

Entering the Dharma Realm Part 1

At that time, the World Honored One was at the Kingdom of Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, inside the great, towering pavilion, together with a gathering of five hundred Bodhisattvas Mahasattvas, Universal Worthy Bodhisattva and Manjushri Bodhisattva as leaders of the assembly.

Bright Flame Banner Bodhisattva,
Sumeru Banner Bodhisattva,
Jeweled Banner Bodhisattva,
Unobstructed Banner Bodhisattva,
Flower Banner Bodhisattva,
Leaving Filth Banner Bodhisattva,
Sun Banner Bodhisattva,
Wonderful Banner Bodhisattva,

Leaving Dust Bodhisattva,
Universal Light Banner Bodhisattva,
Earth Awesome Might Bodhisattva,
Jeweled Might Bodhisattva,
Great Might Bodhisattva,
Vajra Might Wisdom Bodhisattva,
Leaving Filth Might Bodhisattva,
Proper Dharma Sun Might Bodhisattva,

Meritorious Virtue Mountain Might Bodhisattva,
Wisdom Light Reflection Might Bodhisattva,
Universal Auspicious Might Bodhisattva,
Earth Treasury Bodhisattva,
Empty Space Treasury Bodhisattva,
Lotus Treasury Bodhisattva,
Jeweled Treasury Bodhisattva,
Sun Treasury Bodhisattva,

Pure Virtue Treasury Bodhisattva,
Dharma Seal Treasury Bodhisattva,
Brightness Treasury Bodhisattva,
Navel Treasury Bodhisattva,

Lotus Virtue Treasury Bodhisattva,
Good Eyes Bodhisattva,
Pure Eyes Bodhisattva,
Leaving Filth Eyes Bodhisattva,
Unobstructed Eye Bodhisattva,
Universal Seeing Eyes Bodhisattva,
Good Contemplating Eyes Bodhisattva,
Blue Lotus Flower Bodhisattva,
Vajra Eyes Bodhisattva,
Jeweled Eyes Bodhisattva,
Eye of Emptiness Bodhisattva,
Happy Eyes Bodhisattva,
Universal Eyes Bodhisattva,
Heavenly Crown Bodhisattva,
Universally Illumining the Dharma Realm Wisdom Crown Bodhisattva,
Way-place Crown Bodhisattva,
Universally Illumining the Ten Directions Crown Bodhisattva,
All Buddhas' Treasury Crown Bodhisattva,
Transcending All the Worlds Crown Bodhisattva,
Universally Illumining Crown Bodhisattva,
Indestructible Crown Bodhisattva,
Maintaining All Thus Come One's Lion Throne Crown Bodhisattva,
Universally Illumining the Dharma Realm and Emptiness Crown Bodhisattva,
Brahma King Cowl Bodhisattva,
Dragon King Cowl Bodhisattva,
All Transformation Buddhas' Light Cowl Bodhisattva,
Way-place Cowl Bodhisattva,
Sounds of All the Ocean-like Vows Jeweled King Cowl Bodhisattva,
All Buddhas' Light Mani Cowl Bodhisattva,
Manifesting All of Emptiness' Level Marks Mani King Adorned Cowl
Bodhisattva,
Manifesting All Thus Come Ones' Spiritual Transformations Mani King Banner
Net Draped Cowl Bodhisattva,
Emitting All the Sounds of Buddhas Turning the Dharma Wheel Cowl
Bodhisattva,
Speaking All Names and Sounds of the Three Periods of Time Cowl Bodhisattva,
Great Light Bodhisattva,

Leaving Filth Light Bodhisattva,
Jeweled Light Bodhisattva,

Leaving Dust Light Bodhisattva,
Flaming Light Bodhisattva,
Dharma Light Bodhisattva,
Still and Quiet Light Bodhisattva,
Sun Light Bodhisattva,
Self-Mastery Light Bodhisattva,
Heavenly Light Bodhisattva,
Blessings and Virtue Banner Bodhisattva,

Wisdom Banner Bodhisattva,
Dharma Banner Bodhisattva,
Spiritual Penetrations Banner Bodhisattva,
Light Banner Bodhisattva,
Flower Banner Bodhisattva,
Mani Banner Bodhisattva,
Bodhi Banner Bodhisattva,
Brahma Banner Bodhisattva,

Universal Light Banner Bodhisattva,
Brahma Sound Banner Bodhisattva,
Mountains Clanging Together Sound Bodhisattva,
Pervading All Sounds of the Dharma Realm Bodhisattva,
Shaking All Dharma Seas Thunderous Sound Bodhisattva,
Subduing Demon Sound Bodhisattva,
Great Compassion Expedient Cloud and Thunderous Sound Bodhisattva,
Quelling All Worlds' Sufferings Comforting Sound Bodhisattva,

Dharma Ascended Bodhisattva,
Utmost Superior Bodhisattva,
Wisdom Superior Bodhisattva,
Meritorious Virtue Sumeru Superior Bodhisattva,
Meritorious Virtue Coral Superior Bodhisattva,
Renown Superior Bodhisattva,
Universal Light Superior Bodhisattva,
Great Kindness Superior Bodhisattva,

Wisdom Sea Superior Bodhisattva,
Buddha Seed Superior Bodhisattva,
Light Victory Bodhisattva,

Virtuous Victory Bodhisattva,
Superior Victory Bodhisattva,
Universal Brightness Victory Bodhisattva,
Dharma Victory Bodhisattva,
Moon Victory Bodhisattva,

Empty Space Victory Bodhisattva,
Jeweled Victory Bodhisattva,
Banner Victory Bodhisattva,
Wisdom Victory Bodhisattva,
Sala Self-Mastery King Bodhisattva,
Dharma Self-Mastery King Bodhisattva,
Elephant Self-Mastery King Bodhisattva,
Brahma Self-Mastery King Bodhisattva,

Mountain Self-Mastery King Bodhisattva,
Multitude Self-Mastery King Bodhisattva,
Swift Self-Mastery King Bodhisattva,
Still and Quiet Self-Mastery King Bodhisattva,
Non-Moving Self-Mastery King Bodhisattva,
Strength Self-Mastery King Bodhisattva,
Most Superior Self-Mastery King Bodhisattva
Still and Quiet Sound Bodhisattva,

Unobstructed Sound Bodhisattva,
Earth Shaking Sound Bodhisattva,
Ocean Shaking Sound Bodhisattva,
Cloud Sound Bodhisattva,
Dharma Light Sound Bodhisattva,
Empty Space Sound Bodhisattva,
Proclaiming All Living Beings' Good Roots Sound Bodhisattva,
Manifesting the Sound of All Great Vows Bodhisattva,

Way-place Sound Bodhisattva,
Sumeru Light Enlightenment Bodhisattva,
Empty Space Enlightenment Bodhisattva,
Leaving Defilement Enlightenment Bodhisattva,
Unobstructed Enlightenment Bodhisattva,
Good Enlightenment Bodhisattva,
Universal Illumining the Three Periods Enlightenment Bodhisattva,
Vast Great Enlightenment Bodhisattva,

Universal Bright Enlightenment Bodhisattva,
Dharma Realm Light Enlightenment Bodhisattva.

These Bodhisattvas Mahasattvas, five hundred in all, were Bodhisattvas who had accomplished Universal Worthy's conduct and vows. Their states were unobstructed, because they universally pervaded all Buddha kshetras. They manifested measureless bodies, because they drew near to all Thus Come Ones.

Their pure eyes were unobstructed, because they beheld all of the Buddha's spiritual transformations. They went to limitless places, because they forever traveled to where all Thus Come Ones accomplished Proper Enlightenment.

Their light was boundless, because their wisdom light universally illumined all the seas of actual dharmas. They spoke Dharma without exhaustion, because they had inexhaustible pure eloquence throughout boundless kalpas. They were equal to the realm of empty space, because their conducts of wisdom were all purified.

They had no reliance whatsoever, because they accorded with living beings' minds in manifesting form bodies. They had destroyed the cataract of stupidity, because they realized that the realm of living beings had no living beings. They had wisdom which was equal to empty space, because their great brightness illumined the Dharma Realm.

There was also a gathering of five hundred Sound Hearers in the assembly. All of who had enlightened to the truth. They had certified to the reality limit, and deeply entered the Dharma nature. They had forever left the seas of existence. Relying upon the Buddha's merit and virtue, they had separated from the bondage of the knots and servants, and dwelt in the place of non-obstruction. Their minds were still and quiet, like empty space. At all the Buddha's places, they had cut off doubt and delusion. With regard to the sea of the Buddha's wisdom, they profoundly believed and entered.

There was also a gathering of measureless world rulers, who had made offerings to measureless Buddhas. They could always benefit all living beings, and act companions that did not need to be asked. They forever diligently guarded their vows and never forsook them. They entered into the worlds' supreme doors of wisdom and were born from the Buddha's teachings. They protected the Buddha's Proper Dharma and gave rise to great vows to never let the Buddha's seeds be cut off.

At that time, all the Bodhisattvas, the greatly virtuous Sound Hearers, the kings of the world and their retinue all had this thought:

The Thus Come One's practices of wisdom, the Thus Come One's aids, the Thus Come One's powers, the Thus Come One's fearlessness, the Thus Come One's samadhis, the Thus Come One's dwellings, the Thus Come One's masteries, the Thus Come One's bodies, the Thus Come One's wisdoms are such that in all worlds, all the gods and humans cannot penetrate them, cannot enter them, cannot believe and comprehend them, cannot understand them, cannot accept them, cannot contemplate them, cannot select them, cannot explain them, cannot proclaim them clearly, cannot enable living beings to understand them, except by the power of the Buddha's aids,

the power of the Buddha's spiritual penetrations, the power of the Buddha's awesome virtue, the power of the Buddha's original vows, the power of good roots from previous lives, the power of having been gathered in by all good knowing advisors, the power of deep and pure faith, the power of great understanding, the power of tending toward the pure mind of Bodhi, and the power of great vows to seek All-Wisdom.

We only wish that the World Honored One will accord with us and all living beings with our various desires, various understandings, various wisdoms, various languages, various senses of self ease, various grounds of dwelling, various purities of faculties, various expedients of intentions, various states of minds, various reliances on the Thus Come One's merit and virtue, various hearings and receptions of the dharmas, and show us how the Thus Come One sought the mind of All-Wisdom in the past,

how he brought forth the great vows of a Bodhisattva in the past, how he purified all the paramitas in the past, how he entered the grounds of Bodhisattvahood, how he perfected Bodhisattva conduct he perfected in the past, how he accomplished expedients he accomplished in the past, how he cultivated the different paths in the past, how he obtained the dharmas of liberation in the past, how he wrought all spiritual penetrations in the past, what the causes and conditions of his deeds in the past were, how he accomplished Equal, Proper Enlightenment and turned the wonderful Dharma Wheel, how he purified the Buddha countries and subdued living beings; how he opened up the city of the dharma of All-Wisdom, how he entered into the dwelling of all living beings, how he accepted what all living beings gave, how he explained for all living beings the merit and virtue of giving, how he reflected for all living beings the images of all Buddhas. We wish that you, the Buddha, would speak all of these dharmas for us.

At that time the World Honored One, knowing the thoughts in the Bodhisattvas' minds, used great compassion as his body, great compassion as his door, great

compassion as his head, and the dharmas of great compassion as his skill-in-means. He completely pervaded empty space, and entered the Lion's Sprint Samadhi. Upon entering this samadhi, all worlds became universally adorned and purified. The great, adorned towering pavilion suddenly expanded in length and breadth until it was boundless.

Vajra made up its ground. Regal jewels covered it over, and measureless jeweled flowers and all mani were universally scattered within it, abundant and overflowing everywhere. Vaidurya served as its pillars, inlaid with multitudes of jewels and was adorned with great light mani jewels. It was studded over with jambunada gold, and as-you-will gem kings were spread on top as adornments. There were tall towers juxtaposed, with turrets and walkways branching out from all sides.

There were pillars and houses supporting each other, and inter-reflecting windows and doors. The courtyards, porches and railings, all were replete and resplendently ornamented with wonderful jewels. These jewels were in the shapes of human and gods, they were solid, firm and wonderfully fine, foremost in the world. Mani jeweled nets were draped on top of them.

At the doorways were erected banners and streamers, all emitting bright light, which pervaded the Dharma Realm. Outside of the Way-place were stairways, balustrades and railings, their number measureless. None of which could be described, and none that were not completely fashioned of mani.

At that time, due to the Buddha's spiritual powers, the Jeta Grove suddenly became vast, so that its measure was equal to Buddha lands, which were as numerous as the dustmotes in ineffable Buddha kshetras.

It was adorned and interspersed with wonderful gems of all kinds. Ineffable gems covered its earth, asamkhyeyas of jewels served as its walls, and jeweled tala trees adorned its pathways. In between were measureless fragrant streams, brimming with fragrant waters, rapidly flowing, ringed and whirling.

The jeweled flowers swirled to the right, and spontaneously proclaimed the sounds of the Buddha-dharma. Inconceivable jeweled pundarika flowers, emitted profuse fragrance, lacing the water's surface. Variegated jeweled trees in blossom were planted in rows along the shores.

All sorts of pavilions and arbors, all inconceivable, were also arranged in lines on these shores, and were covered over by mani-jeweled nets. Asamkhyeyas of jewels adorned the ground. Multitudes of wonderful incense were burning, pervading the atmosphere. Moreover, there were erected measureless jeweled banners of all

kinds, such as jeweled fragrance banners; jeweled cloth banners; jeweled banners; jeweled silk banners; jeweled flower banners; jeweled beaded banners; jeweled garland banners; jeweled bell banners; great mani jeweled banners; bright and pervasively illuminating mani jeweled banners; emitting the sounds of all Thus Come Ones' titles mani king banners; lion mani king banners; speaking of all Thus Come Ones' sea-like former lives mani king banners; manifesting all the images of the Dharma Realm mani king banners. All of these pervaded the ten directions and were arranged in rows of adornments.

