

2.

## Chapter 2

### SAMANTABHADRA

- 2.1 Then the bodhisattva mahāsattva Samantabhadra looked upon the great assembly of bodhisattvas, and in order to categorize, teach extensively, clarify, illuminate, and give instructions on the Tathāgata’s samādhi called *the gaping lion*, he taught those bodhisattvas in ten ways the Tathāgata’s samādhi called *the gaping lion* through the equality of the nature of the realm of phenomena with the element of space, the equality of the three times, the equality of the realm of phenomena, the equality of the realms of beings, the equality of all worlds, the equality of the continuum of karma, the equality of the thoughts of all beings, the equality of the aspirations of beings, the equality of the appearances of phenomena, the equality of the times for ripening beings, and the equality of the faculties of all beings. [F.301.b]
- 2.2 What were those ten ways?
1. The teaching of the entire succession of buddhas and succession of buddha realms<sup>180</sup> in the atoms of all the buddha realms that are included within the entire realm of phenomena.
- 2.3 2. The teaching of describing the qualities of a tathāgata until the end of future kalpas in all the buddha realms to the ends of the element of space.
- 2.4 3. The teaching that describes the appearance of tathāgatas in all the buddha realms and the ocean of gateways to enlightenment that have no middle or edge.
- 2.5 4. The teaching of the saṅghas of bodhisattvas, the circles of the assemblies of the tathāgatas, who are facing the bodhimaṇḍas<sup>181</sup> in all the buddha realms to the ends of the element of space.
- 2.6 5. The teaching of emanations that are like the bodies of the buddhas of the three times that are emanated from all the pores in one instant of mind and pervade the realm of phenomena.

- 2.7        6. The teaching of the ocean of buddha realms in the ocean of directions being blessed as having the same ground and having one body pervading them.
- 2.8        7. The teaching of the power of buddha manifestations appearing on all supporting surfaces<sup>182</sup> in all three times.
- 2.9        8. The teaching of the manifestations of the buddhas in the succession of realms, as numerous as the atoms of all realms,<sup>183</sup> throughout the three times in an ocean of kalpas.
- 2.10      9. The teaching of the power of an entire ocean of the prayers of the buddhas of the three times being expressed from all pores and causing the appearance of bodhisattvas.
- 2.11      10. The teaching of the power of buddhas, lion thrones, [F.302.a] assembled circles of bodhisattvas, the adornment of the bodhimaṇḍa, and the turning of the different Dharma wheels being as extensive as the realm of phenomena.
- 2.12      “Oh jinaputras, the teachings on this samādhi of *the gaping lion*, such as these ten teachings, are as numerous as the atoms in uncountable buddha realms.  
“Oh jinaputras, that is the field of activity of the wisdom of the tathāgatas.”
- 2.13      The bodhisattva Samantabhadra, in order to teach an aspect of the meaning of the Tathāgata’s samādhi of *the gaping lion*, through the blessing of the Buddha looked upon the Tathāgata’s face, looked upon the ocean of the circle of the assembly, looked upon the inconceivable field of activity of the Buddha and the manifestations of the Tathāgata’s samādhi, which have no center or limit, looked at his entry into inconceivable numbers of world realms, looked at the nature of the illusory manifestations of inconceivable wisdom, looked upon the inconceivable equality of the buddhas of the three times, looked upon all his speech, definitions, and ways of the Dharma, which have no center or limit, and recited these verses:
- 2.14      “On each body hair there is an ocean of the realms of jinas<sup>184</sup>  
As numerous as the atoms in all realms.  
There,<sup>185</sup> buddhas are seated on their buddha thrones,  
Surrounded by assemblies of bodhisattvas. {1}
- 2.15      “There appears an ocean of many realms on each body hair,  
In each of which appears a guide at the foot of the supreme tree,  
Seated upon a lotus seat on the bodhimaṇḍa,  
Filling the vastness of the realm of phenomena. {2} [F.302.b]
- 2.16      “On each single body hair reside jinas

