

SAMANTABHADRA AND “THE PRAYER FOR COMPLETELY GOOD CONDUCT”

- 56.1 Sudhana, the head merchant’s son, who had revered as many kalyāṇamītras as there are atoms in the world realms of a billion-world universe; who had the motivation to gather the accumulations for omniscience; who correctly held and practiced the instructions and teachings of all kalyāṇamītras; who in the presence of all kalyāṇamītras gave rise to the same aspiration as they did; who had the realization that pleased and was not displeasing to all kalyāṇamītras; who followed the ocean of the ways of the instructions and teachings of all kalyāṇamītras; who had the essence that arises from the ocean of the aspiration of great compassion; who had shone on all beings with the clouds of the ways of great love; who had a body that increased the power of great joy; who was active²¹⁷⁹ in complete peace within the vast bodhisattva liberations; who had the vision focused on whatever emanates from all gateways;²¹⁸⁰ who had perfected the practice of the ocean of the qualities of all tathāgatas;²¹⁸¹ who had followed the path of aspiration of all the tathāgatas;²¹⁸² who had increased the power of diligence in the accumulation of omniscience; who had a mind with the perfect development of the motivation and aspiration of all bodhisattvas; who had comprehended the succession of all the tathāgatas in the three times; [F.345.b] who had realized the ocean of the ways of the Dharmas of all buddhas; who had followed the ocean of the ways of the Dharma wheels of all the tathāgatas; who had the range of activity of manifesting the appearance of taking birth in all worlds; who had comprehended the ocean of the ways of the prayers of all bodhisattvas; who was established in bodhisattva conduct in all kalpas; who had attained the illumination of the scope of omniscience; who had increased all the powers of a bodhisattva; who had attained the illumination of the path to omniscience; who had attained the unobscured illumination of all directions; who had the

realization that pervades the ways of the entire realm of phenomena; who had accomplished the illumination of the ways of all realms; who had engaged in the appropriate way with the activities of the vast extent of beings; who had demolished all the precipices and mountains of obscurations; who had followed the unobscured true nature of phenomena; who was active²¹⁸³ in complete peace in the bodhisattva liberations that have the essence of all the surfaces and bases in the realm of phenomena; who was seeking the range of activity of all the tathāgatas; who had been blessed by all the tathāgatas; who was established in being active²¹⁸⁴ in the range of activity of a bodhisattva; who had heard the name of the bodhisattva mahāsattva Samantabhadra; who had heard of his bodhisattva activity; who had heard of his special prayers; who had heard of his special entry and dwelling in the accomplishment of accumulation; who had heard of his special path of accomplishment and setting forth; [F.346.a] who had heard of his way of activity on the completely good level; who had heard of the accumulations of his level; who had heard of his power for attaining that level; who had heard of his ascending to that level; who had heard of his being established on that level; who had heard of his reaching that level through leaving the previous levels; who had heard of the range of activity of that level; who had heard of the blessings of that level; who had heard of his dwelling on that level; and who yearned and thirsted for the sight of the bodhisattva Samantabhadra; with a motivation as vast as space that had risen above all clinging; with a perfect meditation that perceived all²¹⁸⁵ realms; with a mind that had transcended all attachments; with an unobscured range of activity in all phenomena; with an obstructed mind that pervaded the entire ocean of the directions; with an unobscured mind that ascended to the scope of perception of omniscience; with a pure mind that had the pure vipaśyanā that adorns a bodhimaṇḍa; with a perfectly distinct mind that comprehended the ocean of the Dharmas of all the buddhas; with a vast mind that pervaded all realms of beings in order to ripen and guide them; with an immense²¹⁸⁶ mind that purified all buddha realms; with a measureless mind that manifested his appearance within the assemblies of the followers of all buddhas; and with an inexhaustible and endless mind that dwelled in all kalpas and had the conclusive strengths, fearlessnesses, and unique qualities of all the tathāgatas, Sudhana, in the bodhimaṇḍa, which had the supreme vajra as its essence, was seated upon a lotus seat that was a mass of all jewels, gazing at the lion throne that was the seat of the Tathāgata. [F.346.b]

- 56.2 Sudhana, the head merchant's son, who was dedicated to that kind of aspiration and attention, was saturated by previous roots of merit, was blessed by the tathāgatas, and had the equivalent roots of merit in the past

as the bodhisattva Samantabhadra, and therefore there appeared ten omens of the appearance of the bodhisattva Samantabhadra.

56.3 What were those ten? They were that (1) all buddha realms were purified through having pure adornments at the bodhimaṇḍas of all tathāgatas; (2) all buddha realms were purified through the elimination of all their unfortunate states, lower existences, and lower realms; (3) all buddha realms were purified through becoming pure buddha realms with arrays of lotus²¹⁸⁷ beds; (4) all buddha realms were purified through the bodies and minds of all their beings becoming joyous and happy; (5) all buddha realms were purified through becoming made of all precious materials; (6) all buddha realms were purified through all their realms of beings becoming adorned by the signs and features of a great being; (7) all buddha realms were purified through being covered by clouds of adornments and decorations; (8) all buddha realms were purified through all their beings having a nature that was mutually loving, altruistic, and without malice; (9) all buddha realms were purified through their bodhimaṇḍas becoming adorned by adornments; and (10) all buddha realms were purified through all their beings becoming dedicated to remembering and focusing on the buddhas. [F.347.a] Those were the ten omens of the appearance of the bodhisattva mahāsattva Samantabhadra.

