

43.

Chapter 43

GOPĀ

- 43.1 Sudhana, the head merchant's son, left the presence of Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess, and went to the location of the great city of Kapilavastu. [F.219.b]
- 43.2 While meditating on, comprehending, increasing, practicing, purifying,¹⁷⁴⁴ contemplating, and examining the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*, he came to the assembly hall of the bodhisattvas called the Illuminating Light of the Realm of the Dharma.
- 43.3 When he arrived there, he was greeted by Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, together with ten thousand house goddesses.
- 43.4 She said to Sudhana, the head merchant's son, "We welcome you, great being who has the prowess of great wisdom and knowledge; whose mind has attained the meditation of inconceivable bodhisattva liberation; whose field of activity is the vast divine palace of the Dharma; who enters the city of the Dharma; who is continuously engaged in guiding beings through infinite bodhisattva methods; who has attained the illumination of the ocean of qualities of the tathāgatas; who has the manifest knowledge and illuminating eloquence for guiding all beings; who has the motivation to manifest the conduct of¹⁷⁴⁵ a corresponding body and language¹⁷⁴⁶ that knows the conduct of all beings; who prays to increase the power of an ocean of joy in the minds of all beings; and who follows the path to the comprehension of the Dharma of all the tathāgatas.
- 43.5 "I see that you have the field of activity of profound behavior with a steady¹⁷⁴⁷ gaze, [F.220.a] and that therefore you are someone who will soon attain the unsurpassable pure adornments of the body, speech, and mind of

the tathāgatas and will act in this world with a body adorned by the signs and features of a great being and with a mind adorned by the light of knowledge of the ten strengths.

43.6 “I see that you have diligence and prowess, and that therefore you are someone who soon will have the vision of the tathāgatas of the three times; will hold the clouds of Dharmas of all the tathāgatas; will experience the joy of the divine palace of the four qualities of bodhisattva dhyānas, liberations, samādhis, and samāpattis; and will enter the profound liberation of the buddhas.

43.7 “In that way, you go before kalyāṇamitras, gaze upon them, honor them, receive their teaching without error, and are dedicated to the practice of its qualities that is unwearied, irreversible, and never disheartened. You are unaffected by any hindrance, obstacle, or obscuration whatsoever. Neither Māra nor the māra class of deities are present before you, and therefore you will soon bring happiness to all beings.”

43.8 The head merchant’s son, Sudhana, said to Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, “Goddess, I gain the highest delight in ending the torment of the kleśas for all beings. I gain the highest delight in repelling dreadful¹⁷⁴⁸ karma for all beings, [F.220.b] in bringing happiness to all beings, and in making all beings practice faultless actions. Bodhisattvas become very unhappy when beings engage in the unhappiness of various kinds of karma and kleśas, which disturbs their minds and causes them to fall into the lower existences. Even if those beings remain in happier existences, they experience physical and mental sufferings and various kinds of unhappiness and remain in a state of sorrow.

43.9 “Goddess, it is like if a very loving father who has a beloved, beautiful son sees the limbs and smaller parts of his son’s body being cut off. Because he is so loving, he becomes extremely unhappy and sorrowful.

43.10 “Goddess, in the same way, when a bodhisattva who is engaged in bodhisattva conduct sees beings falling into the three lower existences through the power of their karma and kleśas, the bodhisattva becomes extremely unhappy and sorrowful.

43.11 “The bodhisattvas are happy, glad, joyful, delighted, and pleased when beings are reborn into happy existences when their bodies are destroyed, or when they experience physical and mental happiness in a divine or human existence as the result of their having adopted good physical, vocal, and mental conduct.

43.12 “Goddess, the bodhisattvas do not aspire to and are not dedicated to omniscience for their own sake or in order to experience the various joys and pleasures of saṃsāra. [F.221.a] It is not from dedication to the various different kinds of joys within the desire realm. It is not through the power of

mistaken perception, motivation, or views. It is not through the power of involvement, bondage, predispositions, or being overwhelmed. It is not through the power of the view of craving. It is not through the increase of a mind that conceives of the joys of crowds and the gatherings of various beings. It is not through attachment to the experiences of the joy and bliss of dhyāna. It is not going around and around in the continuity of saṃsāra while being obscured by various obscurations.

