

## 43. Chapter 43

### GOPA

43. 1 Sudhana, the head merchant's son, left the presence of Sutejomandala rati shri, the Lumbini Forest goddess, and went to the location of the great city of Kapilavastu. [F.219.b]

43. 2 While meditating on, comprehending, increasing, practicing, purifying, contemplating, and examining the Bodhisattva liberation called the miraculous manifestations at the birth of Bodhisattvas throughout all the perceptions of countless kalpas, he came to the assembly hall of the Bodhisattvas called the Illuminating Light of the Realm of the Dharma.<sup>1744</sup>

43. 3 When he arrived there, he was greeted by Ashokashri, the goddess of the assembly hall of the Bodhisattvas, together with ten thousand house goddesses.

43. 4 She said to Sudhana, the head merchant's son, "We welcome you, great being who has the prowess of great wisdom and knowledge; whose mind has attained the meditation of inconceivable Bodhisattva liberation; whose field of activity is the vast divine palace of the Dharma; who enters the city of the Dharma; who is continuously engaged in guiding beings through infinite Bodhisattva methods; who has attained the illumination of the ocean of qualities of the Tathagatas; who has the manifest knowledge and illuminating eloquence for guiding all beings; who has the motivation to manifest the conduct of a corresponding body and language that knows the conduct of all beings; who prays to increase the power of an ocean of joy in the minds of all beings; and who follows the path to the comprehension of the Dharma of all the Tathagatas."<sup>1745 1746</sup>

43. 5 "I see that you have the field of activity of profound behavior with a

steady gaze, [F.220.a] and that therefore you are someone who will soon attain the unsurpassable pure adornments of the body, speech, and mind of 1747 the Tathagatas and will act in this world with a body adorned by the signs and features of a great being and with a mind adorned by the light of knowledge of the ten strengths.

43. 6 ?I see that you have diligence and prowess, and that therefore you are someone who soon will have the vision of the Tathagatas of the three times; will hold the clouds of Dharmas of all the Tathagatas; will experience the joy of the divine palace of the four qualities of Bodhisattva dhyanas, liberations, samadhis, and samapattis; and will enter the profound liberation of the Budas.

43. 7 ?In that way, you go before kalyanamitras, gaze upon them, honor them, receive their teaching without error, and are dedicated to the practice of its qualities that is unwearied, irreversible, and never disheartened. You are unaffected by any hindrance, obstacle, or obscuration whatsoever. Neither Mara nor the mara class of deities are present before you, and therefore you will soon bring happiness to all beings.?

43. 8 The head merchant's son, Sudhana, said to Ashokashri, the goddess of the assembly hall of the Bodhisattvas, ?Goddess, I gain the highest delight in ending the torment of the kleshas for all beings. I gain the highest delight in repelling dreadful karma for all beings, [F.220.b] in bringing happiness to all beings, and in making all beings practice faultless actions. Bodhisattvas become very unhappy when beings engage in the unhappiness of various kinds of karma and kleshas, which disturbs their minds and causes them to fall into the lower existences. Even if those beings remain in happier existences, they experience physical and mental sufferings and various

kinds of unhappiness and remain in a state of sorrow.1748

43. 9 ?Goddess, it is like if a very loving father who has a beloved, beautiful son sees the limbs and smaller parts of his son's body being cut off. Because he is so loving, he becomes extremely unhappy and sorrowful.

43. 10 ?Goddess, in the same way, when a Bodhisattva who is engaged in Bodhisattva conduct sees beings falling into the three lower existences through the power of their karma and kleshas, the Bodhisattva becomes extremely unhappy and sorrowful.

43. 11 ?The Bodhisattvas are happy, glad, joyful, delighted, and pleased when beings are reborn into happy existences when their bodies are destroyed, or when they experience physical and mental happiness in a divine or human existence as the result of their having adopted good physical, vocal, and mental conduct.

