

The Translation

**The Noble Mahāvaipulya Sūtra “A Multitude of Buddhas”  
Chapter 45: The Stem Array**

1.

## Chapter 1

### THE SETTING

[V37] [B24]<sup>37</sup> [F.274.b]

1.1

The Bhagavat was in Śrāvastī, in a greatly adorned kūṭāgāra in Jetavana, Anāthapiṇḍada's park, together with the bodhisattvas [F.275.a] Samantabhadra, Mañjuśrī, and others, including the bodhisattva mahāsattvas Jñānottarajñānin,<sup>38</sup> Sattvottarajñānin,<sup>39</sup> Asaṅgottarajñānin, Kusumottarajñānin, Sūryottarajñānin, Candrottarajñānin, Vimalottarajñānin, Vajrottarajñānin, Virajottarajñānin, and the bodhisattva Vairocanottarajñānin; the bodhisattvas Jyotirdhvaja, Merudhvaja, Ratnadvaja, Asaṅgadvaja, Kusumadvaja, Vimaladvaja, Sūryadvaja, Ruciradvaja, Virajadvaja, and the bodhisattva Vairocanadvaja; the bodhisattvas Ratnatejas, Mahātejas,<sup>40</sup> Jñānavajratejas, Vimalatejas, Dharmasūryatejas, Puṇyaparvatatejas, Jñānāvabhāsitejas, Samantaśrītejas,<sup>41</sup> Samantaprabhaśrītejas, and the bodhisattva Daśadikprabhāparisphuṭa;<sup>42</sup> the bodhisattvas Dhāraṇīgarbha, Gaganagarbha, Padmagarbha, Ratnagarbha, Sūryagarbha, Guṇaviśuddhi-garbha, Dharmasamudragarbha, Vairocanagarbha, Nābhigarbha, and the bodhisattva Padmaśrīgarbha; the bodhisattvas Sunetra, Viśuddhanetra, Vimalanetra, Asaṅganetra, Samantadarśananetra, Suvilokitanetra,<sup>43</sup> Avalokitanetra, Utpalanetra, [F.275.b] Vajranetra, Ratnanetra, and the bodhisattva Gagananetra;<sup>44</sup> the bodhisattvas<sup>45</sup> Devamukūṭa, Dharmadhātupratibhāsamaṇimukūṭa, Bodhimaṇḍamukūṭa, Digvairocanamukūṭa, Sarvabuddhasaṃbhūtagarbhamāṇimukūṭa, Sarvalokadhātūdgatamukūṭa, Samantavairocanamukūṭa, Anabhibhūtamukūṭa, Sarvatathāgatasiṃhāsana-saṃpratiṣṭhitamaṇimukūṭa, and the bodhisattva Samantadharmadhātugaganapratibhāsamukūṭa; the bodhisattvas<sup>46</sup> Brahmendracūḍa, Nāgendracūḍa, Sarvabuddhanirmāṇapratibhāsacūḍa, Bodhimaṇḍacūḍa, Sarvapraṇidhānasāgaranirghoṣamaṇirājacūḍa, Sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjitacūḍa, Sarvākāśatalāsambheda-