43.13 “Goddess, the bodhisattvas have great compassion for beings who are in the ocean of saṃsāra and who are tormented by immeasurable sufferings. They make great prayers to gather to themselves all beings. Through the power of having made those prayers with great compassion, they are dedicated to ripening and guiding beings, and they appear carrying out bodhisattva conduct in saṃsāra. In order to eliminate all the obscurations of beings, they seek the unobscured wisdom of omniscience and make prayers to serve and make offerings to all the tathāgatas. Through the power of their prayers to serve and make offerings to all the tathāgatas, they are never disheartened in their practice of bodhisattva conduct. When they are practicing bodhisattva conduct and see a realm that is completely defiled, they make the prayer to purify all buddha realms. When they are purifying defiled realms [F.221.b] and see the various āyatanas of all beings, they make the prayer to purify the Dharma body that is undifferentiated and unsurpassable. When they see the defiled bodies, speech, and minds of beings, they make the prayer to purify the bodies, speech, and minds that adorn all beings. When they see the incomplete āyatanas and impure minds of beings, they purify the minds and conduct of all beings and are never disheartened in carrying out bodhisattva conduct.

43.14 “Goddess, in that way, with minds that are never disheartened, the bodhisattvas carry out vast bodhisattva conduct without end or middle. With that kind of conduct they are adornments of the world because they create the good fortune of devas and humans. They are like parents because they establish beings in the aspiration for enlightenment. They are like nurses because they bring beings onto the bodhisattva path. They are like connate deities, who are deities that always accompany a being because they protect beings from the terror of the abyss of the lower existences. They are like great ferrymen because they free beings from the ocean of saṃsāra. They are refuges because they repel all the terrors of the māras and kleśas. They are shelters because they bring beings to a state of complete tranquility.¹⁷⁴⁹ They are bathing places because they bring beings into the ocean of all buddhas. They are protectors because they escort beings to the island of the jewels of the Dharma. They are flowers because their minds have blossomed with all the qualities of buddhahood. They are adornments because they radiate the

light of merit and wisdom. [F.222.a] They bring the highest delight and happiness because they are beautiful. They are excellent to meet because they are dedicated to faultless actions. They are completely good because they possess bodies that are complete in having all aspects of excellent limbs. They have charming forms because the sight of them is without anything disagreeable. They bring light because they radiate the light rays of wisdom. They bring illumination because they hold the torch of the Dharma. They bring clarity because they purify the motivation for enlightenment. They are generals because they repel the activities of the māras. They are suns because they radiate a net of the light rays of wisdom. They are moons because they rise as moons of realization in the sky of the Dharma.¹⁷⁵⁰ They are clouds because they send down rain from great clouds of Dharma onto all beings.

“Goddess, the bodhisattvas who practice in that way are a delight for all beings.”

43.15 Then Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, together with ten thousand goddesses of the home, sent down onto Sudhana, the head merchant’s son, a rain of flowers, garlands, incense, powders, ointments, and precious jewelry that transcended divine materials. Encircling him and following him as he entered the assembly hall of the bodhisattvas, they praised him with these verses:

43.16 “Having developed the aspiration for enlightenment
Out of love for all beings,
The jinas, the suns of wisdom,
Sometimes appear in the world. {1}

43.17 “Even in many millions¹⁷⁵¹ of kalpas [F.222.b]
It is difficult to see your face.
Your wisdom is a great sun
In the world blinded by ignorance. {2}

43.18 “Great compassion arose in you
When you saw the world in error,
Obscured by the darkness of unknowing,
And you spontaneously appeared in it and remained. {3}

43.19 “With your pure motivation, you are dedicated
To attaining the enlightenment of buddhahood.
You serve and depend on kalyāṇamitras
Without regard for your own body and life. {4}

43.20 “You have no reliance on this world.