43. 12 ?Goddess, the Bodhisattvas do not aspire to and are not dedicated to omniscience for their own sake or in order to experience the various joys and pleasures of samsara. [F.221.a] It is not from dedication to the various different kinds of joys within the desire realm. It is not through the power of mistaken perception, motivation, or views. It is not through the power of involvement, bondage, predispositions, or being overwhelmed. It is not through the power of the view of craving. It is not through the increase of a mind that conceives of the joys of crowds and the gatherings of various beings. It is not through attachment to the experiences of the joy and bliss of dhyana. It is not going around and around in the continuity of samsara while being obscured by various obscurations.

43. 13 ?Goddess, the Bodhisattvas have great compassion for beings who are in the ocean of samsara and who are tormented by immeasurable sufferings.

They make great prayers to gather to themselves all beings. Through the power of having made those prayers with great compassion, they are dedicated to ripening and guiding beings, and they appear carrying out Bodhisattva conduct in samsara. In order to eliminate all the obscurations of beings, they seek the unobscured wisdom of omniscience and make prayers to serve and make offerings to all the Tathagatas. Through the power of their prayers to serve and make offerings to all the Tathagatas, they are never disheartened in their practice of Bodhisattva conduct. When they are practicing Bodhisattva conduct and see a realm that is completely defiled, they make the prayer to purify all Buddhas' realms. When they are purifying defiled realms [F.221.b] and see the various ayatanas of all beings, they make the prayer to purify the Dharma body that is undifferentiated and unsurpassable. When they see the defiled bodies, speech, and minds of beings, they make the prayer to purify the bodies, speech, and minds that adorn all beings. When they see the incomplete ayatanas and impure minds of beings, they purify the minds and conduct of all beings and are never disheartened in carrying out Bodhisattva conduct.

43. 14 ?Goddess, in that way, with minds that are never disheartened, the Bodhisattvas carry out vast Bodhisattva conduct without end or middle. With that kind of conduct they are adornments of the world because they create the good fortune of devas and humans. They are like parents because they establish beings in the aspiration for enlightenment. They are like nurses because they bring beings onto the Bodhisattva path. They are like connate deities, who are deities that always accompany a being because they protect beings from the terror of the abyss of the lower existences. They are like great ferrymen because they free beings from the ocean of samsara. They are

refuges because they repel all the terrors of the maras and kleshas. They are shelters because they bring beings to a state of complete tranquility. They are bathing places because they bring beings into the ocean of all Buddhas. They are protectors because they escort beings to the island of the jewels of the Dharma. They are flowers because their minds have blossomed with all the qualities of buddhahood. They are adornments because they radiate the light of merit and wisdom. [F.222.a] They bring the highest delight and happiness because they are beautiful. They are excellent to meet because they are dedicated to faultless actions. They are completely good because they possess bodies that are complete in having all aspects of excellent limbs. They have charming forms because the sight of them is without anything disagreeable. They bring light because they radiate the light rays of wisdom. They bring illumination because they hold the torch of the Dharma. They bring clarity because they purify the motivation for enlightenment. They are generals because they repel the activities of the maras. They are suns because they radiate a net of the light rays of wisdom. They are moons because they rise as moons of realization in the sky of the Dharma. They are clouds because they send down rain from great clouds of Dharma onto all beings.<sup>1750</sup>

?Goddess, the Bodhisattvas who practice in that way are a delight for all beings.?

43. 15 Then Ashokashri, the goddess of the assembly hall of the Bodhisattvas, together with ten thousand goddesses of the home, sent down onto Sudhana, the head merchant's son, a rain of flowers, garlands, incense, powders, ointments, and precious jewelry that transcended divine materials. Encircling him and following him as he entered the assembly hall of the

Bodhisattvas, they praised him with these verses:

43. 16 ?Having developed the aspiration for enlightenment

Out of love for all beings,

The jinas, the suns of wisdom,

Sometimes appear in the world. {1}

43. 17 ?Even in many millions of kalpas [F.222.b]1751

It is difficult to see your face.