vijñaptimaṇiratnavibhūṣitacūḍa, Sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajālasamchāditacūḍa, Sarvatathāgatadharmacakranirghoṣacūḍa, and the bodhisattva Sarvatryadhvanāmacakranirghoṣacūḍa; the bodhisattvas<sup>47</sup> Mahāprabha, Vimalaprabha,<sup>48</sup> Vimalatejaḥprabha, Ratnaprabha, Virajaprabha, Jyotiṣprabha, Dharmaprabha, Śāntiprabha, Sūryaprabha, Vikurvitaprabha, and the bodhisattva Devaprabha; the bodhisattvas<sup>49</sup> Puṇyaketu, Jñānaketu, [F.276.a] Dharmaketu, Abhijñāketu, Prabhāketu, Kusumaketu, Maṇīketu,<sup>50</sup> Bodhīketu, Brahmaketu, and the bodhisattva Samantāvabhāsaketu; the bodhisattvas<sup>51</sup> Brahmaghoṣa, Sāgaraghoṣa, Dharaṇīnirmādaghoṣa, Lokendraghoṣa, Śailendrarājasamghaṭṭanaghoṣa, Sarvadharmadhātuspharaṇaghoṣa, Sarvadharmadhātusāgaranigarjita-ghoṣa,<sup>52</sup> Sarvamāramaṇḍalapramardaṇaghoṣa, Mahākaruṇānayameghanigarjitaḥghoṣa, and the bodhisattva Sarvajagadduḥkhaḥpraśāntyāśvāsana-ghoṣa; the bodhisattvas<sup>53</sup> Dharmodgata, Viśeṣodgata, Jñānodgata, Puṇya-sumerūdgate, Guṇaprabhāvodgata, Yaśodgata, Samantāvabhāsodgata, Mahāmaitryudgata, Jñānasambhārodgata, and Tathāgatakulagotrodgata; the bodhisattvas<sup>54</sup> Prabhāśrī, Pravaraśrī, Samudgataśrī, Vairocanaśrī, Dharmāśrī, Candraśrī, Gaganaśrī, Ratnaśrī, Ketuśrī, and the bodhisattva Jñānaśrī; the bodhisattvas<sup>55</sup> Śailendrarāja, Dharmendrarāja, Jagadindrarāja, Brahmendrarāja, Gaṇendrarāja, Devendrarāja, Śāntendrarāja, Acalendrarāja, Rṣabhendrarāja, [F.276.b] and the bodhisattva Pravarendrarāja; the bodhisattvas<sup>56</sup> Praśāntasvara, Asaṅgasvara, Dharaṇīnirghoṣasvara, Sāgaranigarjitasvara, Meghanirghoṣasvara, Dharmāvabhāsasvara, Gagana-nirghoṣasvara, Sarvasattvakuśalamūlanigarjitasvara, Pūrvapraṇidhāna-saṃcodanasvara, and the bodhisattva Māramaṇḍalanirghoṣasvara; and the bodhisattvas<sup>57</sup> Ratnabuddhi, Jñānabuddhi,<sup>58</sup> Gaganabuddhi, Vimalabuddhi, Asaṅgabuddhi,<sup>59</sup> Viśuddhabuddhi, Tryadhvāvabhāsabuddhi, Viśālabuddhi, Samantāvalokabuddhi, and the bodhisattva Dharmadhātunayāvabhāsa-buddhi, and so on. There were five thousand bodhisattvas in all who had all arisen from<sup>60</sup> completely good bodhisattva conduct and prayers,<sup>61</sup> who had unimpeded fields of activity because they pervaded all buddha realms, who had the blessing of infinite bodies because they came into the presence of all tathāgatas, who had the pure orbs of unobscured eyes because they saw the manifestations of all the buddhas, who had gone to receive measureless proclamations<sup>62</sup> because they unceasingly came into the presence of all tathāgatas 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 buddhas,<sup>63</sup> who taught good qualities<sup>64</sup> unceasingly throughout infinite kalpas because of their pure analytic knowledge, who had unrestricted<sup>65</sup> conduct of wisdom as far as the ends of space because they manifested physical bodies in accordance with the

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<sup>66</sup> as vast as space because they pervaded the realm of phenomena with a network of light rays.

- 1.2 There were five hundred śrāvakas 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 tathāgatas that is as extensive as space;<sup>67</sup> 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 buddhas; and followed the path of aspiration for the ocean of the wisdom of the buddhas. 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<sup>68</sup> to wisdom that transcends the world, who had the motivation of never abandoning all beings, who had originated from<sup>69</sup> the field of activity of the teaching of all buddhas, who were dedicated to protecting the teachings of the tathāgatas, who were born through prayers to be within the family of the buddhas, who had attained being within the family lineage of the tathāgatas, and who aspired to omniscience.

- 1.3 Then those bodhisattvas and their followers, and the śrāvakas who had miraculous powers [F.277.b] and the lords of the world and their followers thought, “Without the Tathāgata’s blessing, without the Tathāgata’s manifestations, without the Tathāgata’s power, without the Tathāgata’s past prayers, without a past excellent practice of the roots of merit, without the guidance of a kalyāṇamitra, 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 Tathāgata’s domain, the scope of the Tathāgata’s wisdom, the Tathāgata’s blessing, the Tathāgata’s strengths, the Tathāgata’s fearlessness, the Tathāgata’s samādhi, the Tathāgata’s conduct, the Tathāgata’s state,<sup>70</sup> the Tathāgata’s supremacy, the Tathāgata’s body,<sup>71</sup> or the Tathāgata’s wisdom.

