

## The Translation

### The Noble Mahavaipulya sutra ?A Multitude of Budas?

#### Chapter 45: The Stem Array

##### 1. Chapter 1

##### THE SETTING

[V37] [B24] [F.274.b]37

1. 1 The Bhagavat was in Shravasti, in a greatly adorned kutagara in Jetavana, Anathapindada's park, together with the Bodhisattvas [F.275.a] Samantabhadra, Manjushri, and others, including the Bodhisattva mahasattvas Jnanottara jnanin, Sattvottara jnanin, Asangottara jnanin, Kusumottara jnanin, Suryottara jnanin, Candrottara jnanin, Vimalottara jnanin, Vajrottara jnanin, Virajottara jnanin, and the Bodhisattva Vairocanottara jnanin; the Bodhisattvas Jyotirdhvaja, Merudhvaja, Ratnadhvaja, Asanga dhvaja, Kusumadhvaja, Vimala dhvaja, Surya dhvaja, Rucira dhvaja, Virajadhvaja, and the Bodhisattva Vairocana dhvaja; the Bodhisattvas Ratnatejas, Mahatejas, jnana vajra tejas, Vimala tejas, Dharma surya tejas, Punya parvata tejas, Jnanavabhasa tejas, Samanta shri tejas, Samanta prabha shri tejas, and the Bodhisattva Dasha dikprabha parisphuta; the Bodhisattvas Dharanigarbha, Gagana garbha, Padma garbha, Ratnagarbha, Surya garbha, Guna vishuddhi-garbha, Dharma samudra garbha, Vairocana garbha, Nabhigarbha, and the Bodhisattva Padma shri garbha; the Bodhisattvas Sunetra, Vishuddhanetra, Vimala netra, Asanga netra, Samanta darshana netra, Suvilokita netra, Avalokitanetra, Utpalanetra, [F.275.b] Vajranetra, Ratnanetra, and the Bodhisattva Gagana netra; the Bodhisattvas Deva mukuta, Dharma dhatu-pratibhasa mani mukuta, Bodhi manda mukuta, Digvairocana mukuta, Sarva-Buda sambhuta garbha mani mukuta, Sarva loka dhatudgata mukuta,

Samanta Vairocana mukuta, Anabhibhuta mukuta, Sarva Tathagata simhasana-sampratishthita mani mukuta, and the Bodhisattva Samanta Dharma dhatu-gagana pratibhasa mukuta; the Bodhisattvas Brahmendracuda, Nagendracuda, Sarva Buda nirmana pratibhasa cuda, Bodhimandacuda, Sarva pranidhana Sagara nirghosha mani raja cuda, Sarva Tathagata prabhamandala pramuncana mani ratna nigarjita cuda, Sarvakasha talasambheda-38 39

40

41

42

43

44 45

46

vijnapti mani ratna vibhushita cuda, Sarva Tathagata vikurvita pratibhasa dhvajamani raja jala samchadita cuda, Sarva Tathagata Dharma cakra nirghosha cuda, and the Bodhisattva Sarva tryadhva nama cakra nirghosha cuda; the Bodhisattvas Mahaprabha, Vimala prabha, Vimala tejah prabha, Ratnaprabha, Virajaprabha, Jyotishprabha, Dharmaprabha, Shanti prabha, Surya prabha, Vikurvita prabha, and the Bodhisattva Devaprabha; the Bodhisattvas Punya ketu, Jnanaketu, [F.276.a] Dharmaketu, Abhijnaketu, Prabhaketu, Kusumaketu, Maniketu, Bodhiketu, Brahmaketu, and the Bodhisattva Samantavabhasa ketu; the Bodhisattvas Brahmaghosha, Sagara ghosha, Dharani nirnada ghosha, Lokendra ghosha, Shailendra raja samghattana ghosha, Sarva Dharma dhatu spharana ghosha, Sarva Dharma dhatu Sagara nigarjita-ghosha, Sarva mara mandala pramardana ghosha, Maha karunanaya meghanigarjita ghosha, and the Bodhisattva Sarva jagad dukkha prashantiyashvasanaghosha; the Bodhisattvas Dharmodgata, Visheshodgata, Jnanodgata, Punya-

sumerudgata, Guna prabhavodgata, Yashodgata, Samantavabhasodgata, Maha maitryudgata, jnana sambharodgata, and Tathagata kula gotrodgata; the Bodhisattvas Prabhashri, Pravarashri, Samudgatashri, Vairocana shri, Dharmashri, Candra shri, Gagana shri, Ratnashri, Ketushri, and the Bodhisattva jnana shri; the Bodhisattvas Shailendra raja, Dharmendraraja, Jagadindraraja, Brahmendraraja, Ganendraraja, Devendraraja, Shantendraraja, Acalendraraja, Rishabhendraraja, [F.276.b] and the Bodhisattva Pravarendra raja; the Bodhisattvas Prashanta svara, Asanga svara, Dharani nirghosha svara, Sagara-nigarjita svara, Megha nirghosha svara, Dharmavabhasa svara, Gagana-nirghosha svara, Sarva sattva kushala mula nigarjita svara, Purva pranidhana-samcodana svara, and the Bodhisattva Mara mandala nirghosha svara; and the Bodhisattvas Ratnabuddhi, Jnanabuddhi, Gagana buddhi, Vimala buddhi, Asanga buddhi, Vishuddhabuddhi, Tryadhvavabhasa buddhi, Vishalabuddhi, Samantavaloka buddhi, and the Bodhisattva Dharma dhatu nayavabhasa-buddhi, and so on. There were five thousand Bodhisattvas in all who had all arisen from completely good Bodhisattva conduct and prayers, who had unimpeded fields of activity because they pervaded all Buda realms, who had the blessing of infinite bodies because they came into the presence of all Tathagatas, who had the pure orbs of unobscured eyes because they saw the manifestations of all the Budas, who had gone to receive measureless proclamations because they unceasingly came into the presence of all Tathagatas when they attained buddhahood, who possessed infinite radiance through having attained the radiance of wisdom in all the ways of the ocean of the Dharma of the Budas, who taught good qualities unceasingly throughout infinite kalpas because of their pure analytic knowledge, who had unrestricted conduct of wisdom as far as the ends of

space because they manifested physical bodies in accordance with the<sup>47</sup>

48

49

50

51

52

53

54

55

56

57 58

59

60 61

62

63 64

65

aspirations of beings, [F.277.a] whose sight was free from defect because they knew that the realm of beings has no souls and no beings, and who had wisdom as vast as space because they pervaded the realm of phenomena with a network of light rays.<sup>66</sup>

1. 2 There were five hundred Shravakas endowed with miraculous powers, all of whom had realized the nature of the way of the truths; directly perceived the true finality; comprehended the nature of phenomena; transcended the ocean of existence; had the range of activity of the Tathagatas that is as extensive as space; had ended fetters, predispositions, and bondage; remained in an unobstructed state; dwelled in a peace that was like space;

had eliminated doubts, uncertainty, and equivocation concerning the Budas; and followed the path of aspiration for the ocean of the wisdom of the Budas. There were lords of the world who had served previous jinas, who were dedicated to bringing benefit and happiness to all beings, who became good guides without being asked, who were dedicated to protecting other beings, who had attained the gateway to wisdom that transcends the world, who had the motivation of never abandoning all beings, who had originated from the field of activity of the teaching of all Budas, who were dedicated to protecting the teachings of the Tathagatas, who were born through prayers to be within the family of the Budas, who had attained being within the family lineage of the Tathagatas, and who aspired to omniscience.<sup>67</sup>

68

69

1. 3 Then those Bodhisattvas and their followers, and the Shravakas who had miraculous powers [F.277.b] and the lords of the world and their followers thought, "Without the Tathagata's blessing, without the Tathagata's manifestations, without the Tathagata's power, without the Tathagata's past prayers, without a past excellent practice of the roots of merit, without the guidance of a kalyanamitra, without the pure eyes of faith, without the attainment of the radiance of a vast aspiration, without the pure superior motivation of a Bodhisattva, and without the determined aspiration for omniscience, it is not possible for worldly beings and devas to comprehend, or understand, or believe in, or know, or conceive of, or grasp, or analyze, or meditate on, or classify, or reveal, or describe, or establish within other beings the Tathagata's domain, the scope of the Tathagata's wisdom, the

Tathagata's blessing, the Tathagata's strengths, the Tathagata's fearlessness, the Tathagata's samadhi, the Tathagata's conduct, the Tathagata's state, the Tathagata's supremacy, the Tathagata's body, or the Tathagata's wisdom.<sup>70 71</sup>

1. 4 ?May the Bhagavat teach us -we who have the aspirations of Bodhisattvas -as well as all beings, who -because of their various aspirations, different kinds of motivations, and different kinds of<sup>72</sup>

<sup>73</sup> knowledge -use different kinds of words and terms, are on different levels of power, and have different purity of faculties, different kinds of motivation and conduct, different ranges of thought, different kinds of reliance on the qualities of the Tathagatas, [F.278.a] and different kinds of interest in the teaching of the Dharma.