- As numerous as the atoms in all the realms.  
They are encircled by assemblies of bodhisattvas  
And all teaching good conduct. {3}
- 2.17 “A jina resides in each supreme realm  
With as many unending clouds of bodhisattvas,  
Who filled all infinite realms, having come  
From all of the ten directions without exception. {4}
- 2.18 “Bodhisattvas, shining with an ocean of qualities,  
As numerous as the atoms in ten million realms,  
Who filled the realm of phenomena’s ten directions,  
Have all appeared as the assembly of the teachers. {5}
- 2.19 “Throughout all realms appear the images  
Of an ocean of the kings of Dharma, the wisdom of the jinas.  
All who are maintaining good conduct  
Have come to be the assemblies of all the buddhas. {6}
- 2.20 “Those who maintain the delightful conduct of bodhisattvas,<sup>186</sup>  
Who dwell throughout all infinite realms,  
Those heroes who listen to clouds of the Dharma,  
Practice that conduct for ten million kalpas in each realm. {7}
- 2.21 “The bodhisattvas who are practicing their conduct  
Are radiant with the practice of an ocean<sup>187</sup> of Dharma.  
They engage in the entire ocean of prayers  
And remain within the field of conduct of buddhahood. {8}
- 2.22 “They who have originated from this and that Dharma of the jinas  
Have the knowledge of completely good conduct.  
They enter into the extensive miraculous appearance  
Of oceans of the excellent qualities of the buddhas.<sup>188</sup> {9}
- 2.23 “The sugatas<sup>189</sup> pervade the entirety of the realm of phenomena,  
Continuously emanating clouds of bodies  
As numerous as the atoms in all realms,  
Bringing a rain of Dharma that leads to enlightenment.” {10} [B26]
- 2.24 Then the Bhagavat, in order to further<sup>190</sup> establish those bodhisattvas in this  
samādhi of *the gaping lion*, [F.303.a] emanated from the ūṛṇā hair between his  
eyebrows a great ray of light called *illumination of the three times focused on all  
the entrances into the realm of the Dharma*, and he was accompanied by an

entourage of light rays as numerous as the atoms in countless buddha realms. They illuminated all the infinite buddha realms in all the oceans of world realms in the ten directions.

2.25 Then those bodhisattvas who were assembled in Jetavana saw all the buddha realms that were included within the realm of phenomena, which extended to the limits of space, and the buddha realms that were in the atoms of all buddha realms that were as numerous<sup>191</sup> as the atoms in all buddha realms. In these buddha realms, which had different names and colors,<sup>192</sup> different levels of purification, different kinds of grounds,<sup>193</sup> and different kinds of appearances, there were those who had come to a bodhimaṇḍa, were seated upon a bodhisattva's lion throne, were being offered to by the lords of the world, and were encircled by a supreme assembly of bodhisattvas and were attaining the highest, complete enlightenment of buddhahood.

2.26 They saw in countless buddha realms some who were turning the wheel of the Dharma with an extent of speech that filled the vastness of the realm of phenomena. They saw some who were in the abodes of the devas; some who were in the abodes of the nāgas; some who were in the abodes of the yakṣas; some who were in the abodes of the asuras; some who were in the abodes of the garuḍas; some who were in the abodes of the kinnaras; some who were in the abodes of the mahoragas; some who were in the abodes of lords of humans; some who were in the villages, towns, market towns, districts, countries, and capitals in the world of humans; [F.303.b] with various miraculous powers, various conducts, various bodies; demonstrating various entrances to samādhi; with the various clairvoyances of samādhi; appearing in various families and castes; manifesting various colors; having various kinds of asuras; emanating various networks of light rays; having various extents of voice, various humans that are being spoken to, and various audiences for their teaching; and teaching the Dharma to the gathered assemblies with various words, expressions,<sup>194</sup> and definitions.

2.27 As many bodhisattvas as there were<sup>195</sup> saw in each of those gathered assemblies<sup>196</sup> a tathāgata's profound miracles from a buddha's samādhi.

2.28 They saw the arising of the images of the miracles of the samādhis of tathāgatas in as many world realms as there are throughout the realm of phenomena and as far as the limits of space, that are present in the ten directions, that are all around in the infinite directions, that are in the entire ocean of directions, that are in the directions<sup>197</sup> of various gateways into the Dharma, that are conceived to be in the various directions, that are assembled in the various directions, that are divided among the various directions, that belong to the various directions, that are included within the ocean of the various directions, which means in the eastern direction, in the

southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction and the downward direction, in the directions of groups of realms, in the directions of groups<sup>198</sup> of beings, in the directions of the conceived categories<sup>199</sup> of beings, in the directions of the furthest past, in the ten directions of the present, in the directions that are focused on a very fine hair tip located within the entire expanse of space, in the directions of the succession of atoms in all realms,<sup>200</sup> in the directions that are included within directions, in the directions where the creation of various kinds of karma is accomplished, [F.304.a] in the directions where space, which has no middle or edge, is perceived as being in a single hair tip,<sup>201</sup> in the minds of beings where the three times are united in the state of equality and all beings are within a state of equality, where there is no differentiation between the perceptions of all beings, and where there is the equality of all sounds. They saw within the groups<sup>202</sup> of beings the approach of the forms of the tathāgatas before the assemblies that directly perceive them. They saw the sameness of wisdom within all kalpas. They saw in all the realms how equally everywhere there was the perception of the appearance before them of the forms of the tathāgatas in accordance with the aspirations of all beings. They saw their teaching of all the Dharmas of the buddhas so that there was a continuous guiding of all beings. They saw the miraculous activities of the tathāgatas.