Your wisdom is a great sun

In the world blinded by ignorance. {2}

43. 18 ?Great compassion arose in you

When you saw the world in error,

Obscured by the darkness of unknowing,

And you spontaneously appeared in it and remained. {3}

43. 19 ?With your pure motivation, you are dedicated

To attaining the enlightenment of buddhahood.

You serve and depend on kalyanamitras

Without regard for your own body and life. {4}

43. 20 ?You have no reliance on this world.

You have no location and no preoccupations.

You have no entanglements and no abode.

Your motivation is like space, without impediment. {5}

43. 21 ?As you practice Bodhisattva conduct

With the brilliant light of a field of merit,

Your radiant torch of wisdom

Shines within countless worlds. {6}

43. 22 ?You are not above the world,

But you are unstained by worldly qualities.

You act in the world without impediment,

Like the breezes moving through the sky. {7}

43. 23 ?You are dedicated to constantly blazing

Like the burning at the kalpa?s end.

You practice the Bodhisattva conduct

With the ardor of the fire that ends a kalpa. {8}

43. 24 ?You have great courage, like a lion.

With strong, diligent prowess

You have attained the prowess of wisdom

With a practice that is invincible. {9}

43. 25 ?Through honoring the kalyanamitras,

You, here, have entered into

The ocean of all the different ways

Within the ocean of the realm of the Dharma.? {10}

43. 26 In that way, Ashokashri, the goddess of the assembly hall of the Bodhisattvas,

praised in verse Sudhana, the head merchant?s son, while following him out

of a yearning for the Dharma.

43. 27 Sudhana, the head merchant?s son, went into the assembly hall of the

Bodhisattvas called the Illuminating Light of the Realm of the Dharma.

[F.223.a] When he had entered, wishing to find the Shakya maiden Gopa, he  
looked everywhere.

43. 28 He saw the Shakya maiden Gopa in the center of the assembly hall of the

Bodhisattvas called the Illuminating Light of the Realm of the Dharma. She

was seated upon a precious throne that had in its center a lotus with a form

that illuminated all the abodes of Bodhisattvas, and she was encircled by an

entourage of eighty-four thousand women of royal families, who all had equally the roots of merit from the past practice of Bodhisattva conduct; who in the past had attracted gatherings of beings through acts of generosity; who had a way of speaking with pleasant and gentle words; who cared for beings through causing them to focus on the goal of omniscience; who cared for beings in accord with the realizations of the Buddhas and the Bodhisattvas; who with all actions inspired by great compassion cared for beings as if they were their sons and daughters; who with great love followed and purified their spouses; and who in the past ripened beings through the inconceivable skillful methods of Bodhisattvas.

43. 29 Those eighty-four thousand women followed the way of the perfections of Bodhisattvas who were progressing irreversibly toward the highest, complete enlightenment. They followed the Bodhisattva training without expectation of reward from others. They had minds free from all attachment. They were disillusioned by all the delights of samsara. They had purified without impediment all the ways in the realm of the Dharma. They had the power of the motivation directed toward omniscience. They were free from the net of obscurations and obstacles. [F.223.b] They had transcended all the paths of attachment. They were active through emanations of their Dharma bodies. They were focused on ripening and guiding all worlds. They had minds in which a stainless ocean of merit had arisen. They had become what they were because of their completely good Bodhisattva prayers and conduct. They had increased the vast power of the strengths of Bodhisattvas. And their minds had become illuminating like the disk of the sun.

43. 30 Sudhana, the head merchant's son, bowed his head to the feet of the Shakyamuni and then stood before her, his hands placed together in homage, and



said, "Arya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how Bodhisattvas continue within samsara without being stained by samsara; how they realize the equal nature of all phenomena but do not dwell on the level of the Shravakas and pratyeka Buddhas; how they attain the illumination of the Dharma of the Buddhas and yet continue with their Bodhisattva conduct; how they dwell on the level of a Bodhisattva but teach the scope of knowledge of the Tathagatas; how they transcend all worldly existences but are active within all worldly existences; how they accomplish a body of the Dharma but also accomplish form bodies of infinite colors; how they attain the Dharma body that has no characteristics but manifest bodies with the colors and shapes of all beings; and how they realize that all Dharmas cannot be described but teach the Dharma to all beings, describing them with all ways of speaking and definitions. [F.224.a] They know that all beings are without existence, but they do not turn away from the ways of guiding the realm of beings; they comprehend that all phenomena are unborn and unceasing, but they do not abandon engaging in making offerings to and venerating all the Tathagatas; and they realize that there is no karma and ripening within all phenomena, but they do not turn away from engagement in accomplishing good actions."1752

