

The Manifestations of the Thus Come One

At that time, the Bodhisattvas and all the world rulers had these thoughts:

“What are the grounds of the Buddhas?”

“What are the states of the Buddhas?”

“What are the ways in which the Buddhas bestow aid?”

“What are the practices of the Buddhas?”

“What are the powers of the Buddhas?”

“What are the fearlessnesses of the Buddhas?”

“What are the samadhis of the Buddhas?”

“What are the spiritual powers of the Buddhas?”

“What kinds of self-mastery do the Buddhas have?”

“What kinds of indestructibility do the Buddhas have?”

“What are the Buddhas’ eyes like?”

What are the Buddhas’ ears like?

What are the Buddhas’ noses like? What are the Buddhas’ tongues like?

What are the Buddhas’ bodies like? What are the Buddhas’ minds like?

“What are the auras around the Buddhas’ bodies like?”

What is the light of the Buddhas like? What are the Buddhas’ sounds like?

What is the wisdom of the Buddhas like? We only hope the World Honored One will take pity on us and reveal and explain these for us.

“Moreover, all the Buddhas in oceans of worlds throughout the ten directions, for the sake of the Bodhisattvas, spoke of oceans of worlds, oceans of beings, oceans of arrangements of dharma realms, oceans of Buddhas, oceans of Buddhas’ paramitas, oceans of Buddhas’ liberations, oceans of Buddhas’ transformations, oceans of Buddhas’ proclamations, oceans of Buddhas’ titles, oceans of Buddhas’ life spans.

“[The Buddhas spoke of] oceans of all Bodhisattvas’ vows, oceans of all Bodhisattvas’ tendencies, oceans of all Bodhisattvas’ aids to the Way, oceans of all Bodhisattvas’ vehicles, oceans of all Bodhisattvas’ practices, oceans of all Bodhisattvas’ transcendence, oceans of all Bodhisattvas’ spiritual powers, oceans of all Bodhisattvas’ paramitas, oceans of all Bodhisattvas’ grounds, and oceans of all Bodhisattvas’ wisdom. We hope the Buddha, the World Honored One, will explain these for us.”

At that time, by virtue of the Bodhisattvas' awesome spiritual powers, sounds spontaneously poured forth from within the clouds of offerings and pronounced the following verses.

Through limitless eons the Buddha perfected his cultivation.
At the foot of the bodhi tree he realized Proper Enlightenment.
In order to rescue beings, he manifests bodies everywhere,
Like clouds filling the skies to the ends of time.

He helps beings sever all of their doubts,
Then arouses their great faith and understanding.
He completely vanquishes their boundless woes,
So they experience the peace and happiness of the Buddhas.

Countless Bodhisattvas, equal to dust particles in lands,
Arrive at this gathering and behold the Buddha.
Wishing to respond to the needs in their minds,
The Buddha, in proclaiming wondrous Dharma, severs their doubts.

How should we understand the Buddhas' grounds?
How should we regard the Thus Come Ones' states?
Boundless are the ways in which the Buddhas bestow aid.
May the Buddha explain this Dharma so all can attain purity.

What are the aspects of the Buddhas' practice,
And how can we wisely understand and enter those?
The Buddhas' powers are pure and vast beyond any bounds.
For the sake of the Bodhisattvas please instruct us.

What are the vast, great samadhis ?
What are the dharmas of fearlessness of their pure practice?
The functions of their spiritual powers cannot be reckoned.
May you accord with beings' wishes and speak of them.

The Buddhas, Dharma Kings, are like world rulers.
Invincible, they act with total self-mastery.
This, and their other vast and great dharmas,
Please proclaim for our benefaction.

How is it that the Buddha's eyes have no measure,
And his eyes, ears, nose, tongue, and body are that way, too?
And how is it that his mind is measureless as well?
Please show us so that we can know those expedients.

As to the oceans of lands and oceans of beings,
The oceans of all arrangements of dharma realms,
And the oceans of all Buddhas, which are boundless, too—
Please discuss all these for the Buddha's disciples.

How can one leave forever the seas of all thought and reckoning,
And universally enter the oceans of expedients for liberation,
As well as the oceans of all the dharma doors that there are?
All in this bodhimandha wish that the Buddha would proclaim this.

At that time, the World Honored One, knowing what the Bodhisattvas were thinking, emitted from his mouth, from between his teeth, as many lights as there are dustmotes in a Buddhaland. For example, there was a light from multitudes of precious flowers that shone everywhere; a light that produced various sounds to enhance the Dharma Realm; a light of softly trailing ethereal clouds; a light of Buddhas seated in bodhimandas and displaying spiritual transformations throughout the ten directions; a light in the form of a canopy composed of clouds of scintillating jewels; a light that suffused the Dharma Realm without obstruction.

[There was] a light that pervasively adorned all Buddhalands; an extraordinary light from the creation of pure, precious banners of vajra; a light that universally graced all bodhimandas where Bodhisattvas assemble; a light that resonated with exquisite tones praising all Buddhas' epithets. [There were those lights] and others such as those, as numerous as dustmotes in a Buddhaland. Each and every light further had a retinue of lights as numerous as dustmotes in a Buddhaland. Those lights all came in myriads of exquisite, precious hues and shone everywhere throughout the ten directions, each illuminating as many seas of worlds as there are dustmotes in a hundred million Buddhalands. Within that illumination, all the Bodhisattva multitudes in those seas of worlds were able to see this Flower Treasury Adorned Sea of Worlds. By means of the Buddha's spiritual power, those lights spoke verses before all those assemblies of Bodhisattvas.

Through countless eons, the Buddha did oceans of practices.
Making offerings to oceans of Buddhas in the ten directions.
He transforms and liberates oceans of beings, who become
Wonderfully Enlightened Honored Ones of universal illumination.

Clouds appear magically from his pores.
Their radiance lights up the ten directions.
Those ripe for teaching open to enlightenment.
They strive for bodhi, pure and unhindered.