You have no location and no preoccupations.
You have no entanglements and no abode.
Your motivation is like space, without impediment. {5}

43.21 “As you practice bodhisattva conduct
With the brilliant light of a field of merit,
Your radiant torch of wisdom
Shines within countless worlds. {6}

43.22 “You are not above the world,
But you are unstained by worldly qualities.
You act in the world without impediment,
Like the breezes moving through the sky. {7}

43.23 “You are dedicated to constantly blazing
Like the burning at the kalpa’s end.
You practice the bodhisattva conduct
With the ardor of the fire that ends a kalpa. {8}

43.24 “You have great courage, like a lion.
With strong, diligent prowess
You have attained the prowess of wisdom
With a practice that is invincible. {9}

43.25 “Through honoring the kalyāṇamitras,
You, here, have entered into
The ocean of all the different ways
Within the ocean of the realm of the Dharma.” {10}

43.26 In that way, Aśokaśrī, the goddess of the assembly hall of the bodhisattvas,
praised in verse Sudhana, the head merchant’s son, while following him out
of a yearning for the Dharma.

43.27 Sudhana, the head merchant’s son, went into the assembly hall of the
bodhisattvas called the Illuminating Light of the Realm of the Dharma.
[F.223.a] When he had entered, wishing to find the Śākya maiden Gopā, he
looked everywhere.

43.28 He saw the Śākya maiden Gopā in the center of the assembly hall of the
bodhisattvas called the Illuminating Light of the Realm of the Dharma. She
was seated upon a precious throne that had in its center a lotus with a form
that illuminated all the abodes of bodhisattvas, and she was encircled by an
entourage of eighty-four thousand women of royal families, who all had
equally the roots of merit from the past practice of bodhisattva conduct; who
in the past had attracted gatherings of beings through acts of generosity;
who had a way of speaking with pleasant and gentle words; who cared for

beings through causing them to focus on the goal of omniscience; who cared for beings in accord with the realizations of the buddhas and the bodhisattvas; who with all actions inspired by great compassion cared for beings as if they were their sons and daughters; who with great love followed and purified their spouses; and who in the past ripened beings through the inconceivable skillful methods of bodhisattvas.

43.29 Those eighty-four thousand women followed the way of the perfections of bodhisattvas who were progressing irreversibly toward the highest, complete enlightenment. They followed the bodhisattva training without expectation of reward from others. They had minds free from all attachment. They were disillusioned by all the delights of saṃsāra. They had purified without impediment all the ways in the realm of the Dharma. They had the power of the motivation directed toward omniscience. They were free from the net of obscurations and obstacles. [F.223.b] They had transcended all the paths of attachment. They were active through emanations of their Dharma bodies. They were focused on ripening and guiding all worlds. They had minds in which a stainless ocean of merit had arisen. They had become what they were because of their completely good bodhisattva prayers and conduct. They had increased the vast power of the strengths of bodhisattvas. And their minds had become illuminating like the disk of the sun.

43.30 Sudhana, the head merchant's son, bowed his head to the feet of the Śākya maiden and then stood before her, his hands placed together in homage, and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas continue within saṃsāra without being stained by saṃsāra; how they realize the equal nature of all phenomena but do not dwell on the level of the śrāvakas and pratyekabuddhas; how they attain the illumination of the Dharma of the buddhas and yet continue with their bodhisattva conduct; how they dwell on the level of a bodhisattva but teach the scope of knowledge of the tathāgatas; how they transcend all worldly existences but are active within all worldly existences; how they accomplish a body of the Dharma but also accomplish form bodies of infinite colors; how they attain the Dharma body that has no characteristics but manifest bodies with the colors and shapes of all beings; and how they realize that all Dharmas cannot be described but teach the Dharma to all beings, describing them with all ways of speaking and definitions. [F.224.a] They know that all beings¹⁷⁵² are without existence, but they do not turn away from the ways of guiding the realm of beings; they comprehend that all phenomena are unborn and unceasing, but they do not abandon engaging in making offerings to and venerating all the tathāgatas; and they realize that there is no karma and ripening within all phenomena, but they do not turn away from engagement in accomplishing good actions."