At that time within the Jeta Grove in empty spaces, there were inconceivable clouds of heavenly palaces; measureless tree clouds; ineffable Sumeru Mountain clouds; ineffable music clouds emitting fine and wonderful sounds in praise of the Thus Come One; ineffable jeweled lotus clouds; ineffable jeweled throne clouds arranged with heavenly garments upon which sat Bodhisattvas who praised the Buddha's merits and virtue. There were also ineffable mani clouds in the image of all the heavenly kings; ineffable clouds of white true pearls; ineffable clouds full of adorning pavilions of red pearls; ineffable solid pearl clouds raining down vajra, all of which hovered in empty space, circulating and filling it as adornments.

Why was it this way? Because the Thus Come One's good roots are inconceivable. Because the Thus Come One's pure dharmas are inconceivable.

Because the Thus Come One's awesome strength is inconceivable. Because the Thus Come One's ability to transform and change his one body at ease and pervade all worlds is inconceivable. Because the Thus Come One's ability to use spiritual penetrations to cause all Buddhas and Buddha countries to become adorned and enter into his own body is inconceivable.

Because the Thus Come One's ability to within one single dustmote, universally manifest all the images of the Dharma Realm is inconceivable. Because the Thus Come One's ability within one single hairpore to manifest all Buddhas of the past is inconceivable.

Because the Thus Come One's ability to emit light at any time, and to have each light pervasively illumine all worlds is inconceivable. Because the Thus Come One's ability within a single hairpore to emit clouds of transformations, which are as many as the dustmotes in all Buddha kshetras and which fill up all Buddha-lands is inconceivable. Because the Thus Come One's ability within one single hairpore to universally manifest all the worlds of the ten directions, going through the kalpas of formation, dwelling and disintegration is inconceivable.

Just as in this Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary where one could see the Buddha-lands become purified and adorned, so too in the ten directions throughout the Dharma Realm, the realm of empty space, and all world realms, this could also be seen.

That is to say, seeing the Thus Come One's body dwelling in the Jeta Grove, which was completely pervaded by the multitudes of Bodhisattvas; seeing clouds that universally rained down all precious light and illumination; seeing clouds that universally rained down all mani gems; seeing clouds that universally rained down all adorned canopies that covered over the Buddha kshetras; seeing clouds that universally rained down all the bodies of heavenly gods; seeing clouds that universally rained down all flowers and trees; seeing clouds that universally rained down all trees of garments; seeing clouds that universally rained down all jeweled garlands and beads continuously without stop, and which pervaded all of the great earth; seeing clouds that universally rained down all sorts of adorned instruments; seeing clouds of all fragrance that universally rained down in the shape of living beings; seeing clouds that universally rained down all subtle and wonderful jeweled flower nets continuously without cease; seeing clouds that universally rained down all heavenly maidens, who, holding up jeweled banners and streamers, floated about within empty space; seeing clouds that universally rained down all the multitudes of jeweled lotus flowers, the petals of which naturally gave forth all sorts of musical sounds; seeing clouds that universally rained down all lion thrones adorned with jeweled nets and necklaces.

At that time in the east, beyond seas of worlds as numerous as dustmotes in ineffable Buddha kshetras, was another world called Golden Lamp Cloud Banner. The Buddha's title was Vairochana Supreme Virtuous King.

Within that Buddha's assembly was a Bodhisattva called Vairochana's Vow Light, who together with Bodhisattvas as numerous as dustmotes in ineffable Buddha kshetras, came to the Buddha's place. Using their spiritual powers, they conjured up all sorts of clouds. That is to say, heavenly flower clouds, heavenly fragrance clouds, heavenly powdered incense clouds, heavenly garland clouds, heavenly jeweled clouds, heavenly adorned objects clouds, heavenly jeweled canopy clouds, heavenly subtle and wonderful garment clouds, heavenly jeweled banner and streamer clouds, and heavenly clouds of all wonderful jeweled adornments, which filled up all of empty space. After coming to the Buddha's place, he bowed at the Buddha's feet, and thereupon to the east transformationally created a jeweled adorned towering pavilion and a jeweled lotus treasury lion throne that universally illumined the ten directions. With an as-you-will jeweled net that covered his body, and together with his retinue, he sat in full lotus.

In the south, beyond seas of worlds as numerous as dustmotes in ineffable Buddha kshetras, was another world called Vajra Treasury. The Buddha's title was Universal Light Unsurpassed Treasury King. Within that Buddha's assembly was a Bodhisattva called Indestructible Vajra King, who together with Bodhisattvas as numerous as the dustmotes in ineffable Buddha kshetras, came to the Buddha's place. They were holding all sorts of jeweled fragrance nets, holding all sorts of jeweled necklaces, holding all sorts of jeweled flower ribbons, holding all sorts of jeweled garland ribbons, holding all sorts of vajra necklaces, holding all sorts of mani jeweled nets, holding all sorts of jeweled garment ribbons, holding all sorts of most supreme brightness mani ribbons, holding all sorts of lion mani jeweled necklaces. Using their spiritual powers, they pervaded all the seas of worlds. After coming to the Buddha's place, he bowed to the Buddha's feet, and thereupon to the south transformationally created a towering pavilion adorned with manijewels and a jeweled lotus flower treasury Lion's Throne that universally illumined the ten directions. With a many-flowered jeweled net covering his body, and together with his retinue, he sat in full lotus.

In the west, beyond seas of worlds as numerous as dustmotes in ineffable Buddha kshetras was another world called Mani Jeweled Lamp Sumeru Mountain Banner. The Buddha's title was Dharma Realm Wisdom Lamp. Within that Buddha's assembly was a Bodhisattva called Universal Supreme Unsurpassed Awesome Virtue King, who together with Bodhisattvas as numerous as the dustmotes in seas of worlds came to the Buddha's place.

Using their spiritual powers they conjured Sumeru Mountain clouds of all sorts of paste incense and burning incense that were as numerous as dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds of all sorts of colored fragrant water that were as numerous as dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds of bright light mani jeweled kings equal to the dustmotes on all of the great earths, as numerous as dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds of all sorts of bright flaming wheel - like adorned banners as numerous as the dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds of multicolored vajratreasury mani king adornments as numerous as the dustmotes within ineffable Buddha kshetras;

Sumeru Mountain clouds of universally illumining all worlds Jambunada manijeweled banners as numerous as dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds manifesting all the Dharma Realm's mani jewels as numerous as the dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds manifesting all the Buddha's fine marks, mani jewel kings as numerous as the

dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds manifesting all the Thus Come One's former events and causes and conditions, and speaking of the practices of all Bodhisattvas' conducts manijewel kings as numerous as dustmotes in ineffable Buddha kshetras; Sumeru Mountain clouds manifesting all Buddhas seated in the Bodhi Way-place, mani jewel kings as numerous as dustmotes in ineffable Buddha kshetras – and all of these filled up empty space.

After arriving at the Buddha's place, he bowed at the Buddha's feet, and thereupon to the west transformationally created an all-incense king pavilion, with a jeweled net of real pearls that draped it from above. He also transformationally created Lord Shakra's reflection banner jeweled lotus flower treasury lion's throne. With a wonderfully colored mani net that covered his body, and a mind king precious crown adorning his head, together with his retinue he sat in full lotus.

In the north beyond seas of worlds as numerous as dustmotes in ineffable Buddha kshetras, was another world called Jeweled Garment Bright Banner. The Buddha's title was Illumining Empty Space and Dharma Realm Great Brightness. Within that Buddha's assembly was a Bodhisattva called Unobstructed Supreme Treasury King, who together with Bodhisattvas as numerous as dustmotes in seas of worlds, came to the Buddha's place.

Using their spiritual powers they conjured all sorts of jeweled garment clouds. That is to say, yellow colored jeweled light garment clouds, perfumed with various fragrances garment clouds, sea banner mani king garment clouds, gold colored blazing mani garment clouds, all jeweled lights flaming garment clouds, all superior wonderful manis in the image of stars and constellations garment clouds, white jade light mani garment clouds, brightness pervasively illumining supreme dazzling mani garment clouds, brightness pervasively illumining awesome strength blazing mani garment clouds, adorned sea manigarment clouds - and these filled up the empty spaces.

After coming to the Buddha's place he bowed at the Buddha's feet, and thereupon to the north transformationally created a mani jeweled sea adorned towering pavilion and a vaidurya jeweled lotus flower treasury lion's throne. With a lion's awesome virtue mani king net covering his own body, and a pure king of jewels as the bright pearl in his cowl, together with his retinue he sat in full lotus.

In the northeastern direction beyond seas of worlds as numerous as the dustmotes in ineffable Buddha kshetras, was a world called All Delights' Pure Light Net. The Buddha's title was Unobstructed Eye.

Within that Buddha's assembly was a Bodhisattva called Transformationally Manifesting the Dharma Realm's Vows Moon King, who together with

Bodhisattvas as many as dustmotes in seas of worlds, came to the Buddha's place. Using their spiritual powers they conjured jeweled pavilion clouds, chandana pavilion clouds, vajra pavilion clouds, mani pavilion clouds, gold pavilion clouds, lotus flower pavilion clouds, and covered all the worlds of the ten directions. After arriving at the Buddha's place he bowed at the Buddha's feet, and thereupon to the northeastern direction transformationally created all of the Dharma Realm's doors great mani towering pavilion, and an unequaled fragrance king lotus flower treasury lion's throne. With a manifold net covering his body and a wonderful jeweled treasury mani king that served as his crown, together with his retinue, he sat in full lotus.

In the southeastern direction beyond seas of worlds as numerous as the dustmotes in ineffable Buddha kshetras, was a world called Fragrant Cloud Adorned Banner. The Buddha's title was Dragon Self-Mastery King. Within that Buddha's assembly was a Bodhisattva named Dharma Wisdom Light Flame King, who together with Bodhisattvas as many as dust motes in seas of worlds came to the Buddha's place.

Using their spiritual powers they conjured gold colored perfect light clouds, measureless jewel colored perfect light clouds, the Thus Come One's hair-mark perfect light clouds, varicolored jewel perfect light clouds, a multitude of jeweled tree branches perfect light clouds, the Thus Come One's summit cowl perfect light clouds, Jambunada gold colored perfect light clouds, sun-colored perfect light clouds – all of which completely filled up empty space. After arriving at the Buddha's place, he bowed at the Buddha's feet, and thereupon to the southeastern direction transformationally created a Vairochana most superior jeweled light towering pavilion and a vajramanilotus flower treasury lion's throne. With a net of multi-jewels light flaming manikin covering his body, and together with his retinue, he sat in full lotus.

In the southwestern direction beyond seas of worlds as numerous as dustmotes in ineffable Buddha kshetras, was a world called Sunlight Mani Treasury. The Buddha's title was Universal Illuminating All Dharma Wisdom Moon King. Within that Buddha's assembly was a Bodhisattva named Smashing All Demon Armies Wisdom Banner King, who together with Bodhisattvas as many as dustmotes in seas of worlds, came to the Buddha's place.

From every hairpore he emitted clouds equal to the realm of empty space. That is, flower flame clouds, fragrant flame clouds, jeweled flame clouds, vajra flame clouds, burning incense flame clouds, lightning flame clouds, Vairochana mani jeweled flame clouds, all golden light flame clouds, supreme treasury mani king light flame clouds, light flame clouds equal to Thus Come One's throughout the

three periods of time. Every one of these came forth from his hairpores and completely filled up the realm of empty space. After arriving at the Buddha's place he bowed at the Buddha's feet, and thereupon to the southwestern direction transformationally created the universal manifesting in the Dharma realms of the ten directions brightness net great mani jeweled towering pavilion, and a fragrant lamp flame jeweled lotus flower treasury lion's throne. With a leaving filth treasury mani net covering his body and wearing a crown which emitted the sounds of all living beings' resolve, mani king ornament, together with his retinue, he sat in full lotus.

In the northwestern direction beyond seas of worlds as numerous as the dustmotes in ineffable Buddha kshetras, was a world called Vairochana Vow Mani King Treasury. The Buddha's title was Universal Brightness Most Supreme Sumeru King. Within that Buddha's assembly was a Bodhisattva named Vow Wisdom Brightness Banner, who together with Bodhisattvas as numerous as dustmotes in seas of worlds, came to the Buddha's place.

From all of his thoughts, all of his fine marks, all of his hairpores, all sections of his body, he emitted clouds in the shape of all Bodhisattvas, clouds in the shape of all the Thus Come One's assemblies, clouds in the shape of all the Thus Come Ones' transformation bodies in their present lives, clouds in the shape of all Sound Hearers and Pratyekabuddhas, clouds in the shape of all Thus Come Ones' Bodhi places, clouds in the shape of all Thus Come Ones' Spiritual Changes, clouds in the shape of all world hosts, and clouds in the shape of all pure countries. These filled up empty space.

After arriving at the Buddha's place he bowed at the Buddha's feet, and thereupon to the northwestern direction transformationally created a universally illumining the ten directions mani jeweled adornment towering pavilion, and a universally illumining the world jeweled lotus flower treasury lion's throne. With an unsurpassable brightness real pearl net covering his body and wearing a universal brightness mani jeweled crown, together with his retinue, he sat in full lotus.

In the direction below, beyond seas of worlds as numerous as dustmotes in ineffable Buddha kshetras, was a world called All Thus Come Ones' Perfect Light Universal Illumination. The Buddha's title was Unobstructed Appearance of Empty Spaces Wisdom Banner King. Within that Buddha's assembly was a Bodhisattva named Smashing All Obstacles Courageous Wisdom King, who together with Bodhisattvas in the number of dustmotes in seas of worlds, came to the Buddha's place.

