

Universal Worthy's Samadhi

At that time, Universal Worthy Bodhisattva Mahasattva, who was seated upon a lion's throne of a treasury of lotus blossoms before the Thus Come One, received the Buddha's spiritual power and entered samadhi. That samadhi is called the seed body of a Thus Come One, which all Buddhas have in common, that is Vairochana. It is universal entry into identity with all Buddhas and the ability to display a multitude of images throughout the Dharma Realm. It is vast, great and unobstructed, just like space and the Dharma Realm, none of whose eddying seas are not accordingly entered. It produces every samadhi-dharma. It can universally encompass the dharma realms of the ten directions.

The oceans of wisdom light of the Buddhas of the three periods of time all come forth from it. It can completely reveal all the oceans of arrangements throughout the ten directions. It encompasses all Buddhas' powers and liberations and all Bodhisattvas' wisdoms. It can cause every fine mote of dust in the lands to universally contain boundless dharma realms. It accomplishes the ocean of meritorious qualities of all Buddhas. It makes appear the seas of all Thus Come Ones' great vows. It circulates, protects and maintains all Dharma wheels of all Buddhas, so they are never cut off.

Just as in this world Universal Worthy Bodhisattva entered this samadhi in the presence of the World Honored One, it was the same way to the exhaustion of the Dharma Realm and the realm of space, throughout the ten directions and the three periods of time, in all lands, whether fine and subtle, unobstructed, vast and great, luminous, visible to the Buddha eye, able to be reached by the Buddha's powers, or where Buddhas' bodies can manifest. Within every single mote of dust of all the dust motes in those lands as well as this land were Buddhalands many as the fine dust motes in a sea of worlds. In each of those lands there were Buddhas numerous as the fine dust motes in a sea of worlds. Before each and every Buddha there were Universal Worthy Bodhisattvas numerous as the fine dust motes in a sea of worlds, all of whom also entered this samadhi of the seed body of a Thus Come One, which all Buddhas have in common, that is Vairochana.

At that time, before each and every Universal Worthy Bodhisattva, all Buddhas of the ten directions appeared. All of those Thus Come Ones praised him in unison, saying, "Good indeed, good indeed, good man, that you are able to enter this Bodhisattvas' samÁdhi of the seed body of a Thus Come One, which all Buddhas have in common, that is Vairochana. Disciple of the Buddha, it is because all the

Buddhas of the ten directions are together aiding you; and it is through the power of the original vows of Vairocana Thus Come One; and it is also through the power of your own cultivation of all Buddhas' conduct and vows that you can turn the Dharma wheels of all Buddhas and reveal the sea of wisdom of all Thus Come Ones.

That is also why you can universally illumine all the oceans of arrangements in the ten directions completely without exception; you can cause all beings' admixtures of defilement to be cleansed and regulated so they become pure; you can universally gather in all great lands without any attachment; you can deeply enter the states of all Buddhas without obstruction; you can universally display the meritorious qualities of all Buddhas; you can enter the reality of all dharmas and increase in wisdom; you can contemplate all dharma-methods; you can understand the disposition of each and every being; and you can maintain the sea of texts of teachings of all Buddhas, Thus Come Ones.

At that time, all the Buddhas of the ten directions bestowed upon Universal Worthy Bodhisattva Mahasattva the wisdom of the power to enter the nature of All-Wisdom.

They bestowed the wisdom through which one enters the boundlessness of the Dharma Realm. They bestowed the wisdom through which one accomplishes the states of all Buddhas. They bestowed the wisdom through which one can know the coming into being and the decline of all seas of worlds. They bestowed the vast and great wisdom through which one knows all realms of beings. They bestowed the wisdom through which one dwells in all Buddhas' deep, profound liberations, and nondifferentiating samadhis. They bestowed the wisdom through which one enters into the seas of all Bodhisattvas' faculties. They bestowed the wisdom through which one knows the seas of all beings' languages, and eloquence of phrasing in turning the Dharma wheel. They bestowed the wisdom through which one's body universally enters all seas of worlds of the Dharma Realm. They bestowed the wisdom through which one obtains all Buddhas' sounds.