43.31 Gopā, the Śākya maiden, said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you intended to ask in that way about the nature of bodhisattva conduct. Those questions are also the words of the completely good prayer and conduct.

"Therefore, noble one, listen carefully and remember, for I shall teach through the blessing of the Buddha.

43.32 "Noble one, the bodhisattvas who have ten qualities such as these fulfill the bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.

43.33 "What are these ten? They are (1) reliance on sublime kalyāṇamitras, (2) the attainment of a vast aspiration, (3) a pure, sublime virtuous motivation, (4) a mind supported by a vast ocean of merit and wisdom, (5) being able to hear great teachings of the Dharma that has originated and arisen from the buddhas, [F.224.b] (6) the attainment of aspiration toward the tathāgatas of the three times, (7) the comprehension of the equality of all the fields of bodhisattva conduct, (8) the attainment of the blessing of all the tathāgatas, (9) the natural, pure, higher motivation of great compassion, and (10) that attainment of the strong power of the motivation to end the continuation of all the cycles of saṃsāra.

"Noble one, the bodhisattvas who have those ten qualities fulfill the bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.¹⁷⁵³

43.34 "Noble one, the bodhisattvas with nonregressing diligence who have obtained those ten qualities, in order to accomplish an inexhaustible way and practice an extremely vast meditation, serve the kalyāṇamitras and please them in ten ways.

43.35 "What are those ten ways? They are (1) having no concern for one's own life and body, (2) having no interest in the requisites of saṃsāra, (3) having the comprehension of the equality of all phenomena, (4) having an irrevocable prayer for omniscience, (5) observing all the ways of the realm of the Dharma, (6) having a mind that rises above the entire ocean of existences, (7) having no dependence or location within the space of the locationless Dharma, (8) having all the unobscured prayers of a bodhisattva, (9) pervading the entire ocean of realms, and (10) having the purified unobscured field of the knowledge of a bodhisattva.

"Noble one, the bodhisattvas who have those ten qualities serve and please the kalyāṇamitras." [F.225.a]

43.36 Then the Śākya maiden Gopā, in order to teach the meaning of that, through the blessing of the buddhas looked into the ten directions and recited these verses:

43.37 "Those sublime, stainless, wise ones engaged in benefiting others,

Dedicated without deceit or deception to serving excellent friends,
Recognizing them as teachers and having unflagging diligence—
They carry out in the world this conduct that is like a magical apparition. {11}

43.38 “There are those who have sublime motivation as vast as space
Within whom is contained the worlds of the three times,
Realms, beings, phenomena, and likewise the buddhas.
This is the conduct of those who shine with wisdom. {12}

43.39 “There are those whose motivation is like space, without end or middle,
Who are completely pure, unstained by the kleśas,
And who give rise to the qualities of all the tathāgatas.
Their conduct is like the appearance of magical apparitions. {13}

43.40 “There are those who have clear minds and an ocean of qualities
And are established in vast, limitless, inconceivable, omniscient wisdom.
They have bodies that have an ocean of merit and a pure essence
That is unstained by worldly impurities even though they act within the
world. {14}

43.41 “There are those who never have enough of listening to the thunder of the
Dharma
That has the aspects of the speech of the jinas and all the ways of languages
And who are lamps of the light of wisdom, which follow the way of the
Dharma.
This is the conduct of those who bring illumination to beings. {15}

43.42 “There are those who comprehend in each instant of the mind
Each one of the countless tathāgatas in the ten directions,
And they see and know the entire ocean of sugatas.
This is the conduct of those who keep the buddhas in mind. {16}

43.43 “There are those who see the vast assemblies of followers of the jinas
And who comprehend the ocean of their ways of samādhi
And the ways of their vast ocean of prayers with no end or middle. [F.225.b]
This conduct of theirs is like the appearance of illusions. {17}

43.44 “There are those who have been blessed by every jina in the ten directions,
Who have the completely good conduct till the final kalpa,
And whose images appear throughout the vast extent of the realms.
This is the conduct of those who bring the light of the Dharma. {18}

43.45 “There are those who have the disk of the sun of compassion,
Who, seeing beings in distress, illuminate them with the Dharma’s light,