From all his hairpores, he emitted clouds that speak the sounds of the seas of all living beings' languages. He emitted clouds that speak of the sounds of the seas of expedients cultivated by all Bodhisattvas of the three periods of time. He emitted clouds that speak the sounds of the seas of expedients brought forth by the vows of all Bodhisattvas. He emitted clouds that speak the sounds of the seas of expedients from the pure paramitas accomplished by all Bodhisattvas.

He emitted clouds that speak the sounds of all Bodhisattvas' perfected conduct, that pervades throughout all kshetras. He emitted clouds that speak the sounds of all Bodhisattvas accomplishing the function of self-mastery. He emitted clouds that speak the sounds of all Thus Come Ones going to the Way-place, smashing the hordes of demon armies, accomplishing the Equal, Proper Enlightenment and its function of self-mastery.

He emitted clouds that speak the sounds of all Thus Come Ones turning the Dharma Wheel to bring entrance into the sutras, and the seas of titles.

He emitted clouds that speak the sounds of seas of expedients in all the opportune dharmas of teaching, transforming and subduing living beings. He emitted clouds that speak the sounds of the sea of expedients, which in accord with the time, in accord with good roots, and in accord with vow power, can universally cause living beings to certify and attain wisdom.

After he arrived at the Buddha's place he bowed at the Buddha's feet, and thereupon to the lower direction transformationally created a multi-jeweled towering pavilion in the shape of all Thus Come Ones' palaces, and an all-jeweled lotus flower treasury lion's throne. Donning a universally manifesting in the Way-place mani jeweled crown, and together with his retinue, he sat in full lotus.

In the direction above, beyond seas of worlds as many as dustmotes in ineffable Buddha kshetras, was a world called Buddha Seed Nature Without Exhaustion. The Buddha's title was Universal Wisdom Wheel Bright Light Sound. Within that Buddha's assembly was a Bodhisattva called the Dharma Realm's Different Vows, who with Bodhisattvas as numerous as dustmotes in seas of worlds, started from their Way-place and came to this Saha world to the place of Shakyamuni Buddha.

From all of his fine marks, all of his hairpores, all of his body shares, all of his joints, all of his objects of adornments and all of his garments, there appeared all the Buddhas of the past, such as Vairochana Buddha; all Buddhas of the future, those who have received a prediction and those who have not yet received a prediction; and all present Buddhas in all the countries of the ten directions together with their multitudes of assemblies. And there also manifested the seas of former deeds of the dana paramita practiced in the past, and all the recipients of

his giving. And there also manifested the seas of former deeds of the shila paramita practiced in the past.

And there manifested the seas of former deeds of the paramita of vigor practiced in the past, of the kshanti paramita practiced in the past, of cutting off of his limbs, and how his mind did not move.

And there manifested the seas of former deeds of the paramita of vigor practiced in the past, and of his non-retreating courage. And there manifested the seas of former deeds of his search of all the Thus Come Ones' dhyana paramita in the past, and how he attained accomplishments.

And there manifested the seas of former deeds of his search of all Buddhas' turning the Dharma Wheel, of the dharmas accomplished, of bringing forth courageous mind, and of his renouncing all things.

And there manifested the seas of former deeds of his delight in seeing all Buddhas in the past, his delight in practicing all the Bodhisattva Paths, his delight in transforming the realms of all living beings. And there manifested the seas of former deeds of his resolve on all Bodhisattvas' great vows and pure adornments.

And there manifested the seas of former deeds of the Bodhisattva's accomplishment of the paramita of power in the past.

And there manifested the seas of former deeds of the paramita of wisdom cultivated by all Bodhisattvas in the past to perfection. All of the above seas of former deeds completely pervaded and filled up the vast and great Dharma Realm.

After arriving at the Buddha's place he bowed at the Buddha's feet, and thereupon to the direction above transformationally created an all-vajratreasury adorned towering pavilion, and an imperial blue vajra king lotus flower treasury lion's throne. An all-jeweled light mani king net covered his body, and the bright pearl of his cowl was made of mani jewel kings that proclaim the Thus Come One's titles in the three periods of time, and together with his retinue he sat in full lotus.

All of the above Bodhisattvas and their retinues from the ten directions were born from Universal Worthy Bodhisattva's practices and vows. With the pure wisdom-eye they beheld the Buddhas of the three periods of time. They universally heard all the Buddhas Thus Come Ones turning the Dharma Wheel of the seas of Sutras. They arrived at the other shore of all Bodhisattvas' self-mastery. In every thought, they manifested great spiritual transformations, and drew near to all Buddhas Thus Come Ones. With one body they filled up all the Thus Come Ones' assemblies and Way-places. Within a single dustmote they universally manifested all the states of

the world, and never missed the right moment to teach and transform all living beings.

Within a single hairpore they emitted the sounds of all Thus Come Ones speaking the Dharma. They knew that all living beings are like an illusion. They knew that all Buddhas are like a reflection. They knew that all the destinies and paths of rebirth are like a dream. They knew that all karmic retributions are like a reflection in the mirror. They knew that all worlds are like changes and transformations. They accomplished the Thus Come One's Ten Powers and Fearlessness, his courage and mastery.

With a lion's roar they profoundly entered the great sea of Limitless Eloquence. They obtained all of living beings' seas of words and languages - the wisdom of all dharmas. In empty space, their actions were unobstructed. They knew that all dharmas are unobstructed.

With regard to the states of all Bodhisattvas' spiritual penetrations, they have all been purified. With courage and vigor, they smashed and subdued the demon armies. Constantly using wisdom they understood the three periods of time. They knew that all dharmas are like empty space. They were without discord or contention. They also had no grasping or attachment.

Although they diligently cultivated vigor, they knew that All-Wisdom ultimately do not come from anywhere. Although they contemplated all states, they knew that all of existence cannot be got at. With expedient wisdom they entered into all of the Dharma Realm. With level wisdom, they entered into all countries. With the power of self-mastery, they caused all worlds to revolve and mutually enter into one another.

In all places of the world they manifested the receptions of birth. They saw all the different shapes and forms in all worlds. Within a subtle and tiny state, they manifested a vast great kshetra.

In a vast great state they manifested a subtle and tiny kshetra. At the place of one Buddha, within one thought, they obtained the aid of all the Buddhas' awesome spirit. Universally viewing the ten directions without any confused delusion, and within one kshana, they could travel anywhere.

All of these Bodhisattvas filled up the Jeta Grove, aided by the Thus Come One's awesome spiritual power. At that time the leaders of the great Sound Hearers:

Shariputra, Mahamaudgalyayana, Mahakashyapa, Revata, Subhuti, Aniruddha, Nanda, Mahakapphina, Mahakatyayana, Purna, and all the other great Sound Hearers who were at the Jeta Grove, could not perceive the Thus Come One's

spiritual powers; the Thus Come One's wonderful adornments and characteristics; the Thus Come One's states; the Thus Come One's playfulness; the Thus Come One's spiritual transformations; the Thus Come One's noble supremacy; the Thus Come One's wonderful practices; the Thus Come One's awesome virtue; the Thus Come One's dwelling and holding; the Thus Come One's pure kshetras.

Moreover, they could not perceive the inconceivable states of the Bodhisattvas; the Bodhisattvas' great assemblies; the Bodhisattvas' universal entry; the Bodhisattvas' universal arrival; the Bodhisattvas' universal traveling; the Bodhisattvas' spiritual transformations; the Bodhisattvas' playfulness; the Bodhisattvas' retinues; the Bodhisattvas' places; the Bodhisattvas' adorned lion thrones; the Bodhisattvas' palaces; the Bodhisattvas' dwelling places; the samadhi of self ease which the Bodhisattva entered; the Bodhisattvas' contemplation; the Bodhisattvas' sprint; the Bodhisattvas' heroic courage;

the Bodhisattvas' offerings; the Bodhisattvas' receiving of predictions; the Bodhisattvas' maturation; the Bodhisattvas' healthy courage; the purity of the Bodhisattvas' Dharma bodies; the perfection of the Bodhisattvas' wisdom bodies; the manifestation of the Bodhisattvas' vow bodies; the accomplishment of the Bodhisattvas' form bodies; the Bodhisattvas' marks which were all replete with purity; the Bodhisattvas' constant light and vary-colored adornments; the Bodhisattvas' constant emitting of the great net of brightness; the Bodhisattvas' giving rise to clouds of transformations; the Bodhisattvas' bodies that pervade the ten directions; the Bodhisattvas' myriad practices coming to perfection.

All of the above states were not perceived by the great Sound Hearer disciples. Why is this? Because their good roots were not the same. In the past they did not practice the good roots of beholding the Buddha with self-ease. They did not praise or proclaim the merit and virtue of all pure in Buddha kshetras of the ten directions. In the past they did not praise the various spiritual penetration of all Buddhas, World Honored Ones. In the past while in the midst of birth and death, they did not bring forth the mind of anuttarasamyaksambodhi.

In the past they did not cause others to dwell in the mind of Bodhi. In the past they did not cause the Thus Come Ones' seed nature to continue uninterrupted. In the past they did not gather in all living beings. In the past they did not exhort others to cultivate and practice the Bodhisattva paramitas. In the past, while within the flow of birth and death, they did not exhort living beings to seek the most supreme great wisdom-eye.

In the past they did not cultivate the good roots of producing All-Wisdom. In the past they did not accomplish the good roots of the Thus Come One's transcending

the world. In the past they did not attain the wisdom of spiritual penetrations of purifying and adorning Buddha kshetras. In the past they did not attain the states that were known to the Bodhisattvas' vision.

In the past they did not seek the uncommon good roots of Bodhi, which transcended the world. In the past they did not bring forth the great vows of all Bodhisattvas. In the past they were not born from the aid of the Thus Come Ones.

In the past they did not know that all dharmas are like an illusion that Bodhisattvas are like a dream. And in the past they did not attain the vast delight of the great Bodhisattvas.

All of these were states of Universal Worthy Bodhisattva's wisdom-eye; they had nothing in common with the Two Vehicles. Because of such causes and conditions, all of the great Sound Hearers could not see, could not hear, could not enter, could not attain, could not be mindful of, could not contemplate, could not consider, could not ponder, and could not discriminate. And so although they were situated right within the Jeta Grove, they could not see the great spiritual transformations of the Thus Come One.

Moreover, because all of these Sound Hearers did not possess such good roots; did not possess such a wisdom-eye; did not possess such samadhis; did not possess such liberation; did not possess such spiritual penetrations; did not possess such awesome virtue; did not possess such strength; did not possess such self-mastery; did not possess such places of dwelling; and did not possess such states -- they were therefore in this place, but could not know, could not see, could not enter, could not certify to, could not dwell, could not understand, could not contemplate, could not endure, could not tend toward, could not roam within it.

Moreover, they could not vastly elucidate, explain, proclaim, advocate or manifest, guide or exhort others' progress, causing them to tend toward, causing them to practice and cultivate, causing them to dwell peacefully within, or causing them to certify to and enter.

Why is this? Because all of these great disciples had relied on the Sound Hearer Vehicle to escape.

They had accomplished the Sound Hearers' path; they had perfected the Sound Hearers' conduct; they had peacefully dwelt in the Sound Hearers' fruition; and obtained fixed wisdom.

From the truth of non-existence, constantly dwelling in the reality-limit and ultimate stillness and quietude, they were far removed from great compassion. They forsook living beings and dwelt in their own affairs.

With regard to the others' wisdom, they could not accumulate it, could not cultivate it, could not dwell peacefully within it, could not seek it with their vows, could not accomplish it, could not purify it, could not tend toward and enter it, could not penetrate it, could not know or see it, could not certify to and attain it. Which is why even though they were inside the Jeta Grove, coming face to face with the Thus Come One, they could not behold such vast great spiritual penetrations.

Disciples of the Buddha, it is like all along the shores of the River Ganges there are hundreds, thousands, tens of millions of hungry ghosts who are all naked, hungry and thirsty. Their entire bodies are scorched and blazing. Ravens, eagles and wolves all rush to seize and grab them. These ghosts are oppressed by great thirst and wish for water to drink. Yet although they live right by the side of the river, they cannot see the river. And if they do see the river, upon seeing the river, the river will dry up. Why is this? This is due to the covering by their deep and heavy karmic obstacles.

All the Sound Hearers were the same way. Although they dwelt in the midst of the Jeta Grove, they could not see the Thus Come One's vast, great, spiritual powers. This is because they had renounced All-Wisdom, and their eyes were covered by the cataract of ignorance.

It is also because they had not planted the good roots of the grounds of Sarvajna. It is as when there is a person within the assembly who is sound asleep, and who suddenly dreams of seeing on the summit of Mount Sumeru the great city of Good View, where Lord Shakra dwells. He dreams of palaces, groves, parklands, and all sorts of ornaments, also of gods and goddesses, hundreds of thousands of millions of them, who are universally scattering heavenly flowers that cover the ground; all sorts of trees of garments sprout forth wonderful robes; all sorts of blossoming trees that burst forth in luxuriant bloom; all sorts of musical trees are playing heavenly music. All the heavenly maidens chant in sonorous choruses, and an immeasurable number of gods are playing and frolicking in the midst of this. This person sees himself dressed in heavenly robes, universally traveling to all of these places, stopping and mingling among them.

All of the other people within the great assembly, although in the same place, do not know of or see these things. Why is this? Because what is seen in the dream is not something that the great assembly can behold.

All Bodhisattvas and kings of the world are just like this. They have long accumulated the power of good roots. They have brought forth vast great vows of

All-Wisdom. They have studied the merit and virtue of all Buddhas. They have cultivated the adorned path of a Bodhisattva. They have perfected the Wisdom-Dharma of All-Wisdom. They have perfected all the conduct and vows of Universal Worthy. They have entered the wisdom-grounds of all Bodhisattvas. They have playfully roamed in the samadhis in which all Bodhisattvas dwell. They can contemplate all of the Bodhisattvas' states of wisdom without any obstruction.