- 1.4 “May the Bhagavat<sup>72</sup> teach us—we who have the aspirations of bodhisattvas—as well as all beings, who—because of<sup>73</sup> their various aspirations, different kinds of motivations, and different kinds of

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 tathāgatas, [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<sup>74</sup> 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<sup>75</sup> an ocean of the miraculous manifestations that are a bodhisattva’s attainments.<sup>76</sup> 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 tathāgata’s wheel of the Dharma. May he also teach us how he has an ocean of the miraculous manifestations of purifying a tathāgata’s buddha 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 tathāgata. May he also teach us how he has a tathāgata’s illumination of the path for all beings. [F.278.b] May he also teach us how he has a tathāgata’s miraculous manifestation of entering into the existences of beings. May he also teach us how he receives the offerings of beings for a tathāgata. May he also teach us how he has a tathāgata’s miracle of teaching merit and offerings<sup>77</sup> to all beings. May he also teach us how the Tathāgata has created the perceived image of a buddha within the mental processes of all beings. May he also teach us how the Tathāgata has created magical manifestations for all beings. May he also teach us how the Tathāgata has created the magical appearances of teachings and instructions for all beings. May he also teach us the Tathāgata’s manifestations of the inconceivable range of the samādhis of buddhahood for all beings.”

- 1.6 Then the Bhagavat, knowing the thoughts in the minds of those bodhisattvas, rested in the samādhi called *the gaping lion*, which is as extensive as space and therefore<sup>78</sup> is beyond example and has adornments

that appear to all beings,<sup>79</sup> 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.

1.7 As soon as the Bhagavat rested in that meditation, there appeared a kūṭāgāra 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,<sup>80</sup> having heaps of precious jewels from the Jambu River, with porches, toraṇas, 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<sup>81</sup> oceans, covered with nets of all precious jewels,<sup>82</sup> with upraised parasols and banners, and beautified by gateways and toraṇas 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.

1.8 Through the power of the Buddha, there were present buddha realms, to the number of the atoms in countless buddha 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 buddha 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 kūṭāgāras 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<sup>83</sup> of jewels, banners of precious jewels with pervading radiance, banners of kings of precious jewels that resounded with

the wheel of the names of all the tathāgatas, 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 tathāgatas, 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 tathāgatas 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 tathāgatas. 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 kūṭāgāras 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 tathāgata. It was because of the inconceivable good qualities of a tathāgata. It was because of the inconceivable sovereign power and blessing of a tathāgata. It was because of a tathāgata'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 tathāgatas could enter one body that appears throughout the entire array of buddha realms. It was because of the inconceivable manifestations of the tathāgatas 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 tathāgatas through which they can show the entire succession of tathāgatas of the past within a single pore. It was because of the tathāgatas' inconceivable ability to illuminate infinite world realms with a single ray of light. It was because of the tathāgatas' inconceivable ability to pervade all buddha 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 tathāgatas' 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 buddha 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 tathāgatas, and had become similar to Jetavana. They were filled with bodhisattvas; had ocean-like assemblies of followers of tathāgatas; 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;<sup>84</sup> were adorned by a profusion of clouds of every kind of flower;<sup>85</sup> were adorned by a beautiful rainfall of clothes of every color falling from a treasure of clouds of trees<sup>86</sup> 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<sup>87</sup> 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<sup>88</sup> 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<sup>89</sup> of every kind of jewel, nets of lions made of jewels, and various kinds of garlands and strings of beads.

1.14 In that way, as soon as the Bhagavat rested in the samādhi called *the gaping lion*, at that time, in the eastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Kanakameghapradīpadhvajā, the Tathāgata Vairocanaśrī-tejorāja's buddha realm, where the bodhisattva Vairocanapraṇidhānanābhiraśmiprabha, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā 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<sup>90</sup> 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 kūṭāgāras 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.