2.29 The Bhagavat Vairocana, through the four methods of gathering pupils and through their corresponding previous practice of good actions, had adopted all of them as pupils. They were ripened through teaching, hearing,<sup>203</sup> remembering, and reverence.

2.30 They had in the past developed the aspiration to attain the highest supreme enlightenment. When they had come before this and that tathāgata, they had been adopted as their pupils because of their roots of merit.

2.31 In that way, through having the corresponding roots of merit and because they were adopted as pupils through the methods of ripening them for omniscience, they saw and perceived the miracles of the samādhi of the Bhagavat Vairocana, which are vast, extending to the limits of space. Some perceived the Dharma body. [F.304.b] Some perceived the form body. Some perceived his past bodhisattva accomplishment. Some perceived his completion of the perfections. Some perceived the display of his pure field of conduct. Some perceived the miracles of the bodhisattva level. Some perceived the miracles of enlightenment. Some perceived miracles that were not different from the samādhi practiced by a buddha. Some perceived the strengths and fearlessnesses of the tathāgatas. Some perceived the ocean of the realization of a buddha, and so on, perceiving an ocean of a buddha's

miracles as numerous as the incalculable number of atoms in ten buddha realms.<sup>204</sup> They perceived an ocean of buddha miracles through various aspirations, various paths, various gateways, various entries, various ingresses, various ways, various observances, various directions, various vessels, various regions, various worlds, various attainments, various accumulations, various miracles, and various methods.

2.32 The bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through various samādhis, which were the bodhisattva samādhi *the display of the entire realm of phenomena*, the bodhisattva samādhi *the radiance of the range of the unimpeded wisdom of all three times*, the bodhisattva samādhi *the radiance of the wisdom that is inseparable from the basis of the realm of phenomena*, the bodhisattva samādhi *the radiance of the sky*, the bodhisattva samādhi *expansion through the attainment of the Buddha's ten strengths*, [F.305.a] the bodhisattva samādhi *the expanding prowess of the display of the fearlessness of buddhahood*, the bodhisattva samādhi *the essence of the extent of all ways in the realm of phenomena*, the bodhisattva samādhi *the moon that pervades the entire realm of phenomena with unimpeded sound*, and the bodhisattva samādhi *the light of the adornment of the equality of the realm of phenomena*.

2.33 The bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through various samādhis, which were the bodhisattva samādhi *the banner of the unimpeded methods of the king of the Dharma*, the bodhisattva samādhi *the vision of an ocean of buddhas in all objects of perception*,<sup>205</sup> the bodhisattva samādhi *the banner of the appearance of bodies that are not different from the existences in all worlds*, the bodhisattva samādhi *the entry into the field that is not different*<sup>206</sup> *from the bodies of the Tathāgata*, the bodhisattva samādhi *the essence of compassion for the continuing suffering in all worlds*, the bodhisattva samādhi *the blessing based upon the foundation of all phenomena*,<sup>207</sup> the bodhisattva samādhi *the appearance of the domain of tranquility in absolute peace*, the bodhisattva samādhi *the appearance of the complete manifestation of unimpeded nondependent manifestations*, the bodhisattva samādhi *the blessing that completely unites all realms*, the bodhisattva samādhi *the attainment of the outer form of enlightenment in all buddha realms*, the bodhisattva samādhi *the conduct*<sup>208</sup> *of the power over the senses among all beings*, the bodhisattva samādhi [F.305.b] *the unimpeded domain of conduct that is superior among all beings*, the bodhisattva samādhi *the blessing that comes from the birth of the tathāgatas*, the bodhisattva samādhi *the comprehension of the attainment*<sup>209</sup> *of the entire ocean of qualities*, the bodhisattva samādhi *the blessing for the future accomplishment of all perceivable miracles without exception*, the bodhisattva samādhi *the comprehension of the ocean of past practices of all tathāgatas*, the bodhisattva samādhi *the blessing for the future possession of the lineages*<sup>210</sup> *of all tathāgatas*, the bodhisattva samādhi *the blessing of the aspiration for the entire ocean of pure realms in the ten directions in the present*, the