For such reasons all of them behold the World Honored One's inconceivable spiritual transformations of self-ease. All the great disciples, the Sound Hearers, could not see, could not know, because they lacked the Bodhisattvas' pure eyes. It is as in the snowy mountains where there is a multitude of medicinal herbs. A good physician who goes there can distinguish all of them. Yet the hunters and herdsmen who constantly dwell on the mountain cannot see the medicine. This is just the same way.

All of the Bodhisattvas enter the states of wisdom, become replete with the power of self-mastery, and can perceive the Thus Come One's great spiritual transformations. However, all of the great disciples knew only of benefiting themselves, and did not wish to benefit others. Seeking only for their own tranquility, they did not wish for others' tranquility, which is why although they were right inside the Grove, they could not know or see.

It is as in the center of the earth, there are many jewel caches, which are filled with all sorts of valuable and rare gems. There is a great hero, wise and understanding, well adept at discriminating all the hidden caches. This person possesses the power of great blessings and virtue, and according to his wishes can choose whatever he like to make offerings to provide for his parents and to foster his retinue – the aged, sick and impoverished – all of whom he supplies equally.

Whereas a person of no wisdom, lacking in blessings and virtue, although he may go to the jewel caches, will still not know of them, not see them, or obtain their benefits. This is just the same way. The great Bodhisattvas obtain and possess the pure wisdom-eye. They can enter into the Thus Come One's inconceivable profound states. They can see the Buddha's spiritual powers. They can enter into all Dharma doors. They can course in the seas of Samadhis.

They can make offerings to the Buddhas. They can use the Proper Dharma to enlighten living beings. They can use the Four Dharmas of Attraction to gather in living beings. All the great Sound Hearers could not see the Thus Come One's spiritual powers, nor could they see the Bodhisattva assemblies.

It is as when a blind man arrives at a great jeweled continent, but whether walking, standing, sitting or reclining he cannot see all the treasures. Because he cannot see

them, he cannot collect them or make use of them. It was just the same way with the great disciples. Although they were situated within the grove and drew near to the World Honored One, they could not see the Thus Come One's spiritual powers of self-mastery. Nor could they see the great assembly of Bodhisattvas. Why is this? Because they lacked the Bodhisattvas' unobstructed pure eyes, and could not respectfully enlighten to and enter into the Dharma Realm and behold the Thus Come One's self-mastery.

It is as when someone has obtained the pure eye called light of leaving filth. None of the dark shadowy places can obstruct him. Then if this person is situated in a dark or shadowy place in the midst of hundreds of thousands of millions of people, whether he be walking, standing, sitting or reclining, there is none of these peoples' shapes or forms or comportments that this bright-eyed person cannot see. But as to this bright-eyed person's own comportment and his comings and goings -- there is not one of these people who can perceive them.

The Buddha is the same way. In accomplishing the pure unobstructed wisdom-eye, he can clearly see all worlds, the spiritual penetrations, changes and transformations, and the assembly of great Bodhisattvas who surround him. All the great disciples could not see any of these.

It is as when there are bhikshus within the great assembly who enter into the All-Pervasive Samadhis; specifically, the All-Pervasive Earth Samadhi, the All-Pervasive Water Samadhi, the All-Pervasive Fire Samadhi, the All-Pervasive Wind Samadhi, the All-Pervasive Blue Samadhi, the All-Pervasive Yellow Samadhi, the All-Pervasive Red Samadhi, the All-Pervasive White Samadhi, the All-Pervasive Heaven Samadhi, the All-Pervasive Samadhi of Various Living Beings' Bodies, the All-Pervasive Samadhi of All Languages and Sounds, and the All-Pervasive Samadhi of That Which is Conditioned.

Those who enter these samadhis can perceive these conditions. But the rest of the great assembly cannot see any of these, with the exception of others who are also dwelling in these samadhis.

The inconceivable states of the Buddha manifested by the Thus Come One are just like this. All of the Bodhisattvas could behold them. But the Sound Hearers could not perceive them.

It is as when there is a person who smears a potion of invisibility on his own eyes, so that in the assembly, in his comings and goings, sitting or standing, no one can see him. And yet he can see all that happens within the assembly. You should know that the Thus Come One is just like this. He has transcended the world and yet universally sees the world.

None of Sound Hearers could perceive any of this; only the Bodhisattvas who tend toward the states of All-Wisdom can see. It is as when there is a person who from the time of his birth is accompanied by two gods.

One of them is called "Like-Birth", the other is called "Like-Name". The gods can always see the person, but the person cannot see the gods. You should know that the Thus Come One is just like this. Within the great assemblies of the Bodhisattvas, he manifested vast spiritual penetrations and the great Sound Hearers could not behold any of this.

It is as when there is a bhikshu, who upon attaining the self-mastery of his own mind enters into the Samadhi of Extinction. The karma of his six organs is inactive, and he is unaware of all language and speech. Due to the aid of samadhi, he does not enter into Parinirvana.

All the Sound Hearers were like this. Although they dwelt at the Jeta Grove and were replete with the six organs, they could not know, could not see, could not understand, could not enter into the Thus Come One's self-mastery and all of the Bodhisattva assemblies.

Why is this? The Thus Come One's state is very profound, vast and great, difficult to see, difficult to know, difficult to gauge, difficult to measure. Transcending all worlds, it is inconceivable, it cannot be destroyed, and it is not the state of any of the Two Vehicles.

That is why the Thus Come One's spiritual powers of self-mastery, the Bodhisattva assemblies, and the Jeta Grove universally pervaded everywhere throughout all the pure worlds – and yet none of these events could be known or seen by the great Sound Hearers. They were beyond their capacity.

At this time Vairochana Vow Brightness Bodhisattva, aided by the Buddha's spiritual power, contemplated the ten directions and spoke verses:

You should contemplate
The inconceivable Buddha Way.
Inside this Jeta Grove
The power of spiritual penetrations appears.

The awesome spiritual strength of the Well-Gone One
Manifests that which is without measure.

All of those in the world
Are confused, deluded; they cannot understand.

The Dharma King's profound, wonderful Dharma
Is measureless, hard to conceive.

The spiritual penetrations, which he manifests,
None in the world can fathom.

He understands that dharmas are without an mark,
Which is why he is called the Buddha.
He is replete with the adorning characteristics,
His praises and proclamations are without exhaustion.

And now, within this grove,
He manifests vast spiritual powers.
Profound he is, to depths without bounds
And that which words cannot dispute!

Contemplate those of great awesome virtue,
Measureless Bodhisattvas assemblies who,
From countries in the ten directions,
Have come to behold the World Honored One.

Their vows are all completed,
Their practices unobstructed,
In all the world
None can gauge or measure them.

All the ones Enlightened to Conditions,
And the great Sound Hearers,
Cannot know of this
State of the Bodhisattvas' practices.

The Bodhisattvas' great wisdom
Is the ultimate state of all the Grounds.
Loftily erecting the banners of courage,
Invincible, they are hard to move.

These knights of great renown,
With power of measureless samadhi,
Manifest spiritual transformations
Which fill up all of the Dharma Realm.

At that time, Indestructible Vigor King Bodhisattva, aided by the Buddha's
spiritual power, contemplated the ten directions and spoke verses, saying:

Contemplate all the Buddha's disciples,
Treasures of wisdom and meritorious virtue;
Having reached the ultimate of Bodhi's practices,
They bring peace and calm to all worlds.

Their minds, inherently bright and understanding,
Are adept at entering the samadhis.
Their wisdom is boundless,
Their states immeasurable.

And now within the Jeta Grove,
With everything adorned,
Cloud-like assemblies of Bodhisattvas gather,
Drawing near to the Thus Come One's dwelling.

Contemplate their non-attachment,
These measureless oceans of great assemblies!
Arriving from the ten directions,
They're seated upon jeweled lotus thrones.

With no coming and no dwelling,
No relying and no idle dispute,
Leaving filth, their minds are unobstructed,
They are ultimate in the Dharma Realm!

Erecting the banner of wisdom,
Firm, solid and unmoving,
They know that dharmas are without transformation,
And yet manifest events of transformations.

From the measureless kshetras of the ten directions,
From all of the Buddha's places,
Simultaneously they arrive,
And yet do not divide their bodies.

Contemplate the Lion Shakyamuni,
His power of self-ease and spiritual penetrations,
Who can cause the Bodhisattvas multitudes
To assemble all together.

All of the Buddha-dharma
Is level and equal in the Dharma Realm.
Though words and speech are different,
This assembly penetrates them all.

The Buddhas always peacefully dwell
In the Dharma Realm's limit of equality.

Proclaiming a variety of dharmas,
Their words and languages have no exhaustion.

At the time, Universal Supreme Unsurpassed Awesome Virtue King Bodhisattva,
aided by the Buddha's spiritual power, contemplated the ten directions and spoke
verses saying:

Contemplate the Unsurpassed Knight,
Whose vast, great perfect wisdom
Is adept at knowing what is the right time and what is not,
As he proclaims the Dharma for the multitudes.

He conquers and subdues the external paths
And all their bizarre theories,
Universally according with living beings' minds
He manifests the power of spiritual penetrations.

Proper Enlightenment has no measure,
Yet it is not without a measure.
Whether it has measure or no measure,
The Muni has transcended it entirely.

As the sun in empty space
Illumines all places,
So too the Buddha's wisdom,
Penetrates the dharmas of the three periods of time.

As on the night of the fifteenth of the month,
The moon has no defect,
The Thus Come One, too, is just this way:
His pristine dharmas are all perfected.

As the sun in the sky,
Which courses along without a moment's hesitation,
The Thus Come One too is just like this:
His spiritual changes are eternally continuous.

The kshetras of the ten directions
Are unobstructed emptiness.
Yet the Lamp of the World makes appear transformations:
In the world it is like this too.

As the earth of the world
Is a place of reliance for the multitudes,

The Dharma Wheel of the Lamp that Illumines the World,
Serves as a reliance in the same way.

As a strong swift wind
Whips along unobstructed,
So too does the Buddha-dharma
Quickly pervade the world.

As the great water wheel
Is what the world relies and dwells on,
The Wisdom Wheel in the same way
Is that no which the Buddhas of the three periods of time rely.

At that time, Unobstructed Supreme Treasury King Bodhisattva, aided by the
Buddha's spiritual power, contemplated the ten directions and spoke verses saying:

As a great jewel mountain
Benefits all sentient beings,
The Buddha-Mountain is this way too:
It universally benefits the world.

As the great ocean water is
Lucid, pure and without filth or mud,
To see the Buddha is like this too:
It purges one of all thirsty love.

As Mount Sumeru
Rises from the great ocean,
The World's Lamp is like this:
It arises from the Dharma sea.

As the ocean is replete with various jewels
Which satisfy all seekers,
Wisdom not requiring a teacher is the same way:
The beholder can become enlightened.

The Thus Come One's most profound wisdom
Is measureless and incalculable,
Therefore this power of spiritual penetration
Can manifest the inconceivable.

As a skilled illusionist
Can manifests a myriad phenomena,
So too, the Buddha's wisdom,
Manifests the power of all self-mastery.

As the as-you-will gem
Can fulfill all wishes,
The Most Supreme One is also able
To fulfill all vows of purity.

As a bright pure jewel
Can universally illumine all things,
The Buddha's wisdom also in this way,
Universally illumines all creatures' minds.

As an eight-faceted jewel
Can equally reflect all directions,
The Unobstructed Lamp in this way
Universally illumines the Dharma Realm.

As the water-clearing pearl
Can clarify all turbid water,
To see the Buddha is the same way –
All of one's organs are purified.

At that time, Transformationally Manifesting Dharma Realm's Vow Moon King
Bodhisattva, aided by the Buddha's spiritual power, contemplated the ten
directions and spoke verses saying:

As the imperial blue gem
Can turn all colors blue,
Those who see the Buddha in the same way,
All resolve on Bodhi's practice.

In every single dustmote,
the Buddha manifests the power of spiritual penetrations,
Causing measureless and boundless
Bodhisattvas to be purified.

This profound, subtle, wonderful power,
Boundless and unknowable,
Is a state of the Bodhisattvas,
Which none in the world can fathom.

The manifestation of the Tathagata's body
Is an appearance pure and adorned,
He universally enters the Dharma Realm,
And brings all Bodhisattvas to accomplishment.

Within inconceivable Buddha-lands,
Realizing Proper Enlightenment,
Are all of the Bodhisattvas
And world hosts – filling them up.

Shakyamuni, Unsurpassed Honored One,
Is at ease with all dharmas.
He manifests the strength of spiritual penetrations
Which are boundless and measureless.

All of the Bodhisattva's conducts
Are measureless and without end.
By the strength of the Tathagata's self-sufficiency,
He appears for their sakes.

The Buddha's disciples are adept at cultivating and learning;
In all profound Dharma realms
They achieve unobstructed wisdom
and understand all dharmas.

The Well-Gone One's awesome spiritual power
Turns the Dharma Wheel for beings.
His spiritual changes universally pervade
And purify the world.

The Tathagata's wisdom is perfect,
His states are also pure.
Like a Great Dragon King,
He universally aids all beings.

At that time, Dharma Wisdom Blazing Light King Bodhisattva, aided by the
spiritual power of the Buddha, contemplated the ten directions and spoke verses
saying:

As to the Tathagatas in the three periods,
None of the Sound Hearer disciples
Can know of the Buddha's
Lifting or setting down his foot.

And in the past, present and future realms,
All the conditionally enlightened ones,
Also will not know of the Tathagata's
Lifting or setting down his foot.

How much the less would common mortals
Fettered by the knots and servants,
Whose mind's consciousness is covered by ignorance,
Know of the guiding master!

His Proper Enlightenment and unimpeded wisdom
Surpass the paths of languages.
Their measure cannot be fathomed.
Who is able to know and see them?

Like the bright moonlight,
Whose boundaries none can survey,
So, too, is the Buddha's power –
Its end cannot be seen.

