

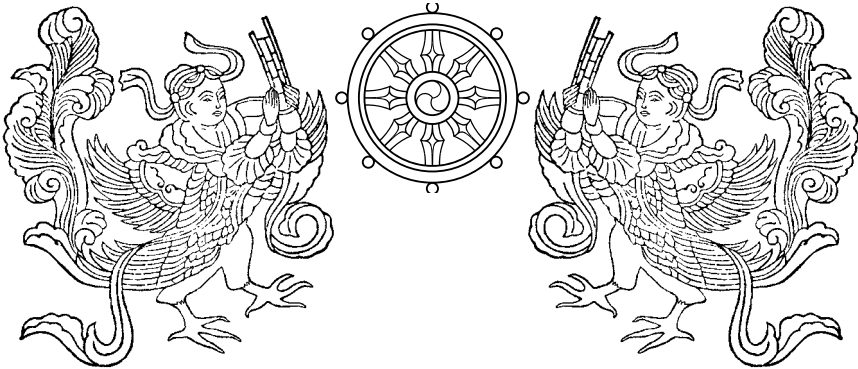
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated Translation of the Avatamsaka Sutra
By Bhikshu Dharmamitra

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME ONE



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

infinitely expansive, and majestically grand multiverse of countless buddha

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

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

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

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CHAPTER 12

Foremost Worthy

At that time, when Mañjuśrī Bodhisattva had finished speaking of the great meritorious qualities of pure conduct free of turbidity and confusion, because he wished to reveal the meritorious qualities of the resolve to attain bodhi, he used a verse to make a request of Foremost Worthy Bodhisattva, saying:

For the benefit of the bodhisattvas, I have now already spoken of the Buddha's past cultivation of pure conduct. In the midst of this congregation, the Worthy One should also freely expound on the supreme meritorious qualities of cultivation.

Foremost Worthy Bodhisattva then replied in verses, saying:

This is good indeed. May the Worthy Ones listen closely. Those meritorious qualities are immeasurable. As befits my powers, I shall now describe only a small portion comparable to but a single drop of water from an ocean.

Whenever a bodhisattva first makes the resolve by which he vows to seek and realize the bodhi of a buddha, the meritorious qualities he acquires are boundless, immeasurable, and incomparable.

How much the more so when, for countless and boundless kalpas, he fully cultivates the qualities of the grounds and the perfections. Even if all *tathāgatas* of the ten directions joined in praising this, they could never reach the end of it.

I shall now describe but a small portion among such boundlessly great meritorious qualities as these, comparable only to the tracks left in the sky by a bird or to but a single mote of dust compared to the great earth.

When the bodhisattva arouses the will to seek bodhi, this is not something without causes and without conditions. Developing pure faith in the Buddha, the Dharma, and the Sangha— It is due to this that he produces the vast resolve.

He does not seek the five desires, the position of a king, wealth, personal pleasure, or great fame. It is solely in order to forever extinguish beings' sufferings and benefit those in the world that he makes this resolve.

He always aspires to benefit beings and make them happy,
to adorn the lands, to make offerings to the buddhas,
to take on and uphold right Dharma, and to cultivate wisdom.
It is to realize bodhi that he makes this resolve.

With profound intentions, resolute faith, and constant purity,
he reverently honors and esteems all buddhas
as well as, in the same way, the Dharma and the Sangha.
With utmost sincerity, he makes offerings and makes this resolve.

He has deep faith in the Buddha and the Buddha's Dharma,
also has faith in the path practiced by the sons of the Buddha,
and he has faith, too, in the unexcelled great bodhi.
It is because of this that the bodhisattva makes the initial resolve.

Faith is the source of the path and the mother of meritorious qualities.
It brings about the growth and nourishment of all good dharmas,
cuts away the net of doubts, enables escape from the river of cravings,
and reveals the unsurpassed path to nirvāṇa.

When faith is free of defilement and turbidity, the mind becomes pure.
It extinguishes arrogance and constitutes the root of reverence.
It is also the foremost form of wealth in the treasury of Dharma
and the pure hands with which one takes on the many practices.

It is due to faith that one gives with kindness free of miserliness.
Due to faith, one is able to joyfully enter the Buddha's Dharma.
Due to faith, one is able to increase wisdom and meritorious qualities.
Due to faith, one is able to certainly reach the ground of the Tathāgata.

Faith enables the faculties to become pure, bright, and sharp.
Solid power of faith is indestructible.
Faith enables one to forever destroy the roots of the afflictions.
Faith enables one to progress especially toward a buddha's qualities.²¹¹

Through faith, one remains free of attachment to the sense realms,
leaves the difficulties far behind, and becomes free of the difficulties.²¹²
Faith enables one to step beyond the paths of the many *māras*
and reveals the path to the unsurpassed liberation.

Faith is the indestructible seed of meritorious qualities.
Faith enables the growth of one's tree of bodhi.
Faith enables the growth of the most supreme wisdom.
Faith is able to reveal all buddhas.

Therefore, to speak of the sequence in relying on the practices,
faithful aspiration is the most supreme and extremely rare.
It is analogous to having in all worlds
a marvelous wish-fulfilling jewel.

If one always has faith as one serves the buddhas,
 one is able to uphold the precepts and cultivate the bases of training.
 If one always upholds the precepts and cultivates the bases of training,
 then one is able to completely fulfill all the meritorious qualities.

Precepts are able to develop the roots of bodhi.

Training is the ground for diligent cultivation of meritorious qualities.
 Whoever always follows the practice of both precepts and training
 is praised by all *tathāgatas*.

If one always has faith as one serves the buddhas,
 then he is able to gather together great offerings.
 If one is able to gather together great offerings,
 then such a person's faith in the Buddha becomes inconceivably great.

If one always has faith as one serves the venerable Dharma,
 then one becomes insatiable in listening to the Buddha's Dharma.
 If one becomes insatiable in listening to the Buddha's Dharma,
 then such a person's faith in the Dharma grows inconceivably great.

If one always has faith in the pure Sangha,
 then one acquires irreversible faith.
 If one acquires irreversible faith,
 then such a person's power of faith becomes unshakable.

If one acquires unshakable power of faith,
 then one acquires purity, radiance, and acuity of all faculties.
 If one acquires purity, radiance, and acuity of all faculties,
 then one is able to avoid bad spiritual guides.

If one is able to avoid bad spiritual guides,
 then one becomes able to draw close to good spiritual guides.
 If one is able to draw close to good spiritual guides,
 then one is able to cultivate and accumulate great goodness.

If one is able to cultivate and accumulate great goodness,
 then one becomes able to perfect great causal power.
 If one becomes able to perfect great causal power,
 then one acquires especially supreme and decisive understanding.

If one acquires especially supreme and decisive understanding,
 then one becomes protected and borne in mind by the buddhas.
 If one becomes protected and borne in mind by the buddhas,
 then one becomes able to arouse the resolve to attain bodhi.

If one becomes able to arouse the resolve to attain bodhi,
 then one is able to diligently cultivate the Buddha's qualities.
 If one is able to diligently cultivate the Buddha's qualities,
 then one succeeds in being born into the clan of the *tathāgatas*.

If one succeeds in being born into the clan of the *tathāgatas*,
then one cultivates well skillful expedient means.

If one cultivates well skillful expedient means,
then one acquires faithful aspiration that is pure.

If one acquires faithful aspiration that is pure,
then one is able to develop an ever more supreme resolve.

If one is able to develop an ever more supreme resolve,
then one forever cultivates the *pāramitās*.

If one forever cultivates the *pāramitās*,
then one is able to completely fulfill [the practice of] the Mahāyāna.

If one is able to completely fulfill [the practice of] the Mahāyāna,
then one is able to make offerings to the Buddha according to Dharma.

If one is able to make offerings to the Buddha according to Dharma,
then one is able with unwavering mind to be mindful of the Buddha.

If one is able with unwavering mind to be mindful of the Buddha,
then one will always see countless buddhas.

If one always sees countless buddhas,
then one will see that the essence of the Tathāgata abides forever.²¹³

If one sees that the essence of the Tathāgata abides forever,
then one is able to realize that the Dharma is never destroyed.

If one is able to realize that the Dharma is never destroyed,
then one acquires unimpeded eloquence.

If one acquires unimpeded eloquence,
one is able to expound on infinitely many dharmas.

If one is able to expound on infinitely many dharmas,
then one becomes able to liberate beings with kindness and sympathy.

If one becomes able to liberate beings with kindness and sympathy,
then one attains a solid mind of great compassion.

If one attains a solid mind of great compassion,
then one is able to love the extremely profound Dharma.

If one is able to love the extremely profound Dharma,
then one is able to abandon the faults of conditioned existence.

If one is able to abandon the faults of conditioned existence,
then one leaves behind arrogance and neglectfulness.

If one leaves behind arrogance and neglectfulness,
then one becomes able to also benefit everyone else.

If one becomes able to also benefit everyone else,
then one dwells in *saṃsāra* without becoming weary of it.

If one dwells in *saṃsāra* without becoming weary of it,
then one is able to become an invincibly valiant stalwart.

If one is able to become an invincibly valiant stalwart,
then one becomes able to generate great spiritual superknowledges.
If one becomes able to generate great spiritual superknowledges,
then one knows the actions of all beings.

If one knows the actions of all beings,
then one can enable the complete development of the many beings.
If one can enable the complete development of the many beings,
then one acquires the wisdom that skillfully attracts beings.

If one acquires the wisdom that skillfully attracts beings,
then one is able to perfect the four means of attraction.
If one is able to perfect the four means of attraction,
then one is able to provide limitless benefit to beings.

If one is able to provide limitless benefit to beings,
then one perfects the most supremely wise skillful means.
If one perfects the most supremely wise skillful means,
then one abides in the courageous and unexcelled path.