43. 31 Gopa, the Shakya maiden, said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you intended to ask in that way about the nature of Bodhisattva conduct. Those questions are also the words of the completely good prayer and conduct.

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

43. 32 "Noble one, the Bodhisattvas who have ten qualities such as these fulfill

the Bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.

43. 33 ?What are these ten? They are (1) reliance on sublime kalyanamitras, (2) the attainment of a vast aspiration, (3) a pure, sublime virtuous motivation, (4) a mind supported by a vast ocean of merit and wisdom, (5) being able to hear great teachings of the Dharma that has originated and arisen from the Buddhas, [F.224.b] (6) the attainment of aspiration toward the Tathagatas of the three times, (7) the comprehension of the equality of all the fields of Bodhisattva conduct, (8) the attainment of the blessing of all the Tathagatas, (9) the natural, pure, higher motivation of great compassion, and (10) that attainment of the strong power of the motivation to end the continuation of all the cycles of samsara.

?Noble one, the Bodhisattvas who have those ten qualities fulfill the Bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.<sup>1753</sup>

43. 34 ?Noble one, the Bodhisattvas with nonregressing diligence who have obtained those ten qualities, in order to accomplish an inexhaustible way and practice an extremely vast meditation, serve the kalyanamitras and please them in ten ways.

43. 35 ?What are those ten ways? They are (1) having no concern for one's own life and body, (2) having no interest in the requisites of samsara, (3) having the comprehension of the equality of all phenomena, (4) having an irrevocable prayer for omniscience, (5) observing all the ways of the realm of the Dharma, (6) having a mind that rises above the entire ocean of existences, (7) having no dependence or location within the space of the locationless Dharma, (8) having all the unobscured prayers of a Bodhisattva, (9)

pervading the entire ocean of realms, and (10) having the purified unobscured field of the knowledge of a Bodhisattva.

?Noble one, the Bodhisattvas who have those ten qualities serve and please the kalyanamitras.? [F.225.a]

43. 36 Then the Shakya maiden Gopa, in order to teach the meaning of that, through the blessing of the Budas looked into the ten directions and recited these verses:

43. 37 ?Those sublime, stainless, wise ones engaged in benefiting others,  
Dedicated without deceit or deception to serving excellent friends,  
Recognizing them as teachers and having unflagging diligence -  
They carry out in the world this conduct that is like a magical apparition. {11}

43. 38 ?There are those who have sublime motivation as vast as space  
Within whom is contained the worlds of the three times,  
Realms, beings, phenomena, and likewise the Budas.  
This is the conduct of those who shine with wisdom. {12}

43. 39 ?There are those whose motivation is like space, without end or middle,  
Who are completely pure, unstained by the kleshas,  
And who give rise to the qualities of all the Tathagatas.  
Their conduct is like the appearance of magical apparitions. {13}

43. 40 ?There are those who have clear minds and an ocean of qualities  
And are established in vast, limitless, inconceivable, omniscient wisdom.  
They have bodies that have an ocean of merit and a pure essence  
That is unstained by worldly impurities even though they act within the world. {14}

43. 41 ?There are those who never have enough of listening to the thunder of the Dharma

That has the aspects of the speech of the jinas and all the ways of languages  
And who are lamps of the light of wisdom, which follow the way of the  
Dharma.

This is the conduct of those who bring illumination to beings. {15}

43. 42 ?There are those who comprehend in each instant of the mind  
Each one of the countless Tathagatas in the ten directions,  
And they see and know the entire ocean of sugatas.