Each of the expedient means,
Transformed at every thought,
Reaching to limitless kalpas,
Is not known through consideration.

Meditating on All-Wisdom
And these inconceivable dharmas,
As to each of the doors of expedients,
Their bounds cannot be attained.

If regarding these dharmas
One brings forth vast, great vows,
Then as to these states,
To know and see them will not be difficult!

Courageously and diligently cultivating
The seas of inconceivable great Dharma,
His mind is without obstruction,
And he enters these doors of expedients.

His mind and will are subdued,
His aspirations broad and extensive,
He will obtain great Bodhi,
That most supreme of states!

At that time, Smashing All Demon Armies Wisdom Banner King Bodhisattva,
aided by the Buddha's spiritual power, contemplated the ten directions and spoke
verses saying:

The Wisdom Body is not this body,
It is unobstructed, hard to imagine.
If it could be imagined,
Then in all things it would be unsurpassed.

From inconceivable karma,
This pure body arises,
A supreme wonderful adornment,
It's unattached to the three realms.

Its light illumines all things,
The Dharma Realm is purified,
Disclosing the Buddha's door of Bodhi,
It brings forth All-Wisdom.

Like the sun in the world,
It universally emits light-wisdom,
Far apart from dust and filth,
It destroys all obstructions.

It universally cleanses the three realms of existence,
And forever severs the flow of birth and death.
In accomplishes the Bodhi way,
One brings forth the unsurpassed enlightenment.

He manifests boundless forms,
Yet these forms rely on no place.
Although their appearances are limitless,
They are completely inconceivable!

In a single instant of Bodhi,
One can awaken to all dharmas.
How can one hope to fathom
The scope of the Tathagata's wisdom?

In one thought, he completely understands
All dharmas of the three periods.
Thus one says that the Buddha's wisdom
Is without end and indestructible.

Wise ones should in such a way
Single-mindedly contemplate the Buddha's Bodhi.
This contemplation is hard to imagine,
It cannot be attained through thinking.

Bodhi is ineffable,
The Way of enlightenment is unutterable,
Surpassing the paths of language.
All Buddhas are born from this,
This Dharma is hard to conceive.

At that time, Vow Wisdom Bright Banner King Bodhisattva, aided by the Buddha's spiritual power, contemplated the ten directions and spoke verses saying:

If one can well contemplate
The limitless sea of Bodhi,
One can leave stupid thoughts
And decisively receive and uphold the Dharma.

Upon obtaining a decisive mind,
One can cultivate wonderful practices.
In the stillness of Dhyana, meditating by oneself,
One forever severs all doubts and delusions.

His mind is not weary,
Nor is he lax or lazy.
Ever increasing in progress and cultivation,
He perfects all Buddha-dharmas.

The wisdom of faith is accomplished,
Thought after thought it grows,
He always delights in and contemplates
The Dharma which cannot be attained and which has no reliance.

In measureless millions of thousands of kalpas,
The practices of merit and virtue he cultivated –
All of these he transfers,
To the way sought by all Buddhas.

Although he dwells in birth and death,
His mind is not defiled or attached.
Peacefully he dwells in all Buddha-dharmas,
And always delights in the Tathagata's practices.

Of all existences in the world,
The skandhas, the realms, and such dharmas,
All of this he leaves behind,
And solely seeks the Buddha's merit and virtue.

Common mortals have infantile, false delusions,
Constantly they turn and flow in the world.
The Bodhisattva's mind is unobstructed,
He relieves them to brings about their liberation.

The Bodhisattva practices are hard to appraise.
In all the worlds it is impossible to imagine
How he pervasively relieves all anguish,
And universally bestows joy upon all beings.

Having obtained Bodhi's wisdom,
Again he pities the multitudes.
His light illumines the world,
And crosses over all creatures.

At that time, Smashing All Obstructions Courageous Wisdom King Bodhisattva,
aided by the Buddha's spiritual power, contemplated the ten directions and spoke
verses, saying:

In measureless millions of thousands of kalpas,
The Buddha's name is hard to hear.
How much the more to draw near him,
And forever sever all doubts and delusion!

The Tathagata, lamp of the world,
Penetrates all dharmas.
Universally he gives rise to blessings of the three periods,
And causes living beings to be purified.

The Tathagata's wonderful form body
Is admired and praised by all.
Through millions of kalpas they always gaze up reverently at him,
Their minds never feel sated.

If there are Buddha's disciples
Who contemplate this wonderful form body,
They'll most certainly renounce all attachments to existence,
And make transferences to Bodhi's Way.

The Tathagata's wonderful form body
Forever proclaims the vast great sound.
His eloquence is unimpeded
In disclosing the door to Bodhi.

He awakens all living beings,
Limitlessly and inconceivably,
Enabling them to enter wisdom's gate,
And bestows on them Bodhi's prediction.

The Tathagata appears in the world,
As its great field of blessings.
He universally guides all sentients
To gather blessings in their practices.

Those who make offerings to the Buddhas,
Forever leave the fear of evil paths.
They destroy all suffering
And accomplish the Wisdom Body.

Upon seeing the Doubly-Fulfilled Honored One,
They can bring forth a vast, great mind.
Such people always see the Buddha,
And grow in wisdom-power.

Upon seeing the most supreme one in all of humankind,
Decisively they resolve on Bodhi.
Then each person himself knows,
That for certain he will attain Proper Enlightenment!

At that time, Dharma Realm's Various Spiritual Penetrations King Bodhisattva,
aided by the Buddha's spiritual power, contemplated the ten directions and spoke
verses saying:

Shakyamuni, Unsurpassed Honored One,
Is replete with all merit and virtue.
The beholder's mind is purified,
And makes transferences toward great wisdom.

The Tathagata, great, kind, compassionate one,
Appears in the world,
And universally for all creatures
Turns the peerless Dharma Wheel.

The Tathagata in innumerable kalpas
Diligently toils for living beings.
How can those in the world
Repay our great teacher's kindness?

I would rather for measureless kalpas
Endure the suffering of the evil paths,
Than to ever forsake the Tathagata
To seek escape from this.

I would rather for living beings' sake
Take on all suffering,
Than to ever renounce the Buddha
To seek security and bliss.

I'd rather stay in the evil destinies,
And forever hear the Buddha's name,
Than to be born in good paths
And for a moment not hear of the Buddha.

I'd rather be born in the hells,
In each one of them for innumerable aeons,
And never be afar from the Buddha,
Or seek to leave the evil destinies.

Why would I rather dwell for a long time
In all of the evil paths?
So as to see the Tathagata,
And so that my wisdom will increase and grow!

Upon seeing the Buddha,
All suffering is destroyed,
And one can enter into the Tathagatas'
States of great wisdom.

If one gets to see the Buddha,
One leaves behind all obstruction.
One forever nurtures endless blessings
And accomplishes the Bodhi Way.

The Tathagata can forever sever
All the doubts of living beings.
According to their delight,
Universally he satisfies them all.

Section II

At that time, Universal Worthy Bodhisattva Mahasattva, universally contemplated all of the Bodhisattva assemblies. He used expedient means equal to the Dharma

Realm; expedient means equal to the realm of emptiness; expedient means equal to the realm of living beings; expedient means equal to the three periods of time; equal to all kalpas; equal to all of living beings' karmas; equal to all of living beings' delights; equal to all of living beings' understandings; equal to all of living beings' roots; equal to all of living beings' times of maturation; and equal to all reflections of the light of the Dharma. And then for the sake of all the Bodhisattvas, he used ten types of Dharma phrases to reveal, manifest, illumine, and proclaim this Lion Sprint Samadhi.

What are the ten? They are: the Dharma phrase that proclaims his ability to manifest within the Dharma Realm in number equal to Buddha kshetras like dustmotes, the respective appearances of all Buddhas in the world and the successive formations and destructions of all kshetras; the Dharma phrase that proclaims his ability to manifest within the realm of empty space in number equal to Buddha kshetras like dustmotes, sounds that praise the Thus Come One's merit and virtue to the ends of future kalpas; the Dharma phrase that proclaims his ability to manifest within the realm of empty space in number equal to Buddha kshetras like dustmotes,

the measureless and boundless doors of accomplishing Proper Enlightenment by all Thus Come Ones who appear in the world; the Dharma phrase that proclaims his ability to manifest within the realm of empty space in number equal to Buddha kshetras like dustmotes, the Buddhas sitting in their Way-places and their Bodhisattva assemblies; the Dharma phrase that proclaims how in all his hairpores, in thought after thought, he manifests in number equal to all the transformation bodies of the Buddhas of the three periods of time, which fill up the Dharma realm;

the Dharma phrase that proclaims his ability to manifest everywhere, one body which fills up all the seas of kshetras of the ten directions; the Dharma phrase that proclaims his ability to manifest within all states, the spiritual transformations of the Buddhas of the three periods of time; the Dharma phrase that proclaims his ability to universally manifest within all Buddha kshetras like dustmotes, the various spiritual transformations of the Buddhas of the three periods of time, which are again as numerous as Buddha kshetras like dustmotes, and all of these prevailing for measureless kalpas;

the Dharma phrase that proclaims his ability to produce within all hairpores, the sounds of the seas of great vows of Buddhas of the three periods of time, exhausting the realms of the future, revealing the transformations and guidance of

all Bodhisattvas; the Dharma phrase that proclaims his ability to cause the Buddha's lion throne to be the same in measure as the Dharma Realm, and to cause Way-places of the Bodhisattva assemblies to be equally adorned, without any differentiation, prevailing to the future realm, turning various wonderful and subtle Dharma Wheels.

Disciples of the Buddha, these are the ten chief Dharma phrases.

There are ineffable Dharma phrases, their number equal to dustmotes in Buddha kshetras, which are the states of wisdom of the Thus Come Ones.

At that time, Universal Worthy Bodhisattva, wishing to proclaim this meaning again, was aided by the Buddha's spiritual power. He contemplated the Thus Come One; he contemplated the assembly; he contemplated the inconceivable states of all Buddhas; he contemplated the boundless Samadhis of all Buddhas; he contemplated the inconceivable seas of all the worlds; he contemplated the inconceivable level equality of all Buddhas of the three periods of time; he contemplated all the measureless and boundless dharmas of all languages.

And then he spoke verses saying:

In every single hairpore
Are kshetra seas as many as dustmotes.
Within each a Tathagata is seated,
Replete with his Bodhisattvas assembly.

In every single hairpore
Are measureless kshetra seas.
The Buddha on his Bodhi throne,
Pervades the Dharma Realm.

In every single hairpore
Are Buddhas as many as dustmotes in kshetras.
Bodhisattva assemblies circumambulate
To speak of Universal Worthy's Conduct.

The Buddha seated in one country
Pervades the realms of the ten directions.
Measureless clouds of Bodhisattvas
Have come and gathered here.

Millions of kshetras, numerous as dustmotes,
Are the Bodhisattva's seas of meritorious and virtue.

They arise from these assemblies
And pervade the realms of the ten directions.

They dwell in the Universal Worthy's Conduct
And course in the Dharma Realm's ocean.

Universally manifesting all kshetras
And equally enter all Buddha assemblies.

Securely seated in all kshetras,
They listen to all dharmas.
Within every country,
They cultivate such practices for millions of kalpas.

What the Bodhisattvas cultivate,
Are practices that universally brighten the Dharma sea.
They enter the great sea of vows,
And dwell in the grounds of the Buddha's states.

They understand and arrive at Universal Worthy's Conduct,
And give rise to all Buddha-dharmas.
Replete with the Buddha's sea of merit and virtue,
They vastly manifest spiritual penetrations.

Their bodies like clouds, equal to dustmotes
Pervade all kshetras.
They rain down the Dharma of sweet dew,
And enable beings to dwell in the Buddha's Way.

At that time, the World Honored One, wishing to enable all Bodhisattvas to dwell securely in the Tathagata's lion sprint vast great Samadhi, emitted a great light from the white tuft between his eyebrows.

The name of this light was "Universally Illumining the Gate of the Dharma Realm of the Three Periods of Time", and an ineffable array of lights as many as dustmotes in Buddha kshetras served as its retinue. They illumined Buddha-lands in all the seas of worlds of the ten directions.

At that time, within the Jeta Grove, the great assemblies of Bodhisattvas saw that within all Buddha kshetras pervading the Dharma Realm and the Realm of Emptiness - in every single dustmote - were Buddha-lands as many as dustmotes in all Buddha kshetras. All of them were replete with various names, various forms, various purities, various dwelling places, various shapes and appearances. And in the midst of all these Buddha-lands were great Bodhisattvas seated on Lion thrones in their Way-places, accomplishing Equal, Proper Enlightenment.

Great assemblies of Bodhisattvas circumambulated them, and the worldly kings made offerings. Or perhaps they saw great assemblies to the measure of ineffable Buddha kshetras emitting wonderful sounds, filling up the Dharma Realm, and turning the Proper Dharma Wheel. Or perhaps they saw within heavenly palaces, dragon palaces, yaksha palaces, gandharva palaces, asura palaces, garuda palaces, kinnara palaces, mahoraga palaces.

In the palaces of humans and non-humans; within villages, towns, hamlets, or capital cities -- these Bodhisattvas manifesting various family names, various personal names, various bodies, various marks, various lights, and various comportments.

They were entering various samadhis, manifesting various spiritual changes; or perhaps at times they themselves would use various languages and accents, or cause other Bodhisattvas within the various great assemblies to speak in various tongues and to proclaim various dharmas.

In this way, all the great assemblies of Bodhisattvas beheld all the Buddha, Thus Come One's most profound Samadhi and power of great spiritual penetrations.

Exhausting the Dharma Realm and Empty Space, in the east, west, south, north, the four intermediary directions, above and below, in the seas of directions, they relied on living beings' thoughts and dwelt.