1.15 In the southern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Vajrasāgaragarbhā, the Tathāgata Samantāvabhāsaśrīgarbharāja's buddha realm, where the bodhisattva Duryodhanavīryavegarāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers [F.282.a] and came to the Sahā 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 buddha realms. They manifested a network of tassels and garlands made of every kind of flower that existed throughout all successive buddha realms. They manifested a network of garlands, tassels, and strings of beads that connected all buddha realms.<sup>91</sup> They manifested a network of chains of vajras that holds the ground beneath all the disks of buddha realms. They manifested the way that all buddha 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 buddha 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.

1.16 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southern direction emanated kūṭāgāras 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.

In the western direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Maṇi-sumerūvirocanadhvajapradīpā, the Tathāgata Dharmadhātujñānapradīpa's buddha realm, where the bodhisattva Samantaśrīsamudgatatejorāja,<sup>92</sup> together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested the entire realm of phenomena being filled with clouds of Sumerus of banners,<sup>93</sup> with various kinds of colors and with various kinds of perfume, that were as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of flowers,<sup>94</sup> with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless buddha 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 buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, in forms resembling every kind of requisite, that have arisen from the brilliance of his pores;<sup>95</sup> the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless buddha 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 buddha 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 buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless buddha 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 buddha realms, that were in the form of the features of all tathāgatas; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that resounded with the bodhisattva conduct that revealed the images of the past practices of all tathāgatas; and the ten directions being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that formed the images of the bodhimaṇḍas of all tathāgatas.

- 1.18 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the western direction emanated kūṭāgāras 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 buddha realms, there was the world realm Ratnavastrāvabhāsadhvajā,<sup>96</sup> the Tathāgata Dharmadhātugaganaśrīvairocana's buddha realm, where the bodhisattva Asaṅgaśrīrāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā 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<sup>97</sup> made of the kings of jewels that were like the banner of the sun; manifested the sky being adorned by clouds of clothing<sup>98</sup> 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<sup>99</sup> made of precious jewels that were like cloth<sup>100</sup> of shining crystal;<sup>101</sup> [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.
- 1.20 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northern direction emanated kūṭāgāras 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 buddha realms, there was the world realm Sarvamahāpṛthivīrājamaṇiraśmijālapramuktā, the Tathāgata

Anilambhacakṣuṣa's<sup>102</sup> buddha realm, where the bodhisattva Dharmadhātu-sunirmitapraṇidhicandra, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested all infinite world realms being covered by clouds of kūṭāgāras of precious materials; [F.284.b] manifested all infinite world realms being covered by clouds of kūṭāgāras of perfumes; manifested all infinite world realms being covered by clouds of kūṭāgāras of incense; manifested all infinite world realms being covered by clouds of kūṭāgāras of sandalwood; manifested all infinite world realms being covered by clouds of kūṭāgāras of flowers; manifested all infinite world realms being covered by clouds of kūṭāgāras of jewels; manifested all infinite world realms being covered by clouds of kūṭāgāras of vajras; manifested all infinite world realms being covered by clouds of kūṭāgāras of gold; manifested all infinite world realms being covered by clouds of kūṭāgāras of clothing; and manifested all infinite world realms being covered by clouds of kūṭāgāras of lotuses.

1.22 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northeastern direction emanated kūṭāgāras of precious jewels<sup>103</sup> 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]

1.23 In the southeastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Gandhameghavyūhadhvajā, the Tathāgata Nāgeśvararāja's buddha realm, where the bodhisattva Dharmārciṣmattejorāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā 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 ūrṇā hair of the tathāgatas, 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 uṣṇīṣas of the tathāgatas, 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 kūṭāgāras 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 buddha realms, there was the world realm Maṇisūryapratibhāsagarbhā, the Tathāgata Dharmacandrasamanta-jñānāvabhāsarāja's buddha realm, where the bodhisattva Sarvamāra-maṇḍalavikiraṇajñānadhvaṇa, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā 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,<sup>104</sup> which were as vast as the element of space; emanated from all his pores clouds of light rays from lightning emanated by nāgas, 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 tathāgatas, spreading throughout the element of space.

1.26 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southwestern direction emanated kūṭāgāras 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<sup>105</sup> bound upon their heads.