bodhisattva samādhi *the appearance and presence*<sup>211</sup> *of all the buddhas in one instant of mind*, the bodhisattva samādhi *the entry into the apex of nonattachment to objects of perception*, the bodhisattva samādhi *the blessing of all world realms as a single buddha realm*, the bodhisattva samādhi *the accomplishment of the emanation of the bodies of all the buddhas*, the bodhisattva samādhi *the realization of the ocean of the powers of the vajra lord*, the bodhisattva samādhi *the blessing of the essence of the single body of all tathāgatas*, the bodhisattva samādhi *remaining within observation of the processes of the entire realm of phenomena within the fraction of an instant of the mind*, the bodhisattva samādhi *the blessing that reveals the creation of infinite realms throughout the entire realm of phenomena*, [F.306.a] the bodhisattva samādhi *the blessing of the ground on which the crown of the head is placed*, the bodhisattva samādhi *the blessing of there being no difference between the bodies of beings in all the buddha realms*, the bodhisattva samādhi *the concentrated approach to all of wisdom's revolving*,<sup>212</sup> the bodhisattva samādhi *the knowledge and differentiation of the characteristics of the nature of all phenomena*, the bodhisattva samādhi *the domain of the differentiation*<sup>213</sup> *of the three times in a single instant of mind*, the bodhisattva samādhi *the supreme nature*<sup>214</sup> *of the processes of the realm of phenomena in all instants of the mind*, the bodhisattva samādhi *the lion that has the prowess of following the lineages of all the tathāgatas*, the bodhisattva samādhi *the domain of the eyes that know the entire perceivable realm of phenomena*, the bodhisattva samādhi *undertaking the prowess of the force of the ten strengths*, the bodhisattva samādhi *the domain of the eyes that see all perceivable objects*, the bodhisattva samādhi *the accomplishment of the beauty of beings through the field of all colors*, the bodhisattva samādhi *the essence of the unwavering revolving*, the bodhisattva samādhi *the revelation of all phenomena being contained within one phenomenon*, and the bodhisattva samādhi *the distinguishing of definitions within a single description of one phenomenon*.

- 2.34 Those bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through entering bodhisattva samādhis as numerous as the atoms in countless realms, [F.306.b] such as the bodhisattva samādhi *the teaching of the Dharma through the blessing of the banner of all the buddhas*, the bodhisattva samādhi *the unimpeded illumination of the furthest reaches of the three times*,<sup>215</sup> the bodhisattva samādhi *the wisdom that comprehends without differentiation all kalpas*, the bodhisattva samādhi *the realization of the ten strengths in a subtle manner*, the bodhisattva samādhi *the uninterrupted*<sup>216</sup> *accomplishment of bodhisattva conduct throughout all kalpas*, the bodhisattva samādhi *swift clouds throughout*<sup>217</sup> *every direction*, the bodhisattva samādhi *the accomplishment of the miracles of enlightenment*, the bodhisattva samādhi *the banner of the happiness of being untouched by any sensation*, the bodhisattva samādhi *the accomplishment of the entire display of the adornments of space*, the bodhisattva samādhi *the*



*accomplishment in every instant of clouds of emanations of images of worlds, the bodhisattva samādhi the moonlight of the tathāgatas that is as immaculate as space, the bodhisattva samādhi the blessing of all the tathāgatas as being like space, the bodhisattva samādhi the radiance of the display of power over all phenomena, the bodhisattva samādhi the lamp that distinguishes the meaning of all phenomena, the bodhisattva samādhi the radiance of the field of the ten strengths, the bodhisattva samādhi the banner of the splendor of the buddhas of the three times, the bodhisattva samādhi the essence of the union of all the buddhas, the bodhisattva samādhi the fulfillment of all undertakings in every instant, the bodhisattva samādhi [F.307.a] the essence of inexhaustible merit, the bodhisattva samādhi the radiance of the guidance<sup>218</sup> of the vision of infinite buddhas, the bodhisattva samādhi being established like a vajra lion in all phenomena, the bodhisattva samādhi the accomplishment of the complete perception of the vision of the manifestations of all tathāgatas, the bodhisattva samādhi the ascent to the sun that has been ascended to by all the tathāgatas,<sup>219</sup> the bodhisattva samādhi practicing<sup>220</sup> the three times as one, the bodhisattva samādhi the resounding of the voice that emits the complete illumination<sup>221</sup> of the peace that is the nature of all phenomena, the bodhisattva samādhi passing over<sup>222</sup> the boundary of seeing all buddhas, the bodhisattva samādhi the entire realm of phenomena without exception being a blossoming bed of lotuses, the bodhisattva samādhi looking upon the baseless phenomena of space, the bodhisattva samādhi the process of the coming together of the ocean of the ten directions into one direction, the bodhisattva samādhi entering the gateway of the entire basis of the realm of phenomena, the bodhisattva samādhi the possession of the essence<sup>223</sup> of the entire ocean of phenomena, the bodhisattva samādhi the body of peace that emits light for all beings, the bodhisattva samādhi the accomplishment of all clairvoyances and aspirations in a single instant of mind, the bodhisattva samādhi the blessing of complete enlightenment everywhere at all times, the bodhisattva samādhi the entry into the realization of all phenomena as a single display, [F.307.b] the bodhisattva samādhi the appearance of the body<sup>224</sup> that has the memory of all the buddhas, the bodhisattva samādhi the realization of the wisdom that is vastly different from that of beings, the bodhisattva samādhi one's own body's pervasion in a single instant of the infinite ways of the realm of phenomena, the bodhisattva samādhi the light of the display of the single way of all phenomena through the single way of the realm of phenomena, the bodhisattva samādhi the blessing of the brilliance of the wheel of the field of the Dharma of all<sup>225</sup> the buddhas, the bodhisattva samādhi the blessing of practicing the aspiration to perceive the realms of beings as illusions, the bodhisattva samādhi the nondifferentiation of the basis of all world realms, the bodhisattva samādhi the prowess of manifesting the magnificence of lotuses, the bodhisattva samādhi the clairvoyant knowledge of the successive bodies of all beings, the bodhisattva samādhi the blessing of bodies that*