1. 5 ?May he teach us how in the past he set out to attain omniscience. May he teach us how in the past he accomplished the aspiration of a Bodhisattva. May he teach us how in the past he had a pure field of the perfections of a Bodhisattva. May he teach us how in the past he had the miraculous manifestations of having reached the level of a Bodhisattva. May he teach us how in the past he had completely accomplished the field of conduct of a Bodhisattva. May he teach us how in the past he had displayed accomplishing the way of a Bodhisattva. May he teach us how in the past he had a pure display of the Bodhisattva's path. May he teach us how in the past he displayed the accomplishment of an ocean of a Bodhisattva's ways of going forth. May he teach us how in the past he perfectly displayed an ocean of the miraculous manifestations that are a Bodhisattva's attainments. May he teach us how in the past he had an ocean of a

Bodhisattva's practices. May he teach us how he has an ocean of miraculous manifestations through attaining enlightenment. May he also teach us how he has manifested the most powerful miraculous manifestation of turning a Tathagata's wheel of the Dharma. May he also teach us how he has an ocean of the miraculous manifestations of purifying a Tathagata's Buda realm. May he also teach us how he has the gateway of methods for guiding the realm of beings. May he also teach us how he has sovereignty over the city of the Dharma of an omniscient Tathagata. May he also teach us how he has a Tathagata's illumination of the path for all beings. [F.278.b] May he also teach us how he has a Tathagata's miraculous manifestation of entering into the existences of beings. May he also teach us how he receives the offerings of beings for a Tathagata. May he also teach us how he has a Tathagata's miracle of teaching merit and offerings to all beings. May he also teach us how the Tathagata has created the perceived image of a Buda within the mental processes of all beings. May he also teach us how the Tathagata has created magical manifestations for all beings. May he also teach us how the Tathagata has created the magical appearances of teachings and instructions for all beings. May he also teach us the Tathagata's manifestations of the inconceivable range of the samadhis of buddhahood for all beings.74

75

76

77

1. 6 Then the Bhagavat, knowing the thoughts in the minds of those Bodhisattvas, rested in the samadhi called the gaping lion, which is as extensive as space and therefore is beyond example and has adornments78 that appear to all beings, has the nature of being the gateway to great

compassion, possesses the gateway to great compassion, precedes great compassion, and has the quality of great compassion.<sup>79</sup>

1. 7 As soon as the Bhagavat rested in that meditation, there appeared a kutagara that was greatly adorned and so vast that it had no end or center, with invincible vajra banners arranged on the ground, arrayed in networks of all kinds of precious jewels, filled with petals of flowers made of many jewels, [F.279.a] beautified by pillars of beryl, with kings of jewels as an arranged display of ornaments that illuminated the world, having a multitude of excellent jewels, having heaps of precious jewels from the Jambu River, with porches, toranas, pinnacles, and windows made of all jewels, adorned by countless pure balconies, with an array of precious jewels that resembled all the lords of worlds, with arrangements of the precious jewels from the world's oceans, covered with nets of all precious jewels, with upraised parasols and banners, and beautified by gateways and toranas emitting light rays that completely filled the realm of phenomena; the external ground was beautified by indescribable daises for the surrounding assembly, and in all directions there were stairways of heaps of jewels and beautifully arranged adornments.<sup>80</sup>

81 82

1. 8 Through the power of the Buda, there were present Buda realms, to the number of the atoms in countless Buda realms, that were immense and vast in length and breadth, possessed various adornments made of all jewels, had grounds made of an indescribable variety of precious jewels, were encircled by walls of countless precious jewels, and were adorned by lines of palm trees made of various jewels.

1. 9 Those Buda realms were adorned by immeasurable rivers of scented



water that were filled with an unceasing volume of scented water that was mixed with many flowers made of a variety of jewels, flowing and turning to the right, and resounding with descriptions of all the qualities of buddhahood. [F.279.b]

1. 10 There were rows of precious white lotus flowers, precious trees beautifully adorned by the blossoms of superior lotuses made from all jewels, rows of countless kutagaras made of various jewels covered in shining networks of every kind of precious jewel, countless aerial palaces made of precious jewels adorned with all precious jewels, the aroma of countless incenses spread everywhere, and the adornment of clouds of incense, countless banners of jewels, banners of cloth, banners that were flags, banners with streamers of jewels, banners with flowers, banners with adornments, banners with garlands, banners with bells of various jewels, banners that were parasols of kings of jewels, banners of precious jewels with pervading radiance, banners of kings of precious jewels that resounded with<sup>83</sup> the wheel of the names of all the Tathagatas, banners of delightful lions made of the kings of precious jewels, banners of the kings of precious jewels that proclaimed the past practices of all the Tathagatas, and banners of the kings of precious jewels that illuminated the entire realm of phenomena, and all directions were adorned with every kind of adorning banner.

1. 11 Clouds of countless aerial palaces of devas adorned the entire expanse of the sky above Jetavana. Jetavana was adorned and covered by a cloud of countless trees of various kinds of incense. [F.280.a] It was adorned and encircled by Sumeru Mountains that possessed indescribable adornments. It was adorned by the beautiful voices and sounds of the praises of all Tathagatas that came from indescribable clouds of musical instruments being

played and beaten. It was adorned by a covering of clouds of indescribable precious lotuses. There were indescribable precious lion thrones on which were precious cushions made of divine materials, on which the Bodhisattvas were seated, and which were adorned by clouds that emitted beautiful voices that praised the Tathagatas. It was adorned by clouds of grains that were precious jewels that formed indescribable images of lords of the worlds. It was adorned by indescribable clouds of networks of white pearls. It was adorned by a covering of indescribable clouds of kutagaras made of red pearls. It was adorned by an indescribable rainfall from clouds of pearls that were as hard as vajras.

1. 12 Why was this? It was because of the inconceivable roots of merit of a Tathagata. It was because of the inconceivable good qualities of a Tathagata. It was because of the inconceivable sovereign power and blessing of a Tathagata. It was because of a Tathagata's inconceivable miraculous manifestations whereby his one body could pervade all world realms. It was because of the inconceivable display of the spiritual power through which all the Tathagatas could enter one body that appears throughout the entire array of Buda realms. It was because of the inconceivable manifestations of the Tathagatas through which they can show the perceivable image of the entire realm of phenomena within a single atom. [F.280.b] It was because of the inconceivable manifestations of the Tathagatas through which they can show the entire succession of Tathagatas of the past within a single pore. It was because of the Tathagatas' inconceivable ability to illuminate infinite world realms with a single ray of light. It was because of the Tathagatas' inconceivable ability to pervade all Buda realms, which are as numerous as the atoms that comprise all world realms, with a cloud of emanations from

a single body hair. It was because of the Tathagatas' inconceivable ability to reveal the kalpas of the creation and destruction of world realms from a single body hair.

1. 13 Just as Jetavana was in this way a Buda realm and was completely purified by being a pure realm, in that same way the world realms in the ten directions to the limits of the realm of phenomena, to the limits of space, were also completely purified, adorned, beautified, and with emanated bodies of Tathagatas, and had become similar to Jetavana. They were filled with Bodhisattvas; had ocean-like assemblies of followers of Tathagatas; had rainfalls from clouds made of every kind of adornment; were completely illuminated by the lights of all jewels; were adorned by rainfall from clouds made of the entire variety of jewels; were adorned by a covering of clouds made of the adorning features of all realms; were adorned by rainfalls of every kind of divine material; were adorned by a profusion of clouds of every kind of flower; were adorned by a beautiful rainfall of clothes of every color falling from a treasure of clouds of trees of every kind of clothing; [F.281.a] were adorned by a continuous rainfall from clouds made of every kind of garland, tassel, and string of beads; were adorned by a rain from masses of clouds as extensive as the universe that were made of various kinds of incense and perfume that pervaded all the directions; were adorned by a continuous rain of a fine powder of networks of jewels from clouds of networks of flowers made from every kind of jewel; were adorned by clouds of banners and flags made of every kind of jewel and held in the hands of divine maidens who moved to and fro throughout the extent of space; were adorned with a variety of lotuses made from all jewels and with circles of precious petals, tall stems, and pericarps that resounded with the

beautiful sounds of music; and were adorned with nets of disks of every kind of jewel, nets of lions made of jewels, and various kinds of garlands and strings of beads.<sup>84</sup>