This is the conduct of those who keep the Budas in mind. {16}

43. 43 ?There are those who see the vast assemblies of followers of the jinas  
And who comprehend the ocean of their ways of samadhi  
And the ways of their vast ocean of prayers with no end or middle. [F.225.b]

This conduct of theirs is like the appearance of illusions. {17}

43. 44 ?There are those who have been blessed by every jina in the ten directions,  
Who have the completely good conduct till the final kalpa,  
And whose images appear throughout the vast extent of the realms.

This is the conduct of those who bring the light of the Dharma. {18}

43. 45 ?There are those who have the disk of the sun of compassion,  
Who, seeing beings in distress, illuminate them with the Dharma's light,  
Clear away the darkness of beings, and cause the teachings to shine.

This is the conduct of those who are like the sun. {19}

43. 46 ?There are those who see beings circling through existences,  
And those clear-minded ones remain, countering samsara's flow,  
And everywhere they bring about the wheel of the Dharma.

They are practicing the wise, supreme, completely good conduct. {20}

43. 47 ?There are those who, training in this, manifest to beings,  
In accord with aspirations, bodies without limit or middle,

Their countless bodies being like reflections or mirages,

And they ripen many beings within the ocean of existences. {21}

43. 48 ?There are those who are spreading among beings through the vast ways of love,

Manifesting conducts to beings with various dispositions,

And sending down a rain of Dharma in accordance with the aspirations of beings.

Those resolute ones guide billions of beings toward enlightenment.? {22}

43. 49 Those are the verses that Gopa, the Shakya maiden, recited. She then said to Sudhana, the head merchant's son, ?Noble one, I have attained the Bodhisattva liberation called the range of the view of all the ways of the ocean of the samadhis of the Bodhisattvas.?

43. 50 Sudhana asked, ?Arya, what is this Bodhisattva liberation called the range of the view of all the ways of the ocean of the samadhis of the Bodhisattvas like??

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

acquisition of bad qualities.

43. 51 ?I know and comprehend all the Buda bhagavats that appear in those kalpas as numerous as the atoms in countless Buda realms. I know and comprehend the ocean of their names. I know the ocean of the first developments of the aspiration to enlightenment by those Buda bhagavats. I know the ocean of their ways of undertaking the attainment of omniscience. I know the creation of their entire ocean of prayers. I know the ocean of their going into the presence of past Budas. I know the ocean of their engagements in offering to and serving past Budas. [F.226.b] I know the ocean of their perfecting Bodhisattva conduct in the past. I know the ocean of their displays of setting forth. I know the ocean of the ripening and guiding of beings by those Buda bhagavats. I know the ocean of their attainment of buddhahood. I know miraculous manifestation and supremacy in turning the wheel of the Dharma. I know the entire ocean of the miracles of those Budas. I know the categories of the assemblies of followers of those Buda bhagavats. I know all the Shravakas present among those followers and their ways of setting forth. I know their past roots of merit. I know their various meditations on the path. I know the categories of their pure, perfect attainment of wisdom. I know all the beings that those Tathagatas established in the enlightenment of the pratyeka Budas. I know all the past roots of merit of those pratyeka Budas. I know all the realization of pratyeka Buda enlightenment by those pratyeka Budas. I know all the entrances to the liberation of the play of the peaceful conduct of those pratyeka Budas. I know all the various miraculous manifestations of those pratyeka Budas. I know all the beings that are ripened by those pratyeka Budas. I know all the Dharma teachings that are taught by those