If one abides in the courageous and unexcelled path,
then one is able to demolish the power of all *māras*.
If one is able to demolish the power of all *māras*,
then one is able to step beyond the realms of the four *māras*.²¹⁴

If one is able to step beyond the realms of the four *māras*,
then one succeeds in reaching the ground of irreversibility.
If one succeeds in reaching the ground of irreversibility,
then one is able to gain the deep unproduced-dharmas' patience.

If one is able to gain the deep unproduced-dharmas' patience,
then one receives the prediction bestowed by all buddhas.
If one receives the prediction bestowed by all buddhas,
then all buddhas appear directly before one.

If all buddhas appear directly before one,
then one fully understands the deeply secret uses of spiritual powers.
If one fully understands the deeply secret uses of spiritual powers,
then one is borne in mind by all buddhas.

If one is borne in mind by all buddhas,
then one becomes adorned with the qualities of the Buddha.
If one becomes adorned with the qualities of the Buddha,
then one acquires the majestic body possessed of marvelous merit.²¹⁵

If one gains the majestic body possessed of marvelous merit,
then one's body shines with dazzling light like a mountain of gold.
If one's body shines with dazzling light like a mountain of gold,
then one acquires the adornment of the thirty-two marks.

If one acquires the adornment of the thirty-two marks,
 then one gains the fine subsidiary signs as one's adornments.
 If one gains the fine subsidiary signs as one's adornments,
 then the light emanated by one's body is limitless.

If the light emanated by one's body is limitless,
 then one becomes adorned with inconceivable radiance.
 If one becomes adorned with inconceivable radiance,
 one's light then emanates lotus flowers.

If one's light emanates lotus flowers,
 then countless buddhas appear, sitting atop the flowers,
 manifesting throughout all ten directions without exception,
 with all of them able to train all beings.

If one is able to train all beings in this way,
 one manifests the power of measureless spiritual superknowledges.
 If one manifests the power of measureless spiritual superknowledges,
 then one dwells in inconceivably many lands,
 expounding on the inconceivable Dharma,
 causing joyous delight in inconceivably many beings.

If one expounds on the inconceivable Dharma,
 causing joyous delight in inconceivably many beings,
 then one uses the power of wisdom and eloquence
 to adapt to beings' minds and thus teach and guide them forth.

If one uses the power of wisdom and eloquence
 to adapt to beings' minds and thus teach and guide them forth,
 then one takes wisdom as one's guide
 and one is forever free of error in deeds of body, mouth, and mind.

If one takes wisdom as one's guide
 and one is forever free of error in deeds of body, mouth, and mind,
 then one achieves sovereign mastery in one's power of vows
 and everywhere adapts to the various destinies, manifesting bodies.

If one achieves sovereign mastery in one's power of vows
 and everywhere adapts to the various destinies, manifesting bodies,
 then one is able when speaking Dharma for the multitude
 to be inconceivably skillful in making his language adapt to each type.

If one is able when speaking Dharma for the multitude
 to be inconceivably skillful in making his language adapt to each type,
 then one is able in but a single mind-moment
 to completely know the thoughts of all beings without exception.

If one is able in but a single mind-moment
 to completely know the thoughts of all beings without exception,

then one realizes the afflictions have no place from which they arise and thus never again sinks and drowns within *saṃsāra*.

If one realizes the afflictions have no place from which they arise and thus never again sinks and drowns within *saṃsāra*, then one acquires the Dharma-nature body possessed of the qualities and manifests in the world through Dharma's awesome power.

If one acquires the Dharma nature body possessed of the qualities and manifests in the world through Dharma's awesome power, then one acquires the ten grounds and ten types of sovereign mastery and cultivates the perfections and the supreme liberations.

If one acquires the ten grounds and ten types of sovereign mastery and cultivates the perfections and the supreme liberations, then one gains the anointing of the crown and great superknowledges and abides in the most supreme *samādhis*.

If one gains the anointing of the crown and great superknowledges and abides in the most supreme *samādhis*, then, in the presence of all buddhas of the ten directions, one receives the anointing of the crown and ascends to that position.²¹⁶

If in the presence of all buddhas of the ten directions, one receives the anointing of the crown and ascends to that position, then he experiences the hands of all buddhas of the ten directions anointing the crown of his head with the elixir of immortality.

If one experiences the hands of all buddhas of the ten directions anointing the crown of his head with the elixir of immortality, then his body pervades all places like empty space, and he abides peacefully, unmoving, filling the ten directions.

If his body pervades all places like empty space, and he abides peacefully, unmoving, filling the ten directions, then his sphere of action is beyond compare and unknowable by any deva or person of the world.

The bodhisattva diligently cultivates the practice of great compassion and vows to liberate all beings so that no one fails to gain the fruits.²¹⁷ If anyone sees, hears, listens, accepts, or makes an offering, none fail to thus be caused to attain happiness.

Those great eminences' awesome spiritual powers and Dharma eyes are always complete, free of defect, and undiminishing. The ten good deeds, the sublime practices, and other path aspects— They cause all these unsurpassably supreme jewels to appear.

In this, they are analogous to the great ocean's mass of vajra that, due to its awesome power, gives birth to the many gems

while neither diminishing, increasing, or ever coming to an end.
The bodhisattva's accumulation of meritorious qualities is also just so.

Where there are *kṣetras* with no buddhas,
they manifest the realization of right enlightenment there.
Where there are lands where beings are unaware of the Dharma,
they proclaim the treasury of wondrous Dharma for their sakes.

They are free of discriminations and free of all effortful endeavors
even as, in a single mind-moment, they pervade the ten directions
just as moonlight's shining has no place it fails to completely reach.
Just so, they use countless skillful means to teach the many beings.

Throughout those worlds of the ten directions,
they appear in every mind-moment, achieving buddhahood,
turning the wheel of right Dharma, entering nirvāṇa, and so forth,
concluding with the wide-spread distribution of their *śārīra*.

They may manifest as on the *śrāvaka*-disciple or *pratyekabuddha* paths
or manifest as achieving buddhahood with its pervasive adornments,
thus revealing and explaining the teaching of the Three Vehicles
as they extensively liberate beings for countless kalpas.

Sometimes, they appear in the form of chaste youths or maidens,
or as devas, dragons, *asuras*,
and so forth, including as *mahoragas* and such,
adapting to their preferences, thus allowing all to behold them.

The forms and appearances of beings are each different.
Their karma actions and their languages are also countless.
They are able to appear in ways conforming to all such beings as these
with the awesome spiritual power of the oceanic imprint samādhi.

They purify inconceivably many *kṣetras*
and make offerings to all the *tathāgatas*.
They emanate great and boundless radiance
and the beings they liberate are also limitlessly numerous.

With inconceivable wisdom and sovereign mastery,
they are unimpeded in the phrasings used in speaking Dharma.
In giving, moral virtue, patience, vigor, *dhyāna* absorption,
wisdom, skillful means, spiritual superknowledges, and such—
They possess sovereign mastery in all practices such as these
through the power of the Buddha's flower adornment samādhi.

They enter samādhi within but a single atom
and perfect meditative absorption within all atoms,
and yet those atoms still do not increase in size, even as,
in each one of them, there appear inconceivably many *kṣetras*.

In the many *kṣetras* present inside of each of those atoms,
 some contain buddhas, whereas in others, there are no buddhas.
 Some are defiled, whereas others are pure,
 and some are vast and large while others are narrow and small.
 Some are being created, whereas others are being destroyed.
 Some of them are upright, while others are turned sideways.
 Some resemble hot-season mirages in a vast wilderness,
 whereas others are like the net of Indra in the heavens.

What appears as manifest in any single atom
 likewise appears in the same way in all other atoms.
 This occurs as a consequence of these greatly famous *āryas'*
 powers of samādhis, liberations, and the spiritual superknowledges.

If they wish to make offerings to all buddhas,
 they enter samādhi and bring forth spiritual transformations
 enabling one hand to reach throughout the entire trichiliocosm,
 everywhere making offerings to all the *tathāgatas*.

All the supremely marvelous flowers from all the ten directions,
 perfumed lotions, powdered incenses, and priceless jewels—
 All sorts of gifts such as these come forth from their hands
 as offerings to the Most Supreme Ones beneath their bodhi trees.

Robes adorned with priceless gems, various kinds of fine incense,
 Jeweled banners, pennants, and canopies, all nicely adorned,
 flowers made of real gold, and curtains made of jewels—
 None of these do not come forth and rain down from their palms.

All the marvelous things from throughout the ten directions
 that are suitable to offer up to the unexcelled *bhagavats*—
 they all rain down from their palms, none not in abundance,
 then are held up as offerings to the buddhas before their bodhi trees.

All types of musical performances from throughout the ten directions,
 including bells, drums, zithers, and zitherns, none of but a single sort,
 are all played in refined harmonies together with wondrous voices.
 None of these do not come forth from within their palms.

All of the praise verses from throughout the ten directions,
 extolling the *tathāgatas'* genuine meritorious qualities—
 All different sorts of marvelous phrasings such as these
 are all intoned from within their palms.

The right hands of those bodhisattvas emanate pure light.
 From amidst that light, perfumed waters rain down from the sky,
 everywhere sprinkling the lands of the buddhas of the ten directions
 as offerings to all those Lamps Who Illuminate the Worlds.

They also emanate marvelously adorned light that sends forth countless jeweled lotus flowers. In their color and appearance, the flowers are all especially marvelous. It is with these that they make offerings to the buddhas.

They also emanate light that is adorned with flowers from which all kinds of marvelous flowers join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with incense from which all kinds of marvelous incense join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with types of powdered incense from which all kinds of powdered incense join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with robes from which all kinds of fine robes join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewels from which all kinds of marvelous jewels join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with lotuses from which all kinds of lotus flowers join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with jewel garlands from which all kinds of marvelous garlands join together into curtains that everywhere spread out to the lands of the ten directions as offerings to all the greatly virtuous ones, the *bhagavats*.

They also emanate light adorned with banners. Those banners are beautiful, dazzling, replete with many colors, and of countless different kinds, all of which are especially fine. They use these as adornments in all lands of the buddhas.