Clear away the darkness of beings, and cause the teachings to shine.
This is the conduct of those who are like the sun. {19}

43.46 “There are those who see beings circling through existences,
And those clear-minded ones remain, countering saṃsāra’s flow,
And everywhere they bring about the wheel of the Dharma.
They are practicing the wise, supreme, completely good conduct. {20}

43.47 “There are those who, training in this, manifest to beings,
In accord with aspirations, bodies without limit or middle,
Their countless bodies being like reflections or mirages,
And they ripen many beings within the ocean of existences. {21}

43.48 “There are those who are spreading among beings through the vast ways of
love,
Manifesting conducts to beings with various dispositions,
And sending down a rain of Dharma in accordance with the aspirations of
beings.
Those resolute ones guide billions of beings toward enlightenment.” {22}

43.49 Those are the verses that Gopā, the Śākya maiden, recited. She then said to
Sudhana, the head merchant’s son, “Noble one, I have attained the
bodhisattva liberation called *the range of the view of all the ways of the ocean of the
samādhis of the bodhisattvas*.”

43.50 Sudhana asked, “Āryā, what is this bodhisattva liberation called *the range of
the view of all the ways of the ocean of the samādhis of the bodhisattvas* like?”

Gopā answered, “Noble one, when I rest within this bodhisattva
liberation, [F.226.a] I see and comprehend as many kalpas in this world realm
as there are atoms in countless buddha realms. I know all the existences of
beings who are within that kalpa. I also know all the gateways into death
and rebirth of those beings. I know all their entrances into becoming, all their
acquisition of created karma, and all the various ripenings of their karma. I
know all the karma acquired through good actions. I know all the karma that
is bad, that brings emancipation, that does not bring emancipation, that is
definite, and that is indefinite; I know the definitely false, the latent, the
nonlatent, the perfection of roots of merit, the loss of roots of merit, the
retention of roots of merit, the retention of roots of demerit, the retention of
roots of merit and demerit, the acquisition of good qualities, and the
acquisition of bad qualities.

43.51 “I know and comprehend all the buddha bhagavats that appear in those
kalpas as numerous as the atoms in countless buddha realms. I know and
comprehend the ocean of their names. I know the ocean of the first
developments of the aspiration to enlightenment by those buddha

bhagavats. I know the ocean of their ways of undertaking the attainment of omniscience. I know the creation of their entire ocean of prayers. I know the ocean of their going into the presence of past buddhas. I know the ocean of their engagements in offering to and serving past buddhas. [F.226.b] I know the ocean of their perfecting bodhisattva conduct in the past. I know the ocean of their displays of setting forth. I know the ocean of the ripening and guiding of beings by those buddha bhagavats. I know the ocean of their attainment of buddhahood. I know miraculous manifestation and supremacy in turning the wheel of the Dharma. I know the entire ocean of the miracles of those buddhas. I know the categories of the assemblies of followers of those buddha bhagavats. I know all the śrāvakas present among those followers and their ways of setting forth. I know their past roots of merit. I know their various meditations on the path. I know the categories of their pure, perfect attainment of wisdom. I know all the beings that those tathāgatas established in the enlightenment of the pratyekabuddhas. I know all the past roots of merit of those pratyekabuddhas. I know all the realization of pratyekabuddha enlightenment by those pratyekabuddhas. I know all the entrances to the liberation of the play of the peaceful conduct of those pratyekabuddhas. I know all the various miraculous manifestations of those pratyekabuddhas. I know all the beings that are ripened by those pratyekabuddhas. I know all the Dharma teachings that are taught by those pratyekabuddhas. [F.227.a] I know all the infinite samādhis of the pratyekabuddhas that they practice and the various entrances to liberations that they play in. I know all the parinirvāṇas of those buddha bhagavats. I know the entire ocean of the assemblies of bodhisattva followers of those buddha bhagavats. I know the first development of roots of merit by those bodhisattvas. I know their first development of the aspiration to enlightenment. I know their different prayers. I know the different forms of their accomplishment of the displays of setting forth through bodhisattva conduct. I know the different forms of their pure accumulation of the aspect of the path of the perfections. I know the different forms of their display of practicing the bodhisattva path. I know the different forms of their accumulations of ascending the bodhisattva bhūmis. I know the different forms of the strong powers of ascending the bodhisattva bhūmis. I know the different forms of the fields of samādhis that have the power to cause one to progress¹⁷⁵⁴ through the bodhisattva bhūmis. I know the miraculous displays on ascending the bodhisattva bhūmis. I know the conduct on ascending the bodhisattva bhūmis. I know being established on the bodhisattva bhūmis. I know the continuous meditation on the bodhisattva bhūmis. I know the ways of purification on the bodhisattva bhūmis. [F.227.b] I know dwelling on the bodhisattva bhūmis. I know the characteristics of the