The Buddha traveled every path and way,
Teaching and nurturing beings, helping them mature.
So boundless are his spiritual powers and self-mastery.
That in one thought he brings them to liberation.

The bodhi tree with its wondrous mani gems
Has a myriad ornaments most sublime.
In its shade, the Buddha realized Proper Enlightenment
And shone with a magnificent, universal resplendence.

His booming roar resounds in the ten directions,
As he everywhere preaches the Dharma of still quiescence.
Catering to beings' wishes and delights,
He employs sundry expedients to help them understand.

The Buddha has cultivated to perfection, paramitas
As numerous as the dustmotes in a thousand lands.
He has fully achieved all the powers.
All of you should go and make obeisance.

Disciples of the Buddha, numerous as the dustmotes in a land,
Joyfully gather from the ten directions.
Having rained down clouds of offerings,
They are now before the Buddha, eagerly gazing upward.

One sound from the Thus Come One is yet limitless.
He can give discourses as deep as the mighty ocean.
He rains wondrous Dharma everywhere, in response to beings' minds.
You ought to go see that Doubly Perfect Honored One.

All the vows of the Buddhas of the three periods of time
Are proclaimed beneath the bodhi tree.
In an instant they are all revealed.
You should make haste to the Thus Come One.

Vairochana has wisdom like a great ocean.
None have not seen the light from his mouth.
He now waits for all to assemble, and soon he will speak.
Go now to see and hear what he will say.

At that time, every assembly in all the seas of worlds of the ten directions,
awakened by the Buddha's light, collectively approached the Thus Come One
Vairochana, drawing near to make offerings.

For example, east of this sea of worlds called Adornments of the Flower Treasury, there was another sea of worlds called Adornment with Pure and Radiant Lotuses. Within the seed of those worlds, there was a land called Vajra Treasury of Strands of mani. The Buddha there was named Infinite King of Dharma Water Awakening Space. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Lotus Banner Contemplating the Sublime Dharma. He and Bodhisattvas as numerous as dustmotes in a sea of worlds all came to where the Buddha [Shakyamuni] was. Each Bodhisattva displayed ten clouds of characteristics of bodies of Bodhisattvas, which filled all of space and did not disperse.

They further displayed ten clouds of light raining down myriads of precious lotus blossoms. They further displayed ten clouds of jeweled summits of Sumeru. They further displayed ten clouds of sunlight. They further displayed ten clouds of jeweled flower garlands. They further displayed ten clouds of every kind of music. They displayed revealed ten clouds of trees of powdered incense. They further displayed ten clouds of fragrant ointments and burning incense of every form and color. They further displayed ten clouds of trees of assorted fragrances.

Clouds of offerings such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the east, each Bodhisattva created a lion's throne from a profusion of luminous lotuses, and then seated himself upon that throne in full lotus posture.

South of this sea of worlds of the Flower Treasury, there was another sea of worlds called Exquisite Treasury of All Jeweled Moonlight. Within the seed of those worlds there was a land called Boundless Light Perfect and Adorned. The Buddha there was named King Sumeru of Universal Wisdom and Radiant Virtue. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Wisdom that Universally Illumines the Sea of Dharmas. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was. Each Bodhisattva displayed ten sublime mani clouds of a treasury of light from all adornments, which filled all of space and did not disperse.

They further displayed ten sublime mani clouds that rained down exquisite ornaments and illuminated everywhere. They further displayed ten sublime mani clouds with blazing jewels praising the epithets of Buddhas. They further displayed ten sublime mani clouds that expounded all Buddhadharmas. They further displayed ten sublime mani clouds of multitudes of beautiful trees adorning bodhimandas. They further displayed ten sublime mani clouds of jeweled light

shining everywhere revealing multitudes of transformation Buddhas. They further displayed ten sublime mani clouds universally showing all of the adorned images in bodhimandas.

They further displayed ten sublime mani clouds of mysteriously blazing lamps describing all Buddhas' states. They further displayed ten sublime mani clouds of images in palaces in inconceivably many Buddhlands. They further displayed ten sublime mani clouds universally showing the bodies of the Buddhas of the three periods of time. Sublime mani clouds such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the south, each Bodhisattva created a lion's throne from a profusion of lotuses of sapphire and jambunada gold, and seated himself upon that throne in full lotus posture.

West of this sea of worlds of the Flower Treasury, there was another sea of worlds called Delightful Jewel Light. Within the seed of those worlds there was a land called Producing Excellent Life-Sustenance. The Buddha there was named Precious Adornment with Merit and Virtue Resembling Fragrant Flames. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Universal Adornment with Moonlight's Fragrant Flames. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was. Each Bodhisattva displayed ten clouds of pavilions composed of precious fragrant flowers, which filled all of space and did not disperse.

They further displayed ten clouds of pavilions composed of all kinds of magnificent jewels of boundless colors and forms. They further displayed ten clouds of pavilions composed of the fragrant flames of jeweled lamps. They further displayed ten clouds of pavilions composed of pearls. They further displayed ten clouds of pavilions composed of precious flowers. They further displayed ten clouds of pavilions adorned with jeweled necklaces. They further displayed ten clouds of pavilions showing splendid light from all ornaments in the ten directions. They further displayed ten clouds of pavilions adorned with the dust of various precious stones blended together. They further displayed ten clouds of pavilions adorned with multitudes of jewels from throughout the ten directions. They further displayed ten clouds of pavilions composed of all kinds of flowers, door chimes, and nets.

Clouds of pavilions such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in

the west, each Bodhisattva created a lion's throne from a great profusion of gold leaves, and seated himself upon that throne in full lotus posture.

North of this sea of worlds of the Flower Treasury, there was another sea of worlds called Perfect Treasury of Vaidurya Lotus Light. Within the seed of those worlds there was a land called Adorned with Utpala Flowers. The Buddha there was named King of Sound of the Banner of Universal Wisdom. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Lion-Sprint Light. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was. Each Bodhisattva displayed ten clouds of wondrous trees of all kinds of fragrance and mani, which filled all of space and did not disperse.