*come to all beings, the bodhisattva samādhi the clairvoyance that differentiates the language of all beings in an ocean of the aspects of the voices of all beings, the bodhisattva samādhi the essence of the faith that is no different from the treasure of great compassion, the bodhisattva samādhi the comprehension of the ultimate realization of the true nature by all the buddhas, the bodhisattva samādhi the supremacy of the lion gazing on the palace of liberation, [F.308.a] and other samādhis.*

2.35 Those bodhisattvas, through entering the path of samādhis such as those, which were as numerous as the atoms in countless buddha realms, perceived the Tathāgata Vairocana's oceans of miracles of buddhahood, and they remembered the same kinds of miracles that he had performed in the past, with their comprehension pervading the entirety of the realm of phenomena in each instant of mind.<sup>226</sup>

2.36 Those bodhisattvas had come to Jetavana and were assembled before the Bhagavat; they were seated upon lotuses made of various jewels<sup>227</sup> in the centers of lion thrones, which were as extensive as world realms and as numerous as the atoms in ten buddha realms; they had appeared through the miracle of great wisdom and knowledge; they had attained the level of sharp wisdom and knowledge; they had completely analyzed through wisdom; they had appeared in the family that is the origin of wisdom; they were facing<sup>228</sup> omniscient wisdom; they had the undimmed eyes of wisdom; they approached the equality of all buddhas; they continuously engaged with phenomena without conceptualization; they had understood all perceived phenomena; they had the perception of the peace that is the nature of all phenomena; they had the supreme basis for the nirvāṇa that is the pacification of all worlds;<sup>229</sup> they were present in the variety of all worlds; they did not dwell anywhere but went to all realms; they were not based upon the level of phenomena;<sup>230</sup> they were based<sup>231</sup> within the divine palace of the unconcealed nature of all phenomena; they followed the disciplined conduct through which they ripened all beings;<sup>232</sup> they taught all beings the path to bliss; they had the field of activity that is the abode of the superior wisdom and liberation; [F.308.b] they had the wisdom bodies that have reached the apex of the absence of desire; they rose above the ocean of all existences; they revealed the summit of existence to all beings; they had the disk that illuminated the ocean of the Dharma; they rested in the essence of the samādhi that is like an ocean;<sup>233</sup> they had minds endowed with great compassion; they had realized the nature of phenomena to be like that of an apparition; they comprehended all worlds to be like dreams; they understood that the vision of all the tathāgatas is like an illusion; they knew all speech and sound to be like echoes; they had attained the knowledge that the creation of phenomena is like a magical manifestation; they had the