Beginning from the boundaries of the past up to the present, in all countries' bodies, in all of living beings' bodies, in all of the paths of emptiness, down to each and every hair tip of them were kshetras as numerous as dustmotes, which have arisen from different karma and which dwelt respectively.

Within all of these Way-places were Bodhisattvas assemblies, and in the same way they also saw the Buddha's spiritual powers, which are indestructible within the three periods of time, and which are indestructible within the worlds.

In the living beings' minds they manifested their images. According to the hearts' delights of all living beings they emitted wonderful languages and sounds. They universally entered all assemblies and universally manifested before all beings. Their forms and marks were different, but their wisdom had no difference. According to their needs, they revealed and instructed them with Buddha-dharmas, teaching and transforming all living beings without ever resting.

As for those who could perceive these Buddhas' spiritual powers, this was due to Vairochana Thus Come One who in the past used good roots to gather them in; or he used the Four Dharmas of Attraction to gather them in; or it is from the maturation of seeing, hearing, remembering and drawing near; or in the past he

had taught them to bring forth the resolve for anuttarasamyaksambodhi; or in the past they have together planted good roots at all the Buddhas' places; or in the past he had used all wisdom and clever expedient devices to teach and transform and bring them to maturity.

That was why they could enter all the Thus Come One's inconceivable, most profound Samadhis, the great power of spiritual penetrations that exhausts the Dharma Realm and the Realm of Emptiness; or enter the Dharma Body; or enter the form body; or enter the conduct accomplished in the past; or enter the perfected paramitas; or enter all the Grounds of Bodhisattvas; or enter the power of accomplishing Proper Enlightenment; or enter the Samadhi in which Buddhas dwell, and the non-discriminating great spiritual penetrations; or enter the Thus Come One's wisdom power and fearlessness; or enter the Buddha's sea of unobstructed eloquence.

All of these Bodhisattvas used various understandings, various paths, various doors, various entrances, various principles and tendencies, various compliances; various wisdoms; various aids to the Way; various skill-in-means and various samadhis, as expedient doors to enter into the sea of the Buddha's spiritual transformations, which were as numerous as dustmotes in ineffable Buddha kshetras.

What is meant by the various samadhis? They are as follows: the Samadhi of Universally Adorning the Dharma Realm; the Samadhi of Universally Illumining the Unobstructed States in the Three Periods of Time; the Samadhi of the Dharma Realm's Non-discriminating Wisdom Light; the Samadhi of Entering the Thus Come One's Unmoving State; the Samadhi of Universally Illumining Boundless Empty Space; the Samadhi of Entering the Thus Come One's Powers; the Samadhi of Being Adorned by the Buddha's Fearlessness and Courageous Invigoration; the Samadhi of the Treasury of Revolutions of All Dharma Realms; the Samadhi of Being like the Moon, universally manifesting all Dharma realms and making great proclamations with unobstructed sounds; the Samadhi of the Universally Pure Dharma Light; the Samadhi of the Banner of Unobstructed Cowl Dharma King; the Samadhi of Seeing the Ocean-Like Assembly of Buddhas in All States; the Samadhi of Manifesting a Body in All Worlds; the Samadhi of Entering the State of the Thus Come Ones' Non-discriminating Body; the Samadhi of the Treasury of Great Compassion that Revolves According to All Worlds; the Samadhi of the Realization that All Dharmas are Traceless; the Samadhi of Realizing the Ultimate Still Extinction of All Dharmas;

the Samadhi of Knowing that Nothing Can Be Attained and Yet Transformationally and Universally Appearing in the World; the Samadhi of Universally Entering All Kshetras; the Samadhi that Adorns All the Buddha Kshetras in Accomplishment of Proper Enlightenment; the Samadhi of Contemplating the Different Marks and Forms of All World Hosts; the Samadhi of Contemplating All Living Beings' States Without Obstruction; the Samadhi of Giving Rise to The Mothers of All Thus Come Ones; the Samadhi of Being Able to Cultivate and Enter the Pathways of Merits and Virtue of the Ocean-Like Assemblies of Buddhas;

the Samadhi of Being Able to Manifest Spiritual Transformations in Every State, Exhausting the boundaries of the future; the Samadhi of Entering the Seas of All Thus Come Ones' Former Deeds; the Samadhi of Guarding and Holding All the Thus Come Ones' Seed Nature, to the ends of the boundaries of the future; the Samadhi of Using the Decisive Power of Understanding to Purify All Buddha Kshetras that Appear in the Ten Directions At the Present Time; the Samadhi of Universally Illumining of All the Buddhas; the Samadhi of Entering the Limit of Non-obstruction of All States;

the Samadhi of Causing All Worlds to Become One Buddha Kshetra; the Samadhi of Bringing Forth All of the Buddhas' Transformations Bodies; the Samadhi of Employing Vajra Regal Wisdom to Know the Seas of All Faculties; the Samadhi of Knowing that All That is Securely Set Up Within the Dharma Realm Dwells in the Limit of the Mind; The Samadhi of Manifesting Nirvana in All the Vast Great Countries of the Dharma Realm; the Samadhi of Being Able to Cause Others to Dwell in the Most Superior Places; the Samadhi of Manifesting All the Different Bodies of Living Beings in All Buddha Kshetras;

the Samadhi of Universally Entering of all the Buddhas' Wisdom; the Samadhi of Knowing the Nature and Appearance of All Dharmas; the Samadhi of Being Able to In One Thought Universally Know the Dharmas of the Three Periods of Time; the Samadhi of In Every Thought Universally Manifesting the Body Of the Dharma Realm; the Samadhi of the Lion's Courageous Wisdom that Knows of the Successive Order of All Buddhas' Appearances in the World; the Samadhi of Perfecting the Wisdom Eye Within All States of the Dharma Realm; the Samadhi of Courageously Tending Toward the Ten Powers; the Samadhi of Emitting the Light of the Perfection of All Merit and Virtue that Universally Illumines the World; the Samadhi of the Unmoving Treasury; the Samadhi of Using All Languages and Sounds to Propound and Explain One Dharma;

the Samadhi of Proclaiming the Non-dual Door of all Buddhas; the Samadhi of Knowing the Limit of Unobstructedness of the Three Periods of Time; the Samadhi of Entering the Subtle and Fine Expedients of the Ten Powers; the Samadhi of Accomplishing All Bodhisattva Practices in All Kalpas Without Any Interruption; the Samadhi of Universally Manifesting a Body in the Ten Directions; the Samadhi of Accomplishing Proper Enlightenment with Sovereignty Within the Dharma Realm; the Samadhi of Giving Birth to the Reception of All Security and Peace; the Samadhi of Producing Various Objects of Adornment to Adorn the Realm of Empty Space; the Samadhi of Being Able Within Every Thought to Produce Clouds of Transformation-Bodies Equal to the Number of Living Beings;

the Samadhi of Moonlight in the Clear Sky of the Thus Come Ones; the Samadhi of Always Seeing the Thus Come One's Dwelling Within Empty Space; the Samadhi of Disclosing and Revealing All of the Buddha's Adornments; the Samadhi of Illumining and Brightening All the Lamps of the Meaning of Dharma; the Samadhi of the Appearance of the Banners of all Buddhas of the Three Periods of Time; the Samadhi of All Buddhas' One-Secret Treasury; the Samadhi of Bringing To the Ultimate All That One Does In Every Thought; the Samadhi of the Treasury of Endless Blessings and Virtue; the Samadhi of Seeing the States of Boundless Buddhas; the Samadhi of Firmly Dwelling in All Dharmas; the Samadhi of Manifesting All Thus Come One's Transformations and Causing Beings to Know and to See Them; the Samadhi of the Buddha's Sun Appearing in Every Thought; the Samadhi of Knowing All the Dharmas within the Three Periods of Time Within One Day;

the Samadhi of Proclaiming With Universal Sounds the Still and Extinct Nature of all Dharmas; the Samadhi of the Lotus Flower Blossoming From the Dharma Realm; the Samadhi of Contemplating All Dharmas As Being Like Emptiness And Without a Dwelling Place; the Samadhi of the Sea of the Ten Directions Universally Entering One Direction; the Samadhi of Entering the Basis of All Dharma Realms Which is Without A Source; the Samadhi of All the Seas of Dharmas;

the Samadhi of Emitting All Lights With A Still and Quiet Body; the Samadhi of Manifesting All Spiritual Penetrations And Great Vows Within One Thought; the Samadhi of Accomplishing Proper Enlightenment At All Times and In All Places; the Samadhi of Using One Adornment to Enter All of the Dharma Realm; the Samadhi of Universally Manifesting All the Buddhas' Bodies; the Samadhi of Great, Vast, Superior Wisdom and Spiritual Penetration that Knows About All Living Beings; the Samadhi of Pervading the Dharma Realm With One's Body In

A Single Thought; the Samadhi of Manifesting the Pure Dharma Realm of the One Vehicle;

the Samadhi of Entering the Dharma Realm's Doors to Universality and Manifesting Great Adornments; the Samadhi of Dwelling In and Upholding the Wheel of All Buddha-dharmas; the Samadhi of Attracting the Realms of Living Beings with the Vows and Practices Like Indra's Net; the Samadhi of Discriminating All Entrance Into the World; the Samadhi of Easy and Comfortable Traveling While Seated in The Lotus Flower; the Samadhi of Wisdom and Spiritual Penetrations to Know About All Living Beings' Various Differences; the Samadhi of Causing One's Body to Appear Before All Living Beings; the Samadhi of Knowing the Seas of Words and Languages of All Living Beings' Different Sounds; the Samadhi of Wisdom and Spiritual Penetrations to Know All Living Beings' Differences; the

Samadhi of The Treasury of Level and Equal Great Compassion; the Samadhi of All Buddhas Entering the Thus Come One's Limit; the Samadhi of the Lion's Sprint to Contemplate all the Thus Come One's Places of Liberation.

The Bodhisattvas, with the above the ineffable samadhis numerous as the dustmotes in Buddha kshetras, enter the spiritual transformation seas of Vairochana Thus Come One, which in every thought are filled with all the samadhis of the Dharma Realm.

All these Bodhisattvas are replete with great wisdom and spiritual penetrations; they are bright, sharp and at ease. They dwell on the different Grounds, and with their vast, great wisdom they universally contemplate all things. Born from the seed nature of all wisdom, the wisdom of all wisdoms constantly appears before them. They have attained the pure wisdom-eye that parts from the cataract of stupidity, and act as subduing masters for all living beings. They dwell in the Buddha's equality, and toward all dharmas have no discrimination. They understand states, and know that all the nature of the world is still and extinct, without a place of reliance. They universally travel to all Buddhas' countries and yet are without attachments. They can contemplate all dharmas and yet are without dwelling.

They pervasively enter the palaces of all wonderful dharmas, and yet are without coming. They teach, transform, and subdue all in the world, universally manifesting a calm and safe place for living beings. The liberation of wisdom is their practice, forever they dwell in their wisdom bodies, apart from the limit of greed. They transcend the seas of existence and instruct about the limit of reality. Their wisdom light is perfected, they universally see all dharmas and dwell in samadhi, firm and unmoving.

Toward all living beings, they constantly bring forth rise Great Compassion. They know that all dharma doors are like illusions, that all living beings are like dreams; that all Thus Come Ones are like reflections; that all sounds are like echoes; that all dharmas are like transformations.

They can well accumulate superior practices and vows. Their wisdom is perfected, pure and skillful. Their minds are still and quiet, adept at entering all states of dharani. They are replete with the power of samadhi, and are courageous and dauntless. They have obtained the wisdom-eye and dwell in the limit of the Dharma Realm. They arrive at the place of attaining nothing with regard to all dharmas.

They cultivate and practice the boundless great sea of wisdom. They arrive at the Paramita of Wisdom, the ultimate other shore, and are gathered in and maintained by Prajna Paramita. With the paramita of spiritual penetrations they universally enter the world. Relying upon the Paramita of Samadhi, they obtain ease and comfort of mind.

With non-inverted wisdom, they know all meanings. With skillful wisdom of discrimination, they disclose and instruct about the dharma treasury. With the wisdom that makes things apparent and easy to understand, they teach and explain about writings and languages.

With great vow power they proclaim the dharma without end. With fearless great lion's roar, they constantly delight in contemplating dharmas which are without a place of reliance. With the pure eye of dharma, they universally contemplate all things. With the moon of pure wisdom, they illumine the formation and destruction of the world. With wisdom light, they illumine the Reality Principle. Their blessings, virtue, and wisdom are like a vajramountain, which all analogies fail to describe.

They well contemplate all dharmas. Their wisdom roots increase and grow. They are courageous and vigorous, smashing the demonic hordes. With measureless wisdom, their awesome light is blazing. Their bodies transcend all worlds, they

obtain the unobstructed wisdom of all dharmas. They can well enlighten to and understand the limit which has an end and which is endless.

They dwell in the Universal Limit. And they enter the Reality Limit. The contemplative wisdom, which is without a mark, constantly appears before them. With clever expedient devices they accomplish all Bodhisattva practices. With non-dual wisdom, they know all states.

They universally see all the destinies of all worlds. They pervasively travel to all Buddha-lands. Their wisdom lamp is perfected. With regard to all dharmas, they are free from darkness or obstruction. They emit the pure light of dharma, which illumines the realms of the ten directions.

For the sake of the world, they serve as true fields of blessing. Upon either seeing or hearing of them, their wishes will be fulfilled. Their blessings and virtue are lofty and great, transcending all in the world. They are courageous and fearless. They smash all external ways. They proclaim subtle and marvelous sounds, which pervade all kshetras. Universally seeing all Buddhas, their minds are without satiation.

With regard to the Buddha's Dharma body, they have attained self-mastery. And according to those who should be transformed, they will manifest a body. With one body, they can fill up all Buddha kshetras. They have attained comfortable, pure spiritual penetrations, and riding the Great Wisdom Boat, their neither travel is unobstructed. Their wisdom is perfected, pervading the Dharma Realm. This is like the rising sun, which pervasively illumines the world. According to the thoughts of living beings, they manifest their form. They know of all living beings' root nature, their desires and delights, and enter the state of non-contention of all dharmas.