They further displayed ten clouds of trees adorned with dense foliage of sublime fragrance. They further displayed ten clouds of trees adorned with trees of boundless colors and forms that magically appeared. They further displayed ten clouds of trees that were everywhere adorned with flowers. They further displayed ten clouds of trees adorned with the perfect light of dazzling jewels. They further displayed ten clouds of trees adorned with Bodhisattva bodies manifesting in the midst of candana incense. They further displayed ten clouds of trees revealing inconceivable adornments in bodhimandas of the past. They further displayed ten clouds of trees made of myriad jeweled garments as bright as the sun. They further displayed ten clouds of trees that universally made all delightful sounds.

Clouds of trees such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the north, each Bodhisattva created a lion's throne from mani lamps and lotuses, and seated himself upon that throne in full lotus posture.

Northeast of this sea of worlds of the Flower Treasury, there was another sea of worlds called Banner of Jambunada Gold and Crystal Hues. Within the seed of those worlds there was a land called Adorned with Multitudes of Jewels. The Buddha there was named Lamp of Fearlessness Regarding All Dharmas. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Inexhaustible Treasury of Merit and Virtue of the Lamp of Splendid Light. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was. Each Bodhisattva displayed ten clouds of lion thrones made of a profusion of precious lotuses of boundless colors and forms, which filled all of space and did not disperse.

They further displayed ten clouds of lion thrones made of the brilliant light of fine mani. They further displayed ten clouds of lion thrones made of assorted ornaments and decorations. They further displayed ten clouds of lion thrones made of jeweled garlands and blazing lanterns. They further displayed ten clouds of lion thrones that rain down strands of jewels everywhere. They further displayed ten clouds of lion thrones made of a profusion of incense, flowers, and strands of jewels. They further displayed ten clouds of lion thrones made of a plethora of fine mani revealing the adornments of the thrones of all Buddhas. They further displayed ten clouds of lion thrones adorned with doors, windows, steps, beads, and other ornaments. They further displayed ten clouds of lion thrones made of the jeweled branches and trunks of mani trees. They further displayed ten clouds of lion thrones made of a blend of jewels and incense and shining as brilliantly as sunlight.

Clouds of lion thrones such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the northeast, each Bodhisattva created a lion's throne from an abundance of precious lotuses and luminous mani banners, and seated himself upon that throne in full lotus posture.

Southeast of this sea of worlds of the Flower Treasury, there was another sea of worlds called Adorned with Gold and Universally Illuminated by Vaidurya Light. Within the seed of those worlds there was a land called Pure Fragrance and Light. The Buddha there was named King of Universal Joy and Profound Faith. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Universally Bright Lamp of Wisdom. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was.

Each Bodhisattva displayed ten clouds of banners made of wish-fulfilling mani gems, which filled all of space and did not disperse. They further displayed ten clouds of banners adorned with sapphires and all kinds of flowers. They further displayed ten clouds of mani banners of all kinds of fragrances. They further displayed ten clouds of banners made of blazing, jeweled lamps. They further displayed ten clouds of splendid mani banners showing the Buddhas' spiritual powers and speaking of Dharma. They further displayed ten clouds of mani banners made of all kinds of garments for adorning the body. They further displayed ten clouds of luminous banners made of clusters of precious flowers. They further displayed ten clouds of banners of tinkling sounds from bells hung in a jeweled net. They further displayed ten clouds of banners made of mani daises

and lotus nets. They further displayed ten clouds of banners showing all kinds of inconceivable adornments and images.

Clouds of precious banners such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the southeast, each Bodhisattva created a lion's throne from a profusion of precious lotuses, and seated himself upon that throne in full lotus posture.

Southwest of this sea of worlds of the Flower Treasury, there was another sea of worlds called Universally Shining Sunlight. Within the seed of those worlds there was a land called Lion Sunlight. The Buddha there was named Luminous Sound of Universal Wisdom. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Exquisite Light Universally Blazing Forth from the Cowl. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was. Each Bodhisattva displayed ten clouds of precious canopies made of a plethora of exquisite ornaments, which filled all of space and did not disperse.

They further displayed ten clouds of floral canopies adorned with lights. They further displayed ten clouds of treasuries of pearl canopies of boundless colors. They further displayed ten clouds of splendid mani canopies uttering all Bodhisattvas' sounds of compassion and empathy. They further displayed ten clouds of canopies of garlands made from beautiful, glowing jewels. They further displayed ten clouds of canopies of chimes suspended from nets and embellished with beautiful gems. They further displayed ten clouds of canopies adorned with mani tree branches. They further displayed ten clouds of splendid mani canopies of universally shining sunlight. They further displayed ten clouds of canopies made of fragrant ointments and burning incense. They further displayed ten clouds of canopies made of an abundance of candana. They further displayed ten clouds of canopies adorned with the universal light of the magnificent state of the Buddhas.

Clouds of precious canopies such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the southwest, each Bodhisattva created a lion's throne richly adorned with glowing sapphire, and seated himself upon that throne in full lotus posture.

Northwest of this sea of worlds of the Flower Treasury, there was another sea of worlds called Dazzling Light of Jewels. Within the seed of those worlds there was a land called Adorned with All Fragrances. The Buddha there was named

Luminous Ocean of Limitless Merit and Virtue. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Infinitely Bright, Splendid mani. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was.

Each Bodhisattva displayed ten clouds of perfect light from all jewels, which filled all of space and did not disperse. They further displayed ten clouds of perfect light from all glowing jewels. They further displayed ten clouds of perfect light from all gorgeous flowers. They further displayed ten clouds of perfect light from all transformation Buddhas. They further displayed ten clouds of perfect light from the Buddhahands in the ten directions. They further displayed ten clouds of perfect light from jeweled trees, with roaring thunder from the realm of Buddhas.