85

86

87

88

89

1. 14 In that way, as soon as the Bhagavat rested in the samadhi called the gaping lion, at that time, in the eastern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Kanaka megha pradipa dhvaja, the Tathagata Vairocana shri-tejoraja's Buda realm, where the Bodhisattva Vairocana pranidhana nabhi-rashmi prabha, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and adorned the sky with clouds of various kinds of adornments: clouds of divine flowers from which a rain of flowers fell, [F.281.b] clouds of divine perfume from which a rain of perfume was released, clouds of divine jewel lotuses from which a rain of lotuses was scattered, clouds of divine garlands from which a rain of garlands was produced, clouds of divine jewels from which a rain of jewels fell, clouds of divine jewelry from which a rain of jewelry fell, clouds of divine precious parasols from which a rain of parasols was produced, clouds of divine flowers from which a rain of flowers fell, clouds of various kinds of fine divine clothing in different colors from which a rain of clothing fell, clouds of divine precious banners and flags that stood in the sky, and

an array of clouds of every kind of jewel that filled the sky. Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the eastern direction emanated perfectly adorned kutagaras that were covered with a net of precious jewels, each containing a lion throne and a lotus made of precious jewels that shined light in all directions, and he and his entourage seated themselves cross-legged upon the lotuses, their Bodhisattva bodies adorned with a network of the kings of precious wish-fulfilling jewels.<sup>90</sup>

1. 15 In the southern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Vajra-Sagara garbha, the Tathagata Samantavabhasa shri garbha raja's Buda realm, where the Bodhisattva Duryodhana virya vega raja, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers [F.282.a] and came to the Saha world realm. They manifested a network of tassels of every perfume that covered all the oceans of world realms. They manifested a network of tassels of strings of every kind of jewel extending throughout all infinite Buda realms. They manifested a network of tassels and garlands made of every kind of flower that existed throughout all successive Buda realms. They manifested a network of garlands, tassels, and strings of beads that connected all Buda realms. They manifested a network of chains of vajras that holds the ground beneath all the disks of Buda realms. They manifested the way that all Buda realms possess networks of various kinds of precious jewels. They manifested all world realms having acquired and possessing tassels of various kinds of cloth. They manifested all Buda realms being possessed of networks of

many tassels and garlands of a variety of jewels, and all realms possessing a network of tassels and garlands made of the light rays of glorious precious jewels. And they manifested the ground of all world realms having a network of tassels and garlands of precious jewels and beautiful lion images.<sup>91</sup>

1. 16 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southern direction emanated kutagaras made of precious jewels that illuminated the world, each containing a lion throne and a lotus made of precious jewels, which shined light into all directions, [F.282.b] and he and his entourage seated themselves cross-legged upon the lotuses, their Bodhisattva bodies adorned with a network of flowers made from every kind of jewel.

1. 17 In the western direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Mani-sumeruvirocana dhvaja pradipa, the Tathagata Dharma dhatu jnana pradipa's Buda realm, where the Bodhisattva Samanta shri samudgata tejoraja, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and manifested the entire realm of phenomena being filled with clouds of Sumerus of banners, with various kinds of colors and with various kinds of perfume, that were as numerous as the atoms in countless Buda realms; the entire realm of phenomena being filled with clouds of Sumerus of flowers, with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless Buda realms; the entire realm of phenomena being filled with clouds of Sumerus of incenses, with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless Buda realms; the

entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless Buda realms, in forms resembling every kind of requisite, that have arisen from the brilliance of his pores; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless Buda realms, in the forms of various kinds of banners of stars in a display of circles of lights; [F.283.a] the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless Buda realms, in the forms of various exceptional displays of the essence of vajras in various colors; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels from the Jambu River that brilliantly illuminate all world realms, as numerous as the atoms in countless Buda realms; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless Buda realms, that filled the sky and illuminated the entire realm of phenomena; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless Buda realms, that were in the form of the features of all Tathagatas; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless Buda realms, that resounded with the Bodhisattva conduct that revealed the images of the past practices of all Tathagatas; and the ten directions being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless Buda realms, that formed the images of the bodhimandas of all Tathagatas.<sup>92</sup>

1. 18 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the western direction emanated kutagaras covered by the kings of perfumes and by networks of strings of pearls, each having in its center a lotus made of precious jewels like the banner of Devendra upon a lion throne, [F.283.b] and he and his entourage seated themselves cross-legged upon the lotuses, with their Bodhisattva bodies adorned with a precious network of gold and a crown of kings of wish-fulfilling jewels bound onto their heads.

1. 19 In the northern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Ratnavastravabhasa dhvaja, the Tathagata Dharma dhatu gagana shri Vairocana's Buda realm, where the Bodhisattva Asanga shri raja, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and manifested the sky being adorned by clouds of precious cloth; manifested the sky being adorned by clouds of precious clothing of yellow color, yellow in appearance; manifested the sky being adorned by clouds of precious clothing perfumed by various scents; manifested the sky being adorned by clouds of clothing made of the kings of jewels that were like the banner of the sun; manifested the sky being adorned by clouds of clothing made of the kings of jewels that shone with the splendor of gold; manifested the sky being adorned by clouds of clothing made of the kings of jewels that shone with jewels; manifested the sky being adorned by clouds of precious clothing in the manifold forms of all the stars; manifested the ten directions of the sky being



filled with clouds of clothing made of precious jewels that were like cloth of shining crystal; [F.284.a] manifested the ten directions of the sky being filled with clouds of clothing made of kings of jewels that shone with glorious brightness; and manifested the sky being covered by clouds of clothing made of kings of jewels as an ocean of adornments.<sup>96</sup>

97

98

99

100 101

1. 20 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northern direction emanated kutagaras of precious jewels that had emerged from oceans, each having in its center a lotus made of precious jewels like the banner of Devendra upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, with their Bodhisattva bodies adorned with a network of beautiful lion images made of the kings of precious jewels and with precious star banners above their heads.

1. 21 In the northeastern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Sarva maha prithivi raja mani rashmi jala pramukta, the Tathagata Anilambha cakshusha's Buda realm, where the Bodhisattva Dharma dhatu-sunirmita pranidhi candra, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and manifested all infinite world realms being covered by clouds of kutagaras of precious materials; [F.284.b] manifested all infinite world realms

being covered by clouds of kutagaras of perfumes; manifested all infinite world realms being covered by clouds of kutagaras of incense; manifested all infinite world realms being covered by clouds of kutagaras of sandalwood; manifested all infinite world realms being covered by clouds of kutagaras of flowers; manifested all infinite world realms being covered by clouds of kutagaras of jewels; manifested all infinite world realms being covered by clouds of kutagaras of vajras; manifested all infinite world realms being covered by clouds of kutagaras of gold; manifested all infinite world realms being covered by clouds of kutagaras of clothing; and manifested all infinite world realms being covered by clouds of kutagaras of lotuses.<sup>102</sup>

1. 22 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northeastern direction emanated kutagaras of precious jewels that had gateways that looked out upon the entire realm of phenomena, each having in its center, upon a lion throne, a lotus of precious jewels and unequalled perfume, and he and his entourage seated themselves cross-legged upon the lotuses, with their Bodhisattva bodies adorned with a network of flowers made of the kings of precious jewels and turbans that were like a network of various treasures of kings of jewels bound upon their heads. [F.285.a]<sup>103</sup>

1. 23 In the southeastern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Gandha megha vyuha dhvaja, the Tathagata Nageshvararaja's Buda realm, where the Bodhisattva Dharmarcishmattejouraja, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and covered the entire sky with

clouds of disks of light the color of gold, covered the entire sky with clouds of disks of light the infinite colors of jewels, covered the entire sky with clouds of disks of light the color of the urna hair of the Tathagatas, covered the entire sky with clouds of disks of light the color of various jewels, covered the entire sky with clouds of disks of light the color of the center of lotuses, covered the entire sky with clouds of disks of light the color of disks made of the branches of trees made of the precious kings of jewels, covered the entire sky with clouds of disks of light the color of the ushnishas of the Tathagatas, covered the entire sky with clouds of disks of light the color of Jambu River gold, covered the entire sky with clouds of disks of light the color of the sun, and covered the entire sky with clouds of disks of light the color of the moon and the stars. [F.285.b]

1. 24 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southeastern direction emanated kutagaras of perfect shining flowers of pristine jewels, each having in its center a lotus of lion-vajra jewels upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, their Bodhisattva bodies adorned with a network of precious kings of brightly shining jewels.