Just as in this world Universal Worthy Bodhisattva, before the World Honored One, received the bestowal of such wisdoms from all Buddhas, so too, the same thing also happened in all the seas of worlds to all the Universal Worthy Bodhisattvas in each and every mote of dust in all those seas of worlds. Why is that? It is because when one certifies to this samadhi, the Dharma is that way.

At that time, all the Buddhas of the ten directions extended their right hands and rubbed Universal Worthy Bodhisattva on the crown of his head. Their hands were all adorned with the marks and characteristics, spreading out wondrous webs of

light, with fragrance pouring forth and flames arising. Furthermore, they produced the various wondrous sounds of all Buddhas, as well as their deeds of self-mastery and spiritual penetrations. Amidst that appeared the seas of Universal Worthy's vows of all Bodhisattvas of the past, the present and the future; the pure Dharma wheels of all Thus Come Ones; and all images of all Buddhas of the three periods of time.

Just as in this world Universal Worthy Bodhisattva was rubbed on the crown of his head simultaneously by all Buddhas of the ten directions, so, too, in all seas of worlds, all the Universal Worthy Bodhisattvas in each and every mote of dust in all those seas of worlds were rubbed upon the crown by all the Buddhas of the ten directions.

Right then, Universal Worthy Bodhisattva rose from samadhi. And at the same moment that he rose from that samadhi, he also rose from entrances into seas of samadhis as numerous as the fine dust motes in all seas of worlds. That is to say, he rose from the entrance into samadhi of expedient wisdom to know the three periods of time in thought after thought without differentiation.

He rose from the entrance into samadhi of knowing all fine dust motes in all dharma realms in the three periods of time. He rose from the entrance into samadhi of manifesting all Buddhalands of the three periods of time. He rose from the entrance into samadhi of manifesting the residences of all beings. He rose from the entrance into samadhi of knowing the seas of minds of all beings. He rose from the entrance into samadhi of knowing each of the different names of all beings. He rose from the entrance into samadhi of knowing all the distinct locations throughout the dharma realms of the ten directions. He rose from the entrance into samadhi of knowing how each and every fine mote of dust contains clouds of innumerable, immense bodies of Buddhas. He rose from the entrance into samadhi of proclaiming the seas of principles and purports of all Dharmas.

When Universal Worthy Bodhisattva rose from all such entrances into samadhi, all of those Bodhisattvas individually attained clouds of seas of samadhis as numerous as the fine dust motes in a sea of worlds; clouds of seas of dharanis as numerous as the fine dust motes in a sea of worlds; clouds of seas of all Dharma expedients as numerous as the fine dust motes in a sea of worlds; clouds of seas of entrances into eloquence as numerous as the fine dust motes in a sea of worlds; clouds of seas of practices as numerous as the fine dust motes in a sea of worlds; clouds of seas of wisdom lights from all Thus Come Ones' treasury of merit and virtue, as numerous as the fine dust motes in a sea of worlds, universally shining throughout the Dharma Realm; clouds of seas of all Thus Come Ones' powers,

wisdoms, and expedients of nondifferentiation as numerous as the fine dust motes in a sea of worlds; clouds of seas of all Thus Come Ones, each manifesting in every pore multitudes of lands as numerous as the fine dust motes in a sea of worlds; and clouds of seas of Bodhisattvas as numerous as the fine dust motes in a sea of worlds, each manifesting descent from the palace of the Tushita Heaven, being born, becoming a Buddha, turning the wheel of proper Dharma, entering parinirvana, and so forth.

Just as in this world Universal Worthy Bodhisattva rose from samadhi and all the multitudes of Bodhisattvas obtained such benefits, so too, in all seas of worlds, in each and every mote of dust in all the dust motes in all those seas of worlds, it was just the same way.

At that time, through the awesome spiritual might of all Buddhas and the power of samadhi of Universal Worthy Bodhisattva, all the seas of worlds throughout the ten directions subtly quaked. Each and every world became adorned with multitudes of jewels and sent forth wondrous sounds that proclaimed all dharmas.