They further displayed ten clouds of perfect light from vaiduraya gems and splendid mani. They further displayed ten clouds of perfect light manifesting boundless beings in a single thought. They further displayed ten clouds of perfect light that proclaim the great vows of all Thus Come Ones. They further displayed ten clouds of perfect light that utter sounds to teach all beings. Clouds of perfect light such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him.

Then, in the northwest, each Bodhisattva created a lion's throne from the infinite light of abundant, awesome virtue, and seated himself upon that throne in full lotus posture. Below this sea of worlds of the Flower Treasury, there was another sea of worlds called Lotus Fragrance Treasury of Wonderful Virtues. Within the seed of those worlds there was a land called Dazzling Light of a Jeweled Lion. The Buddha there was named Light of the Dharma Realm. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Flaming Wisdom of the Light of the Dharma Realm. He and as many Bodhisattvas as there are dustmotes in a sea of worlds all came to where the Buddha was.

Each Bodhisattva displayed ten brilliant clouds produced from a profusion of mani, which filled all of space and did not disperse. They further displayed ten brilliant clouds full of all kinds of incense. They further displayed ten brilliant clouds of the effulgence of all jewels. They further displayed ten brilliant clouds that issued sounds of all Buddhas speaking the Dharma. They further displayed ten brilliant clouds manifesting the adornments of all Buddhahands. They further displayed ten brilliant clouds produced from towers of splendid blossoms. They further displayed ten brilliant clouds showing the Buddhas teaching beings throughout all eons. They further displayed ten brilliant clouds containing

infinitely many jeweled flower buds. They further displayed ten brilliant clouds of lavishly ornamented thrones.

Brilliant clouds such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the lower direction, each Bodhisattva created a lion's throne from blazing, jeweled lamps and abundant lotuses, and seated himself upon that throne in full lotus posture.

Above this sea of worlds of the Flower Treasury, there was another sea of worlds called Adorned with Dazzling mani Jewels. Within the seed of those worlds there was a land called Wondrous Radiance Beyond Appearances. The Buddha there was named Radiant King of Unobstructed Merit and Virtue. Within the great sea-like assembly of that Thus Come One was a Bodhisattva Mahasattva named Unimpeded Strength of Vigorous Wisdom. He and as many Bodhisattvas as dustmotes in a sea of worlds all came to where the Buddha was.

Each Bodhisattva displayed ten effulgent clouds made from jewels of boundless colors and forms, which filled all of space and did not disperse. They further displayed ten effulgent clouds made from a net of mani jewels. They further displayed ten effulgent clouds made from the adornments in all the magnificent Buddhalands. They further displayed ten effulgent clouds made from all sublime fragrances. They further displayed ten effulgent clouds made from all adornments.

They further displayed ten effulgent clouds made from the transformations of all Buddhas. They further displayed ten effulgent clouds made from the flowers of myriad beautiful trees. They further displayed ten effulgent clouds made from all kinds of vajra. They further displayed ten effulgent clouds made from mani jewels that expounded boundless Bodhisattva practices. They further displayed ten effulgent clouds made from lamps of pearl.

Effulgent clouds such as those, as numerous as the dustmotes in a sea of worlds, completely filled the air and did not disperse. Having displayed those clouds, the Bodhisattvas bowed to the Buddha and offered them to him. Then, in the upper direction, each Bodhisattva created a lion's throne from a profusion of lotuses, which issued the sounds and light of the Buddhas, and seated himself upon that throne in full lotus posture.

In this way, in seas of worlds as numerous as the dustmotes in a billion Buddhalands, there were Bodhisattvas Mahasattvas as numerous as the dustmotes in a billion Buddhalands, each surrounded by a gathering of Bodhisattvas as numerous as the dustmotes in a sea of worlds. Each of those Bodhisattvas displayed clouds of offerings of all kinds of adornments, as numerous as the

dustmotes in a sea of worlds, which completely filled the air and did not disperse. Having displayed those clouds, they bowed to the Buddha and offered them to him.

Then, in the direction from which he had come, each Bodhisattva created a lion's throne adorned with all kinds of jewels, and seated himself upon that throne in full lotus posture. Having seated themselves, all of the Bodhisattvas, from each and every pore on their bodies, displayed lights of various colors from all jewels, as numerous as the dustmotes in ten seas of worlds. Within each light appeared Bodhisattvas as numerous as the dustmotes in ten seas of worlds, all seated upon lion thrones made from a profusion of lotuses.

All of those Bodhisattvas were able to pervasively enter into all the dustmotes in the oceans of arrangements of dharma realms. Each dustmote contained vast lands as numerous as the dustmotes in ten Buddha worlds. In each land there dwelt the Buddhas, World Honored Ones, of the three periods of time. Those Bodhisattvas were all able to draw near to these Buddhas and make offerings to them. In every thought, by using the method of manifesting freely in dreams, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using the method of manifesting the death and birth of all gods, they enlightened beings as numerous as the dustmotes in a sea of worlds.

In every thought, by using the method of expounding the practices of Bodhisattvas, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using the method of universally quaking all lands in order to praise the meritorious virtues and spiritual transformations of the Buddhas, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using the method of adorning and purifying all Buddhas' lands and displaying the sea of all great vows, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using the method of universally gathering the words spoken by beings and the sounds made by all Buddhas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

In every thought, by using the method of raining down clouds of all Buddhadharmas, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using the method of shining light everywhere across the lands of the ten directions, pervading the Dharma Realm and displaying spiritual transformations, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using the method of manifesting bodies of Buddhas everywhere throughout the Dharma Realm using the Thus Come Ones'

power of liberation, they enlightened beings as numerous as the dustmotes in a sea of worlds. In every thought, by using Universal Worthy Bodhisattva's method of establishing the oceans of all assemblies and bodhimandas, they enlightened beings as numerous as the dustmotes in a sea of worlds.