1.27 In the northwestern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Vairocanaśrīpraṇidhigarbhā,<sup>106</sup> the Tathāgata Samantavairocanaśrīmerurāja's buddha realm, where the bodhisattva Vairocanapraṇidhijñāna-  
ketu, together with bodhisattvas to the number of atoms in countless buddha realms, [F.286.b] with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā 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 tathāgatas 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 tathāgatas 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 tathāgatas 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 tathāgatas 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 śrāvakas and pratyekabuddhas 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 bodhimaṇḍas and Bodhi trees of all the tathāgatas 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 tathāgatas 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 buddhas who have appeared in the three times.

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 kūṭāgāras 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 buddha realms, there was the world realm Sarva-tathāgataprabhāmaṇḍalavairocanā, the Tathāgata Asaṅgajñānaketudhvajarāja's buddha realm, where the bodhisattva Sarvāvaraṇavikiraṇajñānavikrāmin, [F.287.b] together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and there resounded,<sup>107</sup> from all his pores, an ocean of the languages,<sup>108</sup> 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 tathāgatas went to the bodhimaṇḍa, dissipated the disturbances of Māra, attained buddhahood at the bodhimaṇḍa, and manifested miracles; there resounded<sup>109</sup> the thunder of an ocean of clouds of the descriptions of the ways and names of the sūtras and how all tathāgatas 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.

- 1.30 He approached the Bhagavat, bowed to the Bhagavat, and in the downward direction [F.288.a] emanated kūṭāgāras that were treasures of all the various kinds of shining jewels in the image of the aerial palaces of all the tathāgatas, 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 bodhimaṇḍas 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 buddha realms, there was the world realm Akṣaya-buddhavaṃśanirdeśā, the Tathāgata Samantajñānamaṇḍalapratibhāsa-



nirghoṣa's buddha realm, where the bodhisattva Dharmadhātupraṇidhitala-nirbheda, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā 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<sup>111</sup> of all of the assemblies of bodhisattvas, of himself, of the Bhagavat Vairocana, of all the tathāgatas throughout the past, of all prophesied and unprophesied tathāgatas throughout the future who have yet to come, and of all who in the present reside in infinite buddha 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 dhyāna of all the tathāgatas. He revealed the images of an ocean of the past practices of engaging in perfecting the way of the Dharma wheel of all the tathāgatas, 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 tathāgatas, the path of all bodhisattvas, and bringing illumination<sup>112</sup> 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<sup>113</sup> 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.

- 1.32 He approached the Bhagavat, bowed to the Bhagavat, and in the upward direction emanated kūṭāgāras 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 tathāgatas 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 tathāgatas and gazed upon their faces. They possessed the completely pure eyes of wisdom. The ocean of the teaching of the way of the sūtras and the wheel of the Dharma of all the tathāgatas 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 tathāgatas. 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 tathāgatas. [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 tathāgatas. They had attained the knowledge that all the realms of beings were like magical tricks. They had realized that all the tathāgatas 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 tathāgatas 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 māras. 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<sup>114</sup> omniscience. They had diligence as vast as space.<sup>115</sup> They had the range of wisdom that did not focus on all existences as its object. [F.290.a] They had the pervading wisdom<sup>116</sup> 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

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 buddhas in a single instant of mind. They possessed bodies that had been blessed by all the tathāgatas. 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 tathāgatas filled the entirety of Jetavana.

1.35 The great śrāvakas, such as Śāriputra, Maudgalyāyana, Mahākāśyapa, Revata, Subhūti, Aniruddha, Nandika, Kapphiṇa,<sup>117</sup> Kātyāyana, and Pūrṇa Maitrāyaṇīputra, were present in Jetavana but did not see those miraculous manifestations of the Tathāgata. Neither did they see the miraculous displays of the Buddha, the majesty<sup>118</sup> of the Buddha, the manifestations of the Buddha, the miracles of the Buddha, the supremacy of the Buddha, the miraculous conduct<sup>119</sup> of the Buddha, the power of the Buddha, the blessing of the Buddha, or the pure realm of the Buddha.

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 samādhis of the bodhisattvas, the gaze of the bodhisattvas, the awesomeness of the bodhisattvas, the forcefulness of the bodhisattvas, the offerings made to the Tathāgata by the bodhisattvas, the prophecies given to the bodhisattvas, the ripening of the bodhisattvas, the renunciation<sup>120</sup> of the bodhisattvas, the purified Dharma bodies of the bodhisattvas, the fulfilled wisdom bodies of the bodhisattvas, the proclaimed<sup>121</sup> 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.