Many different kinds of the various jewels form adorning canopies, from which hang many marvelous silken decorative pennants and *maṇi* jewel bells ringing forth the sounds of the buddhas. All of these are held forth as offerings to all the *tathāgatas*.

Their hands send forth inconceivable offering gifts.
Just as they make offerings in this way to a single Master Guide,
so too do they do so in the same way wherever all buddhas dwell
through the samādhis and spiritual powers of these great eminences.

As the bodhisattvas abide in samādhi,
they use many different kinds of sovereign mastery to attract beings,
in all cases using the dharmas of meritorious qualities they practice
along with countless skillful means to guide and gather them in.

They may use the gateway of making offerings to the *tathāgatas*,
or may use the gateway of inconceivable sorts of giving,
or may use the gateway of *dhūta* austerities and moral precepts,
or may use the gateway of unshakable patience,

or may use the gateway of vigor in the practice of austerities,
or may use the gateway of quiescent *dhyaṇa* absorption,
or may use the gateway of decisively understanding wisdom,
or may use the gateway of the expedients they practice,

or may use the gateway of the *brahma vihāras*²¹⁸ and spiritual powers,
or may use the gateway of the four means of attraction's benefits,
or may use the gateway of adornment with merit and wisdom,
or may use the gateway of liberation by causes and conditions,

or may use the gateway of the roots, the powers, and the right path,²¹⁹
or may use the gateway of the *śrāvaka* disciple's liberations,
or may use the gateway of the *pratyekabuddha*'s purification,
or may use the gateway of the Great Vehicle's sovereign masteries,

or may use the gateway of the many sufferings of impermanence,
or may use the gateway of nonexistence of self or one with a life span,
or may use the gateway of abandoning desire through unloveliness,²²⁰
or may use the gateway of the complete-cessation samādhi.

In accordance with the different illnesses of beings,
they in all cases use the medicine of Dharma to counteract them.
In accordance with the mental dispositions of beings,
they in all cases use skillful means, thus thoroughly satisfying them.

In accordance with the differences in the behaviors of beings,
they in all cases use skillful means to enable their development.
Such aspects of samādhi and spiritual superknowledges as these
are such that no deva or human could ever fathom them.

There is a marvelous samādhi known as “adapted to preferences.”
Bodhisattvas abiding in it engage in a universal contemplation
by which, adapting to what is fitting, they manifest to liberate beings,
thus enabling them all to happily follow the Dharma teachings.

During the course of the kalpa, in seasons of famine and disaster, they always provide those in the world with whatever pleases them, adapting to whatever they desire and causing them all to be satisfied, thus creating benefit for all beings.

Sometimes they provide food and drink of supremely fine flavor, bejeweled robes, adornments, the many kinds of marvelous things, and so forth, even being able to give up their positions as kings, thus causing those pleased by such giving to follow the teachings.

Sometimes they use a body adorned with the marks and signs that is dressed in supremely marvelous robes and jewel garlands. Using this body graced with floral chaplets, anointed with perfumes, and perfect in the awesome deportment, they liberate beings.

With a physical appearance, countenance, and robes that everyone in the world will admire and esteem, adapting appropriately, appearing everywhere, pleasing their minds, they enable all those fond of physical appearance to follow the path.

Using the exquisitely marvelous sounds of the *kalaviṅka* bird and the marvelous voicings of the *kokila* bird and others, all of which are replete with various sorts of pure sounds, they adapt to beings' mental dispositions and speak Dharma for them.

There are eighty-four thousand Dharma gateways.

All buddhas use these to liberate beings.

They also use different dharmas that accord with them, adapting to whatever suits the world as they teach and liberate beings.

In beings' pain and pleasure, gain and loss, and so forth,²²¹ and in all dharmas in which all those in the world engage, they are able to respond and appear, joining them in their endeavors, thus everywhere liberating beings by these means.

The many sufferings and troubles of those in all worlds are as deep and boundlessly vast as the great ocean.

They join them in their endeavors, always being able to be patient, thus enabling them to benefit and thus gain happiness.

Where there are those who do not know the dharmas of emancipation and do not seek liberation and separation from chaotic confusion, bodhisattvas appear for them, relinquishing the throne and wealth, and always wishing to leave the home life and gain mental quiescence.

The household is the place in which one is bound up by desires.

Wishing to enable all beings to entirely avoid this, they therefore show how to leave the home life and gain liberation through having none of the types of desire that they deign to adopt.

The bodhisattvas show them how to practice ten types of actions²²² and also how to practice all the dharmas of great men as well as all without exception of the practices of rishis and others, doing so because they wish to benefit beings.

Wherever there are beings with measureless life spans in whom afflictions are only subtle and who enjoy complete bliss, the bodhisattvas, having achieved sovereign mastery over them, reveal the many disastrous aspects of aging, sickness, and death.

Where there are those beset by greed, hatred, and delusion who are ever ablaze with the fierce flames of the afflictions, the bodhisattvas reveal for them aging, sickness, and death, thus enabling those beings to all take up the training.

The Tathāgatas' ten powers, fearlessnesses, eighteen exclusive dharmas, and all their countless meritorious qualities are all manifested to bring about the liberation of beings.

Predictions, remonstrances, as well as travel by spiritual power²²³— All of these are freely used by the *tathāgatas*. All of those great eminences reveal them all, thus becoming able to cause all beings to take on the training.

The bodhisattvas use all kinds of different expedient gateways adapted to the dharmas of the world as means to liberate beings. Just as the lotus flower is not attached to the waters, so too do they reside in the world, inspiring deep faith.

Using the refined thought and deep talents of the kings of literati, using song, dance, and discussions pleasing the many, and using the many forms of worldly arts and skills, they are like master conjurers with nothing they do not manifest.

They may become elders serving as leaders in villages, may become guides who lead merchants and businessmen, may become kings of countries or great officials, or may become fine physicians or those skilled in many doctrines.

They may appear as large trees in the midst of a vast plain, may become fine medicine or a trove of many jewels, may become precious wish-fulfilling gems, or may show the right path to beings.²²⁴

If they observe a world that is but newly established in which beings do not yet have life-sustaining tools, the bodhisattvas will become skilled artisans in these times in order to manifest all kinds of different trades for them.

They do not invent things that may serve to torment beings,
but rather only speak of endeavors benefiting the world.
As for the many teachings on mantra techniques, medicines, and such,
they are able to provide instruction on all matters such as these.

The extraordinary practices of all the rishis
inspiring faith and admiration in all humans, devas, and others—
As appropriate, these bodhisattvas are freely able to perform
all such difficult-to-practice dharmas related to the austerities.

They may become renouncers of the home life from other traditions,
may abide in mountains and forests, diligent in solitary asceticism,
or may become naked ascetics who have no clothes,
thus serving within those groups as teachers and elders.

They may appear as engaged in various practices of wrong-livelihood,
becoming supreme in the practice of what is not Dharma.
They may manifest all types of awesome deportment of *brahmacārins*
and thus become supreme leaders within those congregations.

They may endure the fivefold heat²²⁵ or always turn to face the sun,
may observe prohibitions by which they emulate cows, dogs, or deer,
or may wear ruined robes and practice fire worship,
doing so to become guiding teachers teaching people such as these.

They may manifest as paying respects at temples of deities
or may manifest as entering the waters of the Ganges River,
as eating roots and fruits and such, displaying all such practices,
even as they are always contemplating their own supreme Dharma.²²⁶

They may appear as cultivating squatting or standing on one foot,²²⁷
may appear lying down on beds of thorns or embers,
or may appear lying down on beds of spikes, seeking emancipation,
thus becoming the head teachers among those groups.

With all such types of non-Buddhist traditions as these,
they assess their understanding, join them in the same endeavors,
and then display austerities none in the world could endure,
thus causing them all to submit to their training after witnessing this.

Being confused and deluded, beings accept erroneous teachings,
abide in evil views, and undergo manifold sufferings.
They create expedients by which to teach them the wondrous Dharma
so that they are all enabled to comprehend the genuine truths.

They may use words of remote lands' spells to teach the four truths,
may skillfully use esoteric language to teach the four truths,
may use direct human language to teach the four truths,
or may use the esoteric languages of the devas to teach the four truths.

They may analyze words of texts to teach the four truths,
decisively determine principles to teach the four truths,
skillfully refute others' claims to teach the four truths,
or may use ideas outsiders cannot shake to teach the four truths.

They may use speech of eight kinds of beings²²⁸ to teach the four truths
may use all sorts of languages to teach the four truths,
or may adapt to the sounds of whatever language beings understand
to teach the four truths for them, thereby enabling their liberation.

All dharmas of all buddhas
are all proclaimed in these ways, none of them not exhaustively.
Their sphere of language comprehension is inconceivable.
This is what exemplifies the power of the Dharma-teaching samādhi.

There is a supreme samādhi known as "happiness,"
able to everywhere rescue and liberate the many types of beings,
in which one emanates a great and inconceivable radiance
that enables all those seeing it take up the training.

The light it emanates is known as "good to behold."
If any being encounters this light,
he will certainly be enabled to gain benefit, not meeting it in vain.
Due to this, he will succeed in perfecting unexcelled wisdom.

That light shows the buddhas,
shows the Dharma, shows the Sangha, shows the right path,
and also shows the stupas and images of the buddhas.
It is for this reason that this light is produced.

It also emanates a light known as "dazzling illumination"
that even outshines all the light of the devas.
Of all the kinds of obscuring darkness, none are not dispelled by it
as its shining everywhere produces abundant benefit for beings.

This light awakens all beings
and causes them to raise up offerings of lamplight to the buddhas.
Then, because they make offerings of lamps to the buddhas,
they succeed in becoming unexcelled lamps for the world.

From lighting all kinds of oil lamps and ghee lamps,
from lighting all kinds of bright torches, and also from giving
many kinds of scents, wondrous herbs, and fine bejeweled candles—
It is due to offering these to buddhas that one acquires this light.