pratyeka Budas. [F.227.a] I know all the infinite samadhis of the pratyeka-Budas that they practice and the various entrances to liberations that they play in. I know all the parinirvanas of those Buda bhagavats. I know the entire ocean of the assemblies of Bodhisattva followers of those Buda bhagavats. I know the first development of roots of merit by those Bodhisattvas. I know their first development of the aspiration to enlightenment. I know their different prayers. I know the different forms of their accomplishment of the displays of setting forth through Bodhisattva conduct. I know the different forms of their pure accumulation of the aspect of the path of the perfections. I know the different forms of their display of practicing the Bodhisattva path. I know the different forms of their accumulations of ascending the Bodhisattva bhumis. I know the different forms of the strong powers of ascending the Bodhisattva bhumis. I know the different forms of the fields of samadhis that have the power to cause one to progress through the Bodhisattva bhumis. I know the miraculous displays on ascending the Bodhisattva bhumis. I know the conduct on ascending the Bodhisattva bhumis. I know being established on the Bodhisattva bhumis. I know the continuous meditation on the Bodhisattva bhumis. I know the ways of purification on the Bodhisattva bhumis. [F.227.b] I know dwelling on the Bodhisattva bhumis. I know the characteristics of the 1754 Bodhisattva bhumis. I know the powers of the Bodhisattva bhumis. I know the wisdoms that cause ascent through the Bodhisattva bhumis. I know the wisdom that gathers together the Bodhisattva bhumis. I know the wisdom that ripens the Bodhisattva bhumis. I know the established states of Bodhisattvas. I know the vast field of conduct of Bodhisattvas. I know the miraculous displays of the conduct of Bodhisattvas. I know the oceans of

the samadhis of Bodhisattvas. I know the oceans of the liberations of Bodhisattvas. I know the attainment by Bodhisattvas of various samadhis in each instant of mind. I know their attainments of the ways of the illumination of omniscience. I know the clouds of light from the lightning of omniscience. I know the ways of the attainment of the patience of Bodhisattvas. I know the prowess of immersion in omniscience. I know the proceeding to oceans of realms by Bodhisattvas. I know their entry into an ocean of the ways of the Dharma. I know the different characteristics of an ocean of beings. I know the miraculous manifestations of all the ways of the conduct of Bodhisattvas. [F.228.a] I know the oceans of the various ways of their prayers. I know the different forms of the ocean of their various miraculous manifestations.1755

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43. 52 ?Noble one, in the same way that I know and comprehend the ocean of various kalpas in this Saha realm in the past and in the present, I also know the ocean of the continuous succession of future kalpas.

43. 53 ?In the same way that I know the ocean of kalpas of the entire succession of world realms that are contained within the Saha world realm, I also know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Saha world realm.

43. 54 ?In the same way that I know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Saha world realm, I also know the ocean of kalpas of all the world realms that surround the Saha world realm in the ten directions.



43. 55 ?In the same way that I know the ocean of kalpas of all the world realms that surround the Saha world realm in the ten directions, I also know the ocean of kalpas of all the successive world realms present in all the world realms that surround the Saha world realm in the ten directions. [F.228.b]

43. 56 ?In the same way that I know the ocean of kalpas of all the successive world realms present in the world realms that surround the Saha world realm in the ten directions, I also know the ocean of kalpas of all the world realms contained within the family of the Prabhasa Vairocana world realms in all the ten directions.1759

43. 57 ?In the same way that I know the ocean of kalpas of all the world realms contained within the family of the Prabhasa Vairocana world realms in all the ten directions, I also know the ocean of kalpas of all the successive world realms present in all the world realms that surround in the ten directions the family of the Prabhasa Vairocana world realms.

43. 58 ?In the same way that I know the ocean of kalpas of all the successive world realms present in all the world realms that surround in the ten directions the family of the Prabhasa Vairocana world realms, I also know the ocean of kalpas in the vast extent of the world realms contained in this ocean of world realms, Kusuma tala garbha vyuhalamkara.