1. 25 In the southwestern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Mani surya pratibhasa garbha, the Tathagata Dharma candra samanta-jnanavabhasa raja's Buda realm, where the Bodhisattva Sarva mara-mandala vikirana jnana dhvaja, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and emanated from all his pores clouds of light rays from flowers,

which were as vast as the element of space; emanated from all his pores clouds of light rays from musical instruments, which were as vast as the element of space; emanated from all his pores clouds of light rays from precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from precious clothing perfumed by incenses and perfumes of all kinds, which were as vast as the element of space; emanated from all his pores clouds of light rays from lightning emanated by Nagas, which were as vast as the element of space; [F.286.a] emanated from all his pores clouds of light rays from bright, precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from shining gold and precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from shining kings of jewels that were the essence of splendor, which were as vast as the element of space; and emanated from all his pores clouds of light rays from precious jewels that had the nature of illuminating the extent of the three times, like the ocean of the awareness of the Tathagatas, spreading throughout the element of space.<sup>104</sup>

1. 26 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southwestern direction emanated kutagaras with networks of great precious jewels that illuminated the entire realm of phenomena, each having in its center a lotus that radiated light rays of perfumed lamps upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, with their Bodhisattva bodies adorned with networks of the stainless essences of kings of jewels and with turbans of kings of jewels that emitted words that guided all beings bound upon their heads.<sup>105</sup>

1. 27 In the northwestern direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Vairocana shri pranidhi garbha, the Tathagata Samanta Vairocana shri-meru raja's Buda realm, where the Bodhisattva Vairocana pranidhi jnana-ketu, together with Bodhisattvas to the number of atoms in countless Buda realms, [F.286.b] with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the Tathagatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the Bodhisattvas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the assemblies of followers of all the Tathagatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the hosts of emanations of all the Tathagatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of all the past practices of all the Tathagatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all Shravakas and pratyeka Budas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, [F.287.a] clouds of images of the forms of all the bodhimandas and Bodhi trees of all the Tathagatas who appear in the three times; emanated, from all his signs and features of a great being, all his

pores, and his entire body, clouds of the many images of the miracles of all the Tathagatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all world-lords who appear in the three times; and emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the pure realms of the Budas who have appeared in the three times.<sup>106</sup>

1. 28 Instantly these filled the entire element of space, and together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northwestern direction emanated kutagaras with the essence of the kings of jewels that illuminated every direction, each having in its center, upon a lion throne, a precious lotus that illuminated the directions, and he and his entourage seated themselves cross-legged upon the lotuses, with their Bodhisattva bodies adorned with networks of the invincible light of pearls and with turbans that had the illuminating light of all jewels bound upon their heads.

1. 29 In the downward direction, beyond an ocean of world realms as numerous as the atoms in countless Buda realms, there was the world realm Sarva-Tathagata prabha mandala vairocana, the Tathagata Asanga jnana ketu dhvaja-raja's Buda realm, where the Bodhisattva Sarvavarana vikirana jnana-vikramin, [F.287.b] together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and there resounded, from all his pores, an ocean of the languages, sounds, speech, and word definitions of all beings; there resounded the thunder of an ocean of clouds of the descriptions of how all the Bodhisattvas in the

three times originated; there resounded an ocean of clouds of the descriptions of how all the Bodhisattvas in the three times fulfilled their aspirations; there sounded an ocean of clouds of the descriptions of how all Bodhisattvas correctly accomplished the perfections; there resounded clouds of oceans of descriptions of how the field of conduct of all Bodhisattvas pervaded all realms; there sounded an ocean of clouds of the descriptions of the accomplishments and miracles of all Bodhisattvas; there resounded an ocean of descriptions of how all Tathagatas went to the bodhimanda, dissipated the disturbances of Mara, attained buddhahood at the bodhimanda, and manifested miracles; there resounded the thunder of an ocean of clouds of the descriptions of the ways and names of the sutras and how all Tathagatas turned the wheel of the Dharma; there resounded descriptions of the ways and methods of the guiding Dharma that guides all beings through its timely wheel; and there resounded an ocean of descriptions of the aspirations that were made, the particular roots of merit, the time, the methods, and the Dharma, in order to gain the realization of all wisdom.<sup>107 108</sup>

109

1. 30 He approached the Bhagavat, bowed to the Bhagavat, and in the downward direction [F.288.a] emanated kutagaras that were treasures of all the various kinds of shining jewels in the image of the aerial palaces of all the Tathagatas, each having in its center a lotus of every kind of jewel upon a lion throne. He and his entourage seated themselves cross-legged upon the lotuses, with turbans that were banners shining with the images of all precious bodhimandas bound upon their heads.<sup>110</sup>

1. 31 In the upward direction, beyond an ocean of world realms as numerous as

the atoms in countless Buda realms, there was the world realm Akshaya-Buda vamsha nirdesha, the Tathagata Samanta jnana mandala pratibhasa-nirghosha's Buda realm, where the Bodhisattva Dharma dhatu pranidhi tala-nirbheda, together with Bodhisattvas to the number of atoms in countless Buda realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Saha world realm, and from all his signs and features of a great being, all his pores, his entire body, all his limbs, his fingers and toes, the words he spoke, and his robe and his skirt he revealed, within all his signs and features of a great being, [F.288.b] all his pores, his entire body, all his limbs, his fingers and toes, the words he spoke, and his robe and his skirt, the images of an ocean of the past practice of engaging in the perfection of generosity, and all the recipients and the gifts of all of the assemblies of Bodhisattvas, of himself, of the Bhagavat Vairocana, of all the Tathagatas throughout the past, of all prophesied and unprophesied Tathagatas throughout the future who have yet to come, and of all who in the present reside in infinite Buda realms in the ten directions. He made visible the images of an ocean of the entire past practice of engaging in the perfection of correct conduct. He made visible the images of an ocean of the past practice of engaging in the perfection of patience through his limbs, his fingers, and his toes being cut off. He made visible the images of an ocean of the past practice of the diligence, vehemence, and prowess of all Bodhisattvas. He made visible the images of an ocean of the past practice of seeking the dhyana of all the Tathagatas. He revealed the images of an ocean of the past practices of engaging in perfecting the way of the Dharma wheel of all the Tathagatas, and he revealed the bodies and faces of those seeking the Dharma with great resolve giving away all possessions.



He revealed the appearances of an ocean of the past practices of rejoicing in seeing all the Tathagatas, the path of all Bodhisattvas, and bringing illumination to all beings. He revealed the appearances of an ocean of the past practices of the fulfillment of an ocean of prayers by all Bodhisattvas through which there is a display of perfect purification. He revealed the appearances of an ocean of the past practice of engaging in the accomplishment, prowess, and purification of the perfection of strength of all Bodhisattvas. Filling the vast expanse of the realm of phenomena with clouds of all miraculous manifestation, [F.289.a] he revealed the appearances of an ocean of the past practice endowed with the domain of the wisdom of all Bodhisattvas.<sup>111</sup>

112

113

1. 32 He approached the Bhagavat, bowed to the Bhagavat, and in the upward direction emanated kutagaras that were adorned by all kinds of lords of vajras, each having in its center a lotus of sapphires upon a lion throne. He and his entourage, their blessed bodies adorned by a network of all shining precious kings of jewels and hung with necklaces of the kings of jewels from which sounded the names of the Tathagatas of the three times, and their heads bound by precious turbans, seated themselves cross-legged upon the lotuses. [B25]

1. 33 All those Bodhisattvas and their entourages had become so through the completely good conduct and prayer of Bodhisattvas. They had been at the feet of all Tathagatas and gazed upon their faces. They possessed the completely pure eyes of wisdom. The ocean of the teaching of the way of the sutras and the wheel of the Dharma of all the Tathagatas had entered their

ears. They had perfectly perfected the perfections that bring the attainment of the power of all Bodhisattvas. In each instant they manifested the miracle of going into the presence of all Tathagatas. They had the range of pervading all worlds with a single body. They manifested the appearance of their bodies being present in the assemblies of the pupils of all Tathagatas.