It also emanates a light known as "salvation."
This light is able to awaken all beings
and cause them to make the great universal vow
to liberate all the many kinds of beings from the ocean of desires.

If one is able to make the great universal vow to liberate all the many sorts of beings from the ocean of desires, then one becomes able to cross beyond the four floods²²⁹ and show beings the way to the sorrowless city of liberation.

It is due to building bridges, ferries, and rafts in all places where roads encounter great rivers and due to criticizing conditioned existence while praising quiescence that one is therefore able to produce this light.

It also emanates a light known as “extinguishing craving.” This light is able to awaken all beings, and cause them to abandon the five types of desires and exclusively reflect upon the sublime Dharma flavor of liberation.

If one is able to abandon the five types of desires and exclusively reflect upon the sublime Dharma flavor of liberation, then one is able to use the rain of the Buddha’s elixir of immortality to everywhere extinguish the cravings of those in the world.

It is due to kindly making gifts of ponds, wells, and flowing springs, being exclusively devoted to seeking the path to unexcelled bodhi, criticizing the five desires, and praising the *dhyāna* absorptions that one is therefore able to produce this light.

It also emanates a light known as “joyous delight.” This light is able to awaken all beings and cause them to feel fond admiration for the bodhi of the Buddha and resolve to realize the path not reliant on a teacher.²³⁰

It is by making images of the greatly compassionate Tathāgata, adorned with the many marks and sitting on a lotus throne, and by forever praising the Most Supreme One’s meritorious qualities that one is therefore able to produce this light.

It also emanates a light known as “fond delight.” This light is able to awaken all beings and cause their minds to delight in the buddhas and also delight in the Dharma and delight in the Sangha.

If one’s mind forever delights in the buddhas and also delights in the Dharma and delights in the Sangha, then, in the midst of the Tathāgata’s assembled congregation, one becomes able to realize the unexcelled deep dharmas patience.

It is due to awakening countless beings, everywhere inspiring mindfulness of Buddha, Dharma, and Sangha jewels, and showing others how to make the resolve and do meritorious practices that one is therefore able to produce this light.

It also emanates a light known as “accumulation of merit.”

This light is able to awaken all beings
and cause them to practice all kinds of measureless giving,
whereupon, because of this aspiration, they seek the unexcelled path.

It is due to arranging great assemblies dedicated to limitless giving
in which all who come seeking help are completely satisfied
and not allowed to feel as if they have a shortage of anything
that one is therefore able to produce this light.

It also emanates a light known as “complete in wisdom.”

This light is able to awaken all beings
and enable them, in but one dharma in a single mind-moment,
to entirely understand all the countless gateways to the Dharma.

It is due to distinguishing aspects of Dharma for beings
and then using the definitive genuine meaning
to skillfully teach the meaning of the Dharma without omission
that one is therefore able to produce this light.

It also emanates a light known as “lamp of wisdom.”

This light is able to awaken all beings
and enable them to realize the empty and quiescent nature of beings
and realize that all dharmas are devoid of any inherent existence.

It is by expounding on dharmas as empty, free of any agent of actions,
like a conjuration, like a mirage, like the moon reflected in the water,
and so forth, up to their being like images in a dream
that one is therefore able to produce this light.

It also emanates a light known as “sovereign mastery of Dharma.”

This light is able to awaken all beings
and enable them to acquire *dhāraṇīs* of inexhaustible capacity
by which they are able to retain all of the Buddha’s dharmas.

It is due to respectful offerings to those who uphold the Dharma,
due to providing for, serving, and protecting worthies and *āryas*,
and due to giving all kinds of Dharma to beings
that one is therefore able to produce this light.

It also emanates a light known as “able to relinquish.”

This light awakens miserly beings
and enables them to realize wealth and jewels are all impermanent
and to always delight in kindly giving with an unattached mind.

It is by being able to subdue miserly thoughts that are hard to subdue,
by understanding wealth is like a dream and like floating clouds,
and by growth in the pure mind inclined to kindly giving
that one is therefore able to produce this light.

It also emanates a light known as “dispelling heat.”

This light is able to awaken those who break the prohibitions and enable them all to accept and uphold the pure precepts and then resolve to realize the path not reliant on a teacher.

It is by exhorting and leading beings to accept and uphold precepts and purely practice the ten courses of good karmic action while also enabling them to resolve to progress toward bodhi that one is therefore able to produce this light.

It also emanates a light known as “adornment with patience.”

This light awakens those inclined toward hatred and enables them to rid themselves of hatred, abandon arrogance, and always delight in the dharmas of patience and gentleness.

When one is confronted with beings’ intolerable violence and evil, for the sake of bodhi, one prevents one’s mind from moving at all and one always wishes to praise the meritorious qualities of patience. It is because of this that one is therefore able to produce this light.

It also emanates a light known as “courageous.”

This light awakens the indolent and enables them to be forever tireless in reverently making offerings to the Three Jewels.

If one is forever tireless in reverently making offerings to the Three Jewels, then one is able to step beyond the spheres of the four *māras* and swiftly realize the Buddha’s unexcelled bodhi.

It is by urging and teaching beings to be goaded by vigor, by being forever diligent in making offerings to the Three Jewels, and by devotion to protecting the Dharma when it is about to end that one is therefore able to produce this light.

It also emanates a light known as “quiescence.”

This light is able to awaken those with chaotic minds and enable them to abandon greed, hatred, and stupidity and maintain unwavering minds that then attain right concentration.

It is due to giving up all bad spiritual guides, meaningless conversations, and defiled actions while also praising *dhyāna* absorption and dwelling in an *araṇya*²³¹ that one is therefore able to produce this light.

It also emanates a light known as “wisdom adornment.”

This light awakens those who are deluded and confused and causes them to realize the truths, understand conditioned arising, and develop penetrating wisdom in all their faculties.²³²

If one is able to realize the truths, understand conditioned arising, and develop penetrating wisdom in all one's faculties, then one acquires the dharma of the solar lamp samādhi, wisdom light, and success in attaining the fruit of buddhahood.

It is due to being able to sacrifice the throne, wealth, and one's life in seeking right Dharma, doing so for the sake of bodhi, and then, having learned it, being diligently devoted to teaching it for the many that one is therefore able to produce this light.

It also emanates a light known as "wisdom of the buddha." This light awakens all sentient beings and enables them to see countless and boundlessly many buddhas, each of whom sits atop a jeweled lotus flower.

It is due to praising the Buddha's awesome virtue and liberations, proclaiming Buddha's measureless sovereign masteries, and revealing the Buddha's powers and spiritual superknowledges that one is therefore able to produce this light.

It also emanates a light known as "fearless." When this light's illumination falls on those who are frightened, even the means of poisonous injury possessed by non-humans are all caused to be swiftly and completely eliminated.

It is due to being able to bestow fearlessness on beings, due to urging those inflicting torment and injury to cease doing so, and due to rescuing those in dangerous straits, orphans, and the poor that one is therefore able to produce this light.

It also emanates a light known as "peaceful security." This light is able to illuminate those who are sick, enable them to become free of all suffering and pain, and enable them all to gain the bliss of right concentration's samādhi.

It is by giving fine medicines to rescue beings from the many illnesses, using wondrous jewels to prolong life, giving perfumed body salves, ghee, milk, and honey, and by satisfying needs for drink and food that one is therefore able to produce this light.

It also emanates a light known as "seeing the Buddha." This light awakens those on the verge of death and enables them to see whichever *tathāgata* they bear in mind and succeed in being reborn in his pure land when their lives end.

It is due to urging mindfulness of the buddha on those about to die, while showing the Bhagavat's image, enabling its respectful viewing, thus engendering deep longing in them toward the Buddha that one is therefore able to produce this light.

It also emanates a light known as “delight in Dharma.”

This light is able to awaken all beings
and enable them to always feel delight in right Dharma,
listen to its teaching, expound on it for others, and transcribe it.

It is due to being able to expound Dharma in the Dharma ending age,
due to enabling the minds of those seeking the Dharma to be satisfied,
and due to delighting in diligently cultivating the Dharma
that one is therefore able to produce this light.

It also emanates a light known as “sublime sound.”

This light awakens bodhisattvas
and it is able to cause all sounds within the three realms
to be heard as the voice of the Tathāgata.

It is due to using a grand voice to praise the Buddha
and due to providing all kinds of music from chimes and bells
to cause sounds of the Buddha to be heard throughout the world
that one is therefore able to produce this light.

It also emanates a light known as “giver of the elixir of immortality.”

This light awakens all beings
and enables them to relinquish all neglectful conduct
and completely cultivate every kind of meritorious quality.

It is by warning that conditioned dharmas are not peaceful and secure
and are pervasively beset by measureless suffering and anguish
while forever delighting in praising the bliss of quiescence
that one is therefore able to produce this light.

It also emanates a light known as “most excellent.”

This light awakens all the multitudes
and enables them to everywhere hear from the buddhas
the supreme dharmas of moral virtue, concentration, and wisdom.

It is due to always delighting in praising the supreme precepts,
supreme samādhi, and especially supreme wisdom of all buddhas,
doing so for the sake of the quest to gain the unexcelled path,
that one is therefore able to produce this light.

It also emanates a light known as “jewel adornment.”

This light is able to awaken all beings
and enable them to acquire an inexhaustible treasury of jewels
with which to make offerings to the *tathāgatas*.

It is due to using all kinds of supremely marvelous jewels
to offer up as gifts to the Buddha and the Buddha’s stupas
while also practicing kindly giving to the poor and destitute
that one is therefore able to produce this light.

It also emanates a light known as “fragrant adornment.”
 This light is able to awaken all beings
 and enable those smelling it to be pleased, satisfied in mind,
 and definitely bound to develop a buddha’s meritorious qualities.

It is by sprinkling the earth with fine perfumes of humans and devas
 as an offering to all the supreme lords
 and also by making stupas and buddha images
 that one is therefore able to produce this light.

It also emanates a light known as “various adornments”
 that contains countless jewel banners, pennants, canopies,
 burning incenses, scattering flowers, and many types of playing music
 that all fill every place within and beyond the city walls.

It is by having formerly used sounds of sublime singing and dancing
 and many sorts of scents, fine flowers, banners, canopies, and such,
 as well as all sorts of adornments, all as offerings to the Buddha,
 that one is therefore able to produce this light.

It also emanates a light known as “majestic purity”
 that causes the ground to become as flat as one’s palm.
 It is due to having adorned buddha stupas and their surroundings
 that one is therefore able to produce this light.

It also emanates a light known as “great cloud”
 that is able to produce fragrant clouds raining perfumed waters.
 It is due to having sprinkled the grounds of stupas and courtyards
 that one is therefore able to produce this light.

It also emanates a light known as “adornments”
 that enables the naked to obtain fine clothes.
 It is due to having given marvelous physical adornments
 that one is therefore able to produce this light.

It also emanates a light known as “supreme flavors”
 that is able to cause the hungry to obtain fine food.
 It is due to having given all kinds of exquisitely fine cuisine
 that one is therefore able to produce this light.

It also emanates a light known as “great wealth”
 that enables the poor and destitute to obtain jewel treasures.
 It is due to having given endless gifts to the Three Jewels
 that one is therefore able to produce this light.

It also emanates a light known as “purified vision”
 that is able to cause the blind to see the many forms.
 It is due to having given lamps to buddhas or buddhas’ stupas
 that one is therefore able to produce this light.

It also emanates a light known as “purified hearing”
that is able to cause all who are deaf to hear well.

It is due to providing drum music for buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sense of smell”
that enables one to smell scents one has never smelled before.

It is due to having given incense to buddhas or buddhas’ stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified tongue”
by which one is able to use a beautiful voice in praising the Buddha.

It is due to forever banishing coarse, foul, and unwholesome speech
that one is therefore able to produce this light.

It also emanates a light known as “purified body”
that enables those of defective faculties to have them fully restored.

It is due to revering buddhas or buddhas’ stupas with one’s body
that one is therefore able to produce this light.

It also emanates a light known as “purified mind”
that enables those who lost their minds to gain right mindfulness.

It is due to developing sovereign mastery in cultivating all samādhis
that one is therefore able to produce this light.

It also emanates a light known as “purified forms”
that enables one to see an inconceivable number of buddhas’ forms.

It is due to having used many marvelous forms to adorn stupas
that one is therefore able to produce this light.

It also emanates a light known as “purified sounds”
that enables one to realize the nature of sound is originally quiescent.

It is due to contemplating sound’s origination as like echoes in a valley
that one is therefore able to produce this light.

It also emanates a light known as “purified fragrances”
that causes all rank filth to attain a purified fragrance.

It is due to using fragrant water in washing stupas and bodhi trees
that one is therefore able to produce this light.

It also emanates a light known as “purified tastes”
that is able to remove all toxins from whatever one tastes.

It is due to constant offerings to the Buddha, Sangha, and parents
that one is therefore able to produce this light.

It also emanates a light known as “purified tangibles”
that is able to cause all unpleasant tangibles to become soft

so that, when spears, spikes, swords, and lances rain from the sky,
it causes them all to be transformed into marvelous floral chaplets.

It is because, in the past, in greeting and escorting *tathāgatas*,
one sprinkled fragrant water, scattered flowers, and spread out robes
on the roads to enable them to step there
that one is therefore able to produce this light.

It also emanates a light known as “purified dharmas”
that is able to cause all pores
to expound the inconceivable sublime Dharma²³³
and cause all beings who hear it to become pleased and awakened.

“Whatever arises from causes and conditions is unproduced,”
“The Dharma body of the buddhas is not a body,”
“The nature of dharmas abides forever, like empty space.”
It is by having taught such ideas that one produces light like this.

Comparable sorts of gateways of light rays such as these
are as limitless in number as the sands of the Ganges.
They all stream forth from the pores of the Great Rishi.
The works that are performed by each one of them are different.

Just as the lights emanated by each single pore
are as incalculable and innumerable as the sands of the Ganges,
so too is this true of all those pores.
This is all due to the samādhi power of the Great Rishi.

The lights encountered accord with original conduct
and correspond to their past lives’ affinities and partners in practice.
For these reasons, the lights now emanated are of these kinds.
This is all due to the Great Rishi’s wisdom and sovereign mastery.

Due to joint cultivation of meritorious karma in the past,
due to feeling fond admiration and being able to rejoice in it,
or, in this same way, due to merely having seen what was done—
They are all able thereby to succeed in seeing these lights.

Where one cultivated many meritorious deeds on one’s own,
made offerings to countless buddhas,
or always sought to acquire the Buddha’s meritorious qualities—
These are the ones whom these lights awaken.

Just as when those who are born blind fail to see the sun,
this is not because there is no sun that rises in the world,
for everyone with eyes is still able to clearly see it,
and each of them pursues their work according to their occupations.

So too it is with the lights emanated by the great eminences.
Those possessed of wisdom are all able to see them,
whereas common men of erroneous faith or inferior understanding
will never be able to witness these lights.

Just as palaces and carriages made of *maṇi* jewels adorned with marvelous gems, magical scents, and lustrous finishes are naturally and abundantly owned by those possessed of merit, yet are places in which those bereft of merit could not live, so too it is with the lights emanated by these great eminences. Those having deep wisdom are all touched by their illumination. Among foolish common people of wrong faith and inferior insight, there are none at all who would even be able to see these lights.

Where there are those who, on learning of these different lights, are able to develop pure and profound resolute faith, they will forever cut away the entire net of doubts and swiftly perfect the banner of unexcelled meritorious qualities.

There is a supreme samādhi [known as] “able to manifest”²³⁴ [that manifests] retinues and adornments, all of them freely. It has no peer among any of the congregations of Buddha’s sons anywhere throughout the lands of the ten directions.

It has a marvelous lotus flower adorned with radiance, equal in size to a great trichiliocosm on which his body sits upright, completely filling it. This is due to the power of this samādhi’s spiritual superknowledges.

There are in addition, in number equal to the atoms in ten *kṣetras*, marvelously fine lotus flowers that surround it on each of which members of the congregation of Buddha’s sons sit, abiding in the awesome spiritual power of this samādhi.

In previous lives, they perfected good causes and conditions and completely cultivated a buddha’s meritorious qualities. Beings such as these surround the bodhisattva, all united in tirelessly gazing up at him with palms pressed together.

Just as a bright moon shines in the midst of the stars, so too does the bodhisattva abide within this congregation. The dharmas practiced by the great eminences are of this sort when they enter the awesome spiritual power of this samādhi.

Just as they manifest this appearance in one of the directions as surrounded by a congregation of Buddha’s sons, so too is this also so in all the other directions as well as they abide in the awesome spiritual power of this samādhi.

There is a supreme samādhi known as “network of directions.” The bodhisattva abiding within it teaches on a vast scale, manifesting his body’s appearance everywhere in all directions, sometimes as immersed in concentration, or else as having emerged.

Sometimes he enters right concentration in the east
and then emerges from right concentration in the west.
Sometimes he enters right concentration in the west
and then emerges from right concentration in the east.

Sometimes he enters right concentration in the other directions
and then emerges from right concentration in yet other directions.
In this way, he enters and emerges throughout the ten directions.
This is what is known as the bodhisattva's power of samādhi.

Throughout all the lands of the East,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the West,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

Throughout all the lands of the West,
among all the countless *tathāgatas* beyond measure,
he appears before them all, everywhere drawing near to them
while still abiding in samādhi, quiescent and unmoving.

And then, throughout all the worlds of the East,
where all buddhas, the *tathāgatas*, dwell,
he appears in all cases as having emerged from samādhi,
engaged in the vast cultivation of making countless offerings.

In this manner, throughout all worlds of the ten directions,
the bodhisattva goes into them all without exception,
sometimes appearing as unmoving, in the quiescence of samādhi, and
sometimes appearing as respectfully making offerings to the buddhas.

He may enter right concentration on the eye faculty,
then emerge from concentration on the form sense object,
revealing the inconceivability of the nature of form
[with an ability] no deva or human could fathom.

He may enter right concentration on the form sense object,
then emerge from concentration on the eye with mind undistracted
and expound on the eye as unproduced, as having no arising,
and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the ear faculty,
then emerge from concentration on the sense object of sounds
and distinguish the sounds of all speech
[with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of sound, then emerge from concentration on the ear with mind undistracted and expound on the ear as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the nose faculty, then emerge from concentration on the sense object of smells and everywhere acquire all the supremely sublime fragrances [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of smells, then emerge from concentration on the nose with mind undistracted and expound on the nose as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the tongue faculty, then emerge from concentration on the sense object of tastes and everywhere acquire all the supreme flavors [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tastes, then emerge from concentration on the tongue with mind undistracted and expound on the tongue as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the body faculty, then emerge from concentration on the sense object of tangibles able to skillfully distinguish all touch [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of tangibles, then emerge from concentration on the body with mind undistracted and expound on the body as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration on the mind faculty, then emerge from concentration on the sense object of dharmas, and distinguish the aspects of all dharmas [with an ability] no deva or human could fathom.

He may enter right concentration on the sense object of dharmas, then emerge from concentration on the mind with mind undistracted and expound on the mind as unproduced, as having no arising, and as empty by nature, quiescent, and doing nothing.

He may enter right concentration in the body of a chaste youth, then emerge from concentration in a body in life's prime.

He may enter right concentration in a body in the prime of life, then emerge from concentration in a body in old age.

He may enter right concentration in a body in old age,
then emerge from concentration in a good laywoman's body.
He may enter right concentration in a good laywoman's body,
then emerge from concentration in a good layman's body.

He may enter right concentration in a good layman's body,
then emerge from concentration in a *bhikṣuṇī*'s body.
He may enter right concentration in a *bhikṣuṇī*'s body,
then emerge from concentration in a *bhikṣu*'s body.