excellent acquisition of aspirations; they possessed the skillfulness of the pure domain of wisdom; they had minds of complete peace, perfect peace; they possessed the field of wisdom of all the classes of dhāraṇīs; they had the complete prowess of the power of unfailing samādhi; they had the sight that has reached the limits of the nature of phenomena; they had attained the conduct that has no dependence on any phenomenon; they had traversed an endless ocean of wisdom; they had attained the strength and power of the perfection of wisdom; they had reached the highest state among all beings through their perfection of miraculous powers; they had attained dominion over the perfection of samādhi; they possessed the irreversible wisdom of being skillful in the goals of all the tathāgatas; they were wise in the methods of illuminating the treasure<sup>234</sup> of the Dharma; they were learned in the knowledge of etymologies; they possessed the unceasing clouds of Dharma and the power of eloquence; they possessed the lion's roar of the fearless bull; [F.309.a] they had the joyous aspiration in the joy of phenomena having no basis; they saw all phenomena with undimmed sight; they were moons with the knowledge of the arising and destruction of worlds;<sup>235</sup> they were disks of wisdom with the light rays that practiced all the ways of truth; they were turning wheels of the vajra merit of wisdom; they transcended all analogies; they were the growing sprouts of the wisdom that has<sup>236</sup> power over all phenomena; they were the victory banners of heroes; they had the heroism that overthrows the banners of all the māras; they had the brilliance of the sun<sup>237</sup> of infinite wisdom; they had bodies that transcended those of all beings; they had the unobscured knowledge of all phenomena;<sup>238</sup> they had awakened to the knowledge that is the apex of all that is ceasing and unceasing; they were summit dwellers through having reached every summit; they had the sight of the knowledge that is attentive to the practice<sup>239</sup> that has no features; they were skilled in the causes<sup>240</sup> of the accomplishment of all bodhisattva conduct; they possessed the range of nondual wisdom; they discerned all the existences in worlds; there appeared to them the images of all the existences in buddha realms that have no locations; they were devoid of all the darkness of phenomena; they had reached the sun disks<sup>241</sup> of wisdom that are free of darkness; they shined the radiance of the Dharma in every direction; they were the supreme fields of merit for all beings; they were moons of fruitful hearing, seeing, and aspiration; they were Sumerus of merit that had transcended all worlds; they were heroes who had vanquished the hosts of opponents; they made the sounds of their voices resound throughout all the buddha realms; [F.309.b] they gazed insatiably upon the bodies of all the buddhas; they possessed the power of the appearance of the bodies of<sup>242</sup> the buddhas; they magically manifested<sup>243</sup> the bodies that were appropriate for guiding beings; they

filled all the widespread realms with their one body; they had pure orbits of accomplishment;<sup>244</sup> they were ships that are vehicles of great wisdom moving without impediment;<sup>245</sup> they were orbs of wisdom that illuminated all the bodies in the realm of phenomena; they were suns of wisdom that rose over all beings; they had pleasing forms<sup>246</sup> in accordance with the wishes of beings; they had the wisdom that discerned the motivations and faculties of all beings; they had attained the unobscured domain of all phenomena; they had understood the unborn nature of all phenomena; they had the mastery of uniting the minute and the vast; they had definitive knowledge of the profound way of buddhahood; they were skilled in profound meanings and the usage of terms; they communicated with unending words, terms, and meanings; they taught the entire ocean of sūtras condensed into one word; they had the miraculous power of a vast body of dhāraṇīs and wisdom; they had the power of possessing the mental retention of infinite kalpas; they had the wisdom that was aware, in one instant of mind, of dwelling in countless kalpas;<sup>247</sup> they had the knowledge of all worlds through knowing the three times in one instant of mind; through the dhāraṇīs of the Dharma, they had the memory and eloquence of an endless ocean of the Buddhadharmā; they unceasingly turned the Dharma wheel in accordance with their knowledge of all beings; they had attained the illumination through wisdom of the domain of the buddhas; they constantly remained in magnificent samādhi; [F.310.a] they were at the unimpeded summit of being wise in the knowledge that differentiates between all phenomena; they disported themselves with wisdom within the domain of liberation that is superior to all phenomena; they had transformed all sense objects into excellent adornments; they had followed and entered every direction<sup>248</sup> in the realm of phenomena; they had entered<sup>249</sup> the realm of phenomena through all the different directions; they had awakened to enlightenment in the minute, in the vast, in atoms;<sup>250</sup> their nature was colorless<sup>251</sup> yet they manifested every color; they had brought together everything in one direction; they had an essence of wisdom and merit that developed infinite qualities and wisdom in one form;<sup>252</sup> they were praised and eulogized by all the buddhas; and they described qualities and excellences with unceasing words and terms.

2.37 The bodhisattvas who had gathered and were assembled in Jetavana had entered the ocean of the qualities of the Tathāgata and were illuminated by the light rays of the Tathāgata.

2.38 Through the nature of their attainment of great joy, and through their attainment of the inconceivable splendor of bodhisattva qualities, an array of miraculous manifestation that originated from great joy issued forth from all their bodies, the kūṭāgāras, the bodhisattva enjoyments, the bodhisattva