They know that the nature of all dharmas is not produced and does not arise, and cause the small and the great to mutually enter each other with ease. They decisively understand the Buddha's Buddhas' ground and its profound tendencies.

With endless phrases they proclaim the profound meaning, and within each phrase they proclaim all of the seas of sutras.

They obtain the Great Wisdom Dharani Body. And whatever they receive and uphold, they will never forget. In one thought, they can recollect the events of measureless kalpas.

They possess the wisdom to be aware in a single thought of all living beings throughout the three realms of time. They perpetually use all the doors of dharani to proclaim the boundless seas of all Buddha-dharmas, constantly turning the non-

retreating pure Dharma Wheel, and causing all living beings to bring forth wisdom. They obtain the Buddha's states, his wisdom light, and enter the profound Samadhi of Good Views.

They enter the unobstructed light of all dharmas. With regard to all dharmas, they have a supreme wisdom and sovereignty. With regard to all states, they are pure and adorned. They universally enter all the Dharma realms of the ten directions, and regardless of the direction and place, there is none which they do not reach. Within every dustmote, they manifest the accomplishment of Proper Enlightenment. Within the nature that is without form, they manifest all forms.

From within all directions they enter one direction. All of these Bodhisattvas, replete with the above treasury of boundless blessings, wisdom, merit and virtue, are constantly praised and extolled by all the Buddhas.

With all types of languages and words their merit and virtue is spoken of, but it cannot be exhaustively expressed. There were none who were not there in the Jeta Grove. They were profoundly immersed in the Thus Come One's great sea of merit and virtue, and all could see how they were illumined by the Buddha's light.

At that time, the Bodhisattvas all obtained the inconceivable light of Proper Dharma, and their hearts were greatly joyous. Each of them from their own bodies and from the objects of adornments on their towering pavilions, and with the lion thrones on which they were seated, and from everything that pervaded the Jeta Grove, transformationally made appear great clouds of adornments that filled up all the Dharma realms in the ten directions.

That is to say, within every thought they emitted clouds of great light that pervaded the ten directions and that could enlighten all living beings. They emitted clouds of all mani jeweled bells that pervaded the ten directions and gave off subtle and wonderful sounds, praising and extolling all the merit and virtue of the Buddhas in the three time periods.

They emitted clouds of various kinds of music that pervaded the ten directions, their sounds proclaiming all of living beings' karma and retributions. They emitted clouds of the forms and appearances of all Bodhisattvas' vows and practices that pervaded the ten directions, and that proclaimed all the great vows of the Bodhisattvas. They emitted clouds of all the Thus Come One's easy and comfortable transformations that pervaded the ten directions, and expressed all of the Buddhas, Thus Come Ones' languages and sounds.

They emitted clouds of all Bodhisattvas' bodies adorned with subtle characteristics, which pervaded the ten directions and explained the successive order in which all Thus Come Ones appeared in all the countries.

They emitted clouds of the Way-places of the Thus Come Ones in the three periods of time that pervaded the ten directions, and manifested the adornment of merit and virtue of all Thus Come Ones accomplishing Equal and Proper Enlightenment. They emitted clouds of all dragon kings that pervaded the ten directions, and rained down all sorts of fragrances.

They emitted clouds of the bodies of all worldly hosts that pervaded the ten directions and proclaimed the practices of Universal Worthy Bodhisattva. They emitted clouds of all jeweled adorned, pure Buddha kshetras that pervaded the ten directions, and manifested all Thus Come Ones' turning the Wheel of Proper Dharma.

Because all of these Bodhisattvas obtained this inconceivable dharma light, the dharma response was such that they brought forth ineffable great spiritually – transformed clouds of adornments that were as numerous as dustmotes in Buddha kshetras.

At that time, Manjushri Bodhisattva, relying upon the Buddha's spiritual power, and wishing to further proclaim the deeds of spiritual transformations within this Jeta Grove, contemplated the ten directions and spoke verses saying:

You should contemplate this Jeta Grove,
Its boundless vastness is due to the Buddha's awesome spirit.
All adornments have appeared,
Filling up the ten directions of the Dharma Realm.

In all countries in the ten directions,
Are boundless types of great adornments.
Seated on their own thrones amidst these states,
Their forms and images clearly appear.

Emitted from the hair pores of the Buddha's disciples,
Are various adorned clouds of jeweled flames.
They proclaimed the Tathagata's subtle and wonderful sounds,
Which pervade all kshetras of the ten directions.

From jeweled trees and flowers, his wonderful body appears,
Its form and marks equal to the King Brahma.
Arising from Dhyana he takes a stride,
Whether going or stopping, forever his comportment is still and quiet.

In the Tathagata's each and every hair pore,
Always appear transformation bodies, hard to conceive of.
Like Universal Worthy, the great Bodhisattva,
Their various marks are adorned and fine.

Within empty space above the Jeta Grove,
All the adornments emit wonderful sounds,
Universally proclaiming how the Bodhisattvas of the three time periods,
Accomplish the seas of all merit and virtue.

The jeweled trees in the Jeta Grove
Also emit measureless wonderful sounds.
Which speak of the multitude's
Various karmic seas and differences.

All the states within this grove
Manifest the Tathagatas of the three time periods;
Each of them endowed with great spiritual powers
That were as numerous as dust motes in the ten directions' kshetra seas.

Countries in all the ten directions,
To the number of dust motes within the kshetra seas,
All enter the Tathagata's hair pores,
Their successive adornments appear and are seen.

Buddhas appear in these adornments,
Their number equal to beings that pervade the world,
Each and every one gives off great radiance
And transforms the multitudes according to their likings.

Fragrant flames, flowers, and jeweled treasures,
All adorned, supreme, and wonderful clouds,
None of which is not vast and great, equal to empty space,
Pervade the countries in the ten directions.

All the Buddhas of the ten directions and three time periods
And their adorned and wonderful Way-places,
Amid these states at the garden -
Appear one and all, their forms clearly manifest.

All of Universal Worthy's and the Buddha's disciples,
Have adorned kshetras for hundreds and thousands of kalpas-seas.
Their number boundless, equal to all living beings,
None of which is not seen within this garden.

At that time, all the Bodhisattvas upon being illuminated by the brightness of the Buddha's samadhi, immediately entered the above samadhis. Each of them attained doors of great compassion equal to number of dust motes in ineffable Buddha kshetras, to benefit and delight all living beings. From every hair pore on their bodies they emitted brightness equal to dust motes in ineffable Buddha kshetras. Each of these lights could transformationally manifested Bodhisattvas equal to dust motes in ineffable Buddha kshetras. Their bodies, shapes, and appearances were like world hosts.

They universally appeared before all living beings, and circumambulated and pervaded the Dharma Realm of the ten directions. With various expedients they taught and transformed, tamed and subdued them.

Perhaps they manifested doors of impermanence of all heavenly palaces.

Or they manifested doors of receiving birth of living beings equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested the doors to cultivation of Bodhisattvas equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of states-like dreams equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors that shook up the world equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested the different doors of the world equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of dana paramita equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of shila paramita equal in number to dust motes in ineffable Buddha kshetras, where all Thus Come Ones cultivated all merit and virtue and the various ascetic practices,

Or they manifested doors of kshanti paramita equal in number to dust motes in ineffable Buddha kshetras, where their limbs were cut off and severed.

Or they manifested doors of diligently cultivating virya paramita equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of all Bodhisattvas cultivating the samadhis, dhyanas, and liberations.

Or they manifested doors of the brightness of wisdom at the perfection of the Buddha way, equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested the doors of diligently seeking Buddha-dharmas and for the sake of one word or one phrase, renouncing measureless lives – all of these equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of drawing near to all Buddhas, inquiring about all dharmas with insatiable and untiring minds – all of these equal in number to dust motes in ineffable kshetras.

Or they manifested doors of according with the opportunities and timing of living beings, their desires and delights, traveling to their places, maturing them with skill-in-means, and causing them to dwell in the brightness of the sea of All-Wisdom – all of these equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of taming the demonic hordes, curbing the external ways, and manifesting the Bodhisattva's blessings, wisdom, and power – all of these equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of clear knowledge of all clever arts and skills, equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of the clear knowledge of all living beings' differences, equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of the clear knowledge of differences in all dharmas, equal in number to dust motes in Buddha kshetras.

Or they manifested doors of clear knowledge of all living beings' mind's delights, equal in number of dust motes in ineffable Buddha kshetras.

Or they manifested doors of clear knowledge of all living beings' roots and practices, their afflictions and habits, equal in number to dust motes in ineffable Buddha kshetras.

Or they manifested doors of clear wisdom of all living beings' manifold karma, equal in numbers to dust motes in ineffable Buddha kshetras.

Or they manifested doors of enlightening all living beings, equal in number to dust motes in ineffable Buddha kshetras.

With the above expedient doors equal in number to dust motes in ineffable Buddha kshetras, they traveled to the dwelling places of all living beings, bringing them to maturation.

That is to say, perhaps they dwelt in heavenly palaces;
or dwelt in dragon palaces;
or dwelt in yaksha palaces;
or dwelt in the places of gandharvas; asuras; garudas, kinnaras, mahoragas;
or they dwelt in the royal palaces of Brahmas;
or dwelt in the royal palaces of humans;
or dwelt in the royal palaces of King Yama;
or dwelt in the locations of the animals, hungry ghosts, and the hells.

With level great compassion, level great vows, level wisdom, level expedients,
they gathered in all living beings.

Perhaps there were those who upon seeing them became tamed and subdued;
or those who upon hearing them became tamed and subdued;
or those who upon recollecting them became tamed and subdued;
or those who upon hearing their voices became tamed and subdued;
or those who upon hearing their titles became tamed and subdued;
or those who upon seeing their perfect light became tamed and subdued;
or those who upon seeing their net of brightness became tamed and subdued.

Thus according to all living beings' hearts' delight, they traveled to their locations
and caused them to obtain benefit.

Disciples of the Buddha, all the Bodhisattvas within this Jeta Grove, for the sake
of maturing all living beings, sometimes appeared as dwelling in all sorts of
adorned palaces, or sometimes appeared as dwelling in their own pavilions, seated
on their jeweled lion thrones, circumambulated by the assemblies of the Way-
place, pervading the ten directions, so that they could be seen by all. And yet they
had not left the Tathagata's place at the Jeta Grove.

Disciples of the Buddha, these Bodhisattvas sometimes manifested clouds of
measureless transformation bodies or sometimes appeared as solitary persons
without any companion.

That is to say, perhaps they manifested the body of a shramana;
or they manifested the body of a brahman;
or they manifested the body of one who cultivates bitter practices;
or they manifested the body of robust and thriving;
or they manifested the body of a medicine king;
or they manifested the body of a merchant chief;
or they manifested the body of one who cultivates pure livelihood;
or they manifested the body of one who entertains music;

or they manifested the body of one who serves all the gods;
or they manifested the body of one who is skilled at all the crafts or artistries.

They traveled to all villages, hamlets, cities, provinces, capital cities, and places of gathering, and according to the propensities of all living beings – with various shapes and comportments, various sounds, various discourses and theories, and various dwelling places -- within all worlds like Indra's net, they practiced the Bodhisattva conduct.

Perhaps they spoke of the crafts and artistries in all worlds; or they spoke of the lamp of All-Wisdom that illumines the world; or they spoke of the adornments of all living beings' karmic power; or they spoke of the establishment of the different vehicles within countries of the ten directions; or they spoke of the states of all dharmas illumined by the wisdom lamp. They taught and transformed living beings, and yet they did not leave the Buddha's location at the Jeta Grove.

At that time, Dharma Prince Manjushri came forth from the Good Dwelling Pavilion, with measureless Bodhisattvas who accompanied him. With him were also the vajra spirits who were constantly in attendance; the many-bodied spirits who, universally for the sake of living beings, made offerings to the Buddhas; the spirits traveling on foot who had made solid vows to always follow in attendance; the earth-ruling spirits who delighted in hearing the Dharma; the water-ruling spirits who always delighted in cultivating great compassion; the fire-ruling spirits who illumined with wisdom light; the wind-ruling spirits who were crowned with mani; the direction-ruling spirits who were clear and skilled at comportments of the ten directions.

Also there were night-ruling spirits who were especially diligent in destroying ignorance and darkness; the day-ruling spirits who single-mindedly revealed the Buddha's sun without the slightest laxness; the emptiness-ruling spirits who adorned the Dharma Realm and all of empty space; the ocean-ruling spirits who universally saved living beings from the seas of all existences; the mountain-ruling spirits who always diligently amassed all good roots that aid the Path and tend toward All-Wisdom, and who were lofty and great like mountains; the fortress-ruling spirits who always diligently guarded and protected the fortress of the Bodhi mind of all living beings; all the great dragon kings who always diligently protected the unsurpassed Dharma City, the wisdom of All-Wisdom;

the yaksha kings who constantly guarded and protected all living beings; the kumbhanda kings who always diligently destroyed the destinies of the evil ghosts; the garuda kings who had forever vowed to pull living beings from the seas of existence and save them; the asura kings who vowed to accomplish the Tathagata's

body, to be lofty and to transcend the world; the mahoragakings who took delight in seeing the Buddha and reverently bowed; the great heavenly kings who were forever wearied of birth and death and who delighted in seeing the Buddha; and the great Brahma kings who revered the Buddha, praised and made offerings to him.

Manjushri and all the above great Bodhisattva assemblies who were adorned with merit and virtue, came from their own dwelling places and arrived at the Buddha's place. They circumambulated the Buddha to the right a countless number of times, and made offerings of all sort of objects. After making these offering, they bade farewell and went south, toward the world of humans.