Practicing thus throughout all dharma realms, they accorded with the minds of all beings and led them all to enlightenment. In every thought and in every land, they each enabled beings as numerous as the dustmotes in a Mount Sumeru who had fallen into evil paths to forever leave their sufferings; they each enabled as beings as numerous as the dustmotes in a Mount Sumeru who were abiding in improper samadhis to enter proper samadhis.

They each enabled beings as numerous as the dustmotes in a Mount Sumeru to be born in the heavens according to their wishes. They each led beings as numerous as the dustmotes in a Mount Sumeru to dwell in the positions of Hearers and Pratyekabuddhas. They each led beings as numerous as the dustmotes in a Mount Sumeru to serve good teachers and to amass blessings. They each led beings as numerous as the dustmotes in a Mount Sumeru to make the resolve for supreme bodhi. They each led beings as numerous as the dustmotes in a Mount Sumeru to advance toward the Bodhisattvas' position of nonretreat.

They each led beings as numerous as the dustmotes in a Mount Sumeru to attain the eye of pure knowledge and to perceive the equality of all dharmas as perceived by the Thus Come Ones. They each led beings as numerous as the dustmotes in a Mount Sumeru to abide in the ocean of all powers and vows and, with expedients of infinite wisdom, to purify all Buddhalands. They each led beings as numerous as the dustmotes in a Mount Sumeru to reside in the Vairochana's ocean of vast vows and to be born in the family of the Thus Come One.

Then all the Bodhisattvas, from amidst the light, simultaneously spoke the following verse.

From amidst the lights came wondrous sounds,
Reaching all lands throughout the ten directions.
These sounds proclaimed all merit and virtue,
So the Buddha's disciples could enter the wondrous bodhi path.

Cultivating for oceans of eons without fatigue,
They led suffering beings to liberation.
With minds neither inferior nor wearied,
The Buddha's disciples skillfully entered such expedients.

They cultivated expedients for oceans of eons—
Measureless and boundless—never slacking off.
There was no dharma door they failed to enter.
Constantly, they expounded the nature of quiescence.

All the vows of Buddhas of the three periods of time
They cultivated and practiced to perfection,
Thereby benefiting all beings
And creating pure karma for themselves.

They traveled throughout the ten directions,
Attending the assemblies of all Buddhas.
With deeply profound, ocean-like wisdom,
They entered the Thus Come One's Dharma of quiescence.

With no bounds whatsoever, each and every light
Enters inconceivable numbers of lands.
The eye of pure knowledge perceives it all.
This is the realm of the Bodhisattvas' practice.

The Bodhisattva can dwell on the tip of a hair
And make the lands of the ten directions quake,
Without frightening any of the beings there.
They have that level of pure expedients.

With limitless bodies in every mote of dust,
They display countless exquisite lands.
They can die or take birth in a single thought, seen by all.
They have realized unimpeded wisdom and adornments.

In a single instant, they manifest
All eons of the three periods of time,
To help all beings realize how ephemeral the body is,
As proven by the nonobstruction of the Dharma nature.

All may enter Universal Worthy's excellent practices,
Which cause all beings to delight in beholding him.
Disciples of the Buddha can dwell in this dharma door.
A great roar issues forth from the lights.

At that time, wishing to enable all the Bodhisattvas and others in the assembly to attain the Thus Come One's boundless realm and power of spiritual powers, the World Honored One emitted light from between his brows. This light was called Light of All Bodhisattvas' Wisdom Universally Illuminating the Treasury of the

Ten Directions. In the form of a cloud of jewel-hued lamps, it shone upon all Buddhalands throughout the ten directions. The light revealed all the lands and beings within its illumination, and caused the network of all worlds to quake. It further manifested countless Buddhas in every mote of dust.

In accordance with the differing natures and desires of beings, the light showered everywhere clouds of wheels of wondrous Dharma spoken by all Buddhas of the three periods of time, and displayed the Thus Come One's ocean of paramitas. Then it rained down limitless, transcendent clouds that eternally liberated beings from birth and death. It further rained down clouds of the great vows of all Buddhas, which revealed the assemblies in Universal Worthy Bodhisattva's bodhimandas in the worlds of the ten directions. Having done these deeds, the light circled to the right around the Buddha and went in under his feet. Suddenly, an immense lotus appeared before the Buddha. Surpassing all other lotuses, the flower had ten kinds of adornments.

That is to say, it had a stem of assorted jewels, a seedpod of splendid mani gems, petals made of all the jewels of the Dharma Realm, pistils of fragrant mani, and a base ornamented with jambunada gold. Beautiful nets shaded it from above, and its hues were luminous and pure. In the space of a thought, it manifested the boundless spiritual transformations of all Buddhas. It could produce every type of sound. Its splendid mani gems reflected the Buddha's body. Its sounds proclaimed the practices and vows cultivated by all Bodhisattvas. Instantly, when this flower had sprung up, there appeared in the Thus Come One's white hair-mark curl a Bodhisattva Mahasattva named Sublime Sound of All Dharmas, along with a multitude of Bodhisattvas as numerous as the dustmotes in a sea of worlds. They all came forth and circled to the right around the Thus Come One an infinite number of times, then bowed at the Buddha's feet.

The Bodhisattva Sublime Sound seated himself upon the base of the lotus, and the multitude of Bodhisattvas seated themselves on the lotus pistils, arranging themselves in order. The Bodhisattva Sublime Sound of All Dharmas, having understood the profound Dharma Realm, felt tremendous joy. He entered the practice of the Buddhas. Nothing could impede his wisdom. He entered the unfathomable sea of the Buddha's Dharma body, and visited the Thus Come Ones in all lands. Every pore of his body displayed spiritual powers. In every thought he contemplated all dharma realms. The Buddhas in the ten directions bestowed their powers upon him, enabling him to abide in all samadhis. To the ends of time, he can always see the Buddhas' boundless Dharma Realm body with its ocean of merit and virtue, as well as all their samadhis, liberations, spiritual powers, and transformations.

In the assembly's midst, he received the Buddha's awesome spiritual power,
contemplated the ten directions and spoke verses.