56.4 There also appeared ten lights that were omens of the appearance of the bodhisattva Samantabhadra.

What were those ten? They were that (1) from each atom of the atoms of all world realms shone a multitude of nets of light rays from all tathāgatas; (2) from each atom of the atoms of all world realms emerged a multitude of halos of buddhas, some of a single color, some of various colors, some with many hundreds of thousands of colors, spreading throughout the entire realm of phenomena; (3) from each atom of the atoms of all world realms emerged clouds of all jewels creating the perception of the images of all tathāgatas spreading throughout the entire realm of phenomena; (4) from each atom of the atoms of all world realms emerged wheels, and circles of the light radiated from all tathāgatas spreading throughout the entire realm of phenomena; (5) from each atom of the atoms of all world realms emerged a multitude of clouds of perfume, flowers, garlands, ointments, and incense that resounded with thunder from all the clouds that proclaimed the ocean of the phenomena of the qualities of the bodhisattva Samantabhadra, spreading throughout the entire realm of phenomena; [F.347.b] (6) from each atom of the atoms of all world realms emerged multitudes of clouds of suns, moons, and stars, emanating the light of the bodhisattva Samantabhadra, spreading throughout the entire realm of phenomena; (7) from each atom of the atoms of all world realms emerged multitudes of clouds of lamps in the

shapes of all bodies,²¹⁸⁸ shining like the light rays of buddhas and spreading throughout the entire realm of phenomena; (8) from each atom of the atoms of all world realms emerged multitudes of clouds of figures made of precious jewels that represent the bodies of the tathāgatas, spreading throughout all the world realms in the ten directions; (9) from each atom of the atoms of all world realms emerged multitudes of clouds of figures made of light rays that appeared in the forms of the bodies of all the tathāgatas, sending down rain from the clouds of the blessings and prayers of all the buddhas and spreading throughout the entire realm of phenomena; and (10) from each atom of the atoms of all world realms emerged an ocean of clouds of the images with the appearance of all kinds of forms of the bodies of bodhisattvas, engaged in liberating²¹⁸⁹ all beings and accomplishing the fulfillment of the Dharma aspirations of all beings and spreading throughout the entire realm of phenomena. Those were the ten great lights that were omens of the appearance of the bodhisattva mahāsattva Samantabhadra. [F.348.a]

56.5 When Sudhana, the head merchant's son, had seen those ten great lights as omens, he gained the opportunity to see Samantabhadra. He had the support of his own roots of merit. He had the blessing of all the tathāgatas and had given rise to the illumination of the Dharma of all the buddhas. He was focused on the conduct of the bodhisattva Samantabhadra. He was blessed by the prayers of the bodhisattva Samantabhadra. He aspired to the range of conduct of all the tathāgatas. He had attained the strength and power of certainty in the immense field of activity of the bodhisattva. He thought that seeing the bodhisattva Samantabhadra would be the same as attaining omniscience. His faculties were directed to seeing the bodhisattva Samantabhadra. He had gained the great power of diligence for seeing the bodhisattva Samantabhadra. He applied himself with unflagging diligence in seeking the sight of the bodhisattva Samantabhadra.

56.6 With the wheel of his faculties facing in all directions; with the body of a bodhisattva that has reached the all-seeing²¹⁹⁰ range of perception; with a mind fixed on the bodhisattva Samantabhadra as being present at the feet of all buddhas without exception; with a focus on all buddhas as the object of his perception; with an aspiration that never ceased to seek the bodhisattva Samantabhadra as an object of perception; with the eyes of wisdom that follow the path of the bodhisattva Samantabhadra having as their essence the idea of seeing the bodhisattva Samantabhadra; with an aspiration that was as vast as space; [F.348.b] with a higher motivation that possessed the thunderbolt of great compassion; with the prayer²¹⁹¹ to follow the bodhisattva Samantabhadra; with the blessing that lasts till the last of future kalpas; with the pure power of ascension; by following the same conduct as

that of the bodhisattva Samantabhadra; by dwelling²¹⁹² in the wisdom that is established on the level of the bodhisattva Samantabhadra; by residing in the field of perception of all tathāgatas; and by possessing²¹⁹³ those qualities, he saw the bodhisattva Samantabhadra, who had attained equality with all tathāgatas, who followed the three times equally, who possessed an inconceivable field of perception, who had an inviolable conduct, who had a limitless field of perception of wisdom, who was looked upon by all bodhisattvas, who could not be surpassed by all worlds, who was followed by all assemblies of followers, and who possessed a superior field of perception.

56.7 He was seated on a great precious lotus on the center of a lion throne in front of the Tathāgata Arhat Samyaksaṃbuddha, the Bhagavat Vairocana, with an ocean of an assembly of bodhisattva followers, at the head of a gathering of bodhisattvas.

56.8 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of light rays that illuminated all world realms throughout the extent of the realm of phenomena to its limits and brought an end to the suffering of beings. [F.349.a]

56.9 He saw him increasing the vast power of joy and aspiration in all bodhisattvas.

56.10 He saw emanating from the crown of his head, his two shoulders, and all his pores a multitude of clouds of perfumes and lights of various colors, which spread throughout the assemblies of the followers of all tathāgatas and let fall their rain.

56.11 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of all flowers, which were as numerous as the atoms in all buddha realms and which spread throughout the assemblies of the followers of all tathāgatas and let fall their rain.

56.12 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of various aromatic trees, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, adorning it with the clouds of aromatic trees, letting fall a rain of an inexhaustible treasure of perfume, aromatic powders, and incense and spreading throughout the assemblies of the followers of all tathāgatas and letting fall their rain.

56.13 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of various clothes, which spread over and adorned the entire realm of phenomena, the entire realm of space.

- 56.14 He saw that from all the pores on his body, from each of those pores, emerged clouds of streamers of silks in various colors, clouds of various garlands, clouds of various pearls, [F.349.b] and clouds of wish-fulfilling precious jewels, which were as numerous as the atoms in all buddha realms and which spread throughout the assemblies of the followers of all tathāgatas and let fall their rain.
- 56.15 He saw that from all the pores on his body, from each of those pores, in order to fulfill the wishes of all beings, there emerged clouds of jewel trees, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, adorning the buddha realms with treasures of jewels emanated from the jewel trees and spreading throughout the assemblies of the followers of all tathāgatas and letting fall their rain.
- 56.16 He saw that from all the pores on his body, from each of those pores, emerged clouds of devas of the form realm, who were as numerous as the atoms in all buddha realms and who praised the bodhisattva and spread throughout all buddha realms.
- 56.17 He saw that from all the pores on his body, from each of those pores, emerged clouds of emanated devas of the Brahmā paradises, who supplicated the tathāgatas to turn the wheel of the Dharma.
- 56.18 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of the bodies of the deva lords from within the entire desire realm, who held many wheels of Dharma of all the tathāgatas.
- 56.19 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds of buddha realms that resembled all the buddha realms within the three times [F.350.a] and were as numerous as the atoms in all buddha realms, and they spread throughout the realm of phenomena, throughout the entire realm of space to its limits, becoming a dwelling, a refuge, and a basis for beings without a dwelling, without a refuge, and without a basis.
- 56.20 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds filled with pure buddha realms, the appearances of buddhas, and all the assemblies of bodhisattva followers, which were as numerous as the atoms in all buddha realms, spreading throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of beings with powerful aspirations.
- 56.21 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, multitudes of clouds of various defiled pure realms, which were as numerous as the atoms in all buddha realms and

which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of beings afflicted by the kleśas.

56.22 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, multitudes of clouds of purified defiled realms, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing the purification of every single being afflicted by the kleśas.

56.23 He saw that from all the pores on his body, from each of those pores, emerged clouds of the bodies of all beings, which were as numerous as the atoms in all buddha realms [F.350.b] and which spread throughout the realms of beings, throughout the entire realm of space to its limits, following the conducts of beings and ripening all beings for the highest, complete enlightenment.

56.24 He saw that from all the pores on his body, from each of those pores, there emerged, with each instant of mind, clouds of the bodies of bodhisattvas, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, reciting the multitude of names of all buddhas in order to increase the roots of merit of beings.

56.25 He saw that from all the pores on his body, from each of those pores, emerged multitudes of clouds of bodies of bodhisattvas, which were as numerous as the atoms in all buddha realms and which spread throughout the realm of phenomena, throughout the entire realm of space to its limits, accomplishing in the entire vast extent of buddha realms the roots of merit of developing and maintaining the first aspiration of all bodhisattvas.

56.26 He saw that from all the pores on his body, from each of those pores, emerged clouds of bodhisattvas, which were as numerous as the atoms in all buddha realms, reciting in all buddha realms the entire ocean of bodhisattva prayers in order to perform the completely pure conduct of Samantabhadra.

56.27 He saw that from all the pores on his body, from each of those pores, in order to fulfill the aspirations of all beings, there emerged clouds of the bodhisattva Samantabhadra's conduct, which were as numerous as the atoms in all buddha realms, [F.351.a] increasing the power of joy through ascending toward omniscience and letting fall their rain.

56.28 He saw that from all the pores on his body, from each of those pores, emerged clouds of the attainment of buddhahood, manifesting the attainment of complete buddhahood in all buddha realms and increasing the great clouds of Dharma that ascend toward omniscience, which were as numerous as the atoms in all buddha realms.

- 56.29 Sudhana, the head merchant's son, was overjoyed, pleased, delighted, thrilled, and blissful on seeing the scope of the bodhisattva Samantabhadra's miracles, and he contemplated the bodhisattva Samantabhadra's body even more strongly.
- 56.30 In each of the bodhisattva Samantabhadra's limbs, in each section of his limbs, in each part of his body, in each section of the parts of his body, in each side of his limbs, in each section of the sides of his limbs, in each form,²¹⁹⁴ in each section of each form, in each pore, and in each section of each pore, he saw the images of this billion-world world realm with its mass of air, its mass of water, its mass of earth, its mass of fire, its oceans, its continents, its rivers, its mountains of jewels, its Sumerus, its Cakravālas, its villages, towns, districts, regions, realms, and royal capitals, its forests, its houses, [F.351.b] its populations, its hells, its animal existences, its Yama realms, its asura realms, its nāga realms, its deva realms, its Brahmā realms, its range of desire realms, its range of form realms, its range of formless realms, its ground, its foundations, its shapes, its clouds, its lightning, its stars, its days and nights, its fortnights, its months, its seasons, its years, its intermediate kalpas, and its kalpas.
- 56.31 Just as he saw this world realm, he saw the images of all the world realms in the eastern direction. Just as he saw those in the eastern direction, he also saw the world realms in the southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, and in the downward and upward directions, together with their appearances of buddhas and their assemblies of bodhisattva followers.
- 56.32 He also saw all the past successions of worlds in this Sahā world realm in each of the bodhisattva Samantabhadra's physical signs of a great being, [F.352.a] together with their appearances of buddhas, all their assemblies of bodhisattva followers, all their beings, all their houses, all their days and nights, and all their kalpas. In the same way, he saw the entire vast extent of its future buddha realms.
- 56.33 Just as he saw the past and future of this world realm, in that way he saw the succession of all world realms.
- 56.34 In the same way, he saw the past and future successive world realms of all world realms in the ten directions in the bodhisattva Samantabhadra's body, and in each of his physical signs of a great being and in each pore, all distinctly and not mixed with one another.
- 56.35 In the same way that he saw the bodhisattva Samantabhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of the Bhagavat, the Tathāgata Vairocana, in the same way he

- saw him manifesting this same play in the eastern direction in the world realm Padmaśrī of the Bhagavat, the Tathāgata Bhadraśrī.
- 56.36 In the same way as in the eastern direction, he saw the bodhisattva Samantabhadra manifesting this play of being seated on a great precious lotus on the center of a lion throne in front of all the tathāgatas of all the world realms in the principal and intermediate directions. [F.352.b]
- 56.37 In the same way that he saw the bodhisattva Samantabhadra manifesting this display of being seated on a great precious lotus on the center of a lion throne in front of all the tathāgatas in all the world realms in the ten directions, he saw, in the atoms of all the buddha realms in the ten directions, the bodhisattva Samantabhadra manifesting this display of being seated on a great precious lotus upon the center of a lion throne in front of all the tathāgatas within an assembly of followers of the Buddha, as vast as the realm of phenomena, in each atom.
- 56.38 He saw in each of those bodies the manifestation of reflections of all objects of perception in the three times.
- 56.39 He saw the manifestation of the perceptions as reflections of all realms, all beings, all appearances of buddhas, and all the assemblies of bodhisattva followers.
- 56.40 He heard the sounds of all beings, the voices of all buddhas, the Dharma wheels of all tathāgatas, and all the miraculous manifestations of the teaching of instructions.
- 56.41 Having seen and heard in that way the play²¹⁹⁵ of the bodhisattva Samantabhadra's liberation, he attained the ten practices of the perfection of knowledge.
- 56.42 What are those ten? [F.353.a] (1) He attained the practice of the perfection of knowledge of filling all buddha realms with his body in each instant of mind; (2) he attained the practice of the perfection of knowledge of going into the presence of all tathāgatas without differentiation; (3) he attained the practice of the perfection of knowledge of serving and making offerings to all tathāgatas; (4) he attained the practice of the perfection of knowledge of the attainment of acquiring all the Dharmas of the buddhas from all tathāgatas and from each tathāgata; (5) he attained the practice of the perfection of knowledge of the definitive understanding of the Dharma wheels of all tathāgatas; (6) he attained the practice of the perfection of knowledge of the inconceivable miracles of the buddhas; (7) he attained the practice of the perfection of knowledge of an unceasing discernment of all Dharmas,²¹⁹⁶ which is steadfast until the last of future kalpas, through the teaching of a single word of the Dharma; (8) he attained the practice of the perfection of knowledge that directly perceives the entire ocean²¹⁹⁷ of the Dharma; (9) he attained the practice of the perfection of knowledge that

manifests within the perceptions of all beings; and (10) he attained the practice of the perfection of knowledge that directly perceives the conduct of the bodhisattva Samantabhadra in each instant of mind. [F.353.b]

56.43 The bodhisattva Samantabhadra extended his right hand and placed it upon the head of Sudhana, the head merchant's son, who possessed such a practice of the perfection of knowledge.

56.44 The instant that the bodhisattva Samantabhadra placed his right hand upon the head of Sudhana, the head merchant's son, he entered as many samādhi gateways as there are atoms in all buddha realms. In each samādhi he realized the sight of an ocean of world realms, as numerous as the atoms in a buddha realm, which he had never seen before. He gathered as many accumulations of omniscience as there are atoms in a buddha realm. There came as many accumulations of the Dharmas of omniscience as there are atoms in a buddha realm. He arose to as many great establishments in omniscience as there are atoms in a buddha realm. He comprehended an ocean of prayers as numerous as the atoms in a buddha realm. He set out along paths that have arisen from omniscience, which were as numerous as the atoms in a buddha realm. He entered into as many bodhisattva conducts as there are atoms in a buddha realm. He increased as many powers of omniscience as there are atoms in a buddha realm. He illuminated with as many illuminations from the knowledge of all buddhas as there are atoms in a buddha realm. [F.354.a]

56.45 Just as the bodhisattva Samantabhadra, at the feet of the Bhagavat, the Tathāgata Vairocana in this Sahā world realm, extended his right hand and placed it upon the head of Sudhana, the head merchant's son, in the same way, the bodhisattva Samantabhadra at the feet of the tathāgatas in all world realms extended his right hand and placed it upon the head of Sudhana, the head merchant's son. In the same way, the bodhisattva Samantabhadra at the feet of all the tathāgatas within the atoms of all world realms in all the principal and intermediate directions extended his right hand and placed it upon the head of Sudhana, the head merchant's son.

56.46 Just as Sudhana, the head merchant's son, entered many Dharma gateways when touched by the hand of the bodhisattva Samantabhadra at the feet of the Bhagavat Vairocana, in the same way Sudhana, the head merchant's son, entered in many ways many Dharma gateways when touched by the clouds of hands emanated from all the bodies of Samantabhadra.

56.47 Then the bodhisattva mahāsattva Samantabhadra said to Sudhana, the head merchant's son, "Noble one, you have seen my miraculous manifestations."

- Sudhana said, “Ārya, I have seen them. The inconceivable liberations that I have seen can only be known by the knowledge of a tathāgata.” [F.354.b]
- 56.48 Samantabhadra said, “Noble one, I long for the omniscient mind and have practiced for as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.49 “In each of those great kalpas, I purified the aspiration for enlightenment, and I served as many tathāgatas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.50 “In each of those great kalpas, I accumulated the merit for omniscience and engaged in all the great giving of gifts and offerings. I held bestowals of gifts and offerings that were proclaimed throughout the world and were bestowed upon all beings.
- 56.51 “In each of those great kalpas, aspiring to the Dharmas of omniscience, I gave gifts, great gifts, and extreme gifts that were as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.52 “In each of those great kalpas, without concern for body and life, and cherishing the Dharma of the buddhas, I gave away bodies as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms. I gave away great kingdoms. I gave away villages, towns, regions, lands, realms, and royal capitals. I gave away gatherings of entourages that were beautiful and pleasing and that I could not part with. I gave away sons, daughters, and wives. I gave away my body and flesh. I gave the blood from my body to those who asked for it. I gave away my bones and marrow. [F.355.a] I gave away my legs and arms. I gave away the greater and smaller parts of my body. I gave away my nose and ears. I gave away my eyes. I gave away the organ of my tongue from my mouth.
- 56.53 “In each of those great kalpas, aspiring for the head of omniscience that is above and higher than all worlds, I gave away my own head as many times as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms.
- 56.54 “As it was in each of those great kalpas, it was the same in each of an ocean of kalpas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms, in which through becoming a supreme lord I served, honored, and venerated tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms, making offerings to them and giving them clothing, food, beds, medicines when ill, and necessary utensils. I entered homelessness in the teachings of those tathāgatas, following all their instructions, and held their teachings.
- 56.55 “Noble one, throughout the ocean of that many kalpas, I developed an aspiration solely for the teaching of the tathāgatas and do not remember ever developing an inappropriate aspiration. Throughout the ocean of that many kalpas, I developed solely that aspiration, and I do not remember developing

an aspiration through anger, an aspiration through fixation on the self, an aspiration from protecting and grasping a self, [F.355.b] an aspiration that made a distinction between self and others, or an aspiration that was not connected with the path to enlightenment, nor do I remember developing an aspiration that became wearied or disheartened or confused by obscurations through remaining in saṃsāra. Instead, I developed the aspiration for gathering the accumulations for omniscience, an aspiration that had an invincible knowledge and unconquerable essence.

56.56 “Noble one, it is like this: an ocean of kalpas would pass if I were to teach my past perfect practices, my engagement in purifying buddha realms, my engagement in protecting, ripening, and purifying beings with my attainment of great compassion, my engagement in making offerings to and serving buddhas, my engagement in serving gurus in order to seek the good Dharma, my engagement in giving away my body in order to obtain the good Dharma, and my engagement in giving up my life in order to protect the good Dharma.

56.57 “Noble one, there is not one word or letter from all that ocean of the Dharma for which I did not give up the kingdom of a cakravartin or all my possessions through being dedicated to saving all beings, dedicated to attaining definitive understanding of the continuum of my mind, dedicated to others hearing the Dharma, dedicated to the elucidation of the light of worldly knowledge, dedicated to the elucidation of all world-transcending knowledge, [F.356.a] dedicated to giving rise to happiness in saṃsāra for all beings, and dedicated to praising the qualities of all the tathāgatas. In that way, an ocean of kalpas as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms would pass by if I were to teach my perfect practices in the past.

56.58 “Noble one, in that way, I attained the pure Dharma body that is undifferentiated by the three times through the strength of such accumulations, through the strength of the accumulation of the causal roots of merit, through the strength of a vast aspiration, through the strength of practicing the qualities, through the strength of correctly comprehending all Dharmas, through the strength of the eyes of wisdom, through the strength of the blessing of the tathāgatas, through the strength of great prayers, through the strength of great compassion, through the strength of perfectly purified higher cognitions, and through the strength of being taken into the care of the kalyāṇamitras. I also purified the unsurpassable form body that transcends all worlds, that is perceived by all beings according to their aspirations, that is spread throughout all buddha realms, that is present everywhere, that manifests all miracles in every place, and that is attractive to all beings.²¹⁹⁸ [F.356.b]

- 56.59 “Noble one, regard this perfect body I have attained, which has been accomplished through an endless ocean of kalpas and which is rare to appear and rare to see in many hundreds of thousands of quintillions of kalpas.
- 56.60 “Noble one, those beings who have not developed roots of merit cannot hear me, let alone see me.
- 56.61 “Noble one, those beings who just hear my name become irreversible in their progress toward the highest, complete enlightenment. Those who just see me, touch me, accompany me, follow me, see me in a dream, or hear my name in a dream become irreversible in their progress toward the highest, complete enlightenment.
- 56.62 “Some, through thinking of me, become ripened in one day, some in one week, some in a fortnight, some in a month, some in a year, some in a hundred years, some in a kalpa, some in a hundred kalpas, and some in as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. Some become ripened after as many lifetimes as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. Some become ripened through seeing my light, some through seeing the light rays I radiate, [F.357.a] some through the realm shaking, some through the manifestation of my form body, and some through rejoicing in it.
- 56.63 “Noble one, in that way, through as many methods as there are atoms in a buddha realm, beings become irreversible in their progress toward the highest, complete enlightenment.
- 56.64 “Noble one, the beings who hear²¹⁹⁹ of my pure buddha realm will be reborn in pure buddha realms. Those who see my pure body will be reborn with a body like mine. Therefore, noble one, look at my body.”
- 56.65 Sudhana, the head merchant’s son, contemplated the body of the bodhisattva Samantabhadra and saw an *anabhilāpyānabhilāpya* of oceans of buddha realms in each pore. He saw in each of those oceans of realms tathāgatas encircled by oceans of assemblies of bodhisattvas. He saw all those oceans of realms as having various grounds, various shapes, various arrays, and various Cakravāla mountain ranges, covered by various clouds and various skies, and possessing various appearances of buddhas and the sound of various Dharma wheels.
- 56.66 What he saw in each pore he saw in all pores without exception, in all the physical signs and features of a great being, and in all the greater and smaller parts of the body. He saw clouds of emanations of bodies of buddhas, as numerous as the atoms in all buddha realms, appearing in each of the oceans of realms, pervading all the world realms in the ten directions, [F.357.b] and ripening beings for the highest, complete enlightenment.

56.67 Sudhana, the head merchant's son, having been taught the instructions and teachings of the bodhisattva Samantabhadra, entered all the world realms that were within the body of the bodhisattva Samantabhadra and ripened beings.

56.68 The roots of merit accumulated by Sudhana, the head merchant's son, through the light of knowledge by coming before, seeing, and honoring as many kalyāṇamitras as there are atoms in a buddha realm, were not a hundredth of the roots of merit accumulated by seeing the bodhisattva Samantabhadra; they were not even a thousandth, were not even a trillionth, and could not even be an enumeration, a fraction, a number, an analogy, or a basis²²⁰⁰ for it.

56.69 However many successions of oceans of buddha realms Sudhana apprehended from first developing the aspiration for enlightenment until he saw the bodhisattva Samantabhadra, he apprehended in each instant of mind even more successions of oceans of buddha realms, as many²²⁰¹ as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms, in each of the bodhisattva Samantabhadra's pores. Just as it was in each of his pores, so it was in all his pores without exception, and even if in each instant of mind Sudhana were to arrive at world realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms²²⁰² and continue spreading through world realms until the last of future kalpas, he would still not reach the end of those successions of oceans of buddha realms. [F.358.a] He would not reach the end of the forms²²⁰³ of the oceans of realms, the particulars of the oceans of realms, the groupings of the oceans of realms, the origination of the oceans of realms, the destruction of the oceans of realms, the categories of the oceans of realms, the succession of the oceans of the appearances of buddhas, the bodies of the oceans of the appearances of buddhas, the particulars of the oceans of the appearances of buddhas, the groupings of the oceans of the appearances of buddhas, the originations of the oceans of the appearances of buddhas, the destruction of the oceans of the appearances of buddhas, the oceans of the bodhisattva assemblies of followers, the successions of the oceans of the bodhisattva assemblies of followers, the particulars of the oceans of the bodhisattva assemblies of followers, the groupings of the oceans of the bodhisattva assemblies of followers, the origination of the oceans of the bodhisattva assemblies of followers, the destruction of the oceans of the bodhisattva assemblies of followers, the entries into the realms of beings, the entries in each instant into the knowledge of the faculties of beings, the realizations of the knowledge of the faculties of beings, the ripening and guiding of beings, or the practices of the profound bodhisattva miracles and would not reach the end of the ocean of the ascending of bodhisattva bhūmis.

- 56.70 He was active in some realms for a kalpa. He was active in some realms for as many kalpas as there are atoms²²⁰⁴ in an *anabhilāpyānabhilāpya* of realms, and he did not depart from those realms. [F.358.b] In each instant of mind, he ripened beings for the highest, complete enlightenment in a vast extent of an ocean of realms with no end or middle, until in that way he eventually attained equality with the ocean of the prayers and the conduct of the bodhisattva Samantabhadra. He attained equality with all the tathāgatas, equality with their pervasion of all realms by their bodies, equality with their fulfillment of conduct, equality with their manifesting the miraculous manifestation of the attainment of complete buddhahood, equality with their turning the wheel of the Dharma, equality with their pure discernment, equality with the utterances of their voices, equality with the engagement in the oceans of all the aspects of their voices, equality with their great love and great compassion, and equality with the miraculous manifestation of the inconceivable liberations of the bodhisattvas.
- 56.71 The bodhisattva mahāsattva Samantabhadra then composed these verses in order to further elucidate kalpas, the vast extent of kalpas, and world realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms:
- 56.72 However many²²⁰⁵ lions among men there are
In the three times, in the worlds in the ten directions,
I pay homage to them all without exception,
With purity of body, speech, and mind. {1} [F.359.a]
- 56.73 Thinking that all the jinas are before me,
With the power of the prayer of good conduct,
I bow down toward all the jinas
With as many bodies as there are atoms in the realms.²²⁰⁶ {2}
- 56.74 There are as many buddhas as atoms within a single atom,
Seated in the midst of bodhisattvas.²²⁰⁷
I focus on the entire realm of phenomena,
Without exception, being filled by jinas in that way. {3}
- 56.75 I recite a praise of all the sugatas,
Enumerating the qualities of all the jinas,
With unending oceans of eulogies
And the sound of oceans of every quality of voice. {4}
- 56.76 I make an offering to those jinas
Of perfect flowers, perfect garlands,
Perfect music, ointments, and parasols,

- Perfect lights, and perfect incenses. {5}
- 56.77 I make offerings to those jinas
Of perfect clothing and perfect perfumes,
Pouches of scented powders equal to Mount Meru,
And all perfect, sublime displays. {6}
- 56.78 Offerings that are unsurpassable and exalted
I am resolved to offer to all the jinas.
I praise and make offerings to all the jinas
Through the power of devotion²²⁰⁸ to good conduct. {7}
- 56.79 Whatever bad actions I have done
Under the power of desire, anger, and ignorance,
With my body, speech, and mind,
I make a confession of them all. {8}
- 56.80 I am rejoicing in the entirety of merit
In the ten directions that is created by beings,
By practicing and accomplished pratyekabuddhas,²²⁰⁹
By the bodhisattvas, and by all the jinas.²²¹⁰ {9}
- 56.81 I make the request to all the lords,
The lamps of the worlds in the ten directions,
Who have attained without impediment the enlightenment of buddhahood,
That they turn the unsurpassable wheel. {10}
- 56.82 With palms placed together, I supplicate
Those who wish to manifest passing into nirvāṇa
That they remain for as many kalpas as there are atoms in the realms,
For the benefit and happiness of all beings. {11} [F.359.b]
- 56.83 Whatever little virtue²²¹¹ I have accumulated
Through homage, offering, confession,
Rejoicing, supplication, and entreating,
I dedicate it all to enlightenment. {12}
- 56.84 May the buddhas of the past and those who are present
In the worlds of the ten directions be offered to.
May those in the future swiftly fulfill
Their aspirations for the enlightenment of buddhahood. {13}
- 56.85 May the realms that are in the ten directions
Become purified and sublime.²²¹²
May they become filled with jinas, who have come

To the Bodhi tree, the lord of trees, and with bodhisattvas. {14}

- 56.86 However many beings there are in the ten directions,
 May they all be always happy and healthy.
 May all beings be successful in their Dharma goals,
 And may their wishes be fulfilled. {15}
- 56.87 May I practice the conduct of enlightenment
 And remember my lives in all existences.
 May I always practice mendicancy
 In all my lifetimes of deaths and rebirths. {16}
- 56.88 Following the teaching of all the jinas
 And perfecting my good conduct,
 May I always practice stainless, pure,
 Correct conduct that is flawless and unblemished. {17}
- 56.89 May I teach the Dharma in all languages,
 Whatever the languages of beings:
 Through the languages of devas, the languages of nāgas,
 The languages of yakṣas, kumbhāṇḍas, and humans. {18}
- 56.90 May one who is gentle²²¹³ and dedicated to the perfections
 Never forget the aspiration to enlightenment.
 May the obscurations of bad karma
 Be purified without any remainder. {19}
- 56.91 May my conduct, even in the worldly existences,
 Be free of karma, kleśas, and the actions²²¹⁴ of Māra,
 Just as the lotus is unstained by water
 And the sun and moon are unobstructed in the sky. {20} [F.360.a]
- 56.92 May I end all the sufferings of lower existences
 And establish all beings in happiness,
 Practicing a conduct that brings benefit to all beings
 Throughout the directions and the extent²²¹⁵ of realms. {21}
- 56.93 May I practice this conduct in all future kalpas,
 Conforming with the conduct of beings,
 Perfecting the conduct of enlightenment,
 And teaching good conduct.²²¹⁶ {22}
- 56.94 May I always be in the company of those
 Whose conduct is in harmony with my conduct.
 May my body, my speech, and also my mind

Practice the same conduct and have the same prayer.²²¹⁷ {23}

- 56.95 May I always associate
With friends who wish to benefit me
And teach me the correct conduct,
And may I never displease them. {24}
- 56.96 May I always see before me the jinas,
The lords who are encircled by bodhisattvas,
And may I make vast²²¹⁸ offerings to them,
Without wearying, throughout all future kalpas. {28}
- 56.97 Keeping the good Dharma of the jinas,
Expounding²²¹⁹ the conduct of enlightenment,
And purifying the good conduct,
May I practice that conduct in all future kalpas. {26}
- 56.98 While circling through all existences,
May I obtain inexhaustible merit and knowledge.
May I be²²²⁰ an inexhaustible treasure of wisdom,
Methods, samādhis, liberations, and all good qualities. {27}
- 56.99 There are realms as numerous as atoms in each atom,
And while practicing the conduct of enlightenment,
May I see in those realms countless buddhas
Who are seated in the midst of bodhisattvas. {28}
- 56.100 May I engage in practicing conduct for an ocean of kalpas
Within every hair's breadth in every direction,
Without exception, in which there are an ocean
Of buddhas of the three times, and an ocean of realms. {29} [F.360.b]
- 56.101 May I always comprehend²²²¹ the speech of the buddhas,
Which, through having an ocean of languages in a single syllable,
Has the purity of the aspects of the speech of all the jinas
And words that accord with the aspirations of all beings.²²²² {30}
- 56.102 May I comprehend, through the power of the mind,
The unceasing sounds of the voices
Of the jinas in²²²³ the three times,
Who are turning the wheel in various ways.²²²⁴ {31}
- 56.103 May I enter all the future kalpas,
Entering them in a single instant,
And in a fraction of an instant practice