At that time the Venerable Shariputra, aided by the Buddha's spiritual power, saw that Manjushri Bodhisattva together with the assembly of Bodhisattvas as adornment, had come out of the Jeta Grove and was heading south to travel in the world of people, and he had the following thought, I should now go south with Manjushri.

Then the Venerable Shariputra, together with six thousand bhikshus who surrounded him all around, came out of their own dwelling place and to where the Buddha was. They bowed to the Buddha, and requested permission from the World Honored One.

The World Honored One consented. Shariputra circumambulated to the right three times, bade farewell and left. They went toward where Manjushri was.

These six thousand bhikshus dwelt together at the same place as Shariputra. They had not left the home life for long. They were: Sea Enlightenment Bhikshu,

Good Birth Bhikshu, Light of Blessings Bhikshu, Great Pure Youth Bhikshu, Lightning-born Bhikshu, Pure Practice Bhikshu, Heavenly Virtue Bhikshu, Regal Wisdom Bhikshu, Brahma Supreme Bhikshu, Still Wisdom Bhikshu, and so forth, their number six thousand in all. They had made offerings to measureless Buddhas and deeply planted good roots. Their power of understanding was vast and great. Their eye of belief was lucid and clear. Their minds were broad and extensive.

In contemplating the Buddha's state, they understood the basic nature of dharmas, and could benefit living beings. They constantly delighted in diligently seeking the merit and virtue of all Buddhas. They had all been brought to accomplishment by the teachings and transformations from Manjushri who spoke the Dharma for them.

At that time, during their travels, the Venerable Shariputra regarded the bhikshus and told Sea Enlightenment Bhikshu, "Sea Enlightenment, you can contemplate

the pure body of Manjushri Bodhisattva, his fine marks and his adornments. None of the heavenly gods can conceive of this. You can contemplate the perfect and luminous radiance of Manjushri, which causes measureless living beings to become delighted in mind.

You can contemplate the adornments of Manjushri's net of light, which destroys the measureless suffering and afflictions of living beings. You can contemplate the complete assemblies of Manjushri, which are all gathered in by the past good roots of the Bodhisattva. You can contemplate the road on which Manjushri travels; for eight steps to both left and right, it is broad, level, and adorned.

“You can contemplate the dwelling place of Manjushri; in the ten directions surrounding it, there are always Way-places, which revolve around it. You can contemplate the road on which Manjushri treads, which is replete with measureless blessings, virtue, and adornments, and on both the left and right sides are great hidden treasure troves from which all sorts of precious gems spontaneously well forth. You can contemplate how Manjushri has made offerings to the Buddhas and because of the flow of his good roots, how all the trees sprout adorned treasuries.

You can contemplate Manjushri and see how all the worldly hosts rain down clouds of objects and bow in reverence as their offerings. You can contemplate Manjushri and see how whenever all Buddhas, Thus Come Ones, of the ten directions are about to speak the Dharma, they emit light from the white tuft between their eyebrows, and how that light illumines his body and enters into his crown.”

At that time, the Venerable Shariputra, for the sake of the bhikshus, praised, extolled, revealed, and described Prince Manjushri's endowments of such measureless merit and virtue, and the perfection of his adornments. Upon listening to this, all the bhikshus became purified in their minds, their belief and understanding became so solid, that such they could not contain themselves, and leapt with joy.

Their bodies became soft and supple. Their various sense faculties registered delight. Their worries and suffering were destroyed. Their filth and obstructions were completely annihilated. Constantly, they saw all the Buddhas. Deeply seeking the Proper Dharma, they became endowed with the faculties of Bodhisattvas and attained the strength of Bodhisattvas. Great compassion and vast vows spontaneously arose of themselves. They entered the various paramitas and their profound states. The ocean-like assemblies of Buddhas in the ten directions constantly appeared before them.

They brought forth profound belief and delight from All-Wisdom, and they addressed the Venerable Shariputra, "We only wish that you, great teacher, would take us to the place of that supreme person."

Then Shariputra went with them to the place and said, "Humane one, all of these bhikshus wish to serve and wait upon you."

At that time, Dharma Prince Manjushri, who was circumambulated by measureless comfortable Bodhisattvas, together with their great assemblies, turned his head around like an elephant king and gazed at all the bhikshus.

Whereupon all the bhikshus bowed at his feet, placed their palms together in reverence and said, "We now gaze upon you with admiration, and reverently bow all of your good roots. We only hope that you, Humane One Manjushri, and our Acharya Shariputra, and the World Honored One Shakyamuni Buddha, will help us to be certified to such as form body as the Humane One possesses, such a voice, such fine characteristics and such self-mastery. We wish to be completely endowed with all of them."

At that time, Manjushri Bodhisattva told all the bhikshus, "Bhikshus, if there are good men and good women who can accomplish ten types of dharmas that tend toward the Great Vehicle, they can quickly enter the Ground of the Thus Come One, how much more the Grounds of the Bodhisattvas!

"What are the ten? They are: amassing all good roots with a mind free from weariness; seeing all Buddhas, serving and making offerings to them, with a mind free from weariness; seeking all Buddha-dharma, with a mind free from weariness; practicing all the paramitas, with a mind free from weariness; accomplishing the samadhis of all Bodhisattvas, with a mind free from weariness; respectively entering all of the three periods of time, with a mind free from weariness;

universally adorning and purifying the Buddha kshetras in the ten directions, with a mind free from weariness; teaching and transforming, taming and subduing all living beings with a mind free from weariness; in all kshetras, in all kalpas, accomplishing the Bodhisattva practices with a mind free from weariness; for the sake of bringing one living being to accomplishment, practicing paramitas to the number of dust motes in all Buddha kshetras and accomplishing the Tathagata's Ten Powers, in such a way to respectively bring into maturity all the realms of living beings, all of these with a mind free from weariness.

"Bhikshus, if there are good men or good women who can accomplish deep faith, bringing forth these ten types of tireless mind, they can develop and nurture all the good roots, renounce and abandon birth and death in all the destinies, and

transcend the mundane nature of all the worlds. They will not fall to the grounds of the Sound Hearers and Pratyekabuddhas.

“They will be born in all the Thus Come One’s households. They will be replete with the vows of all Bodhisattvas. They will cultivate all Bodhisattva conducts. They will attain the Thus Come One’s powers, smash and subdue the demon hordes and those of external ways. They can also destroy afflictions, enter the Grounds of the Bodhisattva, and draw near to the Ground of the Thus Come One.”

At that time, all the bhikshus upon hearing this Dharma, obtained a samadhi called Unobstructed Eye. They could perceive the states of all Buddhas.

They could see measureless and boundless Buddhas, Thus Come Ones, of all worlds in the ten directions, and their Way-places and assemblies. They could also see living beings in all the different destinies within these worlds in the ten directions. They could also see all the differences in these worlds; and also see all the dust motes in these worlds; and also see the palaces in which the living beings of these worlds dwelt, which were adorned with various jewels.

They could also hear all the Buddhas, Thus Come Ones, using various languages and sounds to proclaim all the Dharma, and could understand all of the words, diction, teaching, and explanations.

They could also contemplate the faculties and hearts' desires of all living beings within these worlds. They could also recollect the ten former and subsequent lives of all living beings within these worlds.

They could also recollect the past and future events of these worlds within ten kalpas. They could also recollect the events of ten former lives of all Tathagatas; the ten accomplishments of Proper Enlightenment; the ten turnings of the Dharma Wheel; the ten types of spiritual penetrations; the ten types of proclaiming the Dharma; The ten types of teaching and exhortation; and the ten types of eloquences.

And they also immediately accomplished the ten thousand Bodhi minds, the ten thousand samadhis, and the ten thousand paramitas. All of them were purified. They attained the great perfect wisdom light; they attained the Bodhisattva's ten spiritual penetrations; they became gentle, supple, subtle, and wonderful; they dwelt in the solid, unmoving Bodhisattva mind.

At that time, Manjushri told all the bhikshus they should dwell in Universal Worthy's Conduct. Upon dwelling in Universal Worthy's Conduct, they should enter the sea of great vows. Upon entering the sea of great vows, they should accomplish the sea of great vows. Upon accomplishing the sea of great vows, their

minds would be purified. Upon purifying their minds, their bodies would be purified. Upon purifying their bodies, their bodies would become light and at ease. Upon attaining bodies that were light and at ease, they would attain great spiritual penetrations, and not retreat. Upon attaining these spiritual penetrations, they would never leave from the feet of Manjushri. And pervading the Buddha Places in the ten directions, they would manifest their bodies and completely accomplish all Buddha-dharmas.

Section III

At that time, Manjushri Bodhisattva, upon exhorting all the bhikshus to bring forth the resolve for anuttarasamyaksambodhi. Then he gradually went south, into the realm of people. He went to the east of the City of Blessings, to dwell in the Adorned Banner Sala Grove. This was a place where all Buddhas of the past had lived, taught, and transformed living beings. They went to the Great Stupa, which is a place where the World Honored Ones had cultivated the Bodhisattva practices in the past, and were able to renounce measureless things that were difficult to renounce.

For this reason, this grove was universally renowned throughout measureless Buddha kshetras. This place constantly was blessed with the offerings of the gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and non-humans.

After Manjushri and his retinue had reached this place, he immediately proclaimed "The Sutra of Universally Illumining the Dharma Realm", with hundreds of myriad of millions of nayutas of sutras as its retinue. Upon speaking this Sutra, measureless hundreds of thousands of millions of dragons came out of the great sea to this palace. Upon listening to this Dharma, they became thoroughly tired of the destiny of dragons.

Single-mindedly seeking the Buddha Path, they all renounced their dragon bodies and were reborn among gods and humans. Ten thousand dragons became irreversible from anuttarasamyaksambodhi. Again, there were measureless and numberless living beings, who were tamed and subdued through the Three Vehicles.

At that time, among the inhabitants at the City of Blessings, who heard that Dharma Prince Manjushri was in the Adorned Banner Sala Grove, at the Great Stupa, and measureless great multitudes streamed from the city to go to this place. At that time, there was an upasaka by the name of Great Knowledge, together with

a retinue of five hundred upasakas. Their names were: Sudatta Upasaka, Vasudatta Upasaka, Light of Blessings and Virtue Upasaka, Renowned Upasaka, Renowned for Giving Upasaka, Moon Virtue Upasaka, Good Wisdom Upasaka, Great Wisdom Upasaka, Worthy Great Wisdom Upasaka, Worthy Protector Upasaka, Worthy Supreme Upasaka, and so forth. All of these five hundred upasakas came to the place of Dharma Prince Manjushri, made obeisance at his feet, circumambulated to the right three times, withdrew, and sat to one side.

Also, there were five hundred upasikas, such as, Great Wisdom Upasika, Good Light Upasika, Wonderful Body Upasika, Delightful Body Upasika, Worthy Upasika, Worthy Virtue Upasika, Worthy Light Upasika, Banner Light Upasika, Virtue Light Upasika, Good Eyes Upasika, and so forth. All of these five hundred upasikas came to the place of Dharma Prince Manjushri, made obeisance at his feet, circumambulated to the right three times, withdrew, and sat to one side.

Also, there were five hundred youths, such as the Youth Good Wealth, the Youth Good Practice, the Youth Good Precepts, the Youth Good Comportment, the Youth Good Courage, the Youth Good Consideration, the Youth Good Wisdom, the Youth Good Enlightenment, the Youth Good Eyes, the Youth Good Arms, the Youth Good Light, and so forth. All of these five hundred good youths came to the place of Dharma Prince Manjushri, made obeisance at his feet, withdrew, and sat to one side.

Also, there were five hundred maidens, such as the Maiden Good Worth, the maiden who was Great Wisdom Upasika's daughter, the Maiden Worthy Name, the Maiden Good Features, the Maiden Solid Wisdom, the Maiden Worthy Virtues, the Maiden Virtuous, the Maiden Brahma Teaching, the Maiden Virtue Light, the Maiden Good Light, and so forth. All of these five hundred maidens came to the place of Dharma Prince Manjushri, made obeisance at his feet, circumambulated to the right three times, withdrew, and sat to one side.

At that time, Dharma Prince Manjushri, knowing that the inhabitants of the City of Blessings had come and gathered, accorded with their hearts' delights, and manifested a body of sovereignty. His awesome light was dazzling and grand, and outshone all the great assembly. With easy and comfortable great kindness, he caused them to be pure and cool. With easy and comfortable great compassion, he brought forth the mind to speak the Dharma. With easy and comfortable wisdom, he perceived their hearts' delights. And with a vast great eloquence, he was about to proclaim the Dharma for them.

At that time, he contemplated Good Wealth for the causes and conditions by which he came to have this name. He perceived that when this youth had entered the

womb, within his household there spontaneously appeared a towering pavilion of the seven jewels. Beneath this towering pavilion were seven hidden treasuries. Right above the treasuries, the ground broke open by itself, and seven jeweled tusks burst forth. They were of gold, silver, lapis lazuli, crystal, true pearls, mother-of-pearl, and carnelian.

The Youth Good Wealth dwelt in the womb for ten months and was born. His build, body, limbs, and joints were upright and full. The seven great treasuries were broad and extensive. Above and below, each of them was seven full arms-lengths, and they welled from the ground, their light luminous and dazzling. Again in that household, spontaneously there appeared five hundred jeweled vessels, and various objects naturally filled them to abundance.

Specifically, the vajra vessels were filled with all sorts of incenses. The incense vessels were filled with various robes. The fine jade vessels were filled with various superior types of food and drink. The mani vessels were filled with various rare and precious gems. The gold vessels were filled with silver. The silver vessels were filled with gold. The gold and silver vessels were filled with vaidurya, the mani-studded crystal vessels were filled with mother-of-pearl. The mother-of-pearl vessels were filled with crystal. The carnelian vessels were filled with true pearls. The true pearl vessels were filled with carnelian. The fire mