

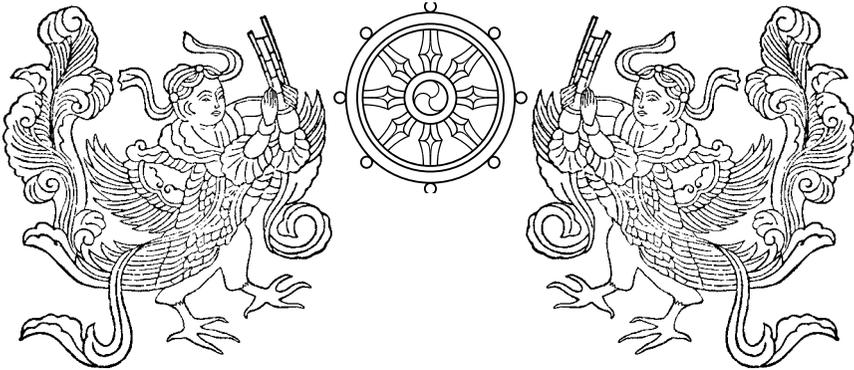
THE FLOWER ADORNMENT SUTRA

*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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Avataṃsaka Sūtra or 'The Great Expansive Buddha's Flower Adornment Sutra'

rendered from Tripitaka Master Śikṣānanda's circa 699 CE Sanskrit-to-Chinese

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

infinitely expansive, and majestically grand multiverse of countless buddha

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

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

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

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

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CHAPTER 23

The Ascent to the Tuṣita Heaven Palace

At that time, due to the Buddha's spiritual powers, in all those worlds throughout the ten directions, among their four continents, on the continent of Jambudvīpa, everyone saw the Tathāgata seated beneath the tree where there were bodhisattvas who, assisted by the Buddha's spiritual powers, expounded on the Dharma. There was no one there who did not believe himself to be constantly in the direct presence of the Buddha.

At that time, again due to his spiritual powers, without leaving the bodhi tree, the summit of Mount Sumeru or the Suyāma Heaven palace, the Bhagavat then went to the Tuṣita Heaven's Palace of Marvelous Jewel Adornments.

Then, seeing the Buddha coming from afar, the king of the Tuṣita Heaven immediately prepared a *maṇi* jewel dais lion throne within the palace. That lion throne was composed of marvelous celestial jewels acquired as a result of past cultivation of roots of goodness which appeared there through the spiritual powers of all *tathāgatas*. It was born from countless hundreds of thousands of *koṭīs* of *nayutas* of *asaṅkhyeyas* of roots of goodness, was created by the pure dharmas of all *tathāgatas*, and was decorated with lustrous adornments appearing through the power of boundless merit and indestructible pure karmic rewards. Those who beheld it were insatiably delighted at the sight of it. This sort of world-transcending dharma was undefiled by the world. Of all the beings who came and gazed upon it, none could fathom all its wonders.

It had a hundred myriad *koṭīs* of tiers of steps surrounding it. It had a hundred myriad *koṭīs* of nets of gold, a hundred myriad *koṭīs* of floral curtains, a hundred myriad *koṭīs* of jeweled curtains, a hundred myriad *koṭīs* of garland curtains, and a hundred myriad *koṭīs* of incense curtains which stretched over the top of it. Flower garlands draped down and fragrant scents everywhere permeated the air. A hundred myriad *koṭīs* of floral canopies, a hundred myriad *koṭīs* of garland canopies, and a hundred myriad *koṭīs* of jewel canopies were held up by the devas arrayed in rows on the four sides and a hundred myriad *koṭīs* of bejeweled robes were spread across the top of it.

There were a hundred myriad *koṭīs* of surrounding towers graced with elegant shining adornments. There were a hundred myriad *koṭīs* of *maṇi* pearl nets and a hundred myriad *koṭīs* of jeweled nets that covered it from above. There were a hundred myriad *koṭīs* of jewel necklace nets draped down on all four sides, a hundred myriad *koṭīs* of adornment nets, a hundred myriad *koṭīs* of canopy nets, a hundred myriad *koṭīs* of robe nets, and a hundred myriad *koṭīs* of jeweled curtain nets that stretched over it from above. There were a hundred myriad *koṭīs* of jeweled lotus nets blossoming with gloriously radiant brilliance and a hundred myriad *koṭīs* of bejeweled incense nets, the fragrance from which was exquisitely sublime and delightful to the minds of the multitude.

There were a hundred myriad *koṭīs* of bejeweled bell curtains emanating harmonious and refined sounds in response to the movements of their bells. There were a hundred myriad *koṭīs* of sandalwood and jewel curtains the fragrant scent from which everywhere permeated the air. There were a hundred myriad *koṭīs* of bejeweled flower curtains the flowers of which blossomed radiantly, a hundred myriad *koṭīs* of curtains of the many sorts of marvelously colored robes rarely found in the world, a hundred myriad *koṭīs* of bodhisattva [image] curtains, a hundred myriad *koṭīs* of curtains of real gold, a hundred myriad *koṭīs* of *vaidūrya* curtains, a hundred myriad *koṭīs* of curtains of many different kinds of jewels, all of which stretched over it from above, and a hundred myriad *koṭīs* of curtains of all kinds of jewels which were adorned with immense *maṇi* jewels.

There were a hundred myriad *koṭīs* of flowers made of marvelous jewels surrounded by lustrous adornments, a hundred myriad *koṭīs* of *bimba* curtains³²⁹ with extraordinarily marvelous interspersed adornments, a hundred myriad *koṭīs* of jewel garlands, a hundred myriad *koṭīs* of incense garlands which draped down on all four sides, a hundred myriad *koṭīs* of solid incense the fragrance from which everywhere permeated the air, a hundred myriad *koṭīs* of necklaces of celestial adornments, a hundred myriad *koṭīs* of bejeweled flower necklaces, a hundred myriad *koṭīs* of necklaces made of jewels from the finest treasuries, a hundred myriad *koṭīs* of *maṇi* jewel necklaces, and a hundred myriad *koṭīs* of necklaces made from the ocean's *maṇi* jewels, all of which served as adornments for the body of the throne.

There were a hundred myriad *koṭīs* of marvelous jeweled silks formed into hanging belt decorations, a hundred myriad *koṭīs* of Indra vajra jewels, a hundred myriad *koṭīs* of magical³³⁰ *maṇi* jewels,

and a hundred myriad *koṭīs* of marvelously colored treasuries of real gold as interspersed adornments. There were a hundred myriad *koṭīs* of *vairocana maṇi* jewels and a hundred myriad *koṭīs* of Indra *maṇi* jewels shining with dazzling radiance.

There were a hundred myriad *koṭīs* of celestial solid *maṇi* jewels forming windows, a hundred myriad *koṭīs* of pure merit *maṇi* jewels displaying marvelous colors, a hundred myriad *koṭīs* of pure jewels from marvelous treasuries forming gateways, a hundred myriad *koṭīs* of the world's finest half-moon jewels, a hundred myriad *koṭīs* of stainless treasury *maṇi* jewels, and a hundred myriad *koṭīs* of lion-face *maṇi* jewels forming interspersed adornments.

A hundred myriad *koṭīs* of wish-fulfilling mind-king *maṇi* jewels, a hundred myriad *koṭīs* of Jambū River *maṇi* jewels, a hundred myriad *koṭīs* of pure core *maṇi* jewels, and a hundred myriad *koṭīs* of imperial banner *maṇi* jewels all emanated light which shone over it from above. A hundred myriad *koṭīs* of white silver core *maṇi* jewels and a hundred myriad *koṭīs* of *sumeru* banner *maṇi* jewels adorned its lotus dais.

A hundred myriad *koṭīs* of real pearl necklaces, a hundred myriad *koṭīs* of *vaiḍūrya* necklaces, a hundred myriad *koṭīs* of red jewel necklaces, a hundred myriad *koṭīs* of *maṇi* jewel necklaces, a hundred myriad *koṭīs* of jewel-light necklaces, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels containing many different kinds of cores, a hundred myriad *koṭīs* of real red pearl necklaces extremely pleasing to the observer, a hundred myriad *koṭīs* of necklaces made from *maṇi* jewels with cores of boundlessly many different forms and appearances, a hundred myriad *koṭīs* of necklaces made from ultimately and peerlessly pure *maṇi* jewels, and a hundred myriad *koṭīs* of supremely radiant *maṇi* jewel necklaces were draped down all around as adornments. There were a hundred myriad *koṭīs* of *maṇi* jewel bodied adornments of extraordinary wondrousness.

There were a hundred myriad *koṭīs* of marvelously colored Indra jewels, a hundred myriad *koṭīs* of black sandalwood incense, a hundred myriad *koṭīs* of incense from inconceivable realms, a hundred myriad *koṭīs* of marvelous incense from throughout the ten directions, a hundred myriad *koṭīs* of the most supreme sorts of incense, and a hundred myriad *koṭīs* of extremely delightful incense all releasing their fragrant scents everywhere throughout the ten directions.

A hundred myriad *koṭīs* of *vimbara* incense³³¹ spread everywhere throughout the ten directions, a hundred myriad *koṭīs* of pure light

incense everywhere perfumed beings with their scents, and a hundred myriad *koṭīs* of incense of a boundless range of colors spread everywhere throughout all buddha lands, never to fade away. A hundred myriad *koṭīs* of perfume incense, a hundred myriad *koṭīs* of permeating incense, and a hundred myriad *koṭīs* of burning incense sent their fragrant vapors everywhere about, perfuming everything.

There were a hundred myriad *koṭīs* of lotus-pod agarwood incense emanating loud sounds, a hundred myriad *koṭīs* of miraculous³³² fragrances able to transform the minds of the multitudes, a hundred myriad *koṭīs* of *aruṇa* incense with universally pervasive scents which had an exquisitely sweet aroma, and a hundred myriad *koṭīs* of incense able to provoke awakening that pervaded all places, enabling all who smelled them to have all their faculties brought to a state of quiescence. In addition, there were a hundred myriad *koṭīs* of incomparable sovereign fragrance incense which contributed their many different kinds of adornments to the atmosphere.

There were clouds raining down a hundred myriad *koṭīs* of heavenly flowers, clouds raining down a hundred myriad *koṭīs* of heavenly fragrances, clouds raining down a hundred myriad *koṭīs* of heavenly powdered incense, clouds raining down a hundred myriad *koṭīs* of heavenly *kusuma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *padma* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *utpala* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *kumuda* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *puṇḍarīka* flowers, clouds raining down a hundred myriad *koṭīs* of heavenly *mandārava* flowers, clouds raining down a hundred myriad *koṭīs* of every type of heavenly flower, clouds raining down a hundred myriad *koṭīs* of heavenly raiment, clouds raining down a hundred myriad *koṭīs* of heavenly *maṇi* jewels, clouds raining down a hundred myriad *koṭīs* of heavenly canopies, clouds raining down a hundred myriad *koṭīs* of heavenly pennants, clouds raining down a hundred myriad *koṭīs* of heavenly crowns, clouds raining down a hundred myriad *koṭīs* of heavenly adornments, clouds raining down a hundred myriad *koṭīs* of heavenly jewel garlands, clouds raining down a hundred myriad *koṭīs* of heavenly jewel necklaces, clouds raining down a hundred myriad *koṭīs* of heavenly sandalwood incense clouds, and clouds raining down a hundred myriad *koṭīs* of heavenly agarwood incense.

A hundred myriad *koṭīs* of jeweled banners were erected, a hundred myriad *koṭīs* of jeweled pennants were suspended, a hundred

myriad *koṭīs* of jeweled silken belt streamers were hung, a hundred myriad *koṭīs* of incense burners were lit, a hundred myriad *koṭīs* of jeweled garlands were spread about, a hundred myriad *koṭīs* of jeweled fans were held, a hundred myriad *koṭīs* of jeweled whisks were raised, a hundred myriad *koṭīs* of jeweled bell nets were suspended, emanating marvelous sounds with the movement of a gentle breeze, a hundred myriad *koṭīs* of jeweled balustrades completely encircled the area, a hundred myriad *koṭīs* of jeweled *tāla* trees were arranged in sequential rows, a hundred myriad *koṭīs* of marvelously bejeweled windows were embellished with beautiful adornments, and a hundred myriad *koṭīs* of jeweled trees encircled the area, draping down their shade.

A hundred myriad *koṭīs* of connected jeweled towers stretched along in a display of magnificent continuous adornment. There were a hundred myriad *koṭīs* of jeweled gateways draped with necklaces. A hundred myriad *koṭīs* of gold bells rang forth wondrous sounds. A hundred myriad *koṭīs* of jewel necklaces marked with the emblem of auspiciousness draped down in pristine adornment. There were a hundred myriad *koṭīs* of jeweled *svastikas* able to dispel the many kinds of evil.

There were a hundred myriad *koṭīs* of gold-filled treasuries woven of gold thread, a hundred myriad *koṭīs* of jeweled canopies strung along in rows on poles made of jewels. There were a hundred myriad *koṭīs* of nets decorated with all kinds of jewels which were interspersed there as adornments.

There were a hundred myriad *koṭīs* of radiant jewels emanating all different kinds of light, a hundred myriad *koṭīs* of light rays emitting dazzling illumination everywhere, a hundred myriad *koṭīs* of solar-core spheres and a hundred myriad *koṭīs* of lunar-core spheres, both of which were composed of jewels of countless colors.

There were a hundred myriad *koṭīs* of fragrant flames producing reflected and interpenetrating light and a hundred myriad *koṭīs* of lotus flower seedpods blooming with fresh and luxuriant flowers. A hundred myriad *koṭīs* of jeweled nets, a hundred myriad *koṭīs* of flower nets, and a hundred myriad *koṭīs* of incense nets stretched over and covered the area from above.

There were a hundred myriad *koṭīs* of bejeweled celestial robes, a hundred myriad *koṭīs* of blue celestial robes, a hundred myriad *koṭīs* of yellow celestial robes, a hundred myriad *koṭīs* of red celestial robes, a hundred myriad *koṭīs* of exotically and marvelously colored

celestial robes, a hundred myriad *koṭīs* of celestial robes adorned with all kinds of exotic and marvelous jewels, a hundred myriad *koṭīs* of perfumed robes, a hundred myriad *koṭīs* of robes made from all different kinds of jewels, and a hundred myriad *koṭīs* of fresh white robes, all of which were skillfully spread about in ways that delighted whoever saw them.

There were a hundred myriad *koṭīs* of heavenly bell banners and a hundred myriad *koṭīs* of gold net banners emanating subtle and marvelous sounds, a hundred myriad *koṭīs* of heavenly silk embroidery banners replete with the many different colors, a hundred myriad *koṭīs* of perfumed banners draping perfumed nets, a hundred myriad *koṭīs* of flower banners raining down all kinds of flowers, a hundred myriad *koṭīs* of heavenly raiment banners hung with wondrous robes, a hundred myriad *koṭīs* of heavenly *maṇi* jewel banners adorned with many kinds of jewels, a hundred myriad *koṭīs* of heavenly adornment banners interspersed with many decorative elements, and a hundred myriad *koṭīs* of heavenly garland banners with all kinds of different flower garlands hanging down on all four sides.

There were a hundred myriad *koṭīs* of heavenly canopies and banners with jeweled bells ringing harmoniously in ways causing all listeners to feel delighted, a hundred myriad *koṭīs* of heavenly conches sending forth marvelous sounds, a hundred myriad *koṭīs* of heavenly drums resounding loudly, a hundred myriad *koṭīs* of heavenly harps making subtle and wondrous sounds, a hundred myriad *koṭīs* of heavenly *mardalas*³³³ making loud and marvelous sounds, a hundred myriad *koṭīs* of various kinds of heavenly music which all played simultaneously, a hundred myriad *koṭīs* of spontaneous heavenly music creating wondrous sounds everywhere pervading all the buddha *kṣetras*, a hundred myriad *koṭīs* of transformationally produced heavenly music, the sounds from which were like echoes resounding everywhere, a hundred myriad *koṭīs* of heavenly drums emanating marvelous sounds when struck, a hundred myriad *koṭīs* of kinds of heavenly music which accorded with the mind in their spontaneous emanation of harmonies of sound and rhythm, and a hundred myriad *koṭīs* of various forms of heavenly music which extinguished all afflictions.

There were a hundred myriad *koṭīs* of mind-pleasing sounds praising offerings, a hundred myriad *koṭīs* of far-reaching sounds praising service, a hundred myriad *koṭīs* of extremely deep sounds praising cultivation, a hundred myriad *koṭīs* of manifold marvelous sounds

praising the fruits of the Buddha's deeds, a hundred myriad *koṭīs* of subtle sounds praising principles accordant with reality, a hundred myriad *koṭīs* of unimpeded genuine sounds praising the Buddha's original practices, a hundred myriad *koṭīs* of pure sounds praising past offerings to all buddhas, a hundred myriad *koṭīs* of the sounds of Dharma gateways praising all buddhas' supreme fearlessness, a hundred myriad *koṭīs* of limitless sounds praising the endless meritorious qualities of the bodhisattvas, a hundred myriad *koṭīs* of sounds of the bodhisattva grounds praising instruction in the practices related to the bodhisattva grounds, and a hundred myriad *koṭīs* of uninterrupted sounds praising the endlessness of the Buddha's meritorious qualities.

There were a hundred myriad *koṭīs* of adaptive sounds which praised and commended the practices leading to seeing the buddhas, a hundred myriad *koṭīs* of sounds speaking of extremely profound dharmas and praising the principles related to the unimpeded knowledge of all dharmas, a hundred myriad *koṭīs* of far-reaching sounds which filled up all the buddha *kṣētras*, a hundred myriad *koṭīs* of sounds of unimpeded purity which adapted to beings' mental dispositions and caused them all to feel delighted, a hundred myriad *koṭīs* of sounds speaking of not dwelling within the three realms of existence which enabled the listeners to deeply penetrate the nature of dharmas, a hundred myriad *koṭīs* of joyous sounds which enabled the minds of the listeners to become unimpeded in developing deep faith and reverence, a hundred myriad *koṭīs* of sounds speaking of the Buddha's sphere of cognition which, no matter which sounds they uttered, they were all able to reveal the meanings of all dharmas, a hundred myriad *koṭīs* of *dhāraṇī* sounds which skillfully proclaimed with decisive understanding the distinctions in all sentences of Dharma contained in the Tathāgata's treasuries of secret teachings, and a hundred myriad *koṭīs* of sounds of all dharmas that were gentle, pleasant, and in harmony with the sounds of the many kinds of music.

There were a hundred myriad *koṭīs* of bodhisattvas at the station of first arousing their resolve who, on seeing this throne, doubly increased their resolve to attain all-knowledge, a hundred myriad *koṭīs* of bodhisattvas cultivating the grounds whose minds became purified and joyous, a hundred myriad *koṭīs* of bodhisattvas cultivating the practices whose awakened understanding became purified, a hundred myriad *koṭīs* of bodhisattvas at the station of noble birth

who thereby dwelt in supreme aspiration, a hundred myriad *koṭīs* of bodhisattvas with perfectly fulfilled skillful means who initiated the Great Vehicle practices, a hundred myriad *koṭīs* of bodhisattvas at the station of right resolve who then diligently cultivated the path of all bodhisattvas, a hundred myriad *koṭīs* of irreversible bodhisattvas who cultivated all the bodhisattva grounds, a hundred myriad *koṭīs* of bodhisattvas at the station of the chaste youth who acquired the light of all bodhisattvas' *samādhis*, a hundred myriad *koṭīs* of bodhisattvas at the station of the Dharma prince who penetrated the inconceivable spheres of cognition of all buddhas, and a hundred myriad *koṭīs* of bodhisattvas at the station of the anointing of the crown who became able to manifest the ten limitless powers of the Tathāgata.

There were a hundred myriad *koṭīs* of bodhisattvas who acquired sovereign mastery in the spiritual superknowledges, a hundred myriad *koṭīs* of bodhisattvas who developed pure understanding, a hundred myriad *koṭīs* of bodhisattvas whose minds became filled with delight, a hundred myriad *koṭīs* of bodhisattvas whose minds developed indestructibly deep faith, a hundred myriad *koṭīs* of bodhisattvas whose strength became vast, a hundred myriad *koṭīs* of bodhisattvas whose renown increased, a hundred myriad *koṭīs* of bodhisattvas who, when they expounded on the meaning of the Dharma, it enabled wisdom to become definite, a hundred myriad *koṭīs* of bodhisattvas whose right mindfulness became undistracted, a hundred myriad *koṭīs* of bodhisattvas who developed definite wisdom, and a hundred myriad *koṭīs* of bodhisattvas who acquired the power of retaining what is heard with which they retained all dharmas of the Buddha.

There were a hundred myriad *koṭīs* of bodhisattvas who produced measurelessly vast enlightened understanding, a hundred myriad *koṭīs* of bodhisattvas who became established in the faculty of faith, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dāna pāramitā*, were able to give everything, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *śīla pāramitā*, completely observed the many moral precepts, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the patience *pāramitā*, their minds made no erroneous movements and they were able to patiently acquiesce in all dharmas of the Buddha, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the vigor *pāramitā*, were able to practice the measureless vigor leading to emancipation, a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *dhyāna pāramitā*, attained the complete fulfillment of the measureless light of the *dhyāna*

absorptions, and a hundred myriad *koṭīs* of bodhisattvas who, having achieved the *prajñā pāramitā*, their wisdom light was able to produce pervasively brilliant illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected the great vows, all of which were purified, and a hundred myriad *koṭīs* of bodhisattvas who had acquired the wisdom lamp which brightly illuminates the Dharma gateways.

There were a hundred myriad *koṭīs* of bodhisattvas who had become illuminated by the Dharma light of all buddhas of the ten directions, a hundred myriad *koṭīs* of bodhisattvas who, everywhere throughout the ten directions, expounded on the dharmas for abandoning delusion, a hundred myriad *koṭīs* of bodhisattvas who everywhere entered the *kṣetras* of all buddhas, a hundred myriad *koṭīs* of bodhisattvas whose Dharma bodies reached the lands of all buddhas, a hundred myriad *koṭīs* of bodhisattvas who acquired the voice of the Buddha and were able to extensively awaken others, a hundred myriad *koṭīs* of bodhisattvas who acquired the skillful means for the development of all-knowledge, a hundred myriad *koṭīs* of bodhisattvas who perfected all gateways to the Dharma, a hundred myriad *koṭīs* of bodhisattvas who perfected the Dharma wisdom comparable to a jeweled banner which is able to everywhere reveal all dharmas of the Buddha, and a hundred myriad *koṭīs* of bodhisattvas who were able to reveal all spheres of action of the Tathāgata.

There were a hundred myriad *koṭīs* of heavenly kings who bowed in reverence, a hundred myriad *koṭīs* of dragon kings who attentively and insatiably contemplated this scene, a hundred myriad *koṭīs* of *yakṣa* kings who raised their pressed palms above the crowns of their heads, a hundred myriad *koṭīs* of *gandharva* kings who developed minds of pure faith, a hundred myriad *koṭīs* of *asura* kings who cut off their thoughts of arrogance, a hundred myriad *koṭīs* of *garuḍa* kings who held silken streamers in their mouths, a hundred myriad *koṭīs* of *kiṃnara* kings who danced for joy, a hundred myriad *koṭīs* of *mahoraga* kings who gazed up in joyful admiration, a hundred myriad *koṭīs* of world leaders who bowed down their heads in reverence, a hundred myriad *koṭīs* of Trāyastriṃśa Heaven deva kings who gazed up in admiration without blinking, a hundred myriad *koṭīs* of Suyāma Heaven deva kings who uttered joyous praises, a hundred myriad *koṭīs* of Tuṣita Heaven deva kings who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Transformation-of-Bliss Heaven deva kings who bowed down their heads in reverence, a hundred myriad *koṭīs* of Paranirmita-vaśavartin Heaven deva kings who

pressed their palms together in reverence, a hundred myriad *koṭīs* of Brahma Heaven deva kings who single-mindedly contemplated the scene, a hundred myriad *koṭīs* of Maheśvara Heaven deva kings who respectfully presented offerings, and a hundred myriad *koṭīs* of bodhisattvas who uttered praises.

There were a hundred myriad *koṭīs* of celestial nymphs who made offerings with focused minds, a hundred myriad *koṭīs* of devas of identical vows who danced for joy, a hundred myriad *koṭīs* of devas who formerly dwelt together uttered marvelous sounding praises, a hundred myriad *koṭīs* of Brahma-kāyika Heaven devas who prostrated their bodies in reverence, a hundred myriad *koṭīs* of Brahma-purohita Heaven devas who pressed their palms together atop their heads, a hundred myriad *koṭīs* of Brahma-pāriṣadya devas who encircled the area and served as guardians, a hundred myriad *koṭīs* of Great Brahma Heaven devas who uttered praises of countless meritorious qualities, hundreds of myriads of *koṭīs* of devas from the Light Heavens³³⁴ who bowed down in five-point prostration, including a hundred myriad *koṭīs* of Lesser Light Heaven devas who proclaimed their praises of the rarity of encountering a buddha in the world, a hundred myriad *koṭīs* of Limitless Light Heaven devas who paid reverence to the Buddha from a distance, a hundred myriad *koṭīs* of Light and Sound Heaven devas who uttered praises of the rarity of being able to see the Tathāgata, hundreds of myriads of *koṭīs* of devas from the Purity Heavens³³⁵ who, bringing their palaces, came here to pay their respects, a hundred myriad *koṭīs* of Lesser Purity Heaven devas who, with purified minds, bowed down their heads in reverence, a hundred myriad *koṭīs* of Limitless Purity Heaven devas who had come down, wishing to see the Buddha, a hundred myriad *koṭīs* of Universal Purity Heaven devas who, feeling reverential esteem, drew near and made offerings, hundreds of myriads of *koṭīs* of devas from the Vastness Heavens³³⁶ who recalled roots of goodness established in the past, a hundred myriad *koṭīs* of Lesser Vastness Heaven devas who, having arrived where the Tathāgata dwelt, had thoughts about the rarity of this event, a hundred myriad *koṭīs* of Limitless Vastness Heaven devas who, resolute in their reverential esteem, initiated all kinds of good deeds, a hundred myriad *koṭīs* of Vast Fruition Heaven devas who bowed their bodies in reverence, a hundred myriad *koṭīs* of Trouble-Free Heaven devas who, with a steadfast faculty of faith, bowed down in reverence, a hundred myriad *koṭīs* of Heat-Free Heaven Devas who pressed their palms together and tirelessly

practiced mindfulness of the Buddha, a hundred myriad *koṭīs* of Fine Vision Heaven devas who bowed their heads to the ground in reverence, a hundred myriad *koṭīs* of Fine Manifestation Heaven devas who, with ceaseless resolve, reflected on making offerings to the Buddha, a hundred myriad *koṭīs* of Akaniṣṭha Heaven devas who respectfully bowed down in reverence, a hundred myriad *koṭīs* of all different kinds of devas who all joyously sang praises, and a hundred myriad *koṭīs* of other devas who each engaged in skillful reflections by which they created adornments.

There were a hundred myriad *koṭīs* of bodhisattva devas who guarded the Buddha's throne and ceaselessly created adornments, a hundred myriad *koṭīs* of flower-bearing bodhisattvas who rained down many different kinds of flowers, a hundred myriad *koṭīs* of incense-bearing bodhisattvas who rained down many different kinds of incense, a hundred myriad *koṭīs* of garland-bearing bodhisattvas who rained down many different kinds of garlands, a hundred myriad *koṭīs* of bodhisattvas bearing powdered incense who rained down many different kinds of powdered incense, a hundred myriad *koṭīs* of perfume-bearing bodhisattvas who rained down many different kinds of perfumes, a hundred myriad *koṭīs* of robe-bearing bodhisattvas who rained down many different kinds of robes, a hundred myriad *koṭīs* of canopy-bearing bodhisattvas who rained down many different kinds of canopies, a hundred myriad *koṭīs* of banner-bearing bodhisattvas who rained down many different kinds of banners, a hundred myriad *koṭīs* of pennant-bearing bodhisattvas who rained down many different kinds of pennants, a hundred myriad *koṭīs* of jewel-bearing bodhisattvas who rained down many different kinds of jewels, and a hundred myriad *koṭīs* of adornment-bearing bodhisattvas who rained down many different kinds of adornments.

There were a hundred myriad *koṭīs* of devas' sons who emerged from their heavenly palaces and came to the site of the throne, a hundred myriad *koṭīs* of devas' sons who, with thoughts of pure faith, came along with their palaces, a hundred myriad *koṭīs* of devas' sons who had been born into nobility who held up the throne with their bodies, and a hundred myriad *koṭīs* of consecrated devas' sons who held up the throne with their entire bodies.

There were a hundred myriad *koṭīs* of meditating bodhisattvas who engaged in reverential reflections, a hundred myriad *koṭīs* of bodhisattvas at the station of acquiring noble birth who brought forth pure resolve, a hundred myriad *koṭīs* of bodhisattvas whose faculties

were all suffused with bliss, a hundred myriad *koṭīs* of bodhisattvas whose deep resolve became purified, a hundred myriad *koṭīs* of bodhisattvas whose resolute faith was purified, a hundred myriad *koṭīs* of bodhisattvas whose karmic actions were all purified, a hundred myriad *koṭīs* of bodhisattvas who attained sovereign mastery in taking on rebirths, a hundred myriad *koṭīs* of bodhisattvas whose light of Dharma produced dazzling illumination, a hundred myriad *koṭīs* of bodhisattvas who had perfected their cultivation of the grounds, and a hundred myriad *koṭīs* of bodhisattvas who became well able to teach and transform all beings.

These circumstances were born of a hundred myriad *koṭīs* of roots of goodness, were guarded and sustained by a hundred myriad *koṭīs* of buddhas, were brought to complete fulfillment through a hundred myriad *koṭīs* of accumulations of merit, were purified by a hundred myriad *koṭīs* of extraordinarily supreme thoughts, were purified through a hundred myriad *koṭīs* of great vows, were produced through a hundred myriad *koṭīs* of practices of goodness, were solidified through a hundred myriad *koṭīs* of good dharmas, were caused to appear through a hundred myriad *koṭīs* of spiritual powers, were brought to complete perfection through a hundred myriad *koṭīs* of meritorious qualities, and were praised with a hundred myriad *koṭīs* of dharmas of praise.

Just as in this world the Tuṣita Heaven King offered up for the Tathāgata this high throne he had arranged, so too did all the Tuṣita Heaven kings in all worlds also arrange thrones such as these with adornments such as these, ceremonial propriety such as this, faithful devotion such as this, purity of mind such as this, delight such as this, joyfulness such as this, reverential esteem such as this, thoughts of appreciation of its rarity such as this, joyous exultation such as this, and thirst-like anticipation such as this. In each case, all of these circumstances were the same.

At that time, after the Tuṣita Heaven King had arranged this throne for the Tathāgata, his thoughts became imbued with deep reverential esteem, whereupon, together with ten myriads of *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, he respectfully welcomed the Tathāgata there, and, with purified minds, they then rained down *asaṃkhyeyas* of clouds of colored flowers, rained down inconceivably many colored incense clouds, rained down all different kinds of colored garland clouds, rained down vast pure sandalwood clouds, rained down countless clouds of all different kinds of canopies, rained down

clouds of marvelously fine heavenly robes, rained down boundlessly many clouds of many kinds of marvelous jewels, rained down clouds of heavenly adornments, rained down countless clouds of many different kinds of burning incense, and rained down clouds of all kinds of sandalwood incense, agarwood incense, solid incense, and powdered incense.

When those multitudes of devas' sons had each produced all these clouds from their own bodies, a hundred thousand *koṭīs* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons together with all the other multitudes of devas' sons in that congregation, their minds all suffused with joy, bowed down in reverence. An *asaṃkhyeya* of celestial nymphs jumped up in delighted admiration and gazed up at the Tathāgata with utmost attentiveness.

Within that Tuṣita Heaven palace, a multitude of ineffably many bodhisattvas who stood there in space, with single-minded diligence, presented offerings to the Buddha of offering gifts superior even to those presented by the devas. They then bowed down in reverence and an *asaṃkhyeya* of strands of music all played in unison.

At that time, due to the Tathāgata's awesome spiritual powers, due to the power flowing from roots of goodness established in the past, and due to inconceivable powers of sovereign mastery, all the devas and celestial nymphs in the Tuṣita Heaven palace then saw the Buddha from afar just as if he were directly before their very eyes, whereupon they all simultaneously thought, "The Tathāgata's appearance in the world is but rarely encountered. We are now able to see he who is possessed of all-knowledge and the Dharma's unimpeded right and universal enlightenment."

Having had this thought and having reflected in this manner, they then all joined in simultaneously welcoming the Tathāgata as each offered up to the Buddha in their heavenly robes an abundance of every kind of flower, an abundance of every kind of incense, an abundance of every kind of jewel, an abundance of every kind of adornment, an abundance of every kind of heavenly sandalwood powdered incense, an abundance of every kind of heavenly agarwood powdered incense, an abundance of every kind of precious heavenly powdered incense, an abundance of every kind of fragrant heavenly flower, and an abundance of every kind of heavenly *māṇḍarāva* flower, all of which they offered up and spread forth as offerings to the Buddha.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons, standing there in space, all conceiving of the

Buddha as the realm of wisdom, burned all kinds of incense. The incense vapors then took the shape of clouds adorning the sky.

Thinking of the Buddha with joy, they also rained down clouds of all kinds of heavenly flowers which adorned the sky. Thinking of the Buddha with deep reverence, they also rained down clouds of all kinds of heavenly canopies which adorned the sky. Wishing to make offerings to the Buddha, they also rained down clouds of all kinds of heavenly garlands which adorned the sky. Thinking of the Buddha with resolute faith, they also spread across the sky *asaṃkhyeyas* of gold nets from which many different kinds of jeweled bells constantly emanated marvelous sounds. Thinking of the Buddha as the most supreme field of merit, they also adorned the sky with *asaṃkhyeyas* of drapes which ceaselessly rained down clouds of all kinds of necklaces.

Thinking of the Buddha with deep faith, they also adorned empty space with *asaṃkhyeyas* of heavenly palaces as all sorts of heavenly music produced marvelous sounds. Thinking of the Buddha as the most extremely rarely encountered, they also adorned the sky with clouds of *asaṃkhyeyas* of many different kinds of colored heavenly raiment that rained down all different kinds of incomparably marvelous robes. Thinking of the Buddha with thoughts of measureless joyous exultation, they also adorned the sky with *asaṃkhyeyas* of jeweled celestial crowns and rained down countless celestial crowns that formed a vast cloud. Thinking of the Buddha with joyous appreciation, they also adorned the sky with *asaṃkhyeyas* of many different kinds of colored jewels and ceaselessly rained down clouds of many different kinds of jeweled necklaces.

Thinking of the Buddha with pure faith, hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons, as offerings to the Tathāgata, scattered countless different kinds of colored heavenly flowers and burned countless different kinds of colored heavenly incense. Thinking of the Buddha as a magnificent adorning transformation, they also held up countless different kinds of colored heavenly powdered sandalwood incense which they offered up and scattered as offerings to the Tathāgata. Thinking of the Buddha with thoughts of joyous exultation, they also held up countless different kinds of colored canopies with which they followed along after the Tathāgata. Thinking of the Buddha as especially supreme, they also held up countless different kinds of colored heavenly jeweled robes which they spread out on the road as offerings to the Tathāgata. Thinking

of the Buddha with pure thoughts, they also held up countless different kinds of colorful heavenly jewel banners which they raised to welcome the Tathāgata. Thinking of the Buddha with thoughts of especially supreme joy, they also held up countless differently colored heavenly adornments as offerings to the Tathāgata. Thinking of the Buddha with thoughts of indestructible faith, they also held up countless heavenly jeweled garlands as offerings to the Tathāgata. And, thinking of the Buddha with thoughts of incomparable joy, they also held up countless differently colored heavenly jeweled pennants as offerings to the Tathāgata.

A hundred thousand *koṭīs* of *nayutas* of *asaṃkhyeyas* of devas' sons with well-trained, harmonious, and quiescent minds free of neglectfulness played countless different colorations of celestial music, sending forth marvelous sounds as offerings to the Tathāgata.

Then, a multitude of a hundred thousand *koṭīs* of *nayutas* of inefably many bodhisattvas who formerly dwelt in the Tuṣita Heaven Palace made offerings to the Buddha of offering gifts superior to those of the devas, offerings that were born of having stepped beyond the dharmas of the three realms of existence, that were born of having abandoned all actions influenced by the afflictions, that were born of pervasively unimpeded minds, that were born of the dharmas of extremely profound skillful means, and that were born of incalculably vast wisdom, offerings that were increased by solid and pure faith, that were produced from inconceivable roots of goodness, that were perfected through the generation of *asaṃkhyeyas* of skillful transformations, that were manifested by the resolve to make offerings to the Buddha, and that bore the seal of the Dharma gateway of effortlessness.

They then presented to the Buddha offering gifts superior even to those presented by the devas, offering up then all kinds of jeweled canopies born from the *pāramitās*, all kinds of flower curtains born from the pure understanding of all buddhas' spheres of action, all kinds of robes born from the unproduced-dharmas patience, all kinds of bell nets born from the unimpeded mind that penetrates the vajra dharmas, all kinds of solid incense born from the mind that understands all dharmas as like mere conjurations, all buddhas' many-jeweled marvelous thrones born from the mind that, pervading the realms of all buddhas, is present at the throne of the Tathāgata,³³⁷ all kinds of jeweled banners born from the mind that is tireless in making offerings to the Buddha, all kinds of jeweled palaces dwelt in by

buddhas produced from the joyous mind that understands all dharmas as like a dream, and all kinds of jeweled lotus flower clouds born from roots of goodness associated with non-attachment and roots of goodness associated with the unproduced, clouds of all kinds of solid incense, clouds of all kinds of infinitely varicolored flowers, clouds of all kinds of different marvelous varicolored robes, clouds of all kinds of infinitely pervasive pure sandalwood incense, clouds of all kinds of marvelously adorned jeweled canopies, clouds of all kinds of burning incense, clouds of all kinds of marvelous garlands, and clouds of all kinds of pure adornments, all of which pervaded the entire Dharma realm.

Every one of the bodies of all those bodhisattvas in turn sent forth an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of bodhisattvas which filled up the Dharma realm and the realm of empty space. Their minds were the same as those of all buddhas of the three periods of time. Because they were produced from the Dharma free of inverted views and were aided by the power of countless *tathāgatas*, as they provided instructions to beings in the path to peace and security, they were equipped with an ineffable number of designations, flavors, and statements by which they thoroughly penetrated the meaning of countless dharmas. They generated from the seed syllables of all *dhāraṇīs* an endless treasury of eloquence and fearlessness of mind, produced great happiness, and tirelessly used an ineffable number of measureless and endless reality-accordant praise dharmas to praise the Tathāgata.

At that time, all the multitudes of devas and bodhisattvas saw the Tathāgata, the One Worthy of Offerings, the Rightly and Perfectly Enlightened One, the inconceivable hero of humanity. His bodies were so countless as to be indescribably numerous. They manifested inconceivably many different kinds of spiritual transformations which caused the minds of innumerable many beings to be filled with great joy. They pervaded the Dharma realm and the realm of empty space and were adorned with the Buddha's adornments. They enabled all beings to become established in roots of goodness and manifested the countless spiritual powers of all buddhas which transcend the reach of verbal description and inspire the admiration and respect of all the great bodhisattvas. Adapting to those who should be taught, they caused them all to be filled with joy. They dwelt in the vast body of all buddhas with meritorious qualities and roots of goodness that were already purified. They possessed the foremost physical signs which no one can outshine.

His wisdom's inexhaustible sphere of action is produced by his incomparable samādhis. His boundless body everywhere dwells even within the bodies of all beings, causing countless beings to all be filled with immense joy and enabling the lineage of all-knowledge to remain unbroken.

Dwelling in the ultimate realm in which all buddhas dwell, born into the clan of all buddhas of the three periods of time, he causes countless beings to develop purified resolute faith, enables the wisdom of all bodhisattvas to become perfected, and causes their faculties to become blissful. His cloud of Dharma covers everywhere throughout the Dharma realm and provides teaching and training to all without exception. Adapting to the minds of beings, he causes them all to be completely satisfied and enables them to become established in non-discriminating wisdom and step beyond all other beings.

Having acquired all-knowledge, he emanates great radiance and causes all of his roots of goodness from previous lives to manifest. He everywhere inspires everyone to arouse the great resolve and enables all beings to become established in Samantabhadra's indestructible wisdom. He everywhere dwells in the lands of all beings, is born from irreversible right Dharma, dwells in the uniform equality of the Dharma realm, completely understands what is fitting for each being's mind, and manifests an ineffable-ineffable number of different *tathāgata* bodies that are beyond the capacity of worldly discourse to fully praise. He is able to cause everyone to always reflect upon buddhahood, fills the Dharma realm, and extensively liberates the many kinds of beings. Adapting to the benefits wished for by those who have aroused their initial resolve, he bestows Dharma on them with kindness, enables them to undergo the training and develop purified resolute faith, and manifests inconceivably many form bodies.