He may enter right concentration in a *bhikṣu*'s body,
emerge from concentration in a body of one in or beyond training,²³⁵
may enter right concentration in a body of one in or beyond training,
and then may emerge from concentration in a *pratyekabuddha*'s body.

He may enter right concentration in a *pratyekabuddha*'s body,
then emerge from concentration manifesting a *tathāgata*'s body.
He may enter right concentration in a *tathāgata*'s body,
then emerge from concentration in the body of a deva.

He may enter right concentration in the body of a deva,
then emerge from concentration in a great dragon's body.
He may enter right concentration in a great dragon's body,
then emerge from concentration in a *yakṣa*'s body.

He may enter right concentration in a *yakṣa*'s body
then emerge from concentration in a ghost or spirit body.
He may enter right concentration in a ghost or spirit body,
then emerge from concentration in a single pore.

He may enter right concentration in a single pore,
then emerge from concentration in all pores.
He may enter right concentration in all pores,
then emerge from concentration on the tip of a single hair.

He may enter right concentration on the tip of a single hair,
then emerge from concentration in a single atom.
He may enter right concentration in a single atom,
then emerge from concentration in all atoms.

He may enter right concentration in all atoms,
then emerge from concentration on the vajra ground.
He may enter right concentration on the vajra ground,
then emerge from concentration in a *maṇi* jewel tree.

He may enter right concentration in a *maṇi* jewel tree,
then emerge from concentration in the Buddha's light.
He may enter right concentration in the Buddha's light,
then emerge from concentration on a river or ocean.

He may enter right concentration on a river or ocean,
then emerge from concentration in the fire element.
He may enter right concentration in the fire element,
then emerge from concentration in the wind, with mind undistracted.

He may enter right concentration in the wind element,
then emerge from concentration in the earth element.
He may enter right concentration in the earth element,
then emerge from concentration in a celestial palace.
He may enter right concentration in a celestial palace
then emerge from concentration in space, with his mind undistracted.

This is what is meant by the inconceivable sovereign mastery
of samādhi of those of countless meritorious qualities.
This is such that even all *tathāgatas* throughout the ten directions
could not finish describing it, even in countless kalpas.

All the *tathāgatas* join in expounding
on the inconceivable karmic retributions of beings.
Dragons' transformations, the Buddha's sovereign powers,
and the bodhisattva's spiritual powers are also inconceivable.

Even if one wished to use analogies to reveal these matters,
there would finally be no analogy adequate to make the comparison.
Even so, the wise who are possessed of penetrating intelligence
may still understand such meanings by resort to analogies.

The mind of a *śrāvaka* disciple abiding in the eight liberations
has sovereign mastery in manifesting all the transformations.
He may use a single body to manifest many bodies
and then again may make a single body of many bodies.

He may enter the fire concentration up in the sky,
may stand, sit, or lie down in the sky,
emit water from atop his body and fire from the bottom of his body,
emit fire from atop of his body and water from the bottom of his body.
In this manner, in but a single mind-moment,
he can manifest boundlessly many sovereign powers of various kinds.

If even they who do not possess the great kindness or compassion
and do not seek the path of buddhahood for the sake of beings
are able to manifest these inconceivable phenomena,
how much greater are the sovereign powers of the great benefactors?

They are like the sun and moon roaming through space
whose images are reflected everywhere throughout the ten directions.
In the waters of springs, ponds, reservoirs, marshes, water pots,
or gems, rivers, or oceans—there are none where they do not appear.

The appearances of the bodhisattva's forms are also just so, manifesting in inconceivable ways throughout the ten directions. This is due to the dharma of the sovereign powers of this samādhi. It is only the Tathāgata who is able to realize and fully fathom it.

It is just as a clear lake might reflect the images of a fourfold army in which each distinct detail appears without being blurred, including even its many sorts of swords, lances, bows, arrows, shields, armor, chariots, and carriages, none of but a single type.

They all appear in accordance with the differences in all their features so that there are none that are not fully displayed on the water, this even as the water itself remains free of any such discriminations. So too it is in the case of the bodhisattva's samādhi.

There is a spirit in the ocean known as Fine Sound whose voice resonates with all beings in the ocean and who can completely understand all their languages and cause them all to be happy.

If even that spirit who still possesses greed, hatred, and delusion is nonetheless able to well understand the voices of all those beings, how much less could one with the sovereign powers of *dhāraṇīs*²³⁶ somehow be unable to cause the multitude to be happy?

There is a woman named Eloquence born because of her parents' prayers to the devas. Where there are those who abandon evil and delight in truth, she is able to endow them with marvelous eloquence.²³⁷

If even she who still possesses greed, hatred, and delusion is still able as a matter of course to bestow eloquence on others, how much less could a bodhisattva who possesses wisdom somehow be unable to provide benefit to beings?

Consider for instance a magician versed in the means of conjuration who is able to manifest countless phenomena of all different sorts so in but a moment he conjures the passage of days, months, and years in an abundantly wealthy city of great peace and happiness.

If even that conjurer who still possesses greed, hatred, and delusion is nonetheless able to please worldlings with magical powers, how much less could one with *dhyāna* samādhi's powers of liberation be unable to inspire joyous delight in the multitudes?

When the devas engage in battle with the *asuras*, those *asuras* meet defeat and run off in retreat, whereupon their weaponry, chariots, and brigades simultaneously disappear where no one can see them.

If even those still possessed of greed, hatred, and delusion
are nonetheless able to create inconceivable transformations,
how much the more so those with spiritual powers and fearlessnesses.
How could they somehow be unable to manifest sovereign powers?

Śakra Devānām Indra has a king of elephants
who knows when the heavenly lord wishes to travel
and then spontaneously forms thirty-three heads,
each and every one of which is equipped with six tusks.

On each of those tusks are seven water ponds
brimming with pure, fragrant, and tranquil waters.
In each of those ponds of pure water,
there are seven marvelous majestically adorned lotus flowers.

On each of those majestically adorned lotus flowers
are seven celestial jade nymphs.
All are skilled in the arts and in playing the many sorts of music
and so it is they engage in pleasures with their lord, Indra.

That elephant sometimes also relinquishes his original form
and then transforms his body to become the same as that of the devas
so that his deportment and actions all become the same as theirs.
He has these transformational powers of spiritual superknowledges.

Although he still has greed, hatred, and delusion,
he is nonetheless able to manifest all kinds of superknowledges.
How much less could one replete in expedients and wisdom
not exercise sovereign powers in the meditative absorptions?

Take for instance an *asura* who can transform his body
so it can step onto the vajra plane and stand in the middle of the ocean
where the ocean waters at their deepest only reach his midsection
while his head reaches the same height as Mount Sumeru's summit.

Although he still has greed, hatred, and delusion,
he is able to manifest such great spiritual superknowledges as these.
How much less could a World-Lighting Lamp who subdues the *māras*
not possess freely-exercised awesome spiritual powers?

When the devas and the *asuras* battled with each other,
Lord Indra's spiritual powers were inconceivable.
No matter how large an *asura* army took the field,
he manifested bodies in equal number to oppose them.

All those *asuras* then had this thought:
"Now that Śakra Devānām Indra is coming toward me,
he will certainly seize my five kinds of bonds."²³⁸
Due to this, their hordes were all struck with sorrow and despair.

Śakra Devānām Indra then manifested a body with a thousand eyes holding a vajra and emanating flames, wearing armor, bearing weapons, and displaying his most awesome severity, whereupon all the *asuras* stared at him and then fled in retreat.

Although he only possessed the power of a small amount of merit, he was still able to decisively vanquish that great opposing army. How much less could one perfect in meritorious qualities who rescues and liberates everyone fail to exercise sovereign power?

There is a celestial drum in the Trāyastrimśa Heaven that is created by and obtained from the karmic rewards of the devas. It realizes when the heavenly host is tending toward neglectfulness and then spontaneously sends forth its voice from space.

It warns: “The five desires are all impermanent, like a mass of foam bubbles on water, inherently empty and false.”
“All of existence is like a dream, like a mirage, like floating clouds, and like the moon reflected on the water.”

“Negligence is an adversary that produces suffering and affliction.”

“It is not the elixir of immortality, but rather the path of *samsāra*.”

“If one engages in all kinds of neglectful actions, one will enter the maw of the great leviathan of mortality.”²³⁹

“They are the very origin of all the worlds’ many kinds of sufferings and what all the *āryas* have come to abhor.”

“The nature of the five desires is to destroy our meritorious qualities.”

“You should all instead delight in the true Dharma.”

When the devas of the Trāyastrimśa Heaven hear this voice, they all come together, ascend into the Hall of Good Dharmas, whereupon Lord Indra explains the sublime Dharma for them, enabling them all to accord with quiescence and do away with desire.

That voice has no shape and cannot be seen, yet it is still able to benefit the multitudes of devas.

How much less could one whose form bodies are manifested at will somehow fail to rescue and liberate the many kinds of beings?

When the devas and the *asuras* fought with each other, the merit of the devas exhibited its extraordinarily supreme power. The heavenly drum emanated voices informing their congregations: “You all should not be beset with worries or fears.”

When the devas heard the sound of its proclamation, they all dispensed with worries and fears and increased in strength. Just then, the *asuras*’ minds were struck with quavering and terror and all the armies they had led forth ran away in retreat.

The wonderful elixir of immortality absorption, like a celestial drum constantly emanates a quiescent sound that subdues the *māras*. With greatly compassionate pity, it strives to rescue everyone and everywhere causes beings to extinguish their afflictions.

When Śakra Devānām Indra responds to his celestial nymphs who are ninety-two *nayutas* in number, he causes every one of them to think, “The Heavenly Lord indulges in pleasures only with me.”

As, among the celestial nymphs, he personally responds to them all, so too is this so in the Hall of Good Dharmas. In but a single moment, he can manifest spiritual superknowledges, enabling him to appear before each deva and speak Dharma for him. Śakra Devānām Indra still has greed, hatred, and delusion, yet he is able to cause his entire retinue to feel joyous delight. How much less could those of great expedients and spiritual powers somehow be unable to cause everyone to feel pleased?