[F.289.b] They had the range of activity of manifesting all worlds being included within one world that is within a single atom. They ripened all beings, being present at the exact time for guiding them. They had the range of activity of emitting from all their pores the thunder of the clouds of the Dharma wheel of all the Tathagatas. They had attained the knowledge that all the realms of beings were like magical tricks. They had realized that all the Tathagatas are like illusions. They were purified by the knowledge that all rebirths within the continuation of existence were like dreams. They knew that all accomplishments of wisdom are like mirages. They had realized that all infinite worlds are like illusory manifestations. They had attained the ten strengths of the Tathagatas and the light of wisdom. They were supreme beings of fearlessness and had the forcefulness of the lion's roar. They had entered the inexhaustible ocean of unique knowledge. They had obtained the ocean of the languages of beings and the wisdom of the meaning of the words of the Dharma. They possessed an unimpeded scope of wisdom that was as vast as the realm of phenomena and space. They possessed the pure domain of the wisdom of the clairvoyances of all Bodhisattvas. They possessed the diligence that disrupts the domain of all the maras. They were established in the power of knowing the three times. They had attained the unobscured wisdom of all phenomena. They had the field of activity of space without any base. They had everlasting omniscience. They had diligence

as vast as space. They had the range of wisdom that did not focus on all existences as its object. [F.290.a] They had the pervading wisdom of the ocean of processes of the entire realm of phenomena. They had entered through the gateway of the nondifferentiating wisdom of all world realms. They demonstrated the miracle of all the worlds being connected, one with the other. They demonstrated bodies that were born in all kinds of world realms. They had the knowledge of the small and vast, wide and narrow<sup>114</sup>

115

116

shapes of all world realms. They had realized the wisdom of the small being the vast. They had the knowledge of the vast being the small. They had attained being in the presence of all Budas in a single instant of mind.

They possessed bodies that had been blessed by all the Tathagatas. They had attained the ignorance-free wisdom in all the oceans of the directions. They pervaded all the oceans of the directions with emanations in an instant of mind.

1. 34 These Bodhisattvas who all had such limitless qualities through the blessings of the Tathagatas filled the entirety of Jetavana.

1. 35 The great Shravakas, such as Shariputra, Maudgalyayana, Mahakashyapa, Revata, Subhuti, Aniruddha, Nandika, Kapphina, Katyayana, and Purna Maitrayani putra, were present in Jetavana but did not see those miraculous manifestations of the Tathagata. Neither did they see the miraculous displays of the Buda, the majesty of the Buda, the manifestations of the Buda, the miracles of the Buda, the supremacy of the Buda, the miraculous conduct of the Buda, the power of the Buda, the blessing of the Buda, or the pure realm of the Buda.<sup>117</sup>

118

119

1. 36 Nor did they see the inconceivable range of activity of the Bodhisattvas, [F.290.b] the coming of the Bodhisattvas, the arrival of the Bodhisattvas, the gathering of the Bodhisattvas, the approach of the displays of paranormal powers of the Bodhisattvas, the circle of the assembly of Bodhisattvas, the Bodhisattvas arranging themselves in the directions, the display of the lion thrones of the Bodhisattvas, the dwellings of the Bodhisattvas, the activities of the Bodhisattvas, the display of the power of the samadhis of the Bodhisattvas, the gaze of the Bodhisattvas, the awesomeness of the Bodhisattvas, the forcefulness of the Bodhisattvas, the offerings made to the Tathagata by the Bodhisattvas, the prophecies given to the Bodhisattvas, the ripening of the Bodhisattvas, the renunciation of the Bodhisattvas, the purified Dharma bodies of the Bodhisattvas, the fulfilled wisdom bodies of the Bodhisattvas, the proclaimed aspiration bodies of the Bodhisattvas, the created form bodies of the Bodhisattvas, the pure, perfect features of the Bodhisattvas, the display of the auras of infinite colors of the Bodhisattvas, the network of light rays emanated by the Bodhisattvas, the spreading clouds emanated by the Bodhisattvas, or the network of the directions being pervaded by the Bodhisattvas, nor did they see the miraculous realm of the conduct of the Bodhisattvas.<sup>120</sup>

121

1. 37 Why was that? Because they did not have the same roots of merit. They had not accumulated in the past the roots of merit that are the cause for seeing the miracles of a Buda; [F.291.a] they had not in the past taught the qualities and pure display of the Buda realms included within the world

realms in the ten directions; they had not described the Buda miracles of the Buda bhagavats; and they had not in the past encouraged beings continuing in samsara to attain the highest, complete enlightenment. They had not established in the minds of others the aspiration to enlightenment; they had not engaged in preventing the discontinuation of the family lineage of the Tathagatas; they did not have the diligence to gather all beings as pupils; they did not encourage Bodhisattvas to practice the perfections; and when they were continuing in samsara, they did not have as their goal the level of wisdom that transcends that of all beings.

1. 38 They had not accumulated the roots of merit to become omniscient. They had not accomplished the roots of merit of a Tathagata who transcends the world. They had not realized the clairvoyance that perceives the miracles in all the pure realms of the Budas. They did not know the roots of merit from focusing upon the exceptional enlightenment that transcends the world, which is perceived by the vision of the Bodhisattvas and originates from the great aspirations of the Bodhisattvas.

1. 39 Nor did all the Shravakas and pratyeka Budas know the exceptional perception of the vision of the wisdom eyes of the completely good Bodhisattvas. Nor did they know the attainments of the Bodhisattvas through the illusory nature of phenomena, which arise from the blessing of the Tathagatas; or the blessing of possessing the various dream-like perceptions of Bodhisattvas; [F.291.b] or the increasing great power of the joy of Bodhisattvas.<sup>122</sup>

123 124

1. 40 Therefore, the great Shravakas, such as the supreme pair, the excellent pair, and so on, did not see the miracles of the Tathagata; they did not hear

of them, did not know them, did not comprehend them, did not understand them, were not aware of them, did not believe in them, did not think of them, did not regard them, did not consider them, did not dwell upon them, and did not reflect upon them.<sup>125</sup>

1. 41 Why was that? Because the scope of a Buda's wisdom is not the same as that of the Shravaka. Therefore, even though the great Shravakas were present in Jetavana, they did not see the Buda's miracles. They did not have the roots of merit that would accord with that. They did not have the pure vision for seeing the Buda's miracles. They did not have the samadhi that realizes the power for causing something vast to be within a small object of perception. They did not have the liberation, the miraculous powers, the supremacy, the power, the mastery, the state, the perception, the vision, or the wisdom [F.292.a] through which they could know, see, comprehend, understand, fathom, realize, view, experience, grasp, surmount, hear from others, teach, describe, reveal, praise, bestow, inspire beings toward, connect beings with, bring beings to, or establish beings in the nature of the Buda's miracles.<sup>126</sup>

1. 42 Why was that? Because they had become what they were through the Shravakayana, had accomplished the path of the Shravakas, had fulfilled the range of the conduct of the Shravakas, had gained the result of the Shravakas, had gained the knowledge of the illumination of the truths, were established in the summit of existence, had attained absolute peace, had minds that were devoid of great compassion, had no regard for all the world realms, and had accomplished their own benefit.

1. 43 They had gathered and were present in Jetavana before, to the left, to the right, and to the rear of the Bhagavat, but they did not see those miracles of

the Buda.

1. 44 Why was that? They had not attained omniscient wisdom; they had not accomplished omniscient wisdom; they were not established in omniscient wisdom; they had not prayed for omniscient wisdom; they had not realized omniscient wisdom; they had not become imbued with omniscient wisdom; and they had not become purified in omniscient wisdom and therefore were not able to observe, to know, to see, or to realize the miracles from the Buda's samadhi.

1. 45 Why was that? Because they could be seen through the vision of those who were in the family of Bodhisattvas and not through the vision of Shravakas. Therefore, those great Shravakas were present in Jetavana but did not see the Tathagata's miracles, the Tathagata's power, the Tathagata's pure realm, or the gathering of the Bodhisattvas. [F.292.b]

1. 46 By analogy, many hundreds of thousands of pretas, suffering from thirst and hunger, naked, without clothing, their skin the color of being burned, shriveled by the wind and sun, attacked by flocks of crows, and terrified by wolves and jackals, do not see the great Ganges River even though they are gathered on its opposite banks, because they are obscured by obscuring karma. Some of them see a dry riverbed without water, and some of them see it filled with ashes. In that same way, although the sthaviras, the great Shravakas, were present in Jetavana, their vision was obscured by the cataracts of the ignorance that is contrary to omniscience. And this is because they did not possess the power of the root of merit of the level of omniscience.<sup>127</sup>

1. 47 By analogy, a man who is in the middle of a great gathering of many people becomes drowsy. He falls asleep, and in a dream he sees in that place

the divine city that is Shakra's beautiful residence, which is upon the summit of Sumeru and has trees; is encircled by a wall of fruit trees; is filled with a quintillion female devas and filled with a quintillion male devas; has wish-fulfilling trees that emit divine clothing, strings of pearls, precious ornaments, and various kinds of necklaces; has many trees of musical instruments that emit beautiful music when the divine instruments of 128 various kinds are moved by the breezes; and has an array of all kinds of joyful amusements. He hears the melodious, beautiful sounds made by the female devas who are singing and playing the divine musical instruments, and he thinks that he is there. [F.293.a] Even though he sees that everywhere this place is adorned by an array of divine things, the many people who are gathered in that same place do not see it, do not know it, and do not perceive it. Why is that? Because it is perceived in a dream by the man who is asleep. Although those many people are in the same place, they do not see it.

1. 48 In the same way, those Bodhisattvas, those lords of the world who aspire to enlightenment, who had received the vast blessing of the Buddha, who had obtained the unmistakable power of their roots of merit, who had made prayers of aspiration for omniscience, who understood well all the qualities of the Tathagatas, who were well established in the vast array of the Bodhisattva path, and who were highly accomplished in the Dharma of the aspects of omniscient wisdom - they had completely excellent Bodhisattva conduct, had the pure fulfillment of their prayers of aspiration, had reached the domain of wisdom of all the Bodhisattva levels, enjoyed all practices through Bodhisattva samadhi, and practiced without impediment the entire range of Bodhisattva wisdom, so that they could see, perceive, and experience the inconceivable supremacy of the Buddha and the displays of



the Buda. However, the great Shravakas, the supreme pair, the good pair, and so on did not see them or know of them, because they did not have the vision of the Bodhisattvas.<sup>129</sup>

1. 49 By analogy, the Himalaya, the king of mountains, [F.293.b] is filled with places that are the sources of herbs. Those individuals who have acquired the knowledge of mantras, medicine, and herbs and are accomplished in that science, and who are learned in the usage of all herbs, carry out there the task of collecting those herbs. Others who dwell on that king of mountains and who are herders of animals, cattle, goats, and sheep; those who are hunters; and other people who do not know the science of herbs do not know the taste, power, effects, locations, usages, and application of herbs. In the same way, the Bodhisattvas who perceive the range of activity of the Tathagata, who have perfected the range of Bodhisattva miracles, can see the range of miracles of the Tathagata's samadhi. The great Shravakas, the supreme pair, the good pair, and others who were content concerning what had to be done for themselves, who were indifferent concerning what had to be done for others, who were uncaring -although they were present in Jetavana, they did not perceive the range of miracles of the Tathagata's samadhi.<sup>130</sup>

131

132

133

1. 50 For example, this great earth is the perfect source of all jewels. It is filled with many hundreds of thousands of treasures. It is completely filled with different kinds of various jewels. A man who is skilled in the knowledge of the sources of jewels and treasure, is educated in the science of examining

jewels, has knowledge of the science of treasures, is well trained in the craft of jewelry, and is supported by the power of vast merit will obtain whatever jewels he desires, and he will completely satisfy himself, support his father and mother, care for his sons and daughters, and also distribute his wealth among other beings who are old, sick, poor, suffering misfortune, or in need of food and clothes, [F.294.a] bringing others various kinds of happiness from wealth. However, those beings who have no knowledge of treasures or the source of jewels and who have not created merit do not have the pure vision of the knowledge of jewels. Even though they are at the very location, they do not perceive that there is precious treasure and a source of jewels, and without that knowledge they do not obtain jewels, nor do they make use of the jewels.<sup>134</sup>

135

1. 51 In the same way, the Bodhisattvas had the pure vision of wisdom concerning the inconceivable range of the Tathagata, and they perceived the inconceivable range of the wisdom of the Tathagata. They were present in Jetavana and saw the miracles of the Buddha, perceived an ocean of the ways of the Dharma, had applied the seal of samadhi, were engaged in making offerings to the Tathagata, were dedicated to possessing the Dharma, and gathered beings through the four methods of gathering pupils. The great Shravakas did not see those miracles of the Tathagata or that gathering of the great assembly of Bodhisattvas.

1. 52 By analogy, a man who is blindfolded arrives at an island of jewels. He walks around that island of jewels, stands on it, sits on it, and lies down on it, but he does not see that source of jewels. He does not see the trees of jewels, the clothing of jewels, the incense of jewels, or all the jewels. He does

not know the scope, the value, or the use of those jewels. He does not acquire the jewels. He does not understand what could be done with the jewels. Those who are not blindfolded see and know all those jewels.

[F.294.b]

1. 53 In the same way, the Bodhisattvas had reached the island of the jewels of the Dharma and saw before them the supreme jewel of the Tathagata, the adornment of the entire world, present in Jetavana and demonstrating the inconceivable miracles of a Buddha. The great Shravakas were present, staying at the feet of the Tathagata, but did not see manifested miracles from the range of the Tathagata's samadhi. They did not see the great assembly of the Bodhisattvas who were like a source of jewels. Why was that? Because their eyes of wisdom were blindfolded by the ignorance that is contrary to omniscience. They did not have the purified eyes of wisdom of the Bodhisattvas, and they had not realized the comprehension of the lineage of the Dharma's domain, through which one could see the inconceivable manifestation of miracles from the supremacy of the Tathagata's samadhi.<sup>136</sup>

1. 54 By analogy, there is the completely purified sight called stainless brilliance, which does not experience any darkness. If a man who has obtained that purified sight named stainless brilliance were to go in the completely black darkness of a dark night among a gathering of a quintillion people who have various practices and conduct and whose sight is overwhelmed by darkness, he would move, stand, sit down, and act among them in various ways, but those people will not see or know of that man's various kinds of activity. [F.295.a] However, when that man looks in the different directions at the various practices and conduct that the great gathering of beings is performing, he sees their various shapes, their various colors, with none of

those various sights unseen. In the same way, the Tathagata, who has an entourage of an assembly of Bodhisattvas, possesses the sight that is pure and unimpeded so that he sees and knows the entire world. He demonstrates the manifestation of the great miracles of a Buddha's samadhi, but the great Shravakas do not see those great miracles manifested by the samadhi and wisdom of the Tathagata. Nor do they see that great assembly of the great Bodhisattvas.<sup>137</sup>

138

1. 55 By analogy, it is like when a Bikshu in the center of an assembly of many beings rests in the samadhi of the pervasion of earth or rests in the samadhi pervaded by water or the samadhi pervaded by fire, pervaded by air, pervaded by blue, pervaded by yellow, pervaded by red, pervaded by white, pervaded by devas, pervaded by the bodies of various beings, pervaded by all sounds and voices, or pervaded by all perceptions. That assembly of many beings does not see a mass of water, does not see the light of fire, does not see the pervasion by the bodies of various beings, and so on up to not seeing the pervasion by all perceptions. It only sees him practicing and resting in the samadhis. In the same way, when the Tathagata manifests inconceivable miracles that are the range of a Buddha's samadhi, the great Shravakas do not see or know them. [F.295.b] The Bodhisattvas who are following the path of the Tathagatas see and comprehend that range of activity of the Tathagatas.<sup>139</sup>

1. 56 For example, as soon as a man who creates ointments smears it on his two eyes, an entire multitude of beings cannot see his body, but he can see the bodies of the entire multitude of beings. Whether he is walking, sitting, or standing, he sees the entire multitude of beings. In that same way, the

Tathagata has transcended the world, has passed beyond the range of perception of all beings, and has attained the range of omniscient wisdom but can be perceived by the vision of the wisdom of the Bodhisattvas. He can see all beings, but the great Shravakas do not see the miracle of the Tathagata.

1. 57 For example, a deity who accompanies a human for his entire life is always following him. The deity sees the human, but the human does not see the deity. In the same way, the Tathagata has attained the range of perception of the wisdom of omniscience, and he manifests miracles in the middle of the great gathering of the assembly of Bodhisattvas, but the great Shravakas do not see and do not know of the Tathagata's great manifestation of miracles or the miracle of the assembled circle of Bodhisattvas.

1. 58 Consider, for example, a Bikshu who has reached the perfection of power over his entire mind and rests in a meditation in which all perception and sensation has ceased. Through his being without perception or sensation, his six senses do not experience anything. He has not attained nirvana, and worldly events are continuing and present, but through the power and might of being in that meditation, he does not perceive them and does not see them. In the same way, [F.296.a] the great Shravakas were present in Jetavana, and they had all the six sensory faculties, but they did not see, did not perceive, and did not know of the manifestation of miracles and supremacy from the samadhi of the Tathagata. Why is that? The range of activity of the Buda is profound, vast, immeasurable, difficult to see, and difficult to understand. The Buda's range of activity is inconceivable and is inaccessible to the Shravakas and pratyeka Budas. Therefore, the great Shravakas were assembled in Jetavana and were present at the feet of the Bhagavat, but they did not see the Buda's miracles or the great gathering

of Bodhisattvas. They also did not see or perceive the accumulation in  
Jetavana of the qualities and adornments of countless, innumerable pure  
world realms, because they were not worthy of it.<sup>140</sup>

141

1. 59 At that time, the Bodhisattva Vairocana pranidhana nabhi rashmi prabha  
recited these verses:

1. 60 ?See the inconceivable enlightenment,

The buddhahood of the supreme being!

The Jina has manifested the miracles

Of a Buda in this Jetadhvaja. {1}

1. 61 ?There appears the self-arising,

Incalculable power of transformation

That the world, not knowing the way

Of the Dharma, is ignorant of. {2}

1. 62 ?There are the profound,

Immeasurable, inconceivable

Miracles of the Dharma kings

That the world does not fathom. {3} [F.296.b]

1. 63 ?The Budas have infinite splendor<sup>142</sup>

And are adorned by characteristics.

The Dharmas that the Budas produce

Are without characteristics. {4}

1. 64 ?In the grove that is named Jeta

The Jina demonstrates miracles

That are without center or edge

And difficult to describe in words. {5}

1. 65 ?See the assembly of great beings,  
Of Bodhisattvas, who have assembled  
From countless millions of realms  
Wishing to look upon the Jina. {6}143

1. 66 ?The entire world is unable  
To know or think of that  
Fulfillment of prayers  
And that unimpeded conduct. {7}

1. 67 ?The pratyeka Budas  
And the Shravakas do not know  
Anything about their conduct  
Or the range of their minds. {8}144

1. 68 ?Those with great wisdom, the Bodhisattvas,  
Are invincible and undefeatable,145  
Banners of heroism, unadulterated,  
And they have reached the level of wisdom. {9}

1. 69 ?They have great renown  
And have attained immeasurable samadhis.  
They demonstrate miracles that pervade  
The entire domain of phenomena.? {10}

1. 70 Then the Bodhisattva Duryodhana virya vega raja, through the blessing of the  
Buda, looked into the ten directions and recited these verses:

1. 71 ?See those who are born from the sugatas,  
They who bring happiness to the world,  
Who have the essence of merit, great wisdom,  
And who have realized the conduct of a Bodhisattva. {11}

1. 72 ?They are learned, with infinite knowledge.

Their minds are in a perfect state of meditation.

They have the range of a vast wisdom

That is profound and without center or limit. {12}

1. 73 ?See the numerous oceans

Of they who have no dwelling, no basis,

Who are assembled from the ten directions

And seated upon lotus seats {13}146

1. 74 ?In the great forest named Jeta

That is beautified by many adornments,

That is completely filled with Bodhisattvas

And is the hermitage of the Sugata. {14} [F.297.a]

1. 75 ?They are without basis, without acquisition,

Without elaboration, without foundation,

With unimpeded minds, stainless,

Focused on the essence of phenomena. {15}

1. 76 ?They are banners of wisdom,

Great heroes who have vajra minds.

They are unshakable and teach nirvana

Within unceasing qualities. {16}147

1. 77 ?They have gathered from numerous millions

Of realms beyond number in the ten directions

And have arrived before the Buda

And are free from dualistic perception. {17}

1. 78 ?They see these miracles

Of the self-arisen Lion of the Shakyas,



And it is through his blessing

That these Bodhisattvas have gathered. {18}

1. 79 ?The offspring of the jinas, they who have attained perfection,

Do not distinguish between the Buda's Dharmas

On the level of the essence of phenomena

But make distinctions merely in terms of terminology. {19}

1. 80 ?They are established in the ultimate conclusion

Of the indivisibility of the essence of phenomena,

But they make distinctions between phenomena

Through producing unceasing words.? {20}

1. 81 Then the Bodhisattva Samanta shri samudgata tejoraja, through the blessing of  
the Buda, looked into the ten directions and recited these verses:

1. 82 ?See the vast circle of wisdom

Of the one who is supreme among beings.

He knows when it is timely and untimely

And then teaches the Dharma to beings. {21}

1. 83 ?He completely defeats all opposition

From gathered assemblies of tirthikas.

He demonstrates miraculous acts

According to the wishes of beings. {22}

1. 84 ?The Sugata does not dwell in a direction;148

The Buda does not go to a realm.149

The great Muni is always both150

Ascertained and unascertainable. {23} [F.297.b]

1. 85 ?The sun moving through the sky

Demarcates the number of days.

Thus the Teacher, wise with knowledge,

Demarcates the three times without impediment. {24}

1. 86 ?On the night of a full moon

The moon's disk is the brightest light.

In that way, the Lord

Full of white Dharma is seen. {25}

1. 87 ?Just as the disk of the sun

Moves through the sky

Without being stopped -

Thus are the Buda's miracles. {26}

1. 88 ?Just as space is not dependent

On the worlds in the directions,

In that way, the Buda miracles

Of the Lamp of the World are to be known. {27}

1. 89 ?Just as in the world the earth

Is the support for all beings,

In that way, in the world the Dharma wheel

Of the Lamp of the World is a support. {28}

1. 90 ?Just as the wind, without impediment,

Moves swiftly through the sky,

In that way, the Buda's nature

Moves through the world realms. {29}

1. 91 ?Just as the numbers of worlds

Are based on accumulations of water,

In that way, the Budas of the three times

Are based on accumulations of wisdom.? {30}

1. 92 Then the Bodhisattva Asanga shri garbha raja, through the blessing of the Buda, looked into the ten directions and recited these verses:

1. 93 ?Just like high mountains and cliffs

That are made of vajras,

The Buda, the protector of all worlds,

Is the highest in the world. {31}

1. 94 ?Just as the great water of the ocean

Is immeasurable and unpolluted,

In that way, the sight of the Buda

Dispels the thirst of the world. {32}

1. 95 ?Just as Mount Meru

Is higher than the ocean?s water,

In that way, the Lamp of the World

Is higher than the ocean of phenomena. {33}

1. 96 ?Just as the vast ocean

Is the source of all jewels, [F.298.a]

The Self-Arisen One?s wisdom

Is unending instantaneous knowledge. {34}

1. 97 ?The Guide?s wisdom is profound,

Incalculable, and immeasurable;

Therefore, the Buda demonstrates

Immeasurable, inconceivable miracles. {35}

1. 98 ?Just as a skilled magician

Manifests the qualities of illusions,

In that way, the Buda, who has the power

Of knowledge, manifests miracles. {36}

1. 99 ?Just as a pure wish-fulfilling jewel

Fulfills the wishes that are made,

In that way, the Jina fulfills

The pure aspirations of beings. {37}

1. 100 ?Just as a shining jewel

Shines with lights,

In that way, pure omniscience

Illuminates the aspirations of beings. {38}

1. 101 ?Just as a jewel with eight facets

Remains facing all directions,

In that way, the unimpeded Lamp

Illuminates the realm of phenomena. {39}

1. 102 ?Just as the bright water-purifying jewel

Makes turbid water clear,

In that way, the sight of the Buda

Purifies the senses of the world.? {40}

1. 103 Then the Bodhisattva Dharma dhatu pranidhi sunirmita candra raja, through the blessing of the Buda, looked into the ten directions and recited these verses:

1. 104 ?Just as looking through a sapphire transforms<sup>152</sup>

A direction in this world into the color of the sapphire,

In the same way, seeing the Buda

Transforms beings into the color of enlightenment. {41}<sup>153</sup>

1. 105 ?The Buda manifests immeasurable

Miracles of various kinds,

Within each single atom,

That purify the Bodhisattvas. {42}

1. 106 ?They are marvelous, profound,  
Infinite, difficult to accomplish,

In the scope of the wisdom of the wise,

And inaccessible to the world. {43}

1. 107 ?For the consummation of the Bodhisattvas

There is the perfected display, [F.298.b]

The purification of the Buda's activity

That teaches entering the realm of the Dharma. {44}154

1. 108 ?The Jina manifests

In countless Buda realms

That are completely filled

By Budas encircled by the wise. {45}

1. 109 ?The Teacher with dominion over all Dharma teachings,

The supreme one of the Shakyas, has appeared.

These miracles of his, which are

Beyond measure, have occurred. {46}

1. 110 ?You see this immeasurable variety155

Of the activities of the constant one.

He who has immeasurable splendor

Manifests infinite miracles. {47}

1. 111 ?The Lord of the World teaches

The Jina's children in the essence of the Dharma,

And they become those who have

The unimpeded range of wisdom in all Dharmas. {48}

1. 112 ?The lord of humans through his powers156

Turns the wheel of the Dharma,  
Manifesting hundreds of miracles  
And purifying the entire world. {49}157

1. 113 ?In the domain of the supreme among beings

There is the purified circle of knowledge,  
The great Nagas with enormous wisdom,  
Who bring liberation from the entire world.? {50}158

1. 114 Then the Bodhisattva Dharmarcishmattejouraja, through the blessing of the  
Buda, looked into the ten directions and recited these verses:

1. 115 ?The Shravakas of the supreme Rishi

Who appear in the three times159

Are without the knowledge  
Of the footsteps the Sugata takes. {51}160

1. 116 ?The entirety of the pratyeka Budas  
Free of error, who appear in the three times,  
Are also without the knowledge

Of the footsteps the Protector takes. {52}

1. 117 ?It goes without saying that all beings,  
Obscured by the darkness of ignorance

And like dogs tied to a leash,  
Have no knowledge of the Guide. {53}

1. 118 ?The Jina cannot be known.

