

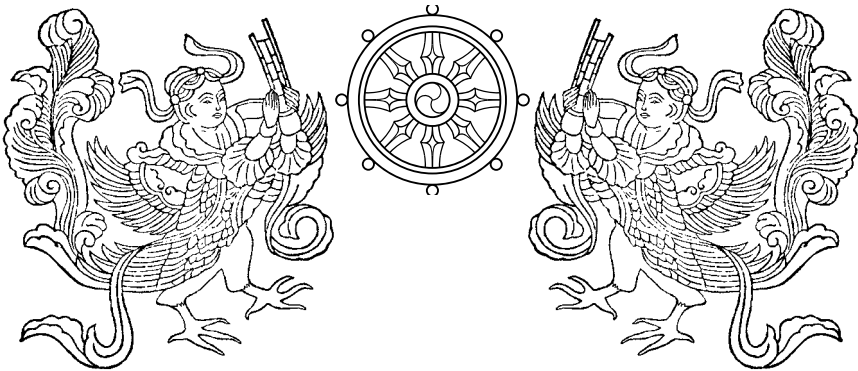
THE FLOWER ADORNMENT SUTRA

*The Great Expansive
Buddha's Flower Adornment Sutra*

An Annotated English Translation

WITH A COMMENTARIAL SYNOPSIS
OF THE FLOWER ADORNMENT SUTRA

VOLUME TWO



KALAVINKA PRESS
SEATTLE, WASHINGTON
WWW.KALAVINKAPRESS.ORG

KALAVINKA PRESS
8603 39TH AVE SW
SEATTLE, WA 98136 USA
(WWW.KALAVINKAPRESS.ORG)

Kalavinka Press is associated with the Kalavinka Dharma Association, a non-profit organized exclusively for religious educational purposes as allowed within the meaning of section 501(c)3 of the Internal Revenue Code. Kalavinka Dharma Association was founded in 1990 and gained formal approval in 2004 by the United States Internal Revenue Service as a 501(c)3 non-profit organization to which all donations are tax deductible.

Donations to KDA are accepted by mail and on the Kalavinka website where numerous free Dharma translations are available.

Kalavinka Buddhist Classics Book 15 / Edition: HY-EO-1022-1.0

© 2022 Bhikshu Dharmamitra

This Volume Two ISBN: 978-1-935413-36-3 / LCCN: 2022946845

(Vol. 1 ISBN: 978-1-935413-35-6 / Vol. 3 ISBN: 978-1-935413-37-0)

The Three-Volume Set ISBN: 978-1-935413-34-9

Publisher's Cataloging-in-Publication Data

Names: Dharmamitra, Bhikshu, 1948, translator. | Śikṣānanda, 652 CE, translator.

Title: The Flower Adornment Sutra. An Annotated Translation of the

Avataṃsaka Sutra. With a Commentarial Synopsis of the Flower Adornment Sutra.

Other titles: *Maḥāvaiṣṭya Buddha Avataṃsaka Sūtra*. English

Description: HY-EO-1022-1.0 | Seattle, Washington : Kalavinka Press, 2022. |

Series: Kalavinka Buddhist Classics, Book 15 | Includes bibliographical refer-

ences. | Summary: "The Flower Adornment Sutra is Bhikshu Dharmamitra's extensively annotated original translation of the *Maḥāvaiṣṭya Buddha*

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

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

80-fascicle translation as *Da Fangguang Fo Huayan Jing* (大方廣佛華嚴經 / Taisho

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.

Identifiers: LCCN 2022946845 | 3-vol. set ISBN 978-1-935413-34-9 (paperback).

This Volume Two ISBN: 978-1-935413-36-3

Subjects: LCSH: Tripiṭaka. Sūtrapiṭaka. Avataṃsakasūtra. | Bodhisattva stages (Mahayana Buddhism)

LC record available at <https://lccn.loc.gov/2022946845>

Kalavinka Press books are printed on acid-free paper.

Cover and interior designed by Bhikshu Dharmamitra.

Printed in the United States of America

CHAPTER 33

The Inconceivable Dharmas of the Buddhas

At that time, within that great congregation, there were bodhisattvas who had these thoughts:

- How are the lands of the buddhas inconceivable?
- How are the original vows of the buddhas inconceivable?
- How is the lineage of the buddhas inconceivable?
- How are the buddhas' appearances in the world inconceivable?
- How are the bodies of the buddhas inconceivable?
- How are the voices of the buddhas inconceivable?
- How is the wisdom of the buddhas inconceivable?
- How are the sovereign powers³³⁰ of the buddhas inconceivable?
- How are the unimpeded qualities of the buddhas inconceivable?
- And how are the liberations of the buddhas inconceivable?

At that time, the Bhagavat, aware of the thoughts in the bodhisattvas' minds, then used his spiritual powers to aid them, used his wisdom to embrace them, used his radiance to illuminate them, and then filled them with his awesome strength. He then enabled Blue Lotus Treasury Bodhisattva to abide in the Buddha's fearlessness, to enter the Buddha's Dharma realm, to acquire the Buddha's awesome virtues and sovereign mastery of the spiritual superknowledges, to attain the Buddha's unimpeded vast contemplations, to know the order of succession in the lineages of all buddhas, and to dwell in the ineffably many skillful means in the Buddha's Dharma.

At that time, Blue Lotus Treasury Bodhisattva was then able to gain a penetrating comprehension of the unimpeded Dharma realm, was then able to securely abide in the profound practice free of obstacles, was then able to completely fulfill the great vows of Samantabhadra, and was then able to know and see the dharmas of all buddhas.

Contemplating beings with the mind of great compassion, he wished to enable them to attain purity and engage in intensely diligent cultivation free of weariness or indolence as they take on the practice of all bodhisattva dharmas. In but a single mind-moment, he then produced the wisdom of the Buddha, fully understood all the gateways to inexhaustible wisdom, and became fully possessed of

all the complete-retention *dhāraṇīs* and eloquence. Then, aided by the Buddha's spiritual powers, he told Lotus Treasury Bodhisattva:

Sons of the Buddha, all buddhas, the *bhagavats*, have countless abodes, for example: the abode in which they forever dwell in great compassion; the abode in which, with many different types of bodies, they do the works of all buddhas; the abode in which, with an impartial mind, they turn the wheel of the pure Dharma; the abode in which, using the eloquence of the four unimpeded knowledges, they explain countless dharmas; the abode of the inconceivable dharmas of all buddhas; the abode in which their pure voices pervade countless lands; the abode of ineffably many extremely profound realms of Dharma; and the abode in which they manifest all of the most supreme spiritual superknowledges and are able to reveal and explain the unimpeded and ultimate Dharma.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas with which they go everywhere throughout the measureless and boundless Dharma realm. What are those ten? They are as follows:

- All buddhas have the boundless body possessed of pure physical signs that everywhere enters all rebirth destinies and yet remains free of any defiling attachments;
- All buddhas have the boundlessly unimpeded eye faculty with which they are able to clearly see all dharmas;
- All buddhas have the boundlessly unimpeded ear faculty with which they are able to completely comprehend all sounds;
- All buddhas have the boundlessly sensitive olfactory faculty with which they are able to reach the far shore of perfection in all buddhas' sovereign powers;
- All buddhas have the vast and long tongue that produces their marvelous voice which reaches throughout the Dharma realm;
- All buddhas have the boundless body that, in response to the minds of beings, enables them all to see them;
- All buddhas have the boundless mind faculty that abides within the unimpeded and universally pervasive Dharma body;
- All buddhas have the boundlessly unimpeded liberations with which they manifest endless powers of the great spiritual superknowledges;
- All buddhas have boundless pure worlds with which, in accordance with beings' dispositions, they manifest a multitude of buddha lands replete with countless different kinds of adornments and yet do not cause them to engender any defiling attachment to them; and

All buddhas have the boundless conduct and vows of the bodhisattvas, acquire perfectly fulfilled wisdom, attain easeful mastery of the miraculous powers, and are entirely able to fully comprehend all dharmas of the Buddha.

Sons of the Buddha, these are the ten kinds of dharmas of the Tathāgata, the Arhat, the Right and Perfectly Enlightened One, everywhere throughout the boundless Dharma realm.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of knowledge which they produce in each successive mind-moment. What are those ten? They are as follows:

In but a single mind-moment, all buddhas are able to manifest descent from the heavens in countless worlds;

In but a single mind-moment, all buddhas are able to manifest the bodhisattva's taking birth in countless worlds;

In but a single mind-moment, all buddhas are able to manifest leaving the home life and training in the path in countless worlds;

In but a single mind-moment, all buddhas are able to manifest realization of the universal and right enlightenment beneath the bodhi tree in countless worlds;

In but a single mind-moment, all buddhas are able to manifest the turning of the wheel of the sublime Dharma in countless worlds.

In but a single mind-moment, all buddhas are able to manifest the teaching of beings and the making of offerings to all buddhas in countless worlds;

In but a single mind-moment, all buddhas are able to manifest an ineffable number of many different kinds of buddha bodies in countless worlds;

In but a single mind-moment, all buddhas are able to manifest all the many different kinds of adornment and numberlessly many adornments in countless worlds along with the Tathāgata's sovereign masteries and treasury of all-knowledge;

In but a single mind-moment, all buddhas are able to manifest incalculably and innumerably many pure beings in countless worlds; and

In but a single mind-moment, all buddhas are able in countless worlds to manifest the many different kinds of faculties, many different kinds of vigor, and many different kinds of practice and understanding of all buddhas of the three periods of time and realize the universal and right enlightenment throughout the three periods of time.

These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten ways in which they do not miss the right time. What are those ten? They are as follows: All buddhas never miss the right time in realizing the universal and right enlightenment. All buddhas never miss the right time in ripening beings with whom they have affinities based on karmic conditions. All buddhas never miss the right time in bestowing predictions on bodhisattvas. All buddhas never miss the right time in manifesting spiritual powers adapted to the minds of beings. All buddhas never miss the right time in manifesting buddha bodies in accordance with beings' understandings. All buddhas never miss the right time in abiding in the great relinquishment. All buddhas never miss the right time in entering villages. All buddhas never miss the right time in attracting those with pure faith. All buddhas never miss the right time in training evil beings. And all buddhas never miss the right time in manifesting the inconceivable spiritual superknowledges of all buddhas. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of incomparable and inconceivable spheres of action. What are those ten? They are as follows: When all buddhas sit in the lotus position, they fill up all worlds throughout the ten directions. When all buddhas utter a sentence with a single meaning, they are thereby able to explain all dharmas of the Buddha. When all buddhas emanate a single ray of light, they are able to illuminate all worlds. All buddhas are able with but a single body to manifest all bodies. All buddhas are able to reveal all worlds in but a single place. All buddhas are able with but a single type of knowledge to attain an unimpeded and decisive understanding of all dharmas. All buddhas are able in but a single mind-moment to go forth everywhere throughout the worlds of the ten directions. All buddhas are able in but a single mind-moment to manifest the Tathāgata's countless awesome virtues. All buddhas are able in but a single mind-moment to focus on all buddhas and beings of the three periods of time without experiencing any disorderliness in their own minds. And, in but a single mind-moment, all buddhas abide in substantially identical and non-dual identity with all buddhas of the past, future, and present. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, are able to produce ten kinds of wisdom. What are those ten? They are as follows: All buddhas know all dharmas have no tendencies, and yet they are able to produce the wisdom that makes dedications and vows. All buddhas know all dharmas have no body, and yet they are able to