The conduct throughout the kalpas of the three times. {32}

- 56.104 May I in a single instant see
The lions among humans in²²²⁵ the three times.
Through the power of the liberation of being an illusion,
May I always enter into their conduct. {33}
- 56.105 May the displays of realms in the three times
Be accomplished within a single atom.
May I perceive such displays of the realms of the jinas
That are in every direction without exception. {34}
- 56.106 May I go into the presence of all those lords,
Those future lamps of the world, who will successively
Attain enlightenment, turn the wheel,
And demonstrate the final peace of entering nirvāṇa. {35}
- 56.107 Through the power of miracles that has complete speed,
Through the power of yānas²²²⁶ that possesses every gateway,
Through the power of conduct that has the complete qualities,
Through the power of love that is universal, {36}
- 56.108 Through the power of merit that has complete goodness,
Through the power of knowledge that is without impediment,
Through the power of wisdom, methods, and samādhi,
May I accomplish the power of enlightenment. {37}
- 56.109 May I purify the power of karma,
Destroy the power of the kleśas,
Render powerless the power of the māras,
And make complete all the powers of good conduct. {38}
- 56.110 May I purify an ocean of realms, [F.361.a]
Liberate an ocean of beings,
See an ocean of the Dharma,
And realize²²²⁷ an ocean of knowledge. {39}
- 56.111 May I purify an ocean of conduct,
Fulfill an ocean of prayers,
Make offerings to an ocean of buddhas,
And have tireless conduct for an ocean of kalpas. {40}
- 56.112 May I, through good conduct, realize enlightenment
And fulfill, without exception,
All the specific prayers of enlightened conduct

That are made by the jinas in the three times. {41}

- 56.113 I dedicate all this virtue
So that I may have the same conduct as that wise one,
The eldest son of all the jinas,
Whose name is Samantabhadra.²²²⁸ {42}
- 56.114 Just as the good wise one made a dedication
For a pure body, speech, and mind,
A pure conduct, and a pure realm,
May it be the same for me. {43}
- 56.115 May I practice the conduct of Mañjuśrī's prayer
For good conduct, for complete goodness,
Without weariness throughout the kalpas to come.
May I complete all those activities without exception. {44}
- 56.116 May there be no limit to that conduct;
May there be no limit to those good qualities,
And having maintained a conduct that has no limit,
May I give rise to all those miraculous powers. {45}
- 56.117 If there were an end to space,
There would be an end to all beings.
Only when their karma and kleśas end
Will my prayers also come to an end. {46}
- 56.118 If someone offered to the jinas the endless realms
In the ten directions adorned with jewels
And the most excellent pleasures of devas and humans
For kalpas as numerous as the atoms in a realm, {47}
- 56.119 Someone who has faith just once
On hearing this king of dedications
And aspires to attain perfect enlightenment
Will have a higher, superior merit. {48} [F.361.b]
- 56.120 Whoever recites this prayer for good conduct
Will be free from all²²²⁹ lower existences,
Will be free from bad companions,
And will quickly see Amitābha. {49}
- 56.121 They will have in this life the good fortune
Of obtaining success, a happy life,
And will soon become

The same as Samantabhadra. {50}

- 56.122 If someone through the power of ignorance
Has the bad karma of the five actions with immediate results,
They will be purified of it, without any remainder
Through reciting this prayer for good conduct. {51}
- 56.123 They will have the wisdom, form,
Features, family, and color,
Be invincible to hosts of māras and tīrthikas,
And be offered to by the entire three realms. {52}
- 56.124 They will soon go to the Bodhi tree, the lord of trees,
And having reached there be seated for the benefit of beings,
Become enlightened in buddhahood, turn the wheel of the Dharma,
And overpower Māra and his entire army. {53}
- 56.125 The Buddha knows the result that ripens
For the one who possesses, recites,
Or teaches this prayer for good conduct.
Do not doubt the supreme enlightenment! {57}
- 56.126 Just as the hero Mañjuśrī knows,
In that way²²³⁰ so does Samantabhadra.²²³¹
In practicing in the same way as they do,
I am dedicating all this merit. {55}
- 56.127 With the prayer that is praised as supreme
By all the jinas in the three times,
I am dedicating all this merit
For the supreme good conduct. {56}
- 56.128 When the time has come for me to die,
May I dispel all obscurations,
See Amitābha before me,
And go to the Sukhāvati realm. {57}
- 56.129 When I have gone there, may these prayers [F.362.a]
All become completely manifest.
May I fulfill them all without exception
And benefit beings for as long as there are worlds. {58}
- 56.130 May I be born from a beautiful, perfect lotus
In that pleasant, beautiful circle of the jinas,
And there obtain my prophecy

Directly from the Jina Amitābha. {59}

- 56.131 Having obtained there the prophecy,
May I through the power of mind
Bring many benefits to beings in the ten directions
Through many billions of emanations. {60}
- 56.132 May what little merit I have accumulated
Through reciting the good conduct prayer
Cause the virtuous prayers of beings
All to be fulfilled in an instant. {61}
- 56.133 Through the sublime, endless merit attained
By my dedicating the good conduct,
May the beings drowning in a river of suffering
Depart to the supreme residence of Amitābha. {62}
- 56.134 *The compilation of Sudhana's conduct of honoring kalyāṇamitras from the great Dharma teaching entitled "Stem Array" from within the "Bodhisattvapiṭaka," "The Mahāvaiṣṭhī Sūtra Entitled 'A Multitude of Buddhas,' " is concluded.*
- 56.135 *This concludes the episodes of Sudhana's conduct of honoring kalyāṇamitras from the great Dharma teaching, "The Stem Array."*