The Buddha's body fills the Dharma Realm;
Universally it appears before all beings.
Responding to conditions, it reaches everywhere,
Yet constantly remains at this bodhi seat.

In each of the Thus Come One's pores
Sit Buddhas as numerous as the dustmotes in all lands.
Surrounded by assemblies of Bodhisattvas,
They proclaim the excellent practices of Universal Worthy.

As the Thus Come One sits on the seat of enlightenment,
In a single pore appear numerous seas of lands.
So, too, is it in each and every pore,
Extending throughout the entire Dharma Realm.

In every land the Buddha sits serenely.
His presence pervades each and every country.
Bodhisattvas from the ten directions gather like clouds.
None fail to come to the bodhimanda.

Numerous as the dustmotes in all lands,
The oceans of Bodhisattvas with their merit and radiance
Universally appear in the assemblies of Thus Come Ones,
Filling up the entire Dharma Realm.

In lands as numerous as the Dharma Realm's dustmotes,
He appears in every assembly.
Such division bodies are enabled by states of wisdom
Achieved through the practices of Universal Worthy.

In the assemblies of all Buddhas,
The Bodhisattva Sublime Knowledge sits upright.
Each one listens to the Dharma with happiness.
They cultivate for immeasurable eons in every place.

Having entered the vast vows of Universal Worthy,
Each one gives rise to all Buddhadharmas.
In the Vairochana's Dharma Ocean,
They cultivate and certify to the Thus Come One's position.

Those enlightened by Universal Worthy Bodhisattva
Receive the joyful praise of all Thus Come Ones.

Gaining the Buddhas' great spiritual powers,
They roam everywhere throughout the Dharma Realm.

All lands, numerous as dustmotes,
Are filled with constantly appearing clouds of bodies.
Shining brilliant rays for the sake of all beings,
Every cloud sprinkles the Dharma rain, fulfilling their wishes.

Then in the assembly's midst, another Bodhisattva Mahasattva named King of
Lotus Light Wisdom Contemplating All Excellent Dharmas received the Buddha's
awesome spiritual power, contemplated the ten directions, and spoke a verse.

The Thus Come One's profound wisdom
Pervasively enters the Dharma Realm.
Turning the wheel in the three periods of time,
He serves as a bright guide for the world.

All Buddhas, sharing a common Dharma body,
Are independent, yet undifferentiated.
According with the mentalities of beings,
They lead them to see the Buddhas' forms.

Possessed of All-Wisdom, Buddhas
Universally understand all dharmas.
Throughout all lands,
There is nowhere they fail to manifest.

A Buddha's body and its radiant aura
Are inconceivable in color and form.
Beings with faith and joy
Are able to see as they should.

The body of one Buddha
Can transform into limitless Buddhas.
His thundering voice fills all lands,
Proclaiming Dharma as deep as the sea.

Light shines forth from each and every pore
Forming a radiant net across the ten directions.
It broadcasts the Buddhas' wonderful sounds,
Taming those who are difficult to tame.

The Thus Come One's radiance
Pours forth constant sounds of deep wonder,

Extolling the Buddhas' ocean of merit and virtue
And the practices of Bodhisattvas.

The Buddha turns the wheel of Proper Dharma,
Which surpasses all measures and bounds.
Without equal, the Dharma that he speaks
Cannot be fathomed by those of shallow wisdom.

In each and every world,
A Buddha appears and realizes proper enlightenment.
Each performs spiritual transformations,
Completely filling the Dharma Realm.

Each body of the Thus Come One
manifests further Buddhas equal to the number of beings.
In lands as numerous as dustmotes,
Buddhas universally display their spiritual powers.

Then in the assembly's midst, another Bodhisattva Mahasattva named Luminous
Wisdom of Rejoicing in Dharma received the Buddhas' awesome spiritual power,
contemplated the ten directions, and spoke a verse.

The Buddha's body frequently appears,
Filling the entire Dharma Realm.
With a great voice, he constantly proclaims,
Causing the lands of the ten directions to tremble.

The Thus Come One manifests everywhere,
Making his presence felt in all worlds.
In accordance with beings' joys and desires,
He displays the strength of spiritual powers.

Based upon the thoughts of beings,
The Buddha appears before them all.
Beings see what they see
By virtue of the Buddha's spiritual power.

Boundless is his light,
Measureless the Dharma he speaks.
Following his wisdom, disciples of the Buddha
May enter and contemplate.

The Buddha's body is beyond birth,
Yet he manifests being born.

Akin to space, the Dharma nature
Is where all Buddhas dwell.

Neither staying nor departing,
The Buddha is seen in all places.
His illumination reaches everywhere,
And his name is heard afar.

Lacking substance and location,
Not coming into being,
Devoid of shape or form,
All manifestations are but shadows.

The Buddha, in accordance with beings' minds,
Creates great Dharma clouds for them.
With sundry expedient methods,
He instructs, enlightens, and tames them.

In the midst of every world,
A Buddha is seen sitting in a bodhimanda.
Surrounded by a great assembly,
He illumines the lands of the ten directions.

The bodies of all Buddhas
Possess infinite hallmarks.
Limitless are their manifestations,
Yet their own physical form never perishes.

Then in the assembly's midst, another Bodhisattva Mahasattva named Fragrant
Effulgence of Universally Bright Wisdom received the Buddha's awesome
spiritual power, contemplated the ten directions, and spoke a verse.

All the Bodhisattvas in this gathering
Have entered the Buddhas' inconceivable realm.
Each of them can observe
The spiritual powers of all Buddhas.

His wisdom body can pervasively enter
Lands as numerous as dustmotes.
Seeing his body appear among them,
Beings can behold all Buddhas.

Like a shadow his body appears in every land,
In the place of every Thus Come One.

In the midst of all beings,
It manifests feats of spiritual powers.

Universal Worthy's conduct and vows
Have been cultivated to gleaming purity.
In every land, one observes universally
The Buddha's spiritual transformations.