Moreover, in the seas of assemblies in the bodhimandas of all Thus Come Ones, there universally rained down ten kinds of immense clouds of splendid mani. What were the ten? They were splendid mani clouds of wondrous golden star banners; splendid mani clouds of luminous brilliance; splendid mani clouds of precious orbs trailing down; splendid mani clouds of treasures of jewels displaying images of Bodhisattvas; splendid mani clouds extolling the names of Buddhas; splendid mani clouds of blazing light that universally illumined the bodhimandas in all Buddhas' lands; splendid mani clouds of light illumining the myriad transformations in the ten directions; splendid mani clouds praising the meritorious qualities of all Bodhisattvas; splendid mani clouds as resplendently bright as the sun; and splendid mani clouds of mellifluous music heard throughout the ten directions.

After those ten kinds of immense clouds of splendid mani universally rained down, bright light streamed forth from all the pores of all those Thus Come Ones. The following verses were spoken within the light.

Universal Worthy dwells in every land.
The multitudes see him seated on a precious lotus.
He displays every spiritual penetration
And enters countless samadhis.

With various bodies, Universal Worthy constantly
Travels throughout the Dharma Realm, filling it entirely.

Such are his samadhi, spiritual power, skillful means.
His perfect voice proclaims principles without obstruction.

At every Buddha's dwelling place within each land,
His spiritual powers are revealed through his samadhis.
And each and every spiritual power extensively pervades
Absolutely every country of the ten directions.

As this happens in every land where the Thus Come Ones are,
So, too, does it happen in every dust mote of those lands.
Samadhi, spiritual power, and such phenomena
Appear because Vairochana has made his mighty vows.

Universal Worthy's body is as the void.
He resides in truth, not in a land.
According with the wishes of every being,
His universal body equally appears to all.

Universal Worthy, by abiding in great vows,
Attained these limitless spiritual powers.
For every Buddha's body and every land,
He manifests his form and journeys to that place.

The ocean of all beings is utterly unbounded,
And his division bodies dwell there, likewise measureless.
All the lands he manifests are splendid and pure;
And in a single instant he can see for many eons.

Universal Worthy dwells in every land,
Displaying spiritual powers, excellent beyond compare.
The quaking of the earth extends in all the ten directions,
And all who contemplate can see him.

All Buddhas' wisdoms and their strength of meritorious virtue,
And all their various, great dharmas, he has perfected.
By means of these samadhis and skillful means,
He manifests his past practices for bodhi.

Such inconceivable self-mastery as this
He displays in all lands of the ten directions.
To elucidate his universal entry into all samadhis,
Buddhas in clouds of light praise his merit and virtue.

At that time, the multitudes of Bodhisattvas gazed upward at Universal Worthy Bodhisattva with palms joined. Receiving the Buddha's spiritual power, they spoke praises in unison:

Born from the Dharma of all Buddhas,
And arising from the vows of Thus Come Ones,
You are one with True Suchness,
Impartial as empty space.

In all assemblies in every Buddhaland,
Universal Worthy pervasively dwells.
The radiant one of merit, virtue, and wisdom like the sea
Illumines the ten directions equally so none fail to see.

Ocean-vast is Universal Worthy's meritorious virtue.
He draws near to Buddhas throughout the ten directions.
To every land within each fine mote of dust,
He journeys and makes himself clearly visible.

Disciple of the Buddha! We all constantly observe you
Drawing near to all Thus Come Ones,
Dwelling in samadhi, in this state of true reality,
For eons numerous as the motes of dust in every land.

Disciple of the Buddha, with your universal body,
You pervade all lands in the ten directions.
The great sea of beings is rescued and liberated,
As you enter every dust mote of the Dharma Realm.

And entering into every dust mote of the Dharma Realm,
Your body is inexhaustible, undifferentiated,
Being all-pervasive, like the emptiness of space.
You speak the Dharma, vast and great, of all Tathagatas.

Brilliant Radiant One, replete with meritorious virtue,
Your all-surpassing powers, vast and great, spread like a cloud.
Within the sea of beings, you journey everywhere
And speak the peerless Dharma cultivated by the Buddhas.

Liberating beings throughout oceans of eons,
You cultivate Samantabhadra's practices supreme;
Expounding each and every Dharma like a thundercloud,
Vast and great your voice resounds so all can hear:

How have all the lands come into being?
And by what means do all Buddhas appear,
Along with the oceans of all beings?
We hope you will speak these truths as they are.

All within this limitless, great assembly, vast as the sea,
Are here before you, Honored One, respectfully.
And as you turn the wheel of Dharma, wondrous, clear and pure,
All the Buddhas are accordingly delighted.