He regards beings impartially with a mind free of attachment. He dwells in the station of the unimpeded and achieves the unobstructed implementation of the ten powers of all buddhas. His mind always remains in quiescent meditative absorption. It is never subject to scattering or distraction, and it dwells in all-knowledge.

He is able to skillfully expound on the genuine meaning of the many different scriptural passages and is everywhere able to deeply enter the boundless ocean of wisdom and bring forth the treasury of measureless meritorious qualities and wisdom. He constantly uses

the sun of buddhahood to everywhere illuminate the Dharma realm, to accord with the power of his original vows, to always appear and never sink away, to constantly abide within the Dharma realm, to dwell where the buddhas dwell, to never change, to remain entirely free of any attachment to either I or mine, to dwell in the world-transcending dharmas, and to remain undefiled by worldly dharmas.

He raises the banner of wisdom in all worlds. His wisdom is vast, transcending the world, and it is free of any defiling attachment. He extricates all beings, enabling them to be pulled forth from the mud and placed on the ground of supreme wisdom. All of his merit is devoted to benefiting beings and yet it remains forever inexhaustible. He completely understands the wisdom possessed by all bodhisattvas and how, once their faith leads them forth to the definite and fixed position, they will then become bound to realize right enlightenment. With his great kindness and great compassion, he manifests ineffably and measurelessly many buddha bodies with many different kinds of adornments. Using his wondrous voice, he expounds on countless dharmas, adapts to the minds of beings, and thus enables them all to become completely satisfied.

Throughout the past, the future, and the present, with a mind that is always pure, he enables all beings to refrain from attachment to the realms of sense objects, constantly bestows predictions on all the bodhisattvas, and enables them all to enter the lineage of the buddhas, attain birth into the clan of the buddhas, and receive the buddhas' crown-anointing consecration.

He forever roams the ten directions, never resting, and yet he has nothing he desires and nothing to which he is attached. He is able to go everywhere to all the buddha *kṣetras* throughout the Dharma realm. There are none of the minds of all beings that he does not completely know. All the merit he possesses is characterized by world-transcending purity. He does not dwell in *saṃsāra* and yet he appears within the world like a reflection that appears everywhere.

With the moon of wisdom, he everywhere illuminates the Dharma realm, fully comprehending that nothing at all is apprehensible. With his wisdom, he realizes that all worlds are like conjurations, like reflections, like dreams, or like magically produced phenomena, and realizes too that everything takes the mind as its inherent nature and abides in this way.

Adapting to the differences in beings' karmic retributions, to the distinctions in their mental dispositions, and to the variations in

their individual faculties, he then manifests buddha bodies for them accordingly. The Tathāgata always takes countless beings as the object of his efforts, explaining for them that the world arises entirely from conditions. He realizes that the characteristic sign of all dharmas is signlessness, that they are characterized by only this single sign, and that this is the root of wisdom. It is wishing to enable beings to abandon their attachments to signs and wishing to reveal for them the nature and characteristics of all worlds that he travels through the world and reveals for them the unsurpassed bodhi.

It is for the sake of rescuing and protecting all beings that he comes forth and manifests in the world and instructs them in the path to buddhahood. He enables them to see the physical signs of the Tathāgata, to recall them with a wish to acquire those conditions for themselves, to diligently devote themselves to cultivation, to rid themselves of the signs of the world's afflictions, to cultivate the practices leading to bodhi with unscattered and unwavering resolve, to achieve the complete fulfillment of the gateway of the Great Vehicle, and to fully develop the meaning and benefit of all buddhas.

He is able to contemplate and assess all beings' roots of goodness and prevent the results of their pure karma from being destroyed. With clear and completely understanding wisdom, he everywhere enters the three periods of time. He forever abandons all worldly discriminations and emanates a net of light that everywhere illuminates the ten directions and has no worlds it does not completely fill with form bodies whose marvelous fine signs all beholders gaze upon tirelessly. With great meritorious qualities, wisdom, and spiritual superknowledges, he brings forth all the many different kinds of bodhisattva practices, freely brings to complete fulfillment the objective spheres of all the faculties, does all of the works of the buddhas, and then, having accomplished them, he disappears.

He is well able in the past, present, and future to provide instruction in the path to all-knowledge and to rain down the rain of countless *dhāraṇīs* for the sake of the bodhisattvas, thus enabling them to develop vast aspirations, to take on and maintain the cultivation, to perfect the meritorious qualities of all buddhas so that they are completely full and flourishing, to adorn their bodies with the features of the boundless wonderful forms which no one in the world would not directly see, to forever abandon all obstructive dharmas, to have succeeded in attaining purified realization of the genuine meaning of all dharmas, and to gain sovereign mastery in all the dharmas of the meritorious qualities.

He is the great king of the Dharma who, like the sun, everywhere provides illumination. He is the world's field of merit who is possessed of great awesome virtue. He manifests transformation bodies everywhere in all worlds and emanates the light of wisdom by which all are enabled to awaken. Wishing to enable beings to know the Buddha's perfectly fulfilled and boundless meritorious qualities, he ties atop his crown the silken headband of the dharma of non-obstruction, ascends to the position, and, adapting to those in the world, uses skillful means to guide them as he comforts those beings with the hand of wisdom. Serving as the great physician king who skillfully treats their many illnesses, he is able to go forth everywhere in the countless lands of all worlds without ever resting. With the eye of pure wisdom which has separated from all of the obstructions to vision, he is able to clearly see. In regard to all beings engaged in unwholesome and evil karma, he uses all different kinds of means to train them and enable them to enter the path, skillfully choosing the right time and never resting.

In those instances where beings develop the mind of equanimity, he then manifests for them the corresponding karmic result of such equanimity, adapts to their mental dispositions, adapts to the fruits of their karma, manifests for them the body of a buddha and many different spiritual transformations, and then explains the Dharma for them, thereby enabling them to awaken and understand, to acquire Dharma wisdom, to have thoughts of great joy, to experience exultant happiness in all their sense faculties, to see countless buddhas, to develop profound and deep faith, to develop all the roots of goodness, and to become forever irreversible.

All beings, in accordance with the bondage produced by their karma, sleep on for a long time in *samsāra*. Having come forth into the world, the Tathāgata is able to awaken them, comfort their minds, and enable them to become free of worry and fear. In the case of those who are able to see him, he enables them all to realize and enter independent knowledge of meaning. His wisdom, skillful means, complete comprehension of spheres of cognition, and adornment with the marvelous subsidiary signs cannot be outshone by anyone. Having already purified the sprouts of Dharma on the mountain of wisdom, he then sometimes manifests as a bodhisattva and sometimes manifests in the body of a buddha to enable all beings to reach the ground free of misfortune. Adorned with the countless meritorious qualities and perfected through his actions, he manifests within the world. Of

all the pure adornments of all buddhas, there are none that are not perfected by his actions related to all-knowledge.

He always preserves his original vows, never abandons those in the world, and always serves all beings as their steadfast good friend. He enables all beings to succeed in directly observing the immaculate radiance of his foremost purity. Through the use of his spiritual powers, the Buddha always follows along after and never abandons the countless and boundlessly many beings in the six destinies of rebirth. Where there are those with whom he has jointly engaged in the planting of roots of goodness in the past, he enables them all to attain purity and thus never abandons his original vows with respect to all beings within the six destinies, having none whom he might otherwise have deceived. He always uses skillful means based on wholesome dharmas to gather them in. He then enables them to cultivate pure karmic deeds and vanquishes all *māras* who might struggle with them.

He brings forth vast power from the realm of the unimpeded. His most supreme treasury of solar radiance is unimpeded in its manifestation of reflections in the realm of the pure mind which no one in the world does not see. He uses many different dharmas in his extensive giving to beings. The Buddha is a boundless treasury of light whose powers and wisdom are all perfectly fulfilled. He constantly uses his great radiance to illuminate beings everywhere. Whichever wishes they have made, he enables them all to be fulfilled and also enables them to leave behind all adversaries. He serves them as the unsurpassed field of merit upon whom all beings jointly rely. He enables whatever they give to become purified and enables even their slightest good deeds to result in their receiving measureless merit. Thus he enables them all to succeed in entering the ground of inexhaustible wisdom. He is the pure-minded lord who plants roots of goodness for beings and he serves for beings as the supremely good field for them to produce merit. Through extremely deep wisdom and skillful expedient means, he is able to rescue all from the sufferings of the three wretched destinies.