His body dwells everywhere,
Completely impartial towards all.
The wise can practice in this way
And enter the state of the Buddhas.

Having realized the Thus Come One's wisdom,
They shine equally throughout the Dharma Realm,
Entering every pore of the Buddha
And every ocean of lands.

In every Buddha's land,
They manifest spiritual powers.
Appearing in various bodies,
They assume various names.

In the space of a single thought,
They display all spiritual transformations.
In the bodhimanda, they realize proper enlightenment
And turn the wonderful Dharma wheel.

All lands vast and great,
And inconceivable billions of eons—
Bodhisattvas, in samadhi,
Can manifest in a single thought.

In every Buddhaland,
All the Bodhisattvas,
Boundless and without end,
Can enter into the Buddha's body.

Then in the assembly's midst, another Bodhisattva Mahasattva named Lion-Sprint
Wisdom Light received the Buddha's awesome spiritual power, contemplated the
ten directions, and spoke a verse.

The Buddha Vairocana
Can turn the wheel of Proper Dharma.

Cloud-like, his presence pervades
All lands of the Dharma Realm.

In the great seas of worlds
Throughout the ten directions,
By the Buddha's spiritual powers and vows
The Dharma wheel everywhere turns.

In each and every land,
Amidst vast assemblies,
Buddhas, their names each different,
Proclaim the wondrous Dharma as appropriate.

The Thus Come One achieved his awesome power
Through Universal Worthy's vows.
In every land and country,
His wondrous voice is heard.

The Buddha's bodies, numerous as dustmotes in lands,
Everywhere send down the rain of Dharma.
Beyond birth and discrimination,
He appears in all worlds.

Through countless billions of eons,
In lands as numerous as dustmotes,
All the past deeds of the Buddha
Are told in full with wondrous sound.

Lands many as dustmotes in the ten directions
Are completely suffused with radiant nets.
Every luminous ray reveals a Buddha
Teaching all sentient beings.

The Buddha's body, undifferentiated,
Fills the entire Dharma Realm,
Beings who see his physical form
Are skillfully subdued according to their capacities.

In all lands throughout the three periods of time,
The guiding teachers of beings,
Their names various and unique,
Speak for them and enable them to see.

The wondrous Dharma wheel
Turned by all Thus Come Ones

Of the past, present, and future
Can be heard in this assembly.

Then in the assembly's midst, another Bodhisattva Mahasattva named Meritorious Treasury of Dharma Sea Wisdom received the Buddha's awesome spiritual power, contemplated the ten directions, and spoke a verse.

The disciples of the Buddha in this assembly
Skillfully cultivate multi-faceted wisdom.
These individuals can already enter
Expedient means such as these.

In every country and land,
They proclaim with mighty voices.
The Buddha's practices of which they speak
Are heard widely in the lands of the ten directions.

In each thought of their minds,
They contemplate all dharmas.
Dwelling fast in true thusness,
They comprehend the ocean of all dharmas.

The Buddha, in each and every body,
Spanning inconceivable billions of eons,
Cultivated the paramitas,
And adorned and purified lands.

In each fine mote of dust,
He certified to all dharmas.
In this way, unimpeded,
He traveled the lands of the ten directions.

He went to every Buddhaland,
Missing not a single one.
Observing the Buddhas' spiritual powers,
He entered their practices.

The Buddhas' magnificent voice
Is heard throughout the Dharma Realm.
Bodhisattvas can know and understand,
And skillfully enter the ocean of sounds.

For oceans of eons, he utters wondrous sounds,
His voice impartial and indiscriminating.

Those whose wisdom penetrates the three periods
Enter the realm of his sound.

Every sound that beings make
And the Buddhas' sovereign sound—
One can understand them all,
Upon gaining the wisdom of sound,
From one ground one attains to the next,
Until one dwells in the ground of the powers.
Diligently cultivating for billions of eons,
One obtains dharmas such as these.

Then in the assembly's midst, another Bodhisattva Mahasattva named Wisdom's
Lamp Universally Shining received the Buddha's awesome spiritual power,
contemplated the ten directions, and spoke a verse.

All Thus Come Ones
Remain detached from appearances.
One who understands this Dharma
Sees the guiding teachers of the world.

Bodhisattvas in samadhi,
Their wisdom light shining everywhere,
Are capable of knowing all Buddhas'
Free and independent nature.

Seeing the Buddha's true body,
One awakens to the profound Dharma.
Contemplating all dharma realms,
One takes birth wherever one wishes.

Born from the ocean of blessings,
He dwells upon the ground of wisdom.
Observing all dharmas,
He cultivates the supreme Path.

In the lands of all Buddhas,
In the places of all Thus Come Ones,
Pervading the Dharma Realm,
One sees the true body.

In the great lands of the ten directions,
The Buddha practiced with vigor for billions of eons.

He roams in proper and universal knowledge
Across the ocean of all dharmas.

His unique, indestructible body
Can be seen in every mote of dust.
Beyond birth, devoid of form,
It yet appears in all lands.

In accord with beings' wishes,
The Buddha universally appears before them.
Taming and teaching them with various means,
He quickly sets them upon the Buddha Path.

By virtue of the Buddha's awesome spirit,
All the Bodhisattvas can appear.
Aided by the Buddha's power,
They behold all Thus Come Ones.

All the guiding teachers,
With limitless, awesome spiritual powers,
Enlighten all the Bodhisattvas,
Who then roam throughout the Dharma Realm.

Then in the assembly's midst, another Bodhisattva Mahasattva named Exquisitely
Blazing Cowl of Universally Bright Wisdom received the Buddha's awesome
spiritual power, contemplated the ten directions, and spoke a verse.

Each and every land
Echoes with wondrous sounds.
Lauding the Buddhas' merit and virtue,
They permeate the Dharma Realm.

The Dharma is the Buddha's body,
Pure and clear like space.
All the colors and forms appearing therein
Cause beings to enter this Dharma.

Those who rejoice in deep faith
Will be guided by the Buddha.
Such people, you should know,
Will understand the Buddha's wisdom in this very life.