produce the wisdom that manifests pure bodies. All buddhas know all dharmas are fundamentally non-dual, and yet they are able to produce the wisdom that enables awakening. All buddhas know all dharmas are devoid of any self and devoid of any being, and yet they are able to produce the wisdom with which they train beings. All buddhas know all dharmas are fundamentally signless, and yet they are able to produce the wisdom that understands all signs. All buddhas know all worlds have no creation or destruction and yet they are able to produce the wisdom that understands all creation and destruction. All buddhas know all dharmas have no endeavors in which they engage, and yet they are able to produce the wisdom that knows the retributions of karmic actions. All buddhas know all dharmas have no words or speech, and yet they are able to produce the wisdom that understands words and speech. All buddhas know all dharmas have no defilement or purity, and yet they are able to produce the wisdom that knows defilement and purity. And all buddhas know all dharmas have no arising or cessation, and yet they are able to produce the wisdom that understands arising and cessation. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas of pervasive entry. What are those ten? They are as follows: All buddhas have a pure and marvelous body that everywhere enters the three periods of time. All buddhas have completely perfected all three kinds of sovereign mastery with which they everywhere teach beings.³³¹ All buddhas have completely perfected all of the *dhāraṇīs* by which they are everywhere able to take on and uphold all dharmas of the buddhas. All buddhas have completely perfected the eloquence of the four types of unimpeded knowledge by which they everywhere turn the wheel of the pure Dharma. All buddhas have completely perfected the impartial great compassion by which they never abandon any being. All buddhas have completely perfected the extremely deep *dhyāna* absorptions through which they constantly contemplate all beings everywhere. All buddhas have completely perfected the roots of goodness arising from benefiting others by which they ceaselessly engage in the training of beings. All buddhas have completely perfected the unimpeded mind by which they are everywhere able to securely abide throughout the entire Dharma realm. All buddhas have completely perfected the unimpeded spiritual powers by which, in but a single mind-moment, they everywhere manifest all buddhas of the three periods of time.³³² All buddhas have completely perfected the unimpeded wisdom by which, in but a single mind-moment,

they everywhere establish all the numerical categories of kalpas throughout the three periods of time. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of vast dharmas that are difficult to believe in or accept. What are those ten? They are as follows: All buddhas are able to vanquish all *māras*. All buddhas are able to overcome the proponents of all non-Buddhist paths. All buddhas are able to train all beings and enable them all to be pleased. All buddhas are able to travel to visit all worlds, teaching and guiding the many kinds of beings. All buddhas are able with wisdom to attain realized knowledge of the extremely deep Dharma realm. All buddhas are able to use the non-dual body to manifest many different kinds of bodies that completely fill the world. All buddhas are able to use their pure voices to bring forth the eloquence of the four kinds of unimpeded knowledge to expound without interruption on the Dharma so that whoever accepts it with faith will not have done so in vain. All buddhas are able in but a single pore to ceaselessly manifest all buddhas as numerous as the atoms in all worlds. All buddhas are able to reveal multitudes of *kṣetras* within a single atom that are as numerous as the atoms in all worlds, all of which are replete with all different kinds of supremely marvelous adornments, this as they constantly turn the wheel of the sublime Dharma within them, thereby teaching beings, doing so even as those dust motes are not increased in size and those worlds are not made smaller, and as they always use realized wisdom to securely abide throughout the Dharma realm. All buddhas are able to completely penetrate the pure Dharma realm and use the light of wisdom to dispel the darkness of delusion among those abiding in the world, thereby enabling them to awaken to the Buddha's Dharma and follow the Tathāgata in coming to abide in the ten powers. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, possess ten kinds of great meritorious qualities embodying faultless purity. What are those ten? They are as follows:

- All buddhas possess the faultless purity by which they possess great awesome virtue;
- All buddhas possess the faultless purity of birth into the family of all *tathāgatas* of the three periods of time, the clan of those trained in goodness;
- All buddhas possess the faultless purity by which, to the very end of future time, their mind has no place in which it dwells;
- All buddhas possess the faultless purity by which they have no attachment to any dharmas throughout the three periods of time;

- All buddhas possess the faultless purity by which they realize that the many different kinds of nature are but a single nature which has no place from which it has come;
- All buddhas possess the faultless purity of endless past and future karmic merit commensurate in its vastness with the entire Dharma realm;
- All buddhas possess the faultless purity of the mark of the boundless body by which they pervade the *kṣetras* of the ten directions and adapt to the time in training all beings;
- All buddhas possess the faultless purity of having acquired the four fearlessnesses by which they have abandoned all fearfulness in roaring the great lion's roar in the midst of the assembled congregation and by which they clearly distinguish all dharmas;
- All buddhas possess the faultless purity by which, when they enter *parinirvāṇa* in an ineffable-ineffable number of kalpas, beings who hear their names acquire measureless merit indistinguishable from and just the same as if the buddhas were even now still residing in the world; and
- All buddhas possess the faultless purity by which, even if beings dwell at a great distance an ineffable-ineffable number of worlds away, so long as they engage in single-minded right mindfulness of those buddhas, they will then be able to see them.

These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, possess ten kinds of ultimate purity. What are those ten? They are as follows: All buddhas' past vows are ultimately pure. All buddhas' *brahmacarya* is ultimately pure. All buddhas' separation from the many delusions of the world is ultimately pure. All buddhas' adornments of lands are ultimately pure. All buddhas' retinues are ultimately pure. All buddhas' lineages are ultimately pure. All buddhas' physical marks and secondary signs are ultimately pure. All buddhas' undefiled Dharma body is ultimately pure. All buddhas' unimpeded wisdom of all-knowledge is ultimately pure. All buddhas' liberations and sovereign masteries by which they have done what is to be done and reached the far shore—these are ultimately pure. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, in all worlds and at all times, have ten kinds of buddha works. What are those ten? They are as follows: First, if beings are single-mindedly mindful of them, they will manifest directly before them. Second, if beings have untrained minds, then they will speak Dharma for their sakes.

Third, if beings are able to develop pure faith, they will definitely enable them to acquire measureless great roots of goodness. Fourth, if beings are able to achieve entry into the Dharma position,³³³ then they will all manifest direct realizations by which they have nothing they do not completely understand. Fifth, they never weary of teaching beings. Sixth, in traveling to all buddha *kṣētras*, they are unimpeded in coming and going. Seventh, their great compassion is such that they never abandon any being. Eighth, they manifest transformation bodies constantly and incessantly. Ninth, their sovereign mastery of the spiritual superknowledges is incessant. And tenth, they dwell in the Dharma realm and are able to carry out contemplations everywhere. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas associated with their inexhaustible ocean of wisdom. What are those ten? They are as follows: The inexhaustible ocean-of-wisdom dharma of all buddhas' boundless Dharma body. The inexhaustible ocean-of-wisdom dharma of all buddhas' measureless buddha works. The inexhaustible ocean-of-wisdom dharma of all buddhas' sphere of cognition with the buddha eye. The inexhaustible ocean-of-wisdom dharma of all buddhas' measureless, innumerable, and inconceivable roots of goodness. The inexhaustible ocean-of-wisdom dharma of all buddhas' all-pervasive raining down of every kind of sublime elixir of immortality dharma. The inexhaustible ocean-of-wisdom dharma of all buddhas' praising of the Buddha's meritorious qualities. The inexhaustible ocean-of-wisdom dharma of all buddhas' many different kinds of vows and conduct cultivated in the past. The inexhaustible ocean-of-wisdom dharma of all buddhas' constant doing of buddha works to the end of future time. The inexhaustible ocean-of-wisdom dharma of all buddhas' complete knowing of all beings' mental actions. The inexhaustible ocean-of-wisdom dharma of all buddhas' adornment with merit and wisdom which no one can surpass. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas which they always manifest. What are those ten? They are as follows: All buddhas always practice all of the *pāramitās*. All buddhas always abandon delusion regarding all dharmas. All buddhas always possess the great compassion. All buddhas always possess the ten powers. All buddhas always turn the wheel of Dharma. [All buddhas always liberate all beings.]³³⁴ All buddhas always demonstrate for beings the realization of the right enlightenment. All buddhas always delight in training all beings. All buddhas always maintain right mindfulness of the dharma of non-duality. All

buddhas always demonstrate entry into the nirvāṇa without residue after they have finished teaching beings, doing so because the realm of all buddhas is boundless. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of discourse on the countless Dharma gateways of all buddhas. What are those ten? They are as follows: All buddhas expound on the countless gateways related to the realms of beings. All buddhas expound on the countless gateways related to beings' actions. All buddhas expound on the countless gateways related to beings' karmic retributions. All buddhas expound on the countless gateways used in teaching beings. All buddhas expound on the countless gateways used in the purification of beings. All buddhas expound on the countless gateways related to the bodhisattva practices. All buddhas expound on the countless gateways related to the bodhisattva vows. All buddhas expound on the countless gateways related to the formation and destruction of the kalpas in all worlds. All buddhas expound on the countless gateways related to the bodhisattva's deep resolve to purify buddha *kṣetras*. All buddhas expound on the countless gateways related to the orderly appearance in all worlds and in each kalpa of all buddhas of the three periods of time. All buddhas expound on the wisdom gateways of all buddhas. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten ways in which they do buddha works for beings. What are those ten? They are as follows: All buddhas manifest form bodies to accomplish buddha works for beings. All buddhas emanate sublime voices to accomplish buddha works for beings. All buddhas have that which they accept to accomplish buddha works for beings. All buddhas have that which they do not accept to accomplish buddha works for beings. All buddhas use earth, water, fire, and wind to accomplish buddha works for beings. All buddhas use sovereign mastery of spiritual powers to manifest all kinds of objective phenomena to accomplish buddha works for beings. All buddhas use all kinds of different names to accomplish buddha works for beings. All buddhas use buddha *kṣetra* realms to accomplish buddha works for beings. All buddhas purify buddha *kṣetras* to accomplish buddha works for beings. All buddhas may remain silent and refrain from speaking to accomplish buddha works for beings. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of supreme dharmas. What are those ten? They are as follows:

All buddhas' great and solid vows cannot be impeded. They definitely do whatever they say they will do. Hence their actions and their words do not differ.

All buddhas tirelessly cultivate the bodhisattva practices to the end of future kalpas because they wish to achieve complete fulfillment of all meritorious qualities.

All buddhas go forth to an ineffable-ineffable number of worlds because they wish to train all beings, ceaselessly engaging in their efforts on behalf of all beings.

All buddhas have great compassion by which they are impartial and no different in their universal regard for two kinds of beings, those who are faithful and those who disparage them.

All buddhas, from the time they make their initial resolve until they realize buddhahood, never retreat from their bodhi resolve.

All buddhas accumulate measureless excellent meritorious qualities and dedicate them all to the realization of all-knowledge while still never forming any defiling attachment to anything in the world.

All buddhas cultivate and train in the three kinds of karmic actions in the presence of all buddhas, only practice the practices associated with buddhahood, not the practices associated with the Two Vehicles, and then dedicate all of this to the realization of all-knowledge and the attainment of the utmost, right, and perfect bodhi.