thrones, and the entirety of Jetavana, and it spread throughout the entire realm of phenomena. It was like this: in each instant of the mind there issued forth vast clouds of networks of light rays that brought satisfaction to all beings and pervaded the ten directions; there issued forth clouds of bells made of a variety of precious materials, [F.310.b] from which resounded praises of the qualities and excellences of all the tathāgatas in the three times and which pervaded the ten directions; there issued forth from all sensory objects clouds of the music of<sup>253</sup> all beings that possessed the beautiful sounds of the music of the ripening of the karma of all beings, and it resounded and pervaded throughout the ten directions; there issued forth a multitude of clouds that manifested all the ways of bodhisattva prayers and the variety of bodhisattva conduct, and they pervaded throughout the ten directions; they resounded with the sound of the prayers of all bodhisattvas and pervaded throughout the ten directions; there issued forth a multitude of clouds of the emanations and manifestations of all the tathāgatas, speaking with the voices of all the tathāgatas, which pervaded throughout the ten directions; there issued forth a multitude of clouds of the adorning characteristics and features of the bodies of bodhisattvas, which described the successive births of buddhas in all realms and pervaded throughout the ten directions; there issued forth a multitude of clouds of the enlightenment that is equally the essence of all the tathāgatas in the three times, and they taught the appearance of the array of the attainment of buddhahood by all the tathāgatas and pervaded throughout the ten directions; there issued forth a multitude of clouds of the bodies of the lords of nāgas from all sensory objects, which let fall a rain of various kinds of perfume and pervaded throughout the ten directions; there issued forth a multitude of clouds of bodies that resembled the lords of beings, described the completely good bodhisattva conduct, [F.311.a] and pervaded the ten directions; there issued forth a multitude of clouds of images of the pure realms that had the nature of all precious materials, made visible the turning of the Dharma wheel by all tathāgatas, and pervaded the ten directions; and there issued forth other such clouds of vast arrays of miraculous manifestations as numerous as the atoms in buddha realms beyond enumeration through the transformative power of those bodhisattvas and from their nature of having attained the radiance of an inconceivable ocean of qualities.

2.39 The bodhisattva Mañjuśrī, seeing in the ten directions all those manifestations of miracles through the miraculous power of the Buddha, recited these verses:

2.40 “Observe the appearance of the vast, infinite,  
Miraculous power of the Buddha in Jetavana.  
There have issued forth from all sensory objects

Clouds of bodies that have pervaded all directions. {11}

- 2.41 “The vast, completely pure, infinite forms  
Of the various displays of the Sugata’s offspring  
Are perceived as images appearing  
From the thrones and from sensory objects. {12}
- 2.42 “A variety of displays, clouds of jewel light rays,  
From the tips of the body hairs of the sons of the sugatas  
Are emanated, spreading within all the realms  
And resounding with the words of the buddhas. {13}
- 2.43 “Bodies that resemble the forms of Brahmakāyika devas  
With pure bodies and peaceful conduct  
Issue forth from the blossoms on the trees,<sup>254</sup>  
Describing the aspects of dhyāna as they go. {14}
- 2.44 “From the Sugata’s pores issue forth,  
Without impediment, innumerable, countless emanations  
Who are bodhisattvas that resemble Samantabhadra,  
Their bodies adorned by the characteristics and features. {15} [F.311.b]
- 2.45 “The great ocean of the emanated qualities  
Of the sugatas’ sons who have appeared in the three times,  
Who are clouds of displays of an ocean of qualities,  
Proclaim those who are seated in Jetavana.<sup>255</sup> {16}
- 2.46 “A vast ocean of the variety, without exception,  
Of the karma of beings in all directions  
Is proclaimed, issuing forth from within  
The forms of the trees in Jetavana. {17}
- 2.47 “The miracles in all the realms, without exception,  
Of all the jinas who appear in the three times,  
Appear as each and every sensory object  
As numerous as the atoms in an ocean of realms.<sup>256</sup> {18}
- 2.48 “Clouds of oceans of buddhas in the realms in the directions  
Disseminate from each of their pore hairs,  
In each instant, a variety of the abodes of buddhas,  
Within which reside multitudes of clouds of buddhas. {19}
- 2.49 “They pervade every direction, wherever there are beings,  
And through skillful methods ripen those beings.  
From their light there issue forth vast clouds

- Of oceans of perfumes, light rays,<sup>257</sup> and flowers. {20}
- 2.50 “The precious divine palaces as immeasurable as space  
Are beautified with every adornment without exception.  
Those realms and their bodhimaṇḍas  
Pervade every direction. {21}
- 2.51 “The sugatas’ sons who appear in the three times  
Purify the ocean of realms  
Through the practice of completely good conduct,<sup>258</sup>  
And their various displays, as limitless as beings, {22}
- 2.52 “Fill all directions and the three times.  
They have been purified in a great ocean of kalpas,  
And they all appear like reflections  
In the expanse of the sky above Jetavana.” {23}
- 2.53 Those bodhisattvas were continuously illumined by the samādhi of the Buddha. Each of those bodhisattvas had entered gateways of great compassion as numerous as the atoms in innumerable buddha realms and [F.312.a] brought even more benefit for beings. Resting in meditation in that way there issued from each of their body hairs light rays as numerous as the atoms in innumerable buddha realms, and from the tips of each of those light rays there issued clouds of bodhisattvas’ emanations, emanated bodies that resembled the bodies of the Indras of all worlds, bodies that looked upon all beings and ripened all beings. Having issued forth, they pervaded the realm of phenomena in all directions. They inspired all beings, ripened them, and guided them.
- 2.54 They inspired beings with the gateways that taught being reborn in paradises after death; with the gateways that taught rebirth in all world realms; with the gateways that taught the domain of bodhisattva conduct; with the gateways that taught dreams, which were as numerous as the atoms in innumerable buddha realms; with the gateways that arose from aspirations of all bodhisattvas; with the gateways that shook the world realms; with the gateways that taught the conduct of the perfection of generosity; with the gateways that were dedicated to and accomplished the qualities of all the tathāgatas; with the gateways that taught the perfection of patience when one’s limbs and various body parts are cut off; with the gateways that taught the perfection of diligence through the great miracles of the bodhisattvas; with the gateways that described the dhyānas, liberations, and samādhis of the bodhisattvas and the radiance of the domain that is the path of the wisdom of the buddhas; with the gateways that taught the sacrificing of countless bodies for the sake of seeking all the Dharmas of