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 buddha; [F.291.a] they had not in the past taught the qualities and pure display of the buddha realms included within the world realms in the ten directions; they had not described the buddha miracles of

the buddha bhagavats; and they had not in the past encouraged beings continuing in saṃsāra 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 tathāgatas; 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 saṃsāra, 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 tathāgata who transcends the world. They had not realized the clairvoyance that perceives the miracles in all the pure realms of the buddhas. 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 śrāvakas and pratyekabuddhas know the exceptional perception of the vision of the wisdom eyes of the completely good bodhisattvas. Nor did they know the attainments<sup>122</sup> of the bodhisattvas through the illusory nature of phenomena, which arise from the blessing of the tathāgatas;<sup>123</sup> or the blessing of possessing the various dream-like<sup>124</sup> perceptions of bodhisattvas; [F.291.b] or the increasing great power of the joy of bodhisattvas.

1.40 Therefore, the great śrāvakas, such as the supreme pair, the excellent pair,<sup>125</sup> and so on, did not see the miracles of the Tathāgata; 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.

1.41 Why was that? Because the scope of a buddha's wisdom<sup>126</sup> is not the same as that of the śrāvaka. Therefore, even though the great śrāvakas were present in Jetavana, they did not see the Buddha'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 Buddha's miracles. They did not have the samādhi 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 Buddha's miracles.

- 1.42 Why was that? Because they had become what they were through the Śrāvakayāna, had accomplished the path of the śrāvakas, had fulfilled the range of the conduct of the śrāvakas, had gained the result of the śrāvakas, 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 Buddha.
- 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 Buddha's samādhi.
- 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 śrāvakas. Therefore, those great śrāvakas were present in Jetavana but did not see the Tathāgata's miracles, the Tathāgata's power, the Tathāgata'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,<sup>127</sup> 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 śrāvakas, 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.
- 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 Śakra's beautiful residence, which is upon the summit of Sumeru and has trees; is encircled by a wall of fruit trees;<sup>128</sup> 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

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 tathāgatas, 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<sup>129</sup>—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 samādhi, 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 Buddha. However, the great śrāvakas, 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.

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,<sup>130</sup> 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<sup>131</sup> the range of activity of the Tathāgata, who have perfected<sup>132</sup> the range of bodhisattva miracles, can see<sup>133</sup> the range of miracles of the Tathāgata's samādhi. The great śrāvakas, 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 Tathāgata's samādhi.

- 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<sup>134</sup> 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,<sup>135</sup> 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.
- 1.51 In the same way, the bodhisattvas had the pure vision of wisdom concerning the inconceivable range of the Tathāgata, and they perceived the inconceivable range of the wisdom of the Tathāgata. 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 samādhi, were engaged in making offerings to the Tathāgata, were dedicated to possessing the Dharma, and gathered beings through the four methods of gathering pupils. The great śrāvakas did not see those miracles of the Tathāgata 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 Tathāgata, the adornment of the entire world, present in Jetavana and demonstrating the inconceivable miracles of a buddha. The great śrāvakas were present, staying at the feet of the Tathāgata, but did not see manifested miracles from the range of the Tathāgata's samādhi. 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 Tathāgata's samādhi.<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<sup>137</sup> practices and conduct and whose sight is overwhelmed by darkness, he would move, stand, sit down,<sup>138</sup> 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 Tathāgata, 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 samādhi, but the great śrāvakas do not see those great miracles manifested by the samādhi and wisdom of the Tathāgata. Nor do they see that great assembly of the great bodhisattvas.

1.55 By analogy, it is like when a bhikṣu in the center of an assembly of many beings rests in the samādhi of the pervasion of earth or rests in the samādhi pervaded by water or the samādhi 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<sup>139</sup> 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 samādhis. In the same way, when the Tathāgata manifests inconceivable miracles that are the range of a buddha's samādhi, the great śrāvakas do not see or know them. [F.295.b] The bodhisattvas who are following the path of the tathāgatas see and comprehend that range of activity of the tathāgatas.

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 Tathāgata 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 śrāvakas do not see the miracle of the Tathāgata.

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 Tathāgata 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 śrāvakas do not see and do not know of the Tathāgata's great manifestation of miracles or the miracle of the assembled circle of bodhisattvas.