All buddhas emanate great radiance, the light from which equally illuminates all places while also illuminating the Dharma of all buddhas, thereby enabling all bodhisattvas to attain purity of mind and fulfill all-knowledge.

All buddhas relinquish the pleasures of the world, do not crave them, are not defiled by them, and yet make the universal vow wishing to enable everyone in the world to leave suffering, attain bliss, and become free of all conceptual proliferation.

All buddhas, pitying all beings, undergo all different kinds of suffering as they guard and preserve the lineage of the buddhas, practice the Buddha's spheres of action, attain emancipation from *samsāra*, and arrive at the ground of the ten powers.

These are ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of unimpeded abiding. What are those ten? They are as follows: All buddhas have the unimpeded abiding by which they are all able to go forth to all worlds. All buddhas have the unimpeded abiding by which they are all able to abide in all worlds. All buddhas have the unimpeded abiding by which they are all able to walk, stand, sit, and lie down in all worlds. All buddhas have the unimpeded

abiding by which they are all able to expound on right Dharma in all worlds. All buddhas have the unimpeded abiding by which they are all able to dwell in the Tuṣita Heaven Palace in all worlds. All buddhas have the unimpeded abiding by which they are all able to enter the Dharma realm in all three periods of time. All buddhas have the unimpeded abiding by which they are all able to sit in all sites of enlightenment in the Dharma realm. All buddhas have the unimpeded abiding by which they are all able in each successive mind-moment to contemplate the mental actions of all beings and use their three kinds of sovereign mastery to teach and train them. All buddhas have the unimpeded abiding by which they are all able with but a single body to abide in all of the countless inconceivable abodes of all buddhas as well as all other places, bestowing benefit on beings. All buddhas have the unimpeded abiding by which they are all able to reveal and explain the right Dharma proclaimed by the incalculably many buddhas. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of supreme and unsurpassable adornments. What are those ten? They are as follows:

All buddhas have completely perfected all of the major marks and secondary signs. This is the first of the buddhas' unsurpassably supreme adornments, those associated with the body.

All buddhas have completely perfected the sixty kinds of voices in every one of which there are five hundred subtypes in every one of which there are countless hundreds of thousands of pure voices which serve as fine adornments. They are able to fearlessly roar the great lion's roar in the midst of all assemblies throughout the Dharma realm, expounding on the Tathāgata's extremely profound meanings of the Dharma. When beings hear this, none of them are not delighted. In accordance with their faculties and inclinations, they are all able to receive the training. This is the second of the buddhas' unsurpassably supreme adornments, those associated with their speech.

All buddhas possess the ten powers, the great samādhis, and the eighteen dharmas exclusive to the buddhas which serve as adornments of their mental actions. In the sphere of cognition in which they act, they have an unimpededly penetrating comprehension of all dharmas of the Buddha. They all acquire as their adornments all of the Dharma realm's adornments without exception. In but a single mind-moment, they are able to clearly see every one of the different past, future, and present mental actions of all beings throughout the Dharma realm. This

is the third of the buddhas' unsurpassably supreme adornments, those associated with their minds.

All buddhas are able to emanate countless light rays, every ray of which has a retinue of an ineffable number of light nets. They everywhere illuminate all buddha lands, extinguish the darkness in all worlds, and reveal the countless buddhas' coming forth and appearing in the world. Their bodies are all equal and they are all pure. Of all the buddha works that they accomplish, none of them are done in vain. They are thereby able to cause beings to reach irreversibility. This is the fourth of the buddhas' unsurpassably supreme adornments, those associated with their radiance.

When all buddhas manifest a subtle smile, they all emanate hundreds of thousands of *koṭīs* of *nayutas* of *asaṃkhyeyas* of light rays from their mouths, every ray of which possesses incalculably and inconceivably many different colors which everywhere illuminate all worlds of the ten directions and send forth in the midst of the great assembly the truthful speech that bestows the *anuttarā-samyak-saṃbodhi* prediction on incalculably, innumerable, and inconceivably many beings. This is the fifth of the buddhas' unsurpassably supreme adornments, those which transcend the world's delusions and are associated with their subtle smile.

All buddhas possess the pure and unimpeded Dharma body and have an ultimately penetrating comprehension of all dharmas. It abides in the Dharma realm and is boundless. Although they reside in the world, they do not mix with the world. They completely understand the true nature of the world and practice the world-transcending dharmas that cut short the path of words and speech and go beyond the aggregates, the sense realms and the sense bases. This is the sixth of the buddhas' unsurpassably supreme adornments, those associated with their Dharma body.

All buddhas have countless ever-marvelous lights which have an ineffable-ineffable number of various kinds of colors and appearances as their fine adornments. These form a treasury of light that sends forth countless spheres of light which everywhere and unimpededly illuminate the ten directions. This is the seventh of the buddhas' unsurpassably supreme adornments, those associated with their ever-marvelous lights.

All buddhas have boundlessly many marvelous forms, lovely marvelous forms, pure marvelous forms, marvelous forms appearing in response to whatever they wish, marvelous forms

outshining everything throughout the three realms of existence, and unsurpassably marvelous forms which reach the far shore of perfection. This is the eighth of the buddhas' unsurpassably supreme adornments, those associated with their marvelous forms.

All buddhas are born into the lineage of all buddhas of the three periods of time in which they accumulate the many jewels of goodness, attain ultimate purity, become free of all faults, leave behind all of the world's censure and slander, adorn themselves with the most especially supreme purity in the practice of all dharmas, completely fulfill the wisdom of all-knowledge, and become possessed of the pure clan lineage which no one can criticize or disparage. This is the ninth of the buddhas' unsurpassably supreme adornments, those associated with their lineage.

All buddhas adorn themselves with the power of the great kindness, achieve the most ultimate purity, become free of all cravings, forever put to rest all physical actions, achieve thorough liberation of mind, become those whom no one ever wearies of seeing, use the great compassion to rescue and protect everyone in the world, serve as the foremost of all fields of merit unsurpassably supreme in their worthiness to accept offerings, deeply sympathize with and benefit all beings, and enable them all to increase their accumulations of measureless merit and wisdom. This is the tenth of the buddhas' unsurpassably supreme adornments, those associated with their meritorious qualities of great kindness and great compassion.

These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas of sovereign mastery. What are those ten? They are as follows:

All buddhas have achieved sovereign mastery in all dharmas by which they have a clear comprehension of the many different kinds of statements and syllables³³⁵ and expound on all dharmas with unimpeded eloquence. This is the first of the buddhas' dharmas of sovereign mastery.

All buddhas never miss the right time in teaching beings. Adapting to their aspirations, they ceaselessly explain right Dharma for them, thereby enabling their training. This is the second of the buddhas' dharmas of sovereign mastery.

All buddhas are able to cause the six kinds of quaking in all of the incalculably and innumerably variously adorned worlds throughout all realms of space, thereby causing those worlds to

rise or fall, to expand or contract, or to come together or scatter apart, doing so in a manner whereby not even a single being in them is ever subjected to distress or injury, and doing so in a manner whereby the beings in them are entirely unaware, unknowing, free of doubts, and unsurprised. This is the third of the buddhas' dharmas of sovereign mastery.

Using the power of spiritual superknowledges, all buddhas are able to engage in the purification of all worlds whereby, in but a single mind-moment, they may everywhere manifest adornments of all worlds. These adornments are such that one could never finish describing them even in countless kalpas. They are all free of defilements and are incomparably pure. They are able to cause all of the purifying phenomena throughout all buddha *kṣētras* to equally enter into but a single *kṣētra*. This is the fourth of the buddhas' dharmas of sovereign mastery.

When all buddhas observe any single being who should be taught, they may extend their own life spans for even up to an ineffable-ineffable number of kalpas which may extend to the end of future time during which time they may continue to sit in the lotus posture free of any weariness in either body or mind with their minds focused on and mindful of this being, never forgetting him as they use skillful means to train him, ensuring that they never miss the right time in doing so. Just as they may do this for a single being, so too may they also do this for all beings in the very same way. This is the fifth of the buddhas' dharmas of sovereign mastery.

All buddhas are able to go everywhere in all worlds to the places where all *tathāgatas* travel and yet never even briefly leave any other place throughout the entire Dharma realm. In every one of the different regions throughout the ten directions, there are oceans of countless worlds, and in every one of those oceans of worlds, there are countless world systems. Using their spiritual powers, in but a single mind-moment, the buddhas are able to go to all of them and turn the wheel of the unimpeded pure Dharma. This is the sixth of the buddhas' dharmas of sovereign mastery.

Wishing to train all beings, in each successive mind-moment, all buddhas manifest the realization of *anuttarā-samyak-saṃbodhi* even as, with respect to all dharmas of a buddha, they are not such as have already awakened or are now awakening, are not such as will be awakened in the future, and are not such as abide on the ground of those still in training. Still, they are possessed of the complete knowledge and vision by which they

command unimpeded penetrating comprehension, measureless wisdom, and measureless sovereign mastery with which they teach and train all beings. This is the seventh of the buddhas' dharmas of sovereign mastery.

All buddhas are able with the eye sense base to do the buddha works of the ear sense base, are able with the ear sense base to do the buddha works of the nose sense base, are able with the nose sense base to do the buddha works of the tongue sense base, are able with the tongue sense base to do the buddha works of the body sense base, are able with the body sense base to do the buddha works of the mind sense base, are able with the mind sense base to abide in all worlds in the many different kinds of worldly and world-transcending realms, and are able in every one of those realms to do the incalculably many vast works of the Buddha. This is the eighth of the buddhas' dharmas of sovereign mastery.

Every one of the pores on the body of all buddhas is able to contain all beings even as every one of those beings' bodies, commensurate in size with an ineffable number of buddha *kṣētras*, remains entirely unconstricted within it. Every one of those beings is able with every step to pass by countless worlds. And so this may continue to the point that, continuing to the very end of countless kalpas, they see all buddhas coming forth into the worlds, teaching beings, turning the wheel of pure Dharma, and offering instruction in an ineffable number of dharmas of the past, future, and present, this even as all beings throughout the realm of space continue to take on bodies in all the rebirth destinies, continuing to go and come in their various ways of comporting themselves, and fully possessed of the various kinds of objects from which they derive their enjoyments. In all of this, no mutually obstructive interferences occur at all. This is the ninth of the buddhas' dharmas of sovereign mastery.

All buddhas are able in but a single mind-moment to reveal all buddhas as numerous as the atoms in all worlds with each of those buddhas throughout the entire Dharma realm in vastly adorned lotus flower worlds of many wonders seated on lotus dais lion thrones, realizing the perfect and right enlightenment, manifesting all buddhas' sovereign mastery of the spiritual powers.

And just as this occurs in this way in the vastly adorned lotus flower worlds of many wonders, so too does this also occur everywhere throughout the entire Dharma realm in an ineffable-ineffable number of pure worlds possessed of many

different kinds of adornments, many different kinds of realms, many different kinds of forms and appearances, many different kinds of manifestations, and many different kinds of numbers of kalpas.