He cannot be measured by any measure.

The Buda has unimpeded knowledge.

He has transcended the path of words. {54} [F.299.a]

1. 119 ?The constant one has the light of the full moon,

And he is beautified by his features.161

For countless kalpas he performs

Unimpeded miraculous actions. {55}162

1. 120 ?Though one contemplates with a focused mind

The Buda in this and that way

For countless millions of kalpas,

He will remain indescribable. {56}

1. 121 ?One will not completely understand

A single aspect of the self-arisen qualities.

Even when the Buda is gazed upon,

The Buda's Dharma are inconceivable. {57}

1. 122 ?All such fields of activity as those,

Which are difficult to see, will appear

To those who have the aspiration,

To those whose minds delight in them. {58}

1. 123 ?Those who maintain an unstained, wise mind

And have an overpowering, great accumulation163

Enter into this way

Of infinite merit and wisdom. {59}

1. 124 ?Those with vast aspirations,

Vast motivation, and vows

Will reach the field of activity of the jinas

And attain vast enlightenment.? {60}

1. 125 Then the Bodhisattva Sarva mara mandala vikirana jnana dhvaja raja, through

the blessing of the Buda, looked into the ten directions and recited these

verses:

1. 126 ?They have bodies of unimpeded wisdom,  
And therefore the self-arisen ones have no body.  
The scope of their wisdom is inconceivable,  
And therefore one cannot conceive of them. {61}

1. 127 ?A Buda?s body is obtained  
Through inconceivable acts of goodness,  
And therefore it is unstained by the three worlds  
And beautified by a supreme being?s features and signs. {62}

1. 128 ?He completely illuminates the world  
And is purified of the realm of phenomena.  
He is the gateway to the enlightenment of buddhahood  
And is the great source of all wisdom. {63}

1. 129 ?Unsullied and pristine,  
Free of all clinging,  
A sun for the world  
Radiating rays of wisdom, {64}

1. 130 ?Eliminating the terrors of existence  
Through purification of the three realms, [F.299.b]  
And bringing Bodhisattvas to perfection,  
He is the source of the enlightenment of buddhahood. {65}164

1. 131 ?Although he manifests infinite colors,  
He is devoid of all colors.  
He manifests the countless, endless165  
Colors because of all beings. {66}

1. 132 ?There is no one who can fully  
Understand the Buda?s wisdom,166



Which in each instant purifies

The enlightenment of buddhahood. {67}

1. 133 ?The unceasing teaching of wisdom

Is by its nature unchanging.

In a single instant it describes

All the jinas of the three times. {68}

1. 134 ?The wise one who is dedicated to enlightenment,

Constantly forsaking all other activity,

Although his mind is called mind,

In his mind no mind arises. {69}167

1. 135 ?The qualities of buddhahood

That the Budas manifest

Are inconceivable, are a field beyond description,

Are profound, and are beyond the scope of words.? {70}

1. 136 Then the Bodhisattva Vairocana pranidhana ketu dhvaja, through the blessing  
of the Buda, looked into the ten directions and recited these verses:

1. 137 ?Those who are pure and with unconfused recollection,

Who possess the Dharma with complete certainty,

Who have inconceivable understanding,

Are an unending ocean of enlightenment. {71}

1. 138 ?Their minds have certainty concerning this.

This is their realm of practice.

Their wisdom is unshakable.

They have eliminated doubt. {72}

1. 139 ?They do not become disheartened.

They do not become despondent.

They maintain the aspiration

Of devotion to the Buddha's Dharma. {73}

1. 140 ?They have the deepest faith,

And they develop what is truly superior.

They delight in the wisdom

That has no object and no fixation. {74}

1. 141 ?They are filled with virtuous qualities

Created during millions of kalpas.

All of that is completely given away

By these unequalled seekers of wisdom. {75} [F.300.a]

1. 142 ?Although they are active within samsara,

They are not bound within samsara.

They have realized the Buddha's Dharma

And so delight in the Buddha's field of activity. {76}

1. 143 ?Whatever worldly good fortune there is

That occurs within the realms of beings,

The resolute ones renounce it all,

And they remain in the Buddha's good fortune. {77}

1. 144 ?The world remains fruitless,

Continuously in bondage.<sup>168</sup>

Those whose conduct is free from attachment

Are continuously fixed on benefiting beings. {78}

1. 145 ?Their unequalled conduct

Is inconceivable for all beings.

They who think of the world's happiness

Bring an end to suffering. {79}

1. 146 ?They have compassion for the whole world

And have the pure wisdom of enlightenment.

They are a light for the world

And bring liberation to the entire world.? {80}

1. 147 Then the Bodhisattva Sarvavarana vikirana jnana vikranta raja, through the blessing of the Buda, looked into the ten directions and recited these verses:169

1. 148 ?Even the word Buda is a great rarity

For thousands of millions of kalpas,170

Let alone seeing a supreme one

Who eliminates all doubts. {81}

1. 149 ?He has gained the realization of all Dharmas.

He is the object of veneration for the three worlds.171

He brings purification to all beings.

He is a light for the world that brings joy when seen. {82}172

1. 150 ?One will never have enough

Of seeing the form body

Of the supreme blameless being,

Even in a quintillion kalpas. {83}

1. 151 ?The Bodhisattvas are continually gazing173

At the form body of the lord of humans.

They have no attachment, and they dedicate

Their own virtues to enlightenment for the benefit of others. {84}

1. 152 ?The form body of the great Muni

Is this gateway to the enlightenment of buddhahood,

From which comes unimpeded and

Unceasing discriminating knowledge. {85}174

1. 153 ?The supreme great Muni illuminates [F.300.b]

Countless, innumerable beings,

Brings them into the Mahayana,

And prophesies their supreme enlightenment. {86}

1. 154 ?He illuminates an infinite world,

A realm that has the nature of great merit,

A domain of wisdom that has arisen and appeared,175

And he multiplies accumulated merit. {87}

1. 155 ?He cuts through the net of suffering

And purifies the aggregation of wisdom.176

Those who please the Jina

Have no fear of the lower realms. {88}

1. 156 ?On seeing the supreme two-legged being,

An extremely vast motivation develops.

The incalculable power of wisdom

Creates an illuminating radiance. {89}177

1. 157 ?Those who see the Buda, the supreme human,

Will certainly attain supreme enlightenment.

They will have certainty, thinking,

?I shall become a Tathagata.? ? {90}

1. 158 Then the Bodhisattva Dharma dhatu pranidhi tala nirbheda, through the

blessing of the Buda, looked into the ten directions and recited these

verses:178

1. 159 ?Having seen the Muni who is the foremost Shakya,

Who possesses a perfection of infinite qualities,

Those with minds that make dedications

Are purified within the Mahayana. {91}

1. 160 ?The constant ones who have great compassion,

Who turn the wheel of the Dharma,

The Tathagatas

Appear for the sake of all beings. {92}

1. 161 ?How could all beings

Be able to repay the Budas,

Who for trillions of kalpas

Have been dedicated to benefiting beings? {93}

1. 162 ?It is better to be cooked for ten million kalpas

In the three unendurable lower existences

Than to not see the Teacher,

Who dispels all attachment. {94}

1. 163 ?However great the aggregation of suffering

That exists within the minds of all beings,

One can endure the experience of all of it,

But not being deprived of seeing the Buda. {95}

1. 164 ?It is better to remain for a long time

In all these different states of being

That are in the lower existences in this world [F.301.a]

Than to be deprived of hearing the Buda. {96}179

1. 165 ?It is better to remain for countless kalpas

In each of the hell realms

Than to remain far from the supreme enlightenment

That has been attained by infinite jinas. {97}

1. 166 ?For what reason would one wish to remain

For a long time in the lower realms?

One would do so as a cause of seeing

The lord of jinas, which increases wisdom. {98}

1. 167 ?All suffering is eliminated

Through seeing the Jina, the Lord of the World,

And there is the realization of the wisdom

Of the field of activity of the perfect Budas. {99}

1. 168 ?By seeing the Buda, the supreme human,

All obscurations are brought to an end.

It causes the increase of immeasurable merit

Through which enlightenment is attained. {100}

1. 169 ?Seeing the Buda eliminates

The doubts and uncertainties of beings,

And both worldly and unworldly

Wishes are completely fulfilled.? {101}