1.58 Consider, for example, a bhikṣu who has reached the perfection of power over his entire mind<sup>140</sup> and rests in a meditation in which all perception and sensation has ceased. Through his being without perception<sup>141</sup> or sensation, his six senses do not experience anything. He has not attained nirvāṇa, 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 śrāvakas 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 samādhi of the Tathāgata. Why is that? The range of activity of the Buddha is profound, vast, immeasurable, difficult to see, and difficult to understand. The Buddha's range of activity is inconceivable and is inaccessible to the śrāvakas and pratyekabuddhas. Therefore, the great śrāvakas were assembled in Jetavana and were present at the feet of the Bhagavat, but they did not see the Buddha'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.

1.59 At that time, the bodhisattva Vairocana prañidhānanābhiraśmiprabha recited these verses:

1.60 "See the inconceivable enlightenment,  
The buddhahood of the supreme being!  
The Jina has manifested the miracles  
Of a buddha in this Jetadhva. {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 buddhas have infinite splendor<sup>142</sup>  
And are adorned by characteristics.  
The Dharmas that the buddhas 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.<sup>143</sup> {6}
- 1.66     “The entire world is unable  
To know or think of that  
Fulfillment of prayers  
And that unimpeded conduct. {7}
- 1.67     “The pratyekabuddhas  
And the śrāvakas do not know  
Anything about their conduct  
Or the range of<sup>144</sup> their minds. {8}
- 1.68     “Those with great wisdom, the bodhisattvas,  
Are invincible and undefeatable,<sup>145</sup>  
Banners of heroism, unadulterated,  
And they have reached the level of wisdom. {9}
- 1.69     “They have great renown  
And have attained immeasurable samādhis.  
They demonstrate miracles that pervade  
The entire domain of phenomena.” {10}
- 1.70     Then the bodhisattva Duryodhanavīryavegarāja, through the blessing of the  
Buddha, 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}<sup>146</sup>
- 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 nirvāṇa  
Within unceasing qualities.<sup>147</sup> {16}
- 1.77     “They have gathered from numerous millions  
Of realms beyond number in the ten directions  
And have arrived before the Buddha  
And are free from dualistic perception. {17}
- 1.78     “They see these miracles  
Of the self-arisen Lion of the Śākyas,  
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 Buddha’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 Samantaśrīsamudgatatejorāja, through the blessing of the Buddha, 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 tīrthikas.  
He demonstrates miraculous acts  
According to the wishes of beings. {22}
- 1.84 “The Sugata does not dwell in a direction;<sup>148</sup>  
The Buddha does not go to a realm.<sup>149</sup>  
The great Muni is always both<sup>150</sup>  
Ascertainable 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<sup>151</sup>  
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 Buddha’s miracles. {26}
- 1.88 “Just as space is not dependent  
On the worlds in the directions,  
In that way, the buddha 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 Buddha'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 buddhas of the three times  
Are based on accumulations of wisdom." {30}
- 1.92 Then the bodhisattva Asaṅgaśrīgarbharāja, through the blessing of the  
Buddha, looked into the ten directions and recited these verses:
- 1.93 "Just like high mountains and cliffs  
That are made of vajras,  
The Buddha, 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 Buddha  
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 Buddha demonstrates  
Immeasurable, inconceivable miracles. {35}
- 1.98 "Just as a skilled magician  
Manifests the qualities of illusions,  
In that way, the Buddha, 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 Buddha  
Purifies the senses of the world.” {40}
- 1.103 Then the bodhisattva Dharmadhātupraṇidhisunirmitacandrarāja, through  
the blessing of the Buddha, looked into the ten directions and recited these  
verses:
- 1.104 “Just as looking through a sapphire<sup>152</sup> transforms  
A direction in this world into the color of the sapphire,  
In the same way, seeing the Buddha  
Transforms beings into the color<sup>153</sup> of enlightenment. {41}
- 1.105 “The Buddha 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 Buddha’s activity  
That teaches entering the realm of the Dharma.<sup>154</sup> {44}
- 1.108 “The Jina manifests  
In countless buddha realms  
That are completely filled  
By buddhas encircled by the wise. {45}
- 1.109 “The Teacher with dominion over all Dharma teachings,