And just as this is the case in a single mind-moment, so too is this also so in all the mind-moments in incalculably and boundlessly many *asaṃkhyeyas* of kalpas in which, in every single mind-moment, everything appears in this way, and in every single mind-moment, these incalculably many phenomena all abide therein, even as, in all of this, they are never required to use even the slightest sort of power of expedient means to cause this to occur in this way. This is the tenth of the buddhas' dharmas of sovereign mastery.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of measureless and inconceivable perfectly fulfilled buddha dharmas. What are those ten? They are as follows: Every one of the pure marks of all buddhas embodies a hundredfold measure of merit. All buddhas perfect all the dharmas of a buddha. All buddhas perfect all roots of goodness. All buddhas perfect all meritorious qualities. All buddhas are able to teach all beings. All buddhas are able to serve as leaders for beings. All buddhas perfect pure buddha *kṣetras*. All buddhas perfect the wisdom of all-knowledge. All buddhas perfect the form body with its major marks and secondary signs that enables all who see it to acquire such benefit that their efforts will not have been in vain. All buddhas possess the equal and right Dharma of all buddhas. After all buddhas have completed their buddha works, none of them do not manifest the appearance of entering nirvāṇa. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of skillful means. What are those ten? They are as follows:

All buddhas completely know all dharmas transcend all conceptual proliferation and thus they are able to reveal and provide instruction in all buddhas' roots of goodness. This is the first of their skillful means.

All buddhas realize that all dharmas have nothing they perceive, that each of them has no mutual awareness of any other, that they have no bondage and have no liberation, that they have no experiencing of anything and have no accumulation, and that they have no accomplishment, yet they independently ultimately reach the far shore of perfection. Thus they realize that the reality of all dharmas does not involve any differentiation or particularity and thus they attain sovereign mastery. They

realize there is no self or anything that experiences and thus they do not contradict the apex of reality. They have already succeeded in reaching the ground of great sovereign mastery and are thereby always able to contemplate the entire Dharma realm. This is the second of their skillful means.

All buddhas have forever transcended all phenomenal characteristics. Their minds have no place in which they dwell and yet they are able to know them all in a way that is not disordered and that is not erroneous. Although they know all such characteristics have no inherent existence of their own, they are still able to skillfully penetrate them in a manner accordant with their essential nature and are still able to manifest countless form bodies and use the inexhaustible phenomenal characteristics associated with every sort of adornment in all pure buddha lands and accumulate lamps of wisdom to extinguish the delusions of beings. This is the third of their skillful means.

As all buddhas abide in the Dharma realm, they do not abide in the past, the future, or the present because, in the nature of suchness, there is no past, future, or present, the signs of the three periods of time. Even so, they are still able to expound on the coming forth into the world of the countless buddhas of the past, the future, and the present, thus enabling those who hear this to everywhere see the realms of all buddhas. This is the fourth of their skillful means.

In the physical, verbal, and mental actions of all buddhas, there is nothing that they do. They have no coming, no going, and no abiding. They transcend all dharmas of enumeration, reach the far shore of perfection in all dharmas, and yet become a treasury of the many dharmas possessed of measureless wisdom. They have a completely penetrating comprehension of the many different kinds of worldly and world-transcending dharmas and possess unimpeded wisdom. They manifest countless kinds of masterfully implemented spiritual powers and train all the beings of the Dharma realm. This is the fifth of their skillful means.

All buddhas know that all dharmas are imperceptible, neither singular nor different, neither measurable nor measureless, neither coming nor going, and in every case devoid of any inherently existent nature even as they still do not contradict [the conventional existence of] worldly dharmas. For those possessed of all-knowledge perceive all dharmas even in the midst of what is devoid of any inherent nature. With sovereign mastery in all dharmas, they extensively expound on all dharmas even as

they still always securely abide in the true nature of true suchness. This is the sixth of their skillful means.

All buddhas know all times in any single time. They possess pure roots of goodness and achieve entry into the right and fixed position,³³⁶ and yet remain free of anything to which they are attached. They neither dwell within nor relinquish any of the creations and destructions occurring in days, months, years, kalpas, and other such periods of time, and yet they are able to manifest within them. Whether it be the beginning, middle, or ending periods of the day or the night, a single day, seven days, a half month, a month, a year, a century, one kalpa, many kalpas, inconceivably many kalpas, an ineffable number of kalpas, and so forth on through to the exhaustion of all kalpas of the future, they constantly and uninterruptedly turn the wheel of the sublime Dharma for the benefit of beings, never retreating from this and never resting in this. This is the seventh of their skillful means.

All buddhas constantly abide in the Dharma realm, perfect in the countless many fearlessnesses of all buddhas as well as their innumerable types of eloquence, their incalculable forms of eloquence, their interminable eloquence, their uninterrupted eloquence, their boundless eloquence, their exclusive forms of eloquence, their inexhaustible eloquence, their genuine eloquence, their eloquence that employs skillful means in the explanation of all statements, and their eloquence with respect to all dharmas. They adapt to beings' faculties and natures as well as to their aspirations and understandings, using then all kinds of different Dharma gateways to proclaim the ineffable-ineffable number of hundreds of thousands of *koṭīs* of *nayutas* of sutras that are good in the beginning, good in the middle, and good in the end, all of which are possessed of complete ultimacy. This is the eighth of their skillful means.

All buddhas abide in the pure Dharma realm knowing that all dharmas are fundamentally nameless, having no past names, no present names, no future names, no names of beings, no names of non-beings, no country names, no non-country names, no dharma names, no non-dharma names, no meritorious quality names, no non-meritorious quality names, no bodhisattva names, no buddha names, no numerical names, no non-numerical names, no names associated with production, no names associated with destruction, no names associated with existence, no names associated with nonexistence, no singular kinds of names, and no different kinds of names. And

why is this? This is because the essential nature of all dharmas is indescribable. All dharmas are devoid of direction, devoid of place, indescribable in the aggregate, indescribable when scattered, indescribable with a single way of speaking, indescribable through multiple ways of speaking, entirely inaccessible to description by voice, and such as cut short any attempt to describe them with words and speech. Although [the buddhas] do conform to the many different kinds of worldly verbal discourse, in doing so, they have no objective conditions that they seize upon and have nothing that they create. They abandon all attachments to false conceptions. In all such matters they reach the most ultimately far shore of perfection. This is the ninth of their skillful means.

All buddhas know that the fundamental nature of all dharmas is quiescence. Because they are unproduced, they are not associated with the form aggregate. Because they are not accessible through conceptual proliferation, they are not associated with the feeling aggregate. Because they are devoid of any names or numerical categories, they are not associated with the perception aggregate. Because they are devoid of anything that is done, they are not associated with the karmic formative factor aggregate. Because they are devoid of any grasping at anything at all, they are not associated with the consciousness aggregate. Because they have no point of access, they are not associated with any of the sense bases. Because they are devoid of anything that is apprehensible, they are not associated with any of the sense realms. Even though this is the case, there is still no damage done to [the conventional existence of] any dharma. Their fundamental nature has no arising, for it is like empty space.

All dharmas are empty and quiescent, without any karmic retributions, without any cultivation, without any accomplishment, and without any production. They are neither enumerated nor non-enumerated, neither existent nor non-existent, neither produced nor destroyed, neither defiled nor immaculate, neither entered nor exited, neither abiding nor non-abiding, neither associated with training nor unassociated with training, neither associated with beings nor unassociated with beings, neither consistent with a life span nor inconsistent with the existence of a life span, and they are neither within the sphere of causes and conditions nor devoid of causes and conditions. Even so, [the buddhas] are able to completely know [with regard to beings] whether they are in the group of those

fixed in the path of what is right, in the group of those fixed in the path of what is wrong, or in the group of those whose destiny is still unfixed. They expound on the sublime Dharma for all beings and thereby enable them to reach the far shore of liberation, to fully develop the ten powers and the four fearlessnesses, become able to roar the lion's roar, become possessed of all-knowledge, and dwell in the Buddha's sphere of cognition. This is the tenth of their skillful means.

Sons of the Buddha, these are what constitute all buddhas' perfection of the ten kinds of skillful means.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of vast buddha works that are measureless, boundless, inconceivable, such as none of the world's devas or humans could ever know, such as no *śrāvaka* disciple or *pratyekabuddha* could ever know, and such as only can be known through the awesome spiritual powers of the Tathāgata. What are those ten? They are as follows:

Sons of the Buddha, when all buddhas are dwelling in the Tuṣita Heavens in all worlds to the very ends of empty space throughout the Dharma realm, they all manifest the taking on of births in which they cultivate bodhisattva practices and accomplish the great buddha works, appearing then with countless forms and appearances, countless kinds of awesome deportment, countless kinds of light, countless kinds of voices, countless kinds of language, countless samādhis, and countless spheres of cognition imbued with wisdom by all of which they draw forth all humans, devas, *māras*, Brahma Heaven devas, *śramaṇas*, brahmans, *asuras*, and others of these sorts, using their unimpeded great kindness and their ultimate great compassion to equally benefit all beings, perhaps enabling them to be born as devas, perhaps enabling them to be born as humans, perhaps purifying their faculties, perhaps training their minds, sometimes speaking for their benefit of three different vehicles, and sometimes speaking for their benefit of the perfectly complete One Vehicle, thereby rescuing and liberating them all through enabling them to escape from *saṃsāra*. This is the first of their vast buddha works.

Sons of the Buddha, when all buddhas spiritually descend from the Tuṣita Heaven into their mother's womb, they use the most ultimate samādhi to contemplate the dharmas involved in taking birth as like a magical conjuration, like a transformation, like a reflection, like space, or like a mirage in the hot season. It is in accordance with what pleases them that they take this on in a manner that is measurelessly unimpeded, enter into the dharma of noncontentiousness,

bring forth unattached wisdom that is apart from desire and pure, perfect a treasury of vast and marvelous adornments, and then take on that very last body. They abide there in a great tower adorned with jewels, doing the Buddha's works, sometimes using their spiritual powers to do the Buddha's works, sometimes using right mindfulness to do the Buddha's works, sometimes manifesting the spiritual superknowledges to do the Buddha's works, sometime manifesting the wisdom sun to do the Buddha's works, sometimes manifesting the vast realms of the buddhas to do the Buddha's works, sometimes manifesting the measureless radiance of all buddhas to do the Buddha's works, sometimes entering into countless vast samādhis to do the Buddha's works, and sometimes manifesting their emergence from those samādhis to do the Buddha's works.

Sons of the Buddha, at that time, even as the Tathāgata resides in his mother's womb, because he wishes to benefit all beings, he may bring forth many different kinds of manifestations in doing the Buddha's works. For example, he may manifest his first taking birth, may manifest his existence as a youth, may manifest his residing within the palace, may manifest his leaving the home life, may once again manifest his realization of the perfect and right enlightenment, may once again manifest his turning of the wheel of the sublime Dharma, or may manifest his entry into *parinirvāṇa*. In this way, he always uses these many different kinds of skillful means in every region, in all the networks, in all the clans, in all the lineages, and in all the worlds as he accomplishes the Buddha's works. This is the second of their vast buddha works.

Sons of the Buddha, all buddhas have already achieved complete purity in all good karmic actions. All of their knowledge regarding the taking on of births having already become radiantly immaculate, they use the dharma of taking birth to gather in and guide the many confused beings, thus enabling them to awaken and completely practice the many kinds of goodness.

For the sake of beings, they manifest the appearance of being born into the palace of a king. All buddhas have already relinquished all sensual desires and pleasures of the palace life for they have nothing at all that they desire. They always contemplate all aspects of existence as empty and devoid of any essential nature and always contemplate all objects of pleasure as unreal. They have achieved the most ultimate and perfect fulfillment in observing a buddha's pure moral precepts.