Just so should one have resolute faith, just so should one contemplate, just so should one enter the depths of wisdom, just so should one sail on the ocean of meritorious qualities, just so should one everywhere arrive at space-like wisdom, just so should one know beings' field of merit, just so should one use right mindfulness in directly present contemplation, just so should one contemplate the

Buddha's major marks and subsidiary signs produced by his deeds, just so should one contemplate the Buddha's appearance throughout the world, and just so should one contemplate the Buddha's sovereign mastery of the spiritual superknowledges.

At that time, those in that great congregation saw the body of the Tathāgata emanating from every one of its pores hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays. Every one of those light rays had an *asaṃkhyeya* of colors, an *asaṃkhyeya* of purities, and an *asaṃkhyeya* of shining illuminations that caused an *asaṃkhyeya* of beings to contemplate, caused an *asaṃkhyeya* of beings to be filled with joyous delight, caused an *asaṃkhyeya* of beings to be filled with happiness, caused an *asaṃkhyeya* of beings to increase their deep faith, caused an *asaṃkhyeya* of beings to develop purified aspirations, caused an *asaṃkhyeya* of beings to experience clarity and coolness in all their faculties, and caused an *asaṃkhyeya* of beings to develop reverential esteem.

Then that great multitude all saw the body of the Buddha emanate hundreds of thousands of *koṭīs* of *nayutas* of inconceivable light rays of which every one of those light rays had inconceivably many colors and inconceivably many lights that illuminated the inconceivable and boundless Dharma realm.

Because of the Buddha's spiritual powers, there emerged an immense and marvelous sound. That sound then proclaimed a hundred thousand *koṭīs* of *nayutas* of inconceivable praise verses that were transcendently superior to any expressed in worldly language and that were produced through world-transcending roots of goodness.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivably marvelous adornments which could not be completely praised even in hundreds of thousands of *koṭīs* of *nayutas* of inconceivably long kalpas. These phenomena were all produced through the Tathāgata's inexhaustible sovereign masteries.

He also manifested the appearance of an ineffable number of buddhas, *tathāgatas*, coming forth and appearing in the world to enable all beings to enter the gateway of wisdom and understand the extremely profound meaning.

He also manifested all the transformations of an ineffable number of buddhas, *tathāgatas*, to the very ends of the Dharma realm and the realm of empty space that enabled all worlds to become equally purified. All phenomena such as these arose from the unimpeded

all-knowledge in which the Tathāgata abides and also came forth from the inconceivable supreme virtue cultivated by the Tathāgata.

He also manifested hundreds of thousands of *koṭīs* of *nayutas* of inconceivable lights produced by the flaming radiance of jewels, lights which arose because of the roots of goodness associated with past great vows, because he made offerings to countless *tathāgatas* and cultivated pure practices without neglectfulness, and because of roots of goodness created by his unimpeded resolve to attain omniscience. [He manifested these] to reveal the vast pervasiveness of the Tathāgata's powers, to cut off all beings' doubts, to enable them all to see the Tathāgata, to enable countless beings to dwell in roots of goodness, to reveal how the power of the Tathāgata's spiritual superknowledges cannot be outshone by anyone, because he wished to enable beings everywhere to enter the ocean of the ultimate, to enable the great assemblies of bodhisattvas throughout all the buddha *kṣetras* to come and gather together, and because he wished to provide instruction in the inconceivable Dharma gateways of the Buddha.

At that time, the Tathāgata, his great compassion extending to everyone, revealed all these adornments to his all-knowledge, wishing to thereby enable the beings in an ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of worlds who did not yet have faith to have faith, who already had faith to increase it, who had already increased it to attain purity, who had already attained purity to become fully ripened, and who had already become fully ripened to develop well-trained minds.

[He did this wishing too that] they could then contemplate the extremely profound Dharma, could fully develop the light of measureless wisdom, could bring forth measurelessly vast resolve, the irreversible resolve to attain omniscience, could never go against the nature of dharmas, could not fear the apex of reality, could realize genuine truth, could fulfill the practice of all the *pāramitās*, and could purify all the world-transcending roots of goodness.

[And he did this wishing too that], like Samantabhadra, they could acquire the sovereign masteries of the Buddha, could abandon the realms of Māra, could enter the realms of all buddhas, could completely know the profound dharmas, could acquire inconceivable wisdom, could become forever irreversible in the vows of the Great Vehicle, could always see all buddhas and never separate from them, could perfect realized wisdom, could realize the immeasurable dharmas, could completely develop the power of a treasury of boundless

merit, could develop the joyous mind, could enter the ground of freedom from doubt, could attain the purity of separation from whatever is evil, could rely upon all-knowledge, could see the unmoving character of dharmas, could be able to enter the congregation of all bodhisattvas, and could then always be reborn into the family of all *tathāgatas* of the three periods of time.

The adornments such as these that were displayed here by the Bhagavat were all created by roots of goodness accumulated in the past [and were revealed here]: to provide all beings with training and discipline; to show the Tathāgata's immense awesome virtue; to illuminate his treasury of unimpeded wisdom; to reveal the ultimate blazing radiance of the Tathāgata's boundless supreme virtue; to display the Tathāgata's inconceivable great spiritual transformations; to use the power of the spiritual superknowledges to reveal the Buddha's body in all the destinies of rebirth; to reveal the boundlessness of the transformations produced by the Tathāgata's spiritual superknowledges; to bring about complete fulfillment of all his original vows; to reveal the ability of the Tathāgata's courageous wisdom to reach everywhere; to show his having become the Dharma King with sovereign mastery of the Dharma; to bring forth the gateways to the realization of all-encompassing wisdom; to show the purity of the Tathāgata's body; to also reveal the most extraordinary marvelousness of his body; to show his realization of the same Dharma of all buddhas of the three periods of time; to reveal his treasury of pure roots of goodness; to show his supremely marvelous form indescribable by any worldly analogy; to show the signs of his complete fulfillment of the ten powers that cause all who behold them to never tire of doing so; and to manifest as the sun of the world illuminating all three periods of time.

All of these meritorious qualities of the Dharma King possessed of the sovereign masteries were manifested by his past roots of goodness. Even if all bodhisattvas proclaimed their praises of them throughout all kalpas, they could still never come to the end of them.

At that time, having brought forth such adornments and offering gifts as these for the Tathāgata, the Tuṣita Heaven King together with hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of Tuṣita Heaven devas' sons all then faced the Buddha with palms pressed together and addressed the Buddha, saying, "Welcome, O Bhagavat. Welcome, Well Gone One. Welcome Tathāgata, the One Worthy of Offerings, the One of Right and Perfect Enlightenment. We only hope that the Buddha will please sojourn in this palace."

At that time, the Bhagavat, adorned with the adornments of the buddhas and possessed of immense awesome virtue—to enable all beings to be filled with great joy; to enable all bodhisattvas to produce deep awakening and understanding; to enable all the Tuṣita Heaven devas’ sons to increase their determination; to allow the Tuṣita Heaven King to bring forth his tireless presentation of offerings and service; to enable countless beings to focus their mindfulness on the Buddha and arouse the resolve; to enable countless beings to plant roots of goodness and produce the endless merit of seeing the Buddha; to facilitate their ability to always bring forth pure faith; to ensure that, in seeing the Buddha and making offerings, they would have nothing they seek; to enable all their aspirations to be purified; to ensure that they would be ceaselessly diligent in accumulating roots of goodness; and to ensure that they would make the great vow to seek the attainment of all-knowledge—he then accepted the invitation of that king of the heavens and entered the Palace of Every Jewel. And just as this was so in this world, so too did this also occur in all worlds throughout the ten directions.

Then the Palace of Every Jewel spontaneously acquired marvelously fine adornments surpassing the adornments in all the heavens. A net of all kinds of jewels appeared above and all around it. There were clouds that everywhere rained all kinds of marvelous jewels, clouds that everywhere rained all kinds of adornments, clouds that everywhere rained all kinds of bejeweled robes, clouds that everywhere rained all kinds of sandalwood incense, clouds that everywhere rained all kinds of solid incense, clouds that everywhere rained all kinds of canopies adorned with jewels, and clouds that everywhere rained inconceivable bouquets of flowers. There everywhere arose the inconceivable sounds of maidens singing praises of the Tathāgata’s knowledge of all modes, all of them in accordance with the sublime Dharma. All these offering gifts were superior to those offered up by the devas.