43. 59 ?In the same way, I know the ocean of kalpas in the ways of the world realms, in the circles of the world realms, in the field of the world realms, in the categories of the world realms, in the rivers of the world realms, in the vortexes of the world realms, in the revolving of the world realms, in the Sumerus of the world realms, [F.229.a] in the arising of the world realms, in the lotuses of the world realms, in the trees of the world realms, in the toranas of the world realms, and in the naming of the world realms.1760

43. 60 ?In the same way that I know the Kusuma tala garbha vyuhalamkara ocean of world realms, I also know and remember the ocean of prayers made in the past by the Bhagavat Vairocana in the endless, limitless ocean of world realms in the ten directions throughout the extent of the realm of phenomena, up to the ends of space. I also know and comprehend the oceans of his past activities. I know and comprehend the oceans of his past accomplishments. I also know and comprehend his continuing in Bodhisattva conduct during kalpas without end or middle. I also know and comprehend his ways of purifying realms. I also know and comprehend the ways of his methods for ripening beings. I also know and comprehend his miraculous manifestations of going to the past Tathagatas and serving them. I also know and comprehend his engagement in venerating and making offerings to the past Tathagatas. I also know and comprehend his ways of obtaining the Dharma teachings of the past Tathagatas. I also know and comprehend the ways of his attainment of Bodhisattva samadhis. I also know and comprehend the ways of his practicing the ocean of the qualities of the past Tathagatas. [F.229.b] I also know and comprehend the oceans of his ways of the perfection of generosity. I also know and comprehend the ways of his accomplishment of the pure field of disciplines and the correct conduct of Bodhisattvas. I also know and comprehend the ways of his attainment of Bodhisattva patience. I also know and comprehend the ocean of his powerful Bodhisattva diligence. I also know and comprehend the ocean of his perfecting the aspects of dhyana. I also know and comprehend the ocean of his ways of purifying the field of wisdom. I also know and comprehend his ways of methods in manifesting the images of his body through births in all the world realms. I also know and comprehend his ways

of purifying the field of the completely good conduct and prayer. I also know and comprehend his spreading through the ocean of realms. I also know and comprehend the ocean of his ways of purifying all Buda realms. I also know and comprehend the ocean of the illumination of wisdom from all the Tathagatas. I also know and comprehend the ocean of the miraculous manifestations of reaching the enlightenment of all Budas. I also know and comprehend his ways of attaining the illumination of the wisdom of all the Tathagatas. I also know and comprehend the ocean of his ways of comprehending the realization of omniscience. I also know and comprehend the ocean of the miraculous manifestation of the attainment of complete buddhahood. [F.230.a] I also know and comprehend the ways of displaying and the power of supremacy in turning the wheel of the Dharma. I also know and comprehend the ocean of the field of samsara. I also know and comprehend the ocean of the past roots of merit of all Bodhisattvas in the field of samsara. I also know and comprehend the ocean of the ways of initial prayers. I also know and comprehend the ocean of the ways of the methods for ripening and guiding beings. I also know and comprehend the Bhagavat's ripening of an ocean of beings when he was practicing Bodhisattva conduct in the past. I also know and comprehend the ocean of the ways of methods that increase the roots of merit of those beings in each instant of their minds. I also know and comprehend the ocean of the ways of the attainment of samadhi. I also know and comprehend the ocean of the ways of the attainment of the power of mental retention. I also know and comprehend the ocean of the ways of the pure field of the wisdom of eloquence. I also know and comprehend the ocean of the ways of the miraculous manifestations of ascending all the Bodhisattva bhumis. I also

know and comprehend the ocean of the ways of accomplishing the net of conduct. I also know and comprehend the ocean of the ways of the wisdom that enters the direction of final accomplishment. I also know and comprehend the ocean of his miraculous manifestations of the powers, strengths, aspects of enlightenment, dhyanas, liberations, samadhis, and samapattis. [F.230.b]1761

43. 61 ?In the same way that I realize, know, and comprehend the ocean of the Bhagavat Vairocana?s Buda and Bodhisattva conduct throughout the entire realm of phenomena, I also realize, know, and comprehend the ocean of Buda and Bodhisattva conduct of all the Tathagatas and their entry into the infinite illusory net of wisdom, their pervasion of the infinite realm of phenomena, their teaching of infinite entrances, and their teaching through entering into remaining until the last of future kalpas, which appear distinctly within the ocean of the world realms of the ten directions, throughout the realm of phenomena up to the ends of space.