Those of scanty wisdom
Cannot know this Dharma.

Only pure ones with the wisdom eye
Are capable of such perception.

With the Buddha's awesome spiritual power,
They can contemplate all dharmas.
Whether engaged in contemplation or not,
They comprehend all that they see.

Among all the dharmas that there are,
dharma doors are boundless
For realizing All-Wisdom, and
Entering the deep Dharma ocean.

Dwelling in Buddhalands,
The Buddha manifests everywhere
Yet neither goes nor comes.
The Dharma of all Buddhas is thus.

In the ocean of all beings,
The Buddha's body appears, like a reflection.
According to their various understandings,
They perceive that guiding teacher.

In each and every pore,
The Buddha displays spiritual powers,
Leading beings to cultivate Universal Worthy's vows.
Pure individuals can behold the Buddha.

The Buddha, in every single body,
Turns the Dharma wheel in all places.
Pervading the Dharma Realm,
He transcends thought and speech.

Then in the assembly's midst, another Bodhisattva Mahasattva named Infinite
Light of Awesome Virtue and Wisdom received the Buddha's awesome spiritual
power, contemplated the ten directions, and spoke a verse.

In every Buddhaland,
A Buddha sits in a bodhimanda.
The multitudes gather 'round,
And all demon armies are subdued.

Light streams from the Buddha's body,
Suffusing the ten directions.

In response to beings, he manifests
Various forms, not just a single kind.

Within every mote of dust,
Glowing with luminous radiance,
A panorama of ten directions' lands are seen,
Their qualities and features each unique.

The ten directions' oceans of lands
Contain lands, infinite and various.
All are level and pristine,
Formed and constituted of sapphires.

They may be overturned, or sideways,
Or resemble a closed lotus bud.
They may be circular or rectangular,
Or of other sorts of shapes and forms.

Through every land of the Dharma Realm,
They travel without hindrance.
At every gathering and assembly,
They ever turn the wondrous Dharma wheel.

Inconceivable, the Buddha's body
Holds within it all lands.
He is present everywhere,
Guiding beings and teaching true Dharma.

He turns the wheel of wondrous Dharma.
The Dharma nature is free of discriminations.
In accordance with the one and only Truth,
He expounds the characteristics of all dharmas.

The Buddha, with perfect sound,
Clearly sets forth the principle of Truth.
Yet for beings with different understandings,
He reveals infinite dharma doors.

Somewhere in the midst of every land,
One can see a Buddha seated in a bodhimanda.
Like a reflection, the Buddha's body
Is beyond all birth and death.

Then in the assembly's midst, another Bodhisattva Mahasattva named Wisdom
Universally Illumining the Dharma Realm received the Buddha's awesome
spiritual power, contemplated the ten directions, and spoke a verse.

The Thus Come One's wondrous body
And his inconceivable physical form—
Bring joy to all who perceive them.
Faithful and reverent, those beings enjoy the Dharma.

Every hallmark of the Buddha's body
Reveals limitless Buddhas,
Who pervade the realms of the ten directions,
Entering every mote of dust.

In the ten directions' oceans of lands,
Buddhas beyond count and measure
Display their spiritual powers
In thought after thought.

Bodhisattvas of great wisdom
Plumb the depths of the Dharma ocean.
Assisted by the Buddhas' power,
They apprehend these expedients.

Those already well established
In Universal Worthy's conduct and vows,
Will see all lands and countries
And all Buddhas' spiritual powers.

People of faith and understanding,
Who have made great vows
And whose wisdom is profound
Will thoroughly know all dharmas.

If they observe the Buddhas' body,
Contemplating each and every aspect,
Undistracted by form and sound,
They will understand all states of mind.

Bodhisattvas can emulate all Buddhas,
By abiding in their wisdom and practice.
They soon enter the Thus Come One's position
And guide all beings in the Dharma Realm.

Bodhisattvas, in a single thought,
Can make appear in every mote of dust
Lands to the number
Of dustmotes in Buddhalands.

In a single land, they can manifest
All lands and countries,
As well as feats of spiritual powers.
Such are the Bodhisattvas' powers.

Then in the assembly's midst, another Bodhisattva Mahasattva named Vigorous
Power and Unimpeded Wisdom received the Buddha's awesome spiritual power,
contemplated the ten directions, and spoke a verse.

The Buddha broadcasts a single wondrous sound,
Heard throughout the lands of the ten directions.
Carrying the myriad sounds,
The rain of Dharma falls everywhere.

With oceans of words and phrases,
Sounds that communicate to every species,
In every land of Buddhas,
He turns the pristine Dharma wheel.

All beings in every land,
Behold the Buddha's spiritual transformations
And hear the Buddha speaking Dharma.
Having heard it, they aspire towards bodhi.

Throughout the lands of the Dharma Realm,
In every single mote of dust,
The Thus Come One, by his power of liberation,
Universally manifests his body.

The Dharma body is the same as space,
Unhindered and lacking differentiation.
The physical body resembles a reflection,
Assuming various images and forms.

The reflection, without a location,
Is insubstantial, like the void.
Only one of tremendous wisdom
Can fathom its impartial nature.

The Buddha's body cannot be apprehended.
Unborn and uncreated,
It appears in response to all beings,
Yet remains impartial like the void.

All the Buddhas of the ten directions
Completely enter a single pore
And display spiritual powers.
The wisdom eye thus perceives.

Vairochana Buddha's vows
Pervade the Dharma Realm.
Perpetually, in all lands
He turns the unsurpassed wheel.

A single pore displays spiritual transformations
And all Buddhas speaking in unison.
Even passing through limitless eons,
None of this will reach its end.

In the bodhimanda of this world of four continents, by the Buddha's spiritual power, Bodhisattvas as numerous as the dustmotes in a hundred million seas of worlds came to gather from each of the ten directions. You should know that it was the same way in the bodhimandas in every world of four continents in all the seas of worlds.