomination described in the SA translation of the Avataṃsaka Sutra, Chapter 30 ("Asaṃkhyeya").
227. Prajñā's *xinjie* (信解) is a sino-Buddhist rendering of a meaning of the Sanskrit *adhimukti* usually equivalent to "resolute faith."
228. Per BCSD (p. 208), *shengjie* (勝解) is a Sino-Buddhist rendering of various forms of the Sanskrit *adhimukti*. Here it is equivalent to the sort of "strong conviction" that prevents the mind from wavering from the object of its attention.
229. Sarasvatī is the goddess of eloquence.
230. Although the Chinese here (眾會道場) and in four more instances which follow would appear to mean "congregation at a site of enlightenment" or "enlightenment-site congregation," the antecedent Sanskrit in these Huayan Sūtra texts is usually instead simply *parṣan-manḍala* which really just means "congregation," hence I translate it as such here and hereafter.
231. "Wheel-turning sage king" (轉輪聖王) translates the Sanskrit *cakravartin* which is otherwise often translated as "universal monarch," "wheel-turning monarch," etc.
232. "The five deeds entailing immediate retribution" (五無間業 / *pañcānantariyakarman*) are usually listed as patricide, matricide, killing an arhat, spilling the blood of a buddha, or causing a schism in the monastic Sangha. They are referred to as "immediate" (lit. "uninterrupted") because, with no intervening interval, one is bound to fall directly into the Avīci (lit. "uninterrupted") Hells immediately upon dying.