the buddhas [F.312.b] and for the sake of each word and letter of the Dharma; with the gateways of going into the presence of all the tathāgatas and asking questions concerning all the Dharmas; with the gateways of being focused on the radiance of an ocean of the ways of attaining going into the presence of beings when the time is right and, in accordance with their aspirations, ripening them for omniscience; with the gateways that teach the victory banner of the power of the invincibility of the merit and wisdom of bodhisattvas in the face of māras and adversaries; with the gateways that teach the level<sup>259</sup> of the wisdom that has knowledge and understanding of all crafts; with the gateways that teach the level<sup>260</sup> of knowledge and understanding that is superior to that of all beings; with the gateways that teach the level<sup>261</sup> of the wisdom that has the knowledge and understanding of the different aspirations of all beings; with the gateways that teach the level<sup>262</sup> of the wisdom that has the knowledge and understanding of the capabilities, entrances, engagements, and various kleśas and predispositions of all beings;<sup>263</sup> and with the gateways that teach the level of the wisdom that has the knowledge and understanding of the variety of karma and practices of all beings.<sup>264</sup> With other such gateways as numerous as the atoms in innumerable buddha realms that contained methods for ripening and guiding beings, those bodhisattvas went to the abodes of all beings and appeared there. Some went to the abodes of devas and appeared there. Some went to the abodes of nāgas and appeared there. Some went to the abodes of yakṣas and appeared there. Some went to the abodes of gandharvas and appeared there. Some went to the abodes of asuras and appeared there. Some went to the abodes of garuḍas and appeared there. Some went to the abodes of kinnaras and appeared there. Some went to the abodes of mahoragas and appeared there. Some went to the abodes of the lords of Brahmā deities and appeared there. [F.313.a] Some went to the abodes of humans and appeared there. Some went to the realms<sup>265</sup> of Yamas and appeared there. Some went to all the abodes of pretas and appeared there. Some went to the worlds of the hells and appeared there. Some went to births as animals<sup>266</sup> and appeared there.

- 2.55 In order to ripen and guide with undivided great compassion, with undivided aspiration, with undivided wisdom, with an undivided attraction of beings, and in accordance with the aspirations of beings, those beings who are guided by seeing them, guided by hearing them, guided by remembering them, guided by the scope of their voices, guided by the sound of the river of their names, guided by their halos, or guided by their emanating a net of light rays—those bodhisattvas in Jetavana filled with an array of various emanations the entire extent of world realms and the entire extent of the realms of beings without moving from the feet of the Tathāgata.

Some made their own dwellings, kūṭāgāras, thrones, and retinues appear throughout the ten directions without moving from the feet of the Tathāgata. Some sent forth clouds of emanations, while some appeared to go alone, with no companion, in order to ripen beings, without moving from the circle of the Tathāgata's entourage. Some appeared in the form of śramaṇas, some in the form of Brahmās, some in the form of those adorned all over with all emblems,<sup>267</sup> some in the form of physicians, some in the form of merchants, some in the form of disciples, [F.313.b] some in the form of dancers, some in the form of devotees to deities, and some in the form of those skilled in all crafts, all of them appearing in villages, towns, market towns, regions, and capitals. They appeared at the times that were the appropriate times, assuming different appropriate bodies, with different colors and body shapes, different voices, different languages, different kinds of conduct, and different kinds of residence. They practiced the bodhisattva conduct in which all beings are known to be illusions, which illuminated the entire realm of crafts, which was a bright lamp that revealed the knowledge of all beings, which was adorned with the blessing of all truths,<sup>268</sup> which had the light that illuminated all Dharmas,<sup>269</sup> and which purified beings in the yānas in all directions, and they practiced the bodhisattva conduct that illuminated the entire domain of the Dharma. In order to ripen and guide beings, they appeared in villages, towns, market towns, regions, and capitals.