The Paranirmita Vaśavartin king of the sixth desire realm heaven acquires the powers of sovereign mastery within the desire realm whereby, through creating a net of karma, afflictions, and sufferings, he is able to tie up all common people.

He still has greed, hatred, and delusion, yet he is nonetheless able to acquire sovereign power over beings. How much less could he who has the ten powers of sovereign mastery somehow be unable to cause beings to take up his same practices?

The king of the great trichiliocosm’s Great Brahma Heaven, in which all the Brahma Heaven devas are dwelling, is able to manifest in front of the seat of each one of them and freely expound teachings for them with a sublime brahman voice.

If even he who dwells in the world in the path of the Brahma Heavens still has these wish-fulfilling spiritual powers of *dhyāna* samādhi, how much less could one who is unexcelled in transcending the world fail to possess powers of sovereign mastery in *dhyāna* and liberations?

When the king of the ocean dragons sends down rain, the Maheśvara Heaven King, possessed of sovereign wisdom, is able to differentiate and count those drops, distinguishing them all in but a single mind-moment.

For one who diligently cultivated across countless *koṭīs* of kalpas and then acquired this unexcelled wisdom of bodhi, how could he not thoroughly know in but a single mind-moment the thoughts that are present in the minds of all beings?

The karmic retributions of beings are inconceivable.
They produce the power of the great winds giving rise to the world,
the great oceans, the mountains, the palaces in the heavens,
the radiance of the many jewels, and the myriad kinds of things.

They are also able to spread clouds and send down great rains,
are also able to disperse and do away with all the cloud-filled air,
are also able to ripen all the seeds,
and are also able to bring happiness to the many types of beings.

Such winds are unable to train in the *pāramitās*
nor do they train in the Buddha's meritorious qualities,
yet, still they are able to create such inconceivable phenomena.
How much more so is this true of those fully perfected in all the vows?

Even all kinds of different voices of men or women,
all kinds of bird and animal cries, and
the sounds of the great ocean, flowing streams, or quaking thunder
all have the capacity to satisfy and please the minds of beings.

How much the less could one knowing sound's echo-like nature,
already possessing marvelous unimpeded eloquence,
and everywhere adapting to beings and then teaching them Dharma
somehow be incapable of bringing joy to the world?

The ocean has rare and extraordinary dharmas
by which it is able to equally reflect everything
and everywhere completely embrace and contain all beings,
precious things, and the flow of rivers without rejecting any of them.

One having inexhaustible *dhyāna* absorptions and liberations
also manifests in this same way such equal reflections
while everywhere tirelessly and insatiably cultivating
merit, wisdom, and the marvelous practices.

When the great ocean's dragon king roams and sports about,
he is everywhere possessed of sovereign mastery.
He spreads forth clouds that fill the skies of the four continents
in which his clouds possess all kinds of adorning colorations.

In the Paranirmita Vaśavartin's sixth desire realm heaven,
the clouds are the color of real gold.

In the Nirmāṇarati Heaven, their color is that of red pearls.

In the Tuṣita Heaven, they are the color of frost and snow.

In the Yāma Heaven, they are the color of *vaiḍūrya*.

In the Trāyastriṃṣa Heaven, they are the color of emeralds,

In the Four Heavenly Kings Heaven, they are the color of crystal.

And out on the great ocean, they are the color of vajra.

Among the *kiṃnaras*, they have the color of marvelous incense.
 Where all the dragons dwell, they are the color of lotus flowers.
 Where the *yakṣas* dwell, they are the color of white geese.
 Among the *asuras*, they are the color of mountain stone.

On the continent of Godānīya, they are the color of golden flames.
 In Jambudvīpa, they are the color of sapphires.
 On the other two continents, they display various adornments
 appearing in response to whatever the multitudes prefer.

Again, in the Paranirmita Vaśavartin Heavens,
 lightning in the clouds appears like dazzling sunlight.
 In the Nirmāṇarati Heaven, it appears like moonlight.
 In the Tuṣita Heaven, it appears as the color of *jambūnada* gold.

In the Yāma Heaven, it appears as snow white.
 In the Trāyastrimṣa Heaven, it appears the color of golden flames.
 In the Four Heavenly Kings Heaven, it is the color of many jewels.
 Out on the great ocean, it is the color of rubies.

In the *kiṃnara* realm, it is the color of *vaiḍūrya*.
 Where the dragon kings dwell, it is the color of a jewel treasury.
 Where the *yakṣas* dwell, it is the color of crystal.
 Among the *asuras*, it is the color of carnelian.

On the continent of Godānīya, it is the color of fiery pearls.
 In Jambudvīpa, it is the color of sapphires.
 On the other two continents, it appears as various adornments
 in just the same manner for lightning as it does for the clouds.

In the Paranirmita Heaven, thunder sounds like the voice of Brahmā.
 In the Nirmāṇarati Heaven, it resembles a big drum's sounds.
 In the Tuṣita Heaven, it resembles the sounds of singing.
 In the Yāma Heaven, it is like the voice of celestial nymphs.

In the Trāyastrimṣa Heaven,
 it resembles the various sounds made by *kiṃnaras*.
 In the heavens of the Four World-Protecting Kings,
 it resembles the sounds made by *gandharvas*.

Out on the ocean, it sounds like two mountains crashing together.
 Among the *kiṃnaras*, it resembles the sounds of flutes and pipes.
 In the city of the dragons, it sounds like the *kalaviṅka* bird's call.
 In the abodes of the *yakṣas*, it resembles a dragon maiden's voice.
 Among the *asuras*, it sounds like heavenly drums.
 Among humans, it sounds like the ocean surf.

In the Paranirmita Vaśavartin Heaven, the rain is of marvelous incense
 that is adorned with all kinds of different flowers.

In the Nirmāṇarati Heaven, rain consists of *tāla* tree blossoms, *mandārava* flowers, and rich perfumes.

In the Tuṣita Heaven, the rain consists of *maṇi* jewels complete with all kinds of jewel adornments. The precious jewels in their topknots shine like moonlight and their supremely marvelous robes are the color of real gold.

In the Yāma Heaven, the rain consists of banners, pennants, canopies, floral chaplets, rich perfumes, marvelous adornments, and supremely fine robes the color of red pearls, and it is attended by all kinds of singing by chorusing nymphs.

In the Trāyastriṃṣa Heaven, it rains wish-fulfilling pearls, agarwood and sandalwood incenses, and saffron, *keśara*, *tamāla*, and other incenses, in a mixed rain of marvelous flowers and perfumes.

In the cities of the World Guardian Kings, it rains exquisite cuisines perfect in color and flavor, replete in strength-enhancing powers, while also raining down an inconceivable variety of exquisite gems. All of these phenomena are creations of the dragon king.

Additionally, out on those great oceans, it ceaselessly pours down rain [drops, each] like the axle of a cart²⁴⁰ and also endlessly rains down a great treasury of jewels as well as all kinds of different adorning gems.

In the *kiṃṃara* realm, it rains down jewel necklaces, many colors of lotus flowers, robes, and jewels as well as *varṣika* and *mallikā* incenses, all accompanied by all sorts of different musical sounds.

In the city of the dragons, it rains rubies. In the city of the *yakṣas*, it rains down radiant *maṇi* jewels. Among the *asuras*, it rains military weapons with which to defeat all their adversaries.

On the continent of Godānīya, it rains jewel necklaces and also rains down countless supremely marvelous flowers. On the two continents of Pūrva-vidēha and Aparā-Godānīya, it rains down all kinds of different adornments.

In Jambudvīpa, it rains down pure water that is fine, pleasing, and seasonal, that nourishes the many flowers, fruits, and herbs, and that matures all the sprouts and grains.

All the countless marvelous adornments such as these and all of these various sorts of clouds, lightning, thunder, and rain

are what the dragon king can create with his sovereign powers even as his body remains motionless and he is free of discriminations.

If even he who abides out in the midst of the world's oceans is still able to manifest such inconceivable powers as these, how much less could one who enters the Dharma ocean and perfects the qualities be unable to enact such great spiritual transformations?

Although there are no analogies adequate to illustrate the gateways of liberation possessed by all those bodhisattvas, I now nonetheless use these analogies to briefly explain their powers of sovereign mastery.

Foremost wisdom, vast wisdom,
genuine wisdom, boundless wisdom,
supreme wisdom, and especially supreme wisdom—
Such gateways to Dharma as these have already been set forth.

This Dharma is so rare and so very extraordinary that, if one who had heard it could recognize and approve of it, could have faith in it, could accept it, and could praise it, then being able to act this way would be most especially rare.

For any common worldly person to believe this Dharma would be extremely rare.

Only one who had diligently cultivated pure merit in the past could then be able, by the power of past causes, to believe it.

Of all the many types of beings in the world, there are but few who wish to seek the *śrāvaka* disciple vehicle. Those who seek solitary enlightenment are fewer yet. Those going forth in the Great Vehicle are very rarely met.

But to go forth in the Great Vehicle is still comparatively easy, for being able to have faith in this Dharma is rarer yet by twice, even more so if one were to retain it, recite it, teach it to others, cultivate it in accord with the Dharma, and genuinely understand it.

Even holding a great trichiliocosm atop one's head for an entire kalpa without moving one's body at all would still not qualify as particularly difficult, for being able to believe in this Dharma is what is truly difficult.

Even standing in empty space for an entire kalpa, holding up ten buddha *kṣetras* with one's hands would still not yet qualify as particularly difficult, for being able to believe in this Dharma is what is truly difficult.

Even the merit gained from making gifts of delightful things for a kalpa to beings as numerous as the atoms in ten buddha *kṣetras*

would still not qualify as especially supreme,
for the merit of one believing in this Dharma is the most supreme.

If one served as many *tathāgatas* as the atoms in ten buddha *kṣetras*
and did so for an entire kalpa, [his merit would surely be vast].