bodhisattva bhūmis. I know the powers of the bodhisattva bhūmis. I know the wisdoms that cause ascent through the bodhisattva bhūmis. I know the wisdom that gathers together the bodhisattva bhūmis.¹⁷⁵⁵ I know the wisdom that ripens the bodhisattva bhūmis.¹⁷⁵⁶ I know the established states of bodhisattvas. I know the vast field of conduct of bodhisattvas. I know the miraculous displays¹⁷⁵⁷ of the conduct of bodhisattvas. I know the oceans of the samādhis of bodhisattvas. I know the oceans of the liberations of bodhisattvas. I know the attainment by bodhisattvas of various samādhis in each instant of mind. I know their attainments of the ways of the illumination of omniscience. I know the clouds of light from the lightning of omniscience. I know the ways of the attainment of the patience of bodhisattvas. I know the prowess of immersion in omniscience. I know the proceeding to oceans of realms by bodhisattvas. I know their entry into an ocean of the ways of the Dharma. I know the different characteristics of an ocean of beings. I know the miraculous manifestations of all the ways of the conduct¹⁷⁵⁸ of bodhisattvas. [F.228.a] I know the oceans of the various ways of their prayers. I know the different forms of the ocean of their various miraculous manifestations.

43.52 “Noble one, in the same way that I know and comprehend the ocean of various kalpas in this Sahā realm in the past and in the present, I also know the ocean of the continuous succession of future kalpas.

43.53 “In the same way that I know the ocean of kalpas of the entire succession of world realms that are contained within the Sahā world realm, I also know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Sahā world realm.

43.54 “In the same way that I know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Sahā world realm, I also know the ocean of kalpas of all the world realms that surround the Sahā world realm in the ten directions.

43.55 “In the same way that I know the ocean of kalpas of all the world realms that surround the Sahā world realm in the ten directions, I also know the ocean of kalpas of all the successive world realms present in all the world realms that surround the Sahā world realm in the ten directions. [F.228.b]

43.56 “In the same way that I know the ocean of kalpas of all the successive world realms present in the world realms that surround the Sahā world realm in the ten directions, I also know the ocean of kalpas of all the world realms contained within the family of the Prabhāsavairocana world realms in all the ten directions.¹⁷⁵⁹

43.57 “In the same way that I know the ocean of kalpas of all the world realms contained within the family of the Prabhāsavairocana world realms in all the ten directions, I also know the ocean of kalpas of all the successive world

realms present in all the world realms that surround in the ten directions the family of the Prabhāsavairocana world realms.

43.58 “In the same way that I know the ocean of kalpas of all the successive world realms present in all the world realms that surround in the ten directions the family of the Prabhāsavairocana world realms, I also know the ocean of kalpas in the vast extent of the world realms contained in this ocean of world realms, Kusumatalagarbhavyūhālaṃkāra.

43.59 “In the same way, I know the ocean of kalpas in the ways of the world realms, in the circles of the world realms, in the field of the world realms, in the categories of the world realms, in the rivers of the world realms, in the vortexes of the world realms, in the revolving of the world realms, in the Sumerus of the world realms, [F.229.a] in the arising of the world realms, in the lotuses of the world realms, in the trees of the world realms, in the toraṇas¹⁷⁶⁰ of the world realms, and in the naming of the world realms.