In contemplating their wives, consorts, and retainers within the inner palace, they bring forth the pity of the great compassion for

them. Contemplating all beings as false and unreal, they bring forth the mind of great kindness for them. Contemplating all worlds as devoid of anything in which one could delight, they bring forth the great sympathetic joy. And with their minds' acquisition of sovereign mastery in all dharmas, they bring forth the great equanimity.

Completely possessed of the meritorious qualities of a buddha, they manifest birth into the Dharma realm in bodies perfectly complete in their physical marks and are attended by retinues which are pure and thus they are free of any sort of attachment to any of them. With their voices adapted to the various types of beings, they expound on the Dharma for the sake of the many, thereby enabling those beings to bring forth a deep renunciation of worldly dharmas.

In accordance with the actions in which they engage, they instruct beings in the fruits that will thereby accrue to them. They also use skillful means adapted to those who should receive the benefit of their teachings. Those who have not yet become ripened, they enable to become ripened. Those who have already become ripened, they enable to attain liberation. So that they may do the works of the buddhas, they enable them to attain irreversibility.

Furthermore, they use their vast minds of kindness and compassion to constantly expound on the many different dharmas for the benefit of beings. They also manifest for them their three kinds of sovereign mastery, thus enabling them to awaken and achieve the purification of their own minds. Although they dwell within the inner palace where they are all seen by the multitudes, they still engage in the Buddha's works in all worlds. With great wisdom and with great vigor, they manifest many different kinds of unimpeded and endless acts of the Buddha's spiritual superknowledges. They constantly abide in the three kinds of expedient actions, namely the ultimate purity of their physical actions, the constant accordance of their verbal actions with wisdom, and their extremely profound and unimpeded mental actions. They use these skillful means to benefit beings. This is the third of their vast buddha works.

Sons of the Buddha, all buddhas manifest residence within palaces with all kinds of adornments and then contemplate them, renounce them, and abandon them to leave behind the home life. They wish to influence beings to fully realize that the dharmas of the world are all false conceptions which are impermanent and bound for destruction so that they will bring forth deep renunciation of them, so that they will not generate a defiling attachment to them, and so that they will forever cut off the world's desire-based afflictions and then cultivate the pure conduct and benefit beings.

When they are about to leave the home life, they relinquish the behavior of the common person, abide within the dharma of non-contentiousness, fulfill the incalculable meritorious qualities of their original vows, use the great light of their wisdom to extinguish the darkness of the world's delusions, and serve as unexcelled fields of merit for the entire world. For the sake of beings, they always praise the meritorious qualities of the Buddha, thereby causing them to plant roots of goodness in relation to the buddhas. They use the wisdom eye to perceive the genuine meaning. For beings' sakes, they also praise the purity, absence of faults, and eternal emancipation associated with leaving the home life and then forever serving for the world as a highly placed banner of wisdom. This is the fourth of their vast buddha works.

Sons of the Buddha, all buddhas, being possessed of all-knowledge, have already come to completely know and see all of the countless many dharmas. They realize the utmost right enlightenment beneath the bodhi tree, vanquish the many *māras*, and become possessed of the most especially revered kinds of awesome virtue. Their bodies completely fill all worlds. What they accomplish through their spiritual powers is boundless and endless. They all attain sovereign mastery in the meaning of the practices related to all-knowledge. They have all already perfectly fulfilled the cultivation of every form of meritorious quality. Their bodhi thrones are perfectly complete in their adornments and everywhere pervade all the worlds of the ten directions. The buddhas abide on them, turning the wheel of the sublime Dharma, expounding on the practices and vows of all bodhisattvas, revealing and explaining the spheres of action of all the countless many buddhas, enabling all bodhisattvas to succeed in awakening to and entering them, enabling them also to cultivate the many different kinds of pure and marvelous practices, and, additionally, enabling them to instruct and guide all beings, enabling them to plant roots of goodness, to become born onto the level ground of the Tathāgata, to dwell in the boundless and marvelous practices of all bodhisattvas, and to perfect all the supreme dharmas of the meritorious qualities.

They skillfully and completely know all worlds, all beings, all buddha *kṣetras*, all dharmas, all bodhisattvas, all teachings, all three periods of time, all means of training, all the spiritual transformations, and all those matters that the minds of beings delight in and desire. So it is that they engage in doing the Buddha's works. This is the fifth of their vast buddha works.

Sons of the Buddha, all buddhas turn the irreversible Dharma wheel to enable all bodhisattvas to attain irreversibility. They turn the measureless Dharma wheel to enable the entire world to reach complete understanding. They turn the Dharma wheel that awakens everyone to enable the attainment of the great fearlessnesses and the roaring of the lion's roar. They turn the Dharma wheel of the treasury of the knowledge of all dharmas to open the gates of the Dharma treasury and eliminate the obstacles associated with benightedness. They turn the unimpeded Dharma wheel to enable becoming the same as empty space. They turn the Dharma wheel of nonattachment to enable contemplation of all dharmas as neither existent nor nonexistent. They turn the world-illuminating Dharma wheel to enable all beings to purify the Dharma eye. They turn the Dharma wheel that explains the all-knowledge which completely extends to all dharmas of the three periods of time. They turn the Dharma wheel that is the same for all buddhas because the dharmas of all buddhas are not mutually contradictory. All buddhas use incalculable and innumerable hundreds of thousands of *koṭīs* of *nayutas* of kinds of Dharma wheels such as these to adapt to the differences in the mental actions of beings and thus accomplish their inconceivable buddha works. This is the sixth of their vast buddha works.

Sons of the Buddha, when all buddhas enter the capital cities of all kings, they accomplish buddha works for the sake of all beings. That is to say, when the buddhas enter the city gates of the cities of human kings, deva kings, dragon kings, *yakṣa* kings, *gandharva* kings, *asura* kings, *garuḍa* kings, *kiṃnara* kings, *mahoraga* kings, *rākṣasa* kings, *piśāca* kings, and other such kings, the great earth quakes, light illuminates everything, the blind gain sight, the deaf gain hearing, the insane come to their right minds, those who have no clothes obtain robes, all who are distressed and afflicted with suffering become happy, the musical instruments sound of their own accord without being played, all adornments, whether worn or not worn, emanate marvelous sounds, and, of all beings who hear this, there are none who are not pleased.

All buddhas have pure form bodies complete with all the major marks and secondary signs which, whoever beholds them, never wearies of seeing them. They are able to use them to perform the buddha works for the sake of beings. For example, whether they turn and look at a being, contemplate them, turn around, bend down or straighten up, walk along or stand, sit down or lie down, remain silent or speak, manifest spiritual superknowledges, speak

Dharma for them, or provide them with instructions, in all such cases as these, they are doing buddha works for the sake of beings.

Everywhere in all the countless worlds, in the midst of the ocean of mental dispositions of the many different kinds of beings, all buddhas encourage and enable them to practice mindfulness of the Buddha, to always diligently practice meditative contemplation, to plant roots of goodness, and to cultivate the bodhisattva practices. They praise the buddha's physical signs as the most sublime of all, as rarely encountered by any being, as being such that, if beings are able to see them and then bring forth minds of faith, then they will produce all of the countless good dharmas, will accumulate the buddhas' meritorious qualities, and will all become purified.

Having praised the Buddha's meritorious qualities in these ways, they send forth division bodies that go forth everywhere throughout the worlds of the ten directions, thus enabling all beings to look up with reverence, reflect upon, contemplate, serve, and make offerings to buddhas, thereby planting all kinds of roots of goodness, thereby eliciting the pleased approval of the buddhas, and thereby extending the lineage of the buddhas as they all become buddhas in the future.

It is through practices such as these that they accomplish buddha works. For beings' sakes, they sometimes manifest form bodies, sometimes speak with sublime voices, or sometimes simply smile a subtle smile that causes beings to bring forth resolute faith, to bow down in reverence, to bend low their bodies with pressed palms, to utter praises, to half-bow, or to stand up in respect. It is in ways such as these that they accomplish buddha works.

All buddhas use incalculably, innumerably, ineffably, and inconceivably many different kinds of buddha works such as these with which, in all worlds, they adapt to all beings' mental dispositions. Using the power of their original vows, the power of great kindness and great compassion, and the power of all-knowledge, they use skillful means to teach beings and enable them all to take on the training. This is the seventh of their vast buddha works.

Sons of the Buddha, all buddhas may abide in an *araṇya*, a forest dwelling, and thus accomplish buddha works, may abide in a quiet place and thus accomplish buddha works, may abide in a deserted place and thus accomplish buddha works, may abide where the Buddha dwells and thus accomplish buddha works, may abide in samādhi and thus accomplish buddha works, may dwell alone in a garden or grove and thus accomplish buddha works, may hide their bodies and not appear at all and thus accomplish buddha works,

may abide in extremely deep wisdom and thus accomplish buddha works, may abide in all buddhas' incomparable spheres of action and thus accomplish buddha works, or they may abide in all different kinds of invisible physical actions adapted to beings' mental dispositions, desires, and understandings, ceaselessly using skillful means in teaching and thus accomplish buddha works.

They may use the body of a deva seeking all-knowledge and thus accomplish buddha works, may use the body of a dragon, the body of a *yakṣa*, the body of a *gandharva*, the body of an *asura*, the body of a *garuḍa*, the body of a *kiṃnara*, the body of a *mahoraga*, or the body of a human or nonhuman that, in each case, is seeking all-knowledge and thus accomplish buddha works, may use the body of a *śrāvaka* disciple, the body of a *pratyekabuddha*, or the body of a bodhisattva seeking all-knowledge and thus accomplish buddha works, may engage in speaking the Dharma or remain silent and thus accomplish buddha works, may speak of but a single buddha or speak of many buddhas and thus accomplish buddha works, may speak of all practices or all vows of bodhisattvas as but a single practice or vow and thus accomplish buddha works, or they may speak of a single practice or a single vow of bodhisattvas as constituting countless practices or vows and thus accomplish buddha works.

They may speak of the Buddha's realms as just the world's realms and thus accomplish buddha works, may speak of the world's realms as just the Buddha's realm and thus accomplish buddha works, or may speak of the Buddha's realms as not being realms at all and thus accomplish buddha works or, for the sake of all beings, they may remain for one day, one night, a half month, a whole month, a whole year, and so forth on up to their sometimes abiding even for an inexpressibly great number of kalpas and thus accomplish buddha works. This is the eighth of their vast buddha works.

Sons of the Buddha, all buddhas are a treasury which produces pure roots of goodness. They enable beings to develop pure resolute faith in the Buddha's Dharma, to acquire training of their faculties, and to forever transcend the world. They enable bodhisattvas to develop perfectly realized wisdom light on the path to bodhi and also cause them to acquire the awakening that does not depend on anyone else. For example, they may manifest entry into nirvāṇa and thus accomplish buddha works, may reveal all worlds as impermanent and thus accomplish buddha works, may speak of the body of the Buddha and thus accomplish buddha works, may speak of having already done what is to be done and thus accomplish buddha works, may speak of achieving perfectly fulfilled and flawless

meritorious qualities and thus accomplish buddha works, may speak of forever severing the root of all realms of existence and thus accomplish buddha works, may enable beings to renounce the world and follow in accordance with the Buddha's resolve and thus accomplish buddha works, may speak of the life span as inevitably bound to end and thus accomplish buddha works, or they may speak of the world as devoid of even a single delightful thing and thus accomplish buddha works.

They may expound on the practice of making offerings to all buddhas to the end of the future and thus accomplish buddha works, may speak of all buddhas turning the wheel of the pure Dharma, thereby causing those who hear to be filled with great joy, and thus accomplish buddha works, may expound on all buddhas' spheres of action, thereby causing others to bring forth the resolve and cultivate all the practices and thus accomplish buddha works, may expound on the mindfulness of the Buddha samādhi, thereby causing others to bring forth the resolve by which they always delight in seeing the Buddha and thus accomplish buddha works, may expound on the purification of all one's faculties and the diligent pursuit of the path to buddhahood with a resolve that never rests or retreats and thus accomplish buddha works, may visit all buddha lands, contemplating the many different causes and conditions associated with all realms and thus accomplish buddha works, or they may unite the bodies of all beings into the body of a buddha, thereby causing all indolent and neglectful beings to abide in the pure moral precepts of the Tathāgata. This is the ninth of their vast Buddha works.

Sons of the Buddha, when all buddhas enter nirvāṇa, countless beings wail piteously, weep and cry, are beset with immense distress and affliction, and then look to each other and say, "The Tathāgata, the Bhagavat, possessed of the great kindness and compassion, deeply pities and benefits the entire world and serves beings as a rescuer and a refuge. The Tathāgata's appearance in the world is only rarely ever encountered. The most supreme of all fields of merit has now forever entered nirvāṇa." By causing beings to wail piteously and long for the Buddha in this way, they also accomplish buddha works.

Moreover, to teach and liberate all the devas, dragon spirits, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans, they adapt to their aspirations, even grinding up their own bodies to serve as incalculably and innumerably many inconceivable *śarīra* relics which serve to cause beings to bring forth thoughts of pure faith, respect, reverence, and joyous delight

in making offerings and cultivating all the meritorious qualities to complete fulfillment. They also erect stupas with all different kinds of adornments and make offerings in celestial palaces, dragon palaces, *yakṣa* palaces, and palaces of *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoraḡas*, humans, nonhumans, and others.

They may also erect commemorative stupas to the buddhas' teeth, nails, or hair relics which inspire all those who see them to become mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha while also causing them to develop unremitting resolute faith, to bring forth sincere respect and reverential esteem, to make gifts of offerings in place after place, and to cultivate all the meritorious qualities. Because of this merit, those beings may be reborn in the heavens or may come to dwell among humans in an honorable and illustrious clan where they are well endowed with wealth and possessions, are attended by a retinue of pure beings, and never enter the wretched destinies, but rather are always reborn in the good destinies where they are always able to see the Buddha, perfect the many dharmas of pristine purity, and swiftly succeed in gaining emancipation from the three realms of existence as they each reap the fruits of their own vehicles in accordance with whatever they have vowed to accomplish and then recognize and repay kindnesses bestowed on them by the *tathāgatas* and thus forever serve as those in whom those in the world can take refuge.

Sons of the Buddha, although all buddhas, the *bhagavats*, enter *parinirvāṇa*, they still continue to serve beings as inconceivable fields of pure merit and as the most supreme of all fields of merit for the generation of endless meritorious qualities, doing so in ways which enable all beings to fully develop roots of goodness and acquire the complete fulfillment of merit. This is the tenth of their vast buddha works.

Sons of the Buddha, these works of the buddhas are so immeasurably vast and so inconceivable that no deva or human in the entire world and no past, future, or present *śrāvaka* disciple or *pratyekabuddha* could ever know them unless they were aided by the awesome spiritual powers of the Tathāgata.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of dharmas of masterful action in which it could not be otherwise. What are those ten? They are as follows: All buddhas are able to bestow predictions in which it definitely could not be otherwise.³³⁷ All buddhas are able to adapt to the thoughts in beings' minds and enable their wishes to be fulfilled and it definitely could not be otherwise. All buddhas are able to manifest awakening to all dharmas

and expound on their meaning and it definitely could not be otherwise. All buddhas are able to completely fulfill the wisdom of all buddhas of the past, future and present periods of time and it definitely could not be otherwise. All buddhas realize that all *kṣaṇa*-instants throughout the three periods of time are but a single *kṣaṇa*-instant and it definitely could not be otherwise. All buddhas realize that all buddha *kṣetras* of the three periods of time enter into a single buddha *kṣetra* and it definitely could not be otherwise. All buddhas realize that all speech of all buddhas of the three periods of time is identical to the speech of any single buddha and it definitely could not be otherwise. All buddhas realize that the essential nature of all buddhas of the three periods of time and the essential nature of all the beings they teach are identical and it definitely could not be otherwise. All buddhas realize that the nature of worldly dharmas and the nature of all buddhas' dharmas do not differ and it definitely could not be otherwise. All buddhas realize that all roots of goodness of all buddhas of the three periods of time are the same as any one of their roots of goodness and it definitely could not be otherwise. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of abiding in which they abide in all dharmas. What are those ten? They are as follows: All buddhas abide in awakening to the entire Dharma realm. All buddhas abide in greatly compassionate speech. All buddhas abide in original great vows. All buddhas abide in the practice of not abandoning their training of beings. All buddhas abide in the dharma of the nonexistence of any inherent nature. All buddhas abide in impartially benefiting beings. All buddhas abide in never forgetting any dharma. All buddhas abide in the unimpeded mind. All buddhas abide in the mind of constant right meditative concentration. All buddhas abide in the equal penetration of all dharmas and never contradicting their having the characteristic [nature of] the apex of reality. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of knowing of all dharmas without exception. What are those ten? They are as follows: They know all dharmas of the past without exception. They know all dharmas of the future without exception. They know all dharmas of the present without exception. They know all speech dharmas without exception. They know all worldly paths without exception. They know the thoughts of all beings without exception. They know without exception all of the superior, middling, and inferior roots of goodness of all bodhisattvas as well as all their many different stations on the path. They

know all without exception, neither more nor less, of all buddhas' perfectly fulfilled types of knowledge and roots of goodness. They know that all dharmas without exception arise from conditions. They know all the different world systems without exception. They know all the different phenomena without exception throughout the entire Dharma realm are like the net of Indra. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of powers. What are those ten? They are as follows: vast powers, supreme powers, measureless powers, powers of great awesome virtue, powers that are difficult to acquire, irreversible powers, solidly enduring powers, indestructible powers, powers inconceivable to anyone in the world, and powers that cannot be shaken by any being. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of great *nārāyaṇa* banner dharmas of bravery and strength. What are those ten? They are as follows:

All buddhas have indestructible bodies and lives which cannot be cut short. They cannot be poisoned by the world's poisons. Not even all the world's water, fire, and wind disasters can injure the Buddha's body. Even if all the demons, devas, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, *piśācas*, *rākṣasas*, and other such beings all exhausted all of their strength in raining down great vajras as immense as Mount Sumeru or the Iron Ring Mountains all over all worlds of the entire great trichiliocosm, raining them down all at once, they would still remain unable to cause any fear in the mind of the Buddha, would still be unable to shake even a single hair on his body, and, even from the very beginning, would still be unable to cause any change at all in his walking, standing, sitting, or lying down. Wherever the Buddha dwells, whether near or far, if he does not allow them to descend, then they would be unable to rain down. And even if he did not restrain them and they then did in fact rain down, they would still remain unable to do him any harm. Not even any being supported by the Buddha or sent as an emissary of the Buddha could be the least bit harmed, how much the less could harm befall the body of the Tathāgata himself. This is the first of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas may place into a single pore all of the contents of all the worlds throughout the entire Dharma realm, including Sumeru, the king of mountains, the Iron Ring Mountains, the Great Iron Ring Mountains, the great oceans, the mountains, the forests, the palaces, the buildings, and the dwellings, doing

so even to the very end of future kalpas even as all beings remain entirely unaware and incognizant of this unless they are assisted by the Tathāgata's spiritual powers.

Sons of the Buddha, at that time when the buddhas hold within a single pore all of those so very many worlds even to the very end of all kalpas of the future, whether they be walking, standing, sitting, or lying down, they never have even a single thought of weariness in this regard. Sons of the Buddha, just as empty space everywhere holds within it all the worlds throughout the entire Dharma realm without ever becoming wearied by this, so too it is with all buddhas as they hold all worlds within but a single pore. This is the second of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas are able in but a single mind-moment to take a number of steps equal to the number of atoms in an ineffable-ineffable number of worlds and, in so doing, pass with every step beyond a number of worlds equal to the atoms contained within an ineffable-ineffable number of buddha *kṣētras* so that, as they walk along in this way, they may pass through a number of kalpas equal to the number of atoms contained in all worlds.

Sons of the Buddha, suppose that there was a great vajra mountain the size of which was precisely commensurate with all those buddha *kṣētras* that were passed by in the above description, and suppose too that there was a number of such great vajra mountains equal to the number of atoms in an ineffable-ineffable number of buddha *kṣētras*. The buddhas are able to take all such mountains and place them all inside of a single one of their pores. Even supposing that the number of pores on a buddha's body were equivalent to all the pores existing on the bodies of all beings throughout the entire Dharma realm, in every one of their pores, they can place just so very many great vajra mountains as this and, taking along just so very many mountains as this, they can then roam about throughout the ten directions, entering all the worlds throughout the entirety of empty space, doing so from the beginning of time on through to the end of all kalpas of the future, doing so without ever resting, and doing so without any injury to the Buddha's body, also doing so without any weariness occurring as a result of this, and doing so with the mind constantly residing in meditative concentration, entirely free of any scattering or disorder at all. This is the third of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, after all buddhas have taken their meal in a single sitting, sitting in the lotus posture, they may pass through an ineffable number of kalpas of the past and future, immersed in the inconceivable bliss experienced by buddhas as, securely abiding there, their bodies remain quiescent and unmoving, this even as they still never desist from their work of teaching beings.

Sons of the Buddha, suppose there was a person who used the tip of a single hair to sequentially measure every one of the worlds throughout empty space. All buddhas are able to sit in the lotus position on the tip of but a single hair, doing so to the very end of all kalpas of the future. And just as this is so in the case of a single hair tip, so too may they do this on the tips of all hairs in the very same way.

Sons of the Buddha, suppose that every being among all the beings in all worlds throughout the ten directions was of a size equal to that of the aggregate of a number of worlds equivalent to the number of atoms in an ineffable number of buddha *kṣetras*. Suppose too that this was true of their weight as well. Even so, all buddhas would be able to place all those beings onto the tip of but a single one of their fingers, doing so on through to the end of all kalpas of the future while also doing so on each of their other fingertips in just this same way. They would be able to carry all of these very many beings into all places within every one of the worlds throughout all of empty space, doing so throughout all parts of the entire Dharma realm without exception, doing so without there ever being any weariness in either body or mind on the part of the buddhas. This is the fourth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas are able to transformationally manifest on but a single body a number of heads as numerous as the atoms within an ineffable-ineffable number of buddha *kṣetras* and are able to transformationally manifest on every one of those heads a number of tongues as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*. In association with every one of those tongues, they are able to transformationally manifest a number of different voices as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras*, voices which no being anywhere in the Dharma realm could fail to hear.

With every one of those voices, they are able to expound upon a number of repositories of sutras as numerous as the atoms contained in an ineffable-ineffable number of buddha *kṣetras*. In association with every one of those repositories of sutras, they are able

to expound on a number of dharmas equal in number to all the atoms contained in an ineffable-ineffable number of buddha *kṣetras*. In association with every one of those dharmas, there are a number of passages, words, statements, and meanings as numerous as the atoms contained in an ineffable-ineffable number of buddha *kṣetras*.

They may expound in this way for a number of kalpas equal to all the atoms contained in an ineffable-ineffable number of *kṣetras*. Then, having exhausted so very many kalpas as these in doing so, they may yet again expound in this way throughout a number of kalpas as numerous as the atoms contained in an ineffable-ineffable number of buddha *kṣetras*. They may continue on sequentially in this way until they exhaust a number of kalpas equivalent to the atoms contained in all worlds and then exhaust a number of kalpas equivalent to the number of thoughts had by all beings.

Although one might conceivably exhaust all the kalpas of the future, the number of Dharma wheels turned by all transformation bodies of the Tathāgata are endless. This refers in particular to: the Dharma wheel of wise discourse, the Dharma wheel that severs all doubts, the Dharma wheel that illuminates all dharmas, the Dharma wheel that opens the treasury of the unimpeded, the Dharma wheel that enables the happiness and training of countless beings, the Dharma wheel that reveals and explains all bodhisattva practices, the Dharma wheel of the perfectly full sun of great wisdom that has risen high in the sky, the Dharma wheel of the brightly shining lamp of wisdom that everywhere illuminates the world, and the Dharma wheel adorned in many ways with fearless eloquence.

And just as a single buddha body, using the powers of spiritual superknowledges, turns so many different Dharma wheels as these that no analogy using worldly dharmas could describe them all, so too and in this very same way, throughout all realms of empty space, in every one of those places the size of the tip of a single hair, there are worlds as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* and, within every one of those worlds, there are manifested in each successive mind-moment a number of transformation bodies as numerous as the atoms in an ineffable-ineffable number of buddha *kṣetras* in which the sounds of the teaching of passages, words, statements, and meanings uttered by every one of those transformation bodies also and in the very same way completely fill up the entire Dharma realm. All the beings within it are able to completely understand all of them. And as this occurs, the sound of those buddhas' words continues on,

unchanged, uninterrupted, and without end. This is the fifth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas have the sign of virtue adorning their chests and are all just as invulnerable to injury as vajra. Seated in the lotus posture beneath the bodhi tree, they are confronted by the boundless hordes of the king of the *māras* who appear in all kinds of different extremely fearsome forms such that, were beings to see them, none would not shrink in terror, be driven wildly insane, or perhaps even drop dead in fear.

In this circumstance, even though hordes of *māras* such as these completely fill all of empty space, when the Tathāgata sees them, his mind remains free of fear and his countenance remains unchanged. Not even a single hair is caused to rise on his body. Neither shaken nor flustered, he does not even indulge in any discriminations in this regard. He remains free of either joy or anger, remains in a state of serene purity, abides as a buddha abides, and embodies the power of kindness and compassion, with all of his faculties trained and restrained, and with his mind in a state of complete fearlessness. He is not one whom any of the armies of Māra could cause to quaver even slightly. Rather, he is able to vanquish all the armies of Māra and cause them all to change their minds, bow down their heads in reverence, and take refuge in him. He later uses the three spheres of action³³⁸ to teach them and inspire them to bring forth the forever irreversible resolve to realize *anuttarā-samyak-saṃbodhi*. This is the sixth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas possess an unimpeded voice the sound of which reaches everywhere throughout the worlds of the ten directions. When beings hear it, they become spontaneously inclined to take on the training. The sound sent forth by all *tathāgatas* is such that it cannot be blocked by Mount Sumeru or any of the other mountains, cannot be blocked by any of the palaces of the devas, palaces of the dragons, palaces of the *yakṣas*, or palaces of any of the *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, nonhumans, or any other class of being, and is such that it cannot be blocked by any of the loudest sounds from anywhere in any world. In accordance with whichever beings should be taught, there are none of them who do not then fully hear and succeed in completely understanding its passages, words, statements, and meanings. This is the seventh of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas' minds are unimpeded. For hundreds of thousands of *koṭīs* of *nayutas* of ineffable-ineffable numbers of kalpas, they have constantly dwelt in goodness and purity. They are of the same single essential nature as that of all buddhas of the past, the future, and the present. They are free of all turbidity, are free of all obscurations, are devoid of any self or possessions of a self, and are neither inward nor outward. They realize the emptiness and quiescence of the objective realms, do not produce any erroneous perceptions, have nothing on which they depend and nothing they do, do not dwell on signs, and forever sever all discriminations. Their original nature is pure, they abandon all thought inclined to seize on objective conditions, they are ever free of any opposition or disputation regarding any dharmas, and they abide in the apex of reality. They have attained the purity apart from desires, and have entered the true Dharma realm where they expound on the Dharma endlessly. They have left behind all erroneous mental discursions associated with either perception or mistaken perception and have cut off all discussions of both the conditioned and the unconditioned.

They have already achieved a penetrating comprehension of an ineffable number of boundless realms. They possess unimpeded and endless wisdom and skillful means and have perfected the pure adornments of all of the meritorious qualities associated with the ten powers. They expound on the many different immeasurable dharmas in ways that never contradict the true character of dharmas. They have attained equal and indistinguishable ultimate sovereign mastery in all dharmas throughout the Dharma realm and the three periods of time. They have entered the supreme treasury of all dharmas and remain in a state of undeluded right mindfulness of all dharmas. They securely abide in all buddha *kṣetras* throughout the ten directions and yet remain motionless. They have acquired the uninterrupted wisdom that knows in the most ultimate way all dharmas without exception. They have put an end to all contaminants, have acquired the mind that is well liberated, have acquired the wisdom that is well liberated, and abide in an unimpeded penetrating comprehension of the apex of reality. Their minds are always in right meditative concentration and they are able in but a single mind-moment to attain an utterly penetrating and unimpeded comprehension of the mental activity of all beings throughout the three periods of time. This is the eighth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas have: the same single Dharma body; the body possessed of countless objective realms; the body possessed of boundless meritorious qualities; the body that is endlessly present in the world; the body that remains undefiled by the three realms of existence; the body that manifests in accordance with thoughts; the body that, neither real nor false, is possessed of uniformly equal purity; the body that neither comes nor goes, that is unconditioned, and that is never destroyed; the body with the inherent nature of dharmas that has the single sign of signlessness; the body that, having no location and no region, pervades all places; the body possessed of masterful spiritual transformations with boundless forms and appearances; the body that possesses many different kinds of manifestations and everywhere enters all places; the body possessed of the sublime Dharma's skillful means; the body with the pervasive illumination of the treasury of wisdom; the body that reveals the uniform equality of dharmas; the body that everywhere pervades the Dharma realm; the body that is unmoving, free of all discriminations, neither existent nor non-existent, and always pure; the body that is neither expedient nor nonexpedient, neither destroyed nor undestroyed, and that manifests in ways adapted to the many different kinds of resolute faith possessed by all beings who should be provided with teaching; the body that is born from the jewels of every sort of meritorious quality; the body possessed of the true suchness of the Dharma of all buddhas; the body with the original nature of unimpeded quiescence; the body that perfects all unimpeded dharmas; the body that abides everywhere throughout the pure Dharma realm; the body that divides its form and pervades all worlds; and the body free of grasping at objective conditions which is irreversibly and forever liberated, which is possessed of all-knowledge, and which has a complete comprehension of everything. This is the ninth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, all buddhas have equally awakened to all dharmas of the *tathāgatas* and have equally cultivated all the bodhisattva practices. Whether it be their vows or their knowledge, they are pure, impartial, and as vast as the great ocean. Their practices and powers are venerable and supreme. They have never retreated in timidity from their cultivation. They abide in the measureless spheres of cognition of all *samādhis*. They provide instruction in all aspects of the paths, encouraging goodness and warning against evil. Their power of wisdom is foremost. They are fearless in expounding on the Dharma. They are able to offer skillful replies

to whatever is asked. Their wisdom in teaching the Dharma is uniformly pure and their physical, verbal, and mental actions are all free of any impurities. They dwell where the buddhas dwell, in the lineage of all buddhas. They use the Buddha's wisdom to do the buddha works and, dwelling in all-knowledge, they expound on the countless dharmas as devoid of any foundation or boundaries. Their spiritual superknowledges and wisdom are inconceivable and such that no one in the world is able to completely fathom them. Their wisdom with which they deeply penetrate and perceive all dharmas is sublime, vast, measureless, and boundless. With it, they have attained a thorough and penetrating comprehension of all Dharma gateways of the three periods of time. They are able to awaken those in all worlds. They use world-transcending wisdom to accomplish an ineffable number of buddha works of all different kinds everywhere in the world. Having realized irreversible wisdom, they have entered the ranks of all buddhas.

Although they have already realized the indescribable Dharma that transcends the written word, they are still able to explain all the many different kinds of expressions in language. Using the wisdom of Samantabhadra, they have accumulated all good practices and have perfected the sublime wisdom that responds in but a single mind-moment. They are able to command complete enlightenment with respect to all dharmas and, as befits all the beings they have just brought to mind, they rely on their individual vehicle and then proceed to give them their appropriate dharma. All dharmas, all worlds, all beings, and everything in the three periods of time—with their unimpeded wisdom, they are able to know and see all the boundless realms such as these throughout the Dharma realm.

Sons of the Buddha, in accordance with the needs of those who should be taught and in but a single mind-moment, all buddhas appear in the world. They dwell in pure lands, realize the perfect and right enlightenment, manifest the powers of their spiritual superknowledges, and awaken the minds, intentions, and consciousnesses of all beings of the three periods of time, never missing the appropriate time in doing so.

Sons of the Buddha, beings are boundless, worlds are boundless, the Dharma realm is boundless, the three periods of time are boundless, and all buddhas, the most supreme ones, are also boundless. [The buddhas] all manifest the realization of the perfect and right enlightenment in the midst of them all and are tireless in using a buddha's wisdom and skillful means to awaken them.

Sons of the Buddha, all buddhas use the power of their spiritual superknowledges to manifest their supremely marvelous bodies and dwell in boundlessly many places in which, with their great compassion, skillful means, and unimpeded minds, at all points in time, they forever expound on the sublime Dharma for the benefit of beings. This is the tenth of all buddhas' great *nārāyaṇa* banner dharmas of bravery and strength.