Then, as the sound of the maidens singing praises in the Tuṣita Heaven palace continued with ceaseless and strong passion, due to the Buddha’s spiritual power, the mind of the Tuṣita Heaven King was enabled to remain unwavering and undistracted. All of his roots of goodness from the distant past became perfectly full. His countless good dharmas became ever stronger. His pure faith increased. He produced great vigor, felt great joyous delight, brought forth pure and profound aspiration, resolved to attain bodhi, engaged in

uninterrupted mindfulness of the Dharma, and comprehensively retained it all, never to forget it.

At that time, assisted by the awesome power of the Buddha, the Tuṣita Heaven King recalled his past planting of roots of goodness in the presence of the buddhas of the past, whereupon he spoke these verses:

In the past, there was a *tathāgata* known as Unimpeded Moon,
the most supreme of all in auspiciousness,
who entered this very hall of adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Vast Wisdom,
the most supreme of all in auspiciousness,
who entered this very gold-colored hall.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Universal Eye,
the most supreme of all in auspiciousness,
who entered this very hall of lotus flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Coral,
the most supreme of all in auspiciousness,
who entered this very hall of jewel treasuries.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Lion of the Doctrine,
the most supreme of all in auspiciousness,
who entered this very hall of the mountain king.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Solar Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of many flowers.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Boundless Radiance,
the most supreme of all in auspiciousness,
who entered this very hall of tree adornments.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Dharma Banner,
the most supreme of all in auspiciousness,
who entered this very hall of the jeweled palace.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Wisdom Lamp,
the most supreme of all in auspiciousness,

who entered this very hall of the fragrant mountain.
This place is therefore the most auspicious.

In the past, there was a *tathāgata* known as Light of the Qualities,
the most supreme of all in auspiciousness,
who entered this very hall of *maṇi* jewels.
This place is therefore the most auspicious.

Just as, assisted by the Buddha's spiritual powers, this world's Tuṣita Heaven king used verses to praise buddhas of the past, so too did the Tuṣita Heaven kings in all the worlds of the ten directions also then praise the meritorious qualities of the buddhas in this same way.

The Bhagavat then sat in the lotus posture on the *maṇi* jewel dais lion throne in the Palace of Every Jewel and, through the marvelous and masterful functions of the pure Dharma body, dwelt in the same realm with all buddhas of the three periods of time. Abiding in all-knowledge, together with all buddhas, he entered the one nature. With the complete clarity of the buddha eye, he was unimpeded in his perception of all dharmas. Possessed of great awesome powers, he roamed everywhere throughout the Dharma realm, never resting. Equipped with the great spiritual superknowledges, wherever there were beings amenable to being taught, he was able to go everywhere to all those places. Adorned with the unimpeded adornments of all buddhas and knowing well the appropriate time, he taught the Dharma for the multitudes.

Congregations of ineffably many bodhisattvas came from the many different countries of other regions and assembled there, forming a pure assembly where, in non-dual identity with the Dharma body and relying on nothing at all, they were then able to exercise sovereign mastery in manifesting the actions of a buddha's body.

After he sat on this throne, there then spontaneously appeared within that hall measurelessly and innumerably many extraordinarily and marvelously fine offering gifts superior to any presented by the devas, namely flower garlands, robes, perfumes, powdered incense, jeweled canopies, banners, flags, maidens playing music and singing praises, and other phenomena such as these, each and every one of which was present in indescribably great numbers. With vast thoughts of reverential esteem, [the bodhisattvas] presented these as offerings to the Buddha. So too was this also so in all the Tuṣita Heavens throughout the ten directions.

The End of Chapter Twenty-Three

- back and in which successful culmination of one's path is a future certainty.
319. Per MW (p. 823, Column 1), "*muni*" (牟尼) refers to "a saint, sage, seer, ascetic, monk, devotee, hermit." This is also an abbreviation for the name of Śākyamuni Buddha. It is also synonymous with the word "buddha."
320. QL explains "ground of the infinite" here as referring to the nirvāṇa without residue. (L130n1557_0226b08)
321. HH notes that "eyes" here is referring to the wisdom eye.
322. This is referring to *pratisaṃkhyā-nirodha*.
323. This is referring to *aprasaṃkhyā-nirodha*.
324. HH equates "the abiding nature of dharmas" (法性住) with "true suchness" (眞如) or *tathatā*.
325. What the Chinese text refers to here as "the four kinds of eloquence," is otherwise known as "the four unimpeded knowledges" (*catuḥ-pratisaṃvid*).
326. These last seven of these eleven lists (beginning with "the four stations of mindfulness") together constitute "the thirty-seven aids to enlightenment" otherwise known as "the thirty-seven enlightenment factors" (*saptatrimśad-bodhi-pakṣikā-dharmāḥ*).
327. As for these three list items of "past giving," "future giving," and "present giving" (過去施、未來施、現在施), as will become clear from their explanations which follow several pages later, "giving" (施) here is almost certainly translating the Sanskrit *tyāga* which not only means "giving" in the sense of generously parting with one's own possessions, but also means "giving up," "relinquishing," "abandoning," "forsaking," etc. What is really being talked about here is "giving up" or "relinquishing" of any and all attachments to dharmas of the past, future, and present, hence this should be understood as meaning "giving up of past dharmas," "giving up of future dharmas," and "giving up of present dharmas."
328. This sentence lists the twelve kinds of text found in the Buddhist canon.
329. According to QL, *bimba* (頻婆) means "'a substance that reflects the body' which is to say that it is something among the curtain adornments that displays the reflections of things outside it." (頻婆者此云身影質謂帳莊嚴具中現外質之影故。 / L130n1557_p0303b10)
330. In translating *zizai* (自在), more usually "sovereign mastery" etc., as "magical," I am assuming the use here to be synonymous with the use of the spiritual powers (as is very common in the SA translation of the "Entering the Dharma Realm" chapter).

331. Soothill (digital edition) records *vimbara* as not only a huge number, but also as “a king of fragrance, or incense.”
332. In translating *youxi* (遊戲), more literally “playful,” “sporting,” etc. as “miraculous” I am assuming the Sanskrit antecedent to be the rather usual (in SA’s translation of the “Entering the Dharma Realm” chapter) “*vikurvita*,” etc. HH says of these fragrances that: “These kinds of fragrances are able to take beings’ defiled minds and transform them into pure minds.” (能將眾生的染污心轉為清淨心。 / HYQS)
333. According to Soothill (digital edition), a *mardala* or *mṛdāṅga* (牟陀羅) is “a kind of drum described as having three faces.”
334. “Devas from the Light Heavens” (光天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Light Heaven, the Limitless Light Heaven, and the Light and Sound Heaven.
335. “Devas from the Purity Heavens” (淨天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Purity Heavens, the Limitless Purity Heavens, and the Universal Purity Heavens.
336. “Devas from the Vastness Heavens” (廣天) here is a general category referring to those dwelling in the next three heavens in the list, namely the Lesser Vastness Heavens, the Limitless Vastness Heavens, and the Vast Fruition Heavens.
337. Regarding this nearly inscrutably abstruse line, QL says: “The pervasive emptiness of dharmas is the realm relied on by the Buddha’s wisdom body. That is the meaning of ‘throne’ here.” (周徧法空是佛智身所依之境座之義也。 / L130n1557_p0315b03.)
338. As seems to be quite common in its punctuation of T0279, the English-style punctuation recently added by Cbeta is altogether misleading here. My translation here follows QL’s very precise narration of sentence breaks which produce ten of these exemplary “meritorious qualities.” However, unlike the SA translation, the BB translation (which differs slightly from QL’s interpretation) makes it very clear where the breaks occur in the content of these ten classes of meritorious qualities by adding “Dharma gateway” (法門) at the end of each one of them. Here are the ten as they would be divided in the SA translation if one instead relied on the BB translation’s division of topics:
- 1) They roam, unimpeded, to the lands of all buddhas;
 - 2) They see the non-dependent pure Dharma body;
 - 3) They use the wisdom body to manifest countless bodies which go throughout the ten directions, serving the buddhas;