43.60 “In the same way that I know the Kusumatalagarbhavyūhālaṃkāra ocean of world realms, I also know and remember the ocean of prayers made in the past by the Bhagavat Vairocana in the endless, limitless ocean of world realms in the ten directions throughout the extent of the realm of phenomena, up to the ends of space. I also know and comprehend the oceans of his past activities. I know and comprehend the oceans of his past accomplishments. I also know and comprehend his continuing in bodhisattva conduct during kalpas without end or middle. I also know and comprehend his ways of purifying realms. I also know and comprehend the ways of his methods for ripening beings. I also know and comprehend his miraculous manifestations of going to the past tathāgatas and serving them. I also know and comprehend his engagement in venerating and making offerings to the past tathāgatas. I also know and comprehend his ways of obtaining the Dharma teachings of the past tathāgatas. I also know and comprehend the ways of his attainment of bodhisattva samādhis. I also know and comprehend the ways of his practicing the ocean of the qualities of the past tathāgatas. [F.229.b] I also know and comprehend the oceans of his ways of the perfection of generosity. I also know and comprehend the ways of his accomplishment of the pure field of disciplines and the correct conduct of bodhisattvas. I also know and comprehend the ways of his attainment of bodhisattva patience. I also know and comprehend the ocean of his powerful bodhisattva diligence. I also know and comprehend the ocean of his perfecting the aspects of dhyāna. I also know and comprehend the ocean of his ways of purifying the field of wisdom. I also know and comprehend his ways of methods in manifesting the images of his body through births in all the world realms. I also know and comprehend his ways of purifying the field of the completely good conduct and prayer. I also know

and comprehend his spreading through the ocean of realms. I also know and comprehend the ocean of his ways of purifying all buddha realms. I also know and comprehend the ocean of the illumination of wisdom from all the tathāgatas. I also know and comprehend the ocean of the miraculous manifestations of reaching¹⁷⁶¹ the enlightenment of all buddhas. I also know and comprehend his ways of attaining the illumination of the wisdom of all the tathāgatas. I also know and comprehend the ocean of his ways of comprehending the realization of omniscience. I also know and comprehend the ocean of the miraculous manifestation of the attainment of complete buddhahood. [F.230.a] I also know and comprehend the ways of displaying and the power of supremacy in turning the wheel of the Dharma. I also know and comprehend the ocean of the field of saṃsāra. I also know and comprehend the ocean of the past roots of merit of all bodhisattvas in the field of saṃsāra. I also know and comprehend the ocean of the ways of initial prayers. I also know and comprehend the ocean of the ways of the methods for ripening and guiding beings. I also know and comprehend the Bhagavat's ripening of an ocean of beings when he was practicing bodhisattva conduct in the past. I also know and comprehend the ocean of the ways of methods that increase the roots of merit of those beings in each instant of their minds. I also know and comprehend the ocean of the ways of the attainment of samādhi. I also know and comprehend the ocean of the ways of the attainment of the power of mental retention. I also know and comprehend the ocean of the ways of the pure field of the wisdom of eloquence. I also know and comprehend the ocean of the ways of the miraculous manifestations of ascending all the bodhisattva bhūmis. I also know and comprehend the ocean of the ways of accomplishing the net of conduct. I also know and comprehend the ocean of the ways of the wisdom that enters the direction of final accomplishment. I also know and comprehend the ocean of his miraculous manifestations of the powers, strengths, aspects of enlightenment, dhyānas, liberations, samādhis, and samāpattis. [F.230.b]

- 43.61 “In the same way that I realize, know, and comprehend the ocean of the Bhagavat Vairocana's buddha and bodhisattva conduct throughout the entire realm of phenomena, I also realize, know, and comprehend the ocean of buddha and bodhisattva conduct of all the tathāgatas and their entry into the infinite illusory net of wisdom, their pervasion of the infinite realm of phenomena, their teaching of infinite entrances, and their teaching through entering into remaining until the last of future kalpas, which appear distinctly within the ocean of the world realms of the ten directions, throughout the realm of phenomena up to the ends of space.