Sons of the Buddha, these great *nārāyaṇa* banner dharmas of bravery and strength of all buddhas are measureless, boundless, inconceivable, and such that they could never be completely understood by any of the beings or adherents of the Two Vehicles of the past, future or present with the sole exception of those who are aided by the spiritual powers of the Tathāgata.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of definite dharmas. What are those ten? They are as follows: At the end of their lives in the Tuṣita Heaven, all buddhas then definitely descend to take birth. All buddhas definitely manifest the taking on of birth, dwelling in the womb for ten months. All buddhas definitely renounce the mundane ways of the world and delight in the quest to leave the home life. All buddhas definitely sit beneath the bodhi tree, realize the perfect and right enlightenment, and awaken to all the dharmas of buddhahood. All buddhas definitely awaken to all dharmas in but a single mind-moment and then manifest their spiritual powers in all worlds. All buddhas are definitely able to respond in accordance with the right time and turn the wheel of the sublime Dharma. All buddhas are definitely able to accord with the roots of goodness planted by others by speaking the Dharma for them at the appropriate time and then bestowing predictions for their benefit. All buddhas are definitely able to accord with the appropriate time in order to accomplish the buddha works. All buddhas are definitely able to bestow predictions for the sake of all fully accomplished bodhisattvas. And all buddhas are definitely able to reply in but a single mind-moment to all questions posed by any being. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of swiftness dharmas. What are those ten? They are as follows: Whoever sees any buddha will swiftly leave all of the wretched rebirth destinies far behind. Whoever sees any buddha will swiftly succeed in the complete fulfillment of the especially supreme meritorious qualities. Whoever sees any buddha will swiftly become able to fully develop vast roots of goodness. Whoever sees any buddha will swiftly succeed in gaining rebirth into pure and

marvelous heavens. Whoever sees any buddha will swiftly become able to cut off all their doubts. Whoever, having already resolved to attain bodhi, sees any buddha—they will swiftly succeed in developing vast resolute faith, perpetual irreversibility, and the ability to teach beings in accordance with whatever is appropriate for them, whereas, in the case of those who have not yet resolved to attain bodhi, they will then swiftly be able to resolve to realize *anuttarā-samyak-sambodhi*. Whoever sees any buddha while not yet having entered the right and fixed position³³⁹ will swiftly enter the right and fixed position. Whoever sees any buddha will swiftly be able to purify all worldly and world-transcending faculties. Whoever sees any buddha will swiftly succeed in eliminating all their obstacles. And whoever sees any buddha will swiftly be able to acquire fearless eloquence. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of pure dharmas that one should always bear in mind. What are those ten? They are as follows: All bodhisattvas should always bear in mind all buddhas' past causes and conditions. All bodhisattvas should always bear in mind all buddhas' pure and supreme practices. All bodhisattvas should always bear in mind all buddhas' fulfillment of all the perfections. All bodhisattvas should always bear in mind all buddhas' perfection of great vows. All bodhisattvas should always bear in mind all buddhas' accumulation of roots of goodness. All bodhisattvas should always bear in mind all buddhas' past perfection of *brahmacarya*. All bodhisattvas should always bear in mind all buddhas' manifesting the realization of right enlightenment. All bodhisattvas should always bear in mind all buddhas' countless form bodies. All bodhisattvas should always bear in mind all buddhas' measureless spiritual superknowledges. And all bodhisattvas should always bear in mind all buddhas' ten powers and fearlessnesses. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of omniscient abiding. What are those ten? They are as follows: In but a single mind-moment, all buddhas completely know all the actions of each successive thought of all beings throughout the three periods of time. In but a single mind-moment, all buddhas completely know all the karma and karmic retributions accumulated by all beings throughout the three periods of time. In but a single mind-moment, all buddhas completely know what is fitting for all beings in their use of the three spheres of action³⁴⁰ to teach and train them. In but a single mind-moment, all buddhas exhaustively know with regard to all beings in the Dharma realm all their mental characteristics in

response to which they then everywhere manifest the appearance of buddhas and enable those beings to see them and be gathered in through the use of skillful means. In but a single mind-moment, all buddhas everywhere adapt to the inclinations, desires, and understandings of all beings throughout the Dharma realm and then manifest the speaking of Dharma for them to enable them to be trained. In but a single mind-moment, all buddhas completely know what delights the minds of all beings throughout the Dharma realm and then manifest spiritual powers for their sakes. In but a single mind-moment, all buddhas go forth to all places everywhere and, adapting to all those beings who should receive the teaching, they then manifest their appearance in the world and explain for beings that the body of the buddha is not graspable. In but a single mind-moment, all buddhas go everywhere throughout the Dharma realm into all the paths of all beings. In but a single mind-moment, all buddhas, in accordance with all beings who bring them to mind, go forth to every one of their locations, having none to whom they do not go in response. And, in but a single mind-moment, all buddhas completely know the understandings and desires of all beings and manifest countless many forms and appearances for their sakes. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of measureless and inconceivable buddha samādhis. What are those ten? They are as follows: All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere extensively expounding on the sublime Dharma for the benefit of beings. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere expounding for beings on the ultimate meaning of non-self. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere entering the three periods of time. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere entering the vast buddha *kṣetras* throughout the ten directions. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, everywhere manifesting incalculably many kinds of buddha bodies. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, manifesting physical, verbal, and mental deeds adapted to beings' many different types of inclinations. All buddhas constantly abide in right meditative concentration and,

in but a single mind-moment, pervade all places, expounding on all dharmas, transcendence of desire, and the apex of reality. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, expounding on the essential nature of everything arising through conditions. All buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, manifesting countless vast worldly and world-transcending adornments by which they enable all beings to always succeed in seeing the Buddha. And all buddhas constantly abide in right meditative concentration and, in but a single mind-moment, pervade all places, enabling beings to acquire a penetrating comprehension of all buddha dharmas, to achieve measureless liberation, and to ultimately reach the far shore of unsurpassed perfection. These are the ten.

Sons of the Buddha, all buddhas, the *bhagavats*, have ten kinds of unimpeded liberation. What are those ten? They are as follows: All buddhas are able to manifest within a single atom an ineffable-ineffable number of buddhas coming forth and appearing in the world. All buddhas are able to manifest within a single atom an ineffable-ineffable number of buddhas turning the wheel of the pure Dharma. All buddhas are able to manifest within a single atom an ineffable-ineffable number of beings receiving teaching and training. All buddhas are able to manifest within a single atom an ineffable-ineffable number of buddha lands. All buddhas are able to manifest within a single atom an ineffable-ineffable number of bodhisattvas receiving their predictions of buddhahood. All buddhas are able to manifest within a single atom all buddhas of the past, the future, and the present. All buddhas are able to manifest within a single atom all world systems of the past, the future, and the present. All buddhas are able to manifest within a single atom all spiritual superknowledges of the past, the future, and the present. All buddhas are able to manifest within a single atom all beings of the past, the future, and the present. And all buddhas are able to manifest within a single atom all buddha works throughout the past, the future, and the present. These are the ten.

The End of Chapter Thirty-Three

323. HH points out in his HYQS: “This chapter compares the length of the life spans of those buddha *kṣetras*. Hence it is referred to as the ‘Life Spans’ chapter.” (這一品, 是比較那個佛刹的壽量長, 故名壽量品。)
324. Per the surviving Sanskrit text of this chapter found in “Bhikṣuṇī Vinītā, A Unique Collection of Twenty Sūtras in Sanskrit Manuscript from the Potala,” Volume I, 2, the Sanskrit for this Buddha’s name is Vajra-sāra.
325. Although the above-mentioned Sanskrit text has the name of this buddha as Suniścita-padma-phullita-gātra, the anonymous BDK in-house manuscript reviewer is of the opinion that it should instead be *Suniścārta-prabhā-phullita-gātra.
326. Per the same Sanskrit text, the Sanskrit for the buddha *kṣetra* known as “Voice of the Irreversible Wheel” (不退轉音聲輪) is *avaivartika-cakra-nirghoṣā*.
327. “Dharma Banner” Buddha (法幢佛) = *dharma-dhvaṇa*.
328. “Lion” Buddha (師子佛) = *Siṃha*.
329. “Lunar Intelligence Buddha” (月智佛) = *Candra-buddhi*.
330. As is clear from referencing the extant Sanskrit of Chapter 39, *zizai* (自在) is often used in SA’s translation to translate not only the usual *vaśī* or *vaśītā*, “mastery” or “sovereign masteries” but also *adhipateya*, “dominance,” or, as is likely in this case, *vikurvita*, “magic” or “feats of spiritual power.” My support for this is the BB translation’s rendering of this line as “the buddhas’ sovereign mastery of the spiritual powers is inconceivable.” (諸佛神力自在不可思議。 / T09n0278_p0590b18)
331. Both QL and HH interpret these “three kinds of sovereign mastery” (三種自在) as referring to sovereign mastery in the three types of karmic actions (physical, verbal, mental).
332. HH says this refers to “in a single mind-moment, manifesting the Dharma body of all buddhas of the past, the present, and the future.” (在一念中, 現出過去、現在、未來三世諸佛的法身。 / HYQS)
333. HH notes that “Dharma position” corresponds to realization of the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*).
334. Number six in this list was left out in this SA translation. It is however included in the BB translation: “一切諸佛。常度一切眾生。” (BB = T09n0278_p0592b10). Hence its inclusion in brackets here as a suggested emendation.
335. What I translate here as “syllables” (味身), per BCSD, p. 250, is *vyāñjana-kāya*. Perhaps this is referring to esoteric issues related to either mantras or *sandhi*.

336. “Right and fixed position” corresponds to the Sanskrit *samyaktva-niyāma*. It is synonymous with irreversibility on the path.
337. Although with the first glance at the Chinese text it would be natural to suppose that the deeply abstruse concept of “non-duality” is somehow being referenced here, it is definitely not a topic anywhere in this entire passage. What I translate ten times in this paragraph as “it could definitely not be otherwise” is literally “definitely, without a second [outcome]” (決定無二). Per DDB, this *wu'er* (無二) can also mean: “The lack of a second (thing) (Skt. *advitīya*) [Charles Muller].”
338. “Three spheres of action” refers to a buddha’s physical, verbal, and mental actions.
339. Again, “right and fixed position” corresponds to the Sanskrit *samyaktva-niyāma*. It is synonymous with irreversibility on the path.
340. Again, “three spheres of action” refers to a buddha’s physical, verbal, and mental actions.
341. As should become evident soon to most readers, the descriptions of the physical adornments of the Tathāgatha described in this chapter and following chapter would be those associated with the Buddha’s reward body or *saṃbhogakāya* as seen in a pure land setting.
342. QL interprets this as referring to the list also found in the *Yogācārabhūmi-śāstra* (T1579.30.565c16): the *pāramitās*; the practice of the enlightenment factors, the practice of the superknowledges; and the practice of maturing beings (當知略有四菩薩行。何等爲四。一者波羅蜜多行。二者菩提分法行。三者神通行。四者成熟有有情行。). HH explains this as referring to the four bodhisattva vows or the four means of attraction.
343. According to Soothill (digital edition), this *ganpu* (紺蒲) is a transliteration of “*kamboja*,” “described as a round, reddish fruit, the Buddha having something resembling it on his neck, one of his characteristic marks.” HH points out that this is referring to the three horizontal creases in the flesh of the Buddha’s soft and smooth neck (HYQS). Translator’s note: One also sees these three creases in the neck flesh on the majority of bodhisattva images as well. Further investigation suggests that this is referring to the deep creases in the outer shape of *Garcinia gummi-gutta* or one of its subspecies, these being according to Wikipedia (as of 12/15/2021) “tropical species of *Garcinia* native to South Asia and Southeast Asia. Common names include *Garcinia cambogia* (a former scientific name), as well as brindle berry, and Malabar tamarind. The fruit looks like a small pumpkin and is green to pale yellow in color.” As referenced in the text, one could probably rightly visualize it as like a small yellow pumpkin with very deep