- The supreme one of the Śākyas, has appeared.  
 These miracles of his, which are  
 Beyond measure, have occurred. {46}
- 1.110 “You see<sup>155</sup> this immeasurable variety  
 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<sup>156</sup> humans through his powers  
 Turns the wheel of the Dharma,  
 Manifesting hundreds of miracles  
 And purifying<sup>157</sup> the entire world. {49}
- 1.113 “In the domain of the supreme among beings  
 There is the purified circle of knowledge,  
 The great nāgas with enormous wisdom,  
 Who bring liberation<sup>158</sup> from the entire world.” {50}
- 1.114 Then the bodhisattva Dharmārciṣmattejorāja, through the blessing of the  
 Buddha, looked into the ten directions and recited these verses:
- 1.115 “The śrāvakas of the supreme ṛṣi  
 Who appear<sup>159</sup> in the three times  
 Are without the knowledge  
 Of the footsteps the Sugata<sup>160</sup> takes. {51}
- 1.116 “The entirety of the pratyekabuddhas  
 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 Buddha 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<sup>161</sup> by his features.  
For countless kalpas he performs  
Unimpeded miraculous actions.<sup>162</sup> {55}
- 1.120    “Though one contemplates with a focused mind  
The Buddha 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 Buddha is gazed upon,  
The Buddha’s Dharmas 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<sup>163</sup> accumulation  
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 Sarvamāramaṇḍalavikiraṇajñānadhvarāja, through  
the blessing of the Buddha, 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 buddha’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.<sup>164</sup> {65}
- 1.131     “Although he manifests infinite colors,  
He is devoid of all colors.  
He manifests the countless, endless<sup>165</sup>  
Colors because of all beings. {66}
- 1.132     “There is no one who can fully  
Understand<sup>166</sup> the Buddha’s wisdom,  
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.<sup>167</sup> {69}
- 1.135     “The qualities of buddhahood  
That the buddhas manifest  
Are inconceivable, are a field beyond description,  
Are profound, and are beyond the scope of words.” {70}
- 1.136     Then the bodhisattva Vairocana praṇidhānaketudhvaja, through the blessing  
of the Buddha, 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 unequaled seekers of wisdom. {75} [F.300.a]
- 1.142 “Although they are active within saṃsāra,  
They are not based within saṃsāra.  
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 unequaled 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 Sarvāvaraṇavikiraṇajñānavikrāntarāja,<sup>169</sup> through the blessing of the Buddha, looked into the ten directions and recited these verses:

1.148 “Even the word *buddha* is a great rarity  
For thousands of millions<sup>170</sup> of kalpas,  
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<sup>171</sup> for the three worlds.  
He brings purification to all beings.  
He is a light for the world that brings joy when seen.<sup>172</sup> {82}

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<sup>173</sup> are continually gazing  
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<sup>174</sup> discriminating knowledge. {85}

1.153 “The supreme great Muni illuminates [F.300.b]  
Countless, innumerable beings,  
Brings them into the Mahāyāna,  
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,<sup>175</sup>  
And he multiplies accumulated merit. {87}

1.155 “He cuts through the net of suffering  
And purifies<sup>176</sup> the aggregation of wisdom.  
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.<sup>177</sup> {89}

1.157 “Those who see the Buddha, the supreme human,  
Will certainly attain supreme enlightenment.  
They will have certainty, thinking,  
‘I shall become a tathāgata.’ ” {90}

1.158 Then the bodhisattva Dharmadhātupraṇidhitalanirbheda,<sup>178</sup> through the  
blessing of the Buddha, looked into the ten directions and recited these  
verses:

1.159 “Having seen the Muni who is the foremost Śākya,  
Who possesses a perfection of infinite qualities,  
Those with minds that make dedications  
Are purified within the Mahāyāna. {91}

1.160 “The constant ones who have great compassion,  
Who turn the wheel of the Dharma,  
The tathāgatas  
Appear for the sake of all beings. {92}

1.161 “How could all beings  
Be able to repay the buddhas,  
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 Buddha. {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<sup>179</sup> the Buddha. {96}

- 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 buddhas. {99}
- 1.168     "By seeing the Buddha, 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 Buddha eliminates  
          The doubts and uncertainties of beings,  
          And both worldly and unworldly  
          Wishes are completely fulfilled." {101}