[However], if one could recite and retain this chapter,
his merit would be most supreme, surpassing even the merit of that.

At that time, after Foremost Worthy Bodhisattva had finished speaking these verses, the lands of the ten directions shook and moved in six ways. The light of the *māras'* palaces became obscured, the wretched destinies came to a standstill, and the buddhas of the ten directions all appeared directly before him, whereupon they each rubbed the top of his head with his right hand and, in a single voice, they praised him, saying, "It is good indeed, good indeed that you so quickly proclaim this Dharma. We all rejoice in accord with this."

The End of Chapter Twelve

205. “The Dharma that is not reliant on a teacher” is an indirect reference to the utmost, right, and perfect enlightenment realized by all buddhas in their very last birth in which, without a teacher, they rediscover the Dharma of all buddhas.
206. “Elixir of immortality,” lit. “sweet dew” (甘露) is the Sino-Buddhist translation of the Sanskrit *amṛta* which is the nectar or ambrosia of the devas.
207. Regarding “understand the equality of the three periods of time” (知三世等), HH says this refers to: “the ability to understand the cause and effect of the past, the present and the future.” (能知過去世、現在世、未來世的因果. HYQS, Digital)
208. This is a reference to the top of the head of a buddha’s subtle body, the light from which extends so far upward that no one can see the top of it. This is one of the characteristic signs of a fully enlightened buddha, the Sanskrit for which is *anavolakita mūrdhatā*. Hence this amounts to a wish that all beings will themselves become buddhas possessed of just such a sign.
209. “Rightward direction” corresponds to what we would now refer to as “clockwise.”
210. This is a reference to the superknowledge of unimpeded psychophysical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.
211. QL says of this: “If it is [enabling progression] toward any other qualities, it is not pure faith.” (向餘德不名淨信. / L130n1557_727b11)
212. Regarding “difficulties,” QL makes it clear that this refers to “the eight difficulties”: “Those with right faith are not reborn in the eight difficulties.” (正信之人不生八難. / L130n1557_727b11)
213. Here HH makes it clear that this is a reference to the Dharma body of the Tathāgata: “If your cultivation has a response, then you always see the countless buddhas emanating light which draws you forth and illuminates you and then you are able to see the original essence of the Tathāgata’s Dharma body forever dwelling in the Dharma realm, neither coming nor going.” (假設修行有了感應，常見到無量諸佛放光攝照你，就能見到如來的法身本體，常住於法界，無來無去。 / HYQS)
214. The most commonly encountered list of four types of *māras* consists of: the *māras* of the afflictions; the *māras* of the aggregates; the *māra* of death; and the *devaputra māras* of the sixth desire realm heaven. Another list cited by HH consists of celestial *māras*, spirit *māras*, ghost *māras*, and human *māras*.

215. HH says of “the majestic body possessed of marvelous merit” that: “This kind of majestic body possessed of marvelous merit is just the one with the thirty-two marks of a great man.” (這種妙福端嚴身, 就是三十二大人相. / HYQS) Hence it is referring in essence to the future attainment of buddhahood.
216. The stage of the crown-anointing consecration (灌頂位) corresponds to the tenth of the ten bodhisattva grounds.
217. HH: “The bodhisattva makes the vow to liberate all beings so that there is not a single being who fails to reach the stages of fruition and thus they are all able to reach the complete fulfillment of the fruits of enlightenment.” (菩薩發願度一切眾生, 沒有一個眾生得不到果位, 而是都能得到圓滿. / HYQS)
218. The *brahma vihāras* are otherwise known as “the four immeasurable minds” (*apramāṇa-citta*), namely: kindness, compassion, sympathetic joy, and equanimity.
219. These are referring to the five faculties, the five powers, and the eight-fold path.
220. This “abandoning desire through unloveliness” is a reference usually to the contemplation of the thirty-two or thirty-six parts of the body or to the contemplation of the nine or ten stages in the dissolution of a corpse so as to bring about the realization of how undesirable the human body really is and thus cut off sensual desire (the first of the five hindrances to deep meditation). This entire category of contemplations is otherwise referred to as “the contemplation of unloveliness” (*asubha-bhāvanā*).
221. This is an obvious reference to the eight worldly dharmas (*aṣṭa-loka-dharma*) otherwise known as “the eight winds” which include gain and loss, fame and ill repute, praise and blame, pleasure and pain.
222. Apart from the seemingly obviously intended reference here to the ten courses of good karmic action, QL also lists five types of beneficial action reliant on outer purity and five types of beneficial action which are reliant on inner purity.
223. This is a reference to the superknowledge of unimpeded physical function (神足通 / *ṛddhi-pratihārya*), one of the six superknowledges.
224. The BB translation has: “Or they may show the right road to beings confused about the path.” (迷道眾生示正路. / T09n0278_p0435c22)
225. The “fivefold heat” refers to an ascetic practice of staying out under the sun surrounded by bonfires burning in each of the four directions.
226. I emend the reading of the text here by replacing *yi* (已), the past-tense marker, with *ji* (己), “self, one’s own, etc.,” this to correct a fairly obvious graphic-similarity scribal error. Cbeta has already emended this in

- QL's QLSCHB, but has neglected to do so in the Sutra itself. The correctness of this emendation is nicely buttressed by the BB translation: "...while never becoming neglectful of reflecting on right Dharma." (思惟正法不放逸。 / T09n0278_p0436a07)
227. This can also refer to standing on tiptoes. HH mentions both.
228. "Eight kinds of beings" is a reference to eight kinds of spiritual beings usually present in Mahāyāna scriptures as dharma protectors: devas, *nāgas*/dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.
229. The four floods are desire, [wrong] views, existence, ignorance.
230. This "teacherless path" or "path not reliant on a teacher" is a reference to the utmost, right and perfect enlightenment realized by all buddhas in their very last birth where, without a teacher, they rediscover the Dharma of all buddhas.
231. An *araṇya* is a forest dwelling usually associated with solitary cultivation of *dhyāna* samādhi.
232. HH: "It causes the wisdom associated with the six faculties to become unimpededly interpenetrating. This is just the sphere of cognition in which the six sense faculties attain mutually interactive functioning." (令六根智慧互相通達無礙，這就是六根互用的境界。 / HYQS)
233. The BB translation specifies countless buddhas as those who are expounding the dharma from each and every pore: "From each and every pore, countless buddhas each proclaim the inconceivable sublime Dharma..." (一一毛孔無量佛，各說妙法難思議... / T09n0278_p0438a09 – 10)
234. QL makes it clear that this is referring to the name of the *samādhi*: "This is also known as 'manifestation' samādhi." (亦是出現三昧。 / L130n1557_760b02)
235. "In or beyond training" (學無學 / *śaikṣa-aśaikṣa*) is a reference to those on the various levels of attainment of the four fruits of the arhat's individual liberation path. Of the four, only the arhat is "beyond training" (*aśaikṣa*).
236. Here I prefer to back-translate to the Sanskrit "*dhāraṇī*" rather than retain the Chinese attempt to translate it (總持) as what comes out in English as "complete retention." A *dhāraṇī* is a formula of spiritually potent sacred syllables (usually in Sanskrit) that may constitute either a protective or power-invoking mantra or a magically efficacious set of Sanskrit phrases by which one acquires the power to never forget any Dharma teachings one receives, this even after the passage of countless many ensuing lifetimes.

237. Unlike the very straightforward BB translation (“She is able to cause beings to gain eloquence” [能令眾生得辯才] / T09n0278_p0439b21), a literal rendering of the SA translation would come out with the somewhat hard-to-envision statement: “She enters their bodies and produces marvelous eloquence.” (入彼身中生妙辯。 / T10n0279_p0078c19)
238. HH identifies these “five bonds” (五縛 / *panca-bandhana* [BCSD, p. 90]) as consisting of greed, hatred, delusion, arrogance, and doubt: “... these are just greed, hatred, delusion, arrogance, and doubt, the ropes of these five kinds of fundamental afflictions...” (就是貪瞋癡慢疑五種基本煩惱的繩子 / HYQS) Apparently the *asuras* depend on having these bonds as more or less a fundamental part of their *raison d’être*, without which they would become useless in battle.
239. According to the BB translation, this should probably rather be “the leviathan of *samsāra*.” (入於生死摩竭口。) / T09n0278_p0440a01)
240. This almost unbelievably dramatic analogy for the power and volume of each rain drop out on the ocean is even more specific in the BB translation which says: “Each and every drop of rain is like the axle of a cart.” (一一雨滂如車軸。) / T09n0278_p0440c22)
241. I follow HH here in construing this line to be referring to “relinquishing the form and perception aggregates” rather than to “relinquishing any conception of forms,” (perhaps an equally valid reading). Here, HH says, “If, from among the five aggregates, one is able to relinquish the form dharmas and the perception aggregate, thus ‘making empty [of inherent existence]’ all dharmas among the five aggregates, then one will not be covered over by the five aggregates, whereupon one will then be able to see the Dharma body of the Tathāgata.” (若能把五蘊中的色法和想陰捨離。把五蘊一切法都空了，而不為五蘊所遮蓋，就能見到如來的法身。 / HYQS)
242. Regarding the first two perhaps slightly confusing lines of this quatrain (“Having nothing that one sees is what constitutes seeing. Thus one is able to see all dharmas.”), HH says: “As for ‘having nothing that one sees,’ this is just not having the seeing of the foolish common person which uses a discriminating consciousness. Here, this is just the seeing of the *āryas*’ originally existent wisdom. Where one has a discriminating consciousness, this is [the realm of] all conditioned dharmas. Where one uses nondiscriminating wisdom, this is [is the realm of] all unconditioned dharmas. The wisdom of the *āryas* is able to understand all worldly and world-transcending dharmas. This is just the complete comprehension of the true character of all dharmas, thus being free of any attachment to dharmas. Then one is able to see all dharmas. If with regard to dharmas, one has the foolish common person’s discriminating knowledge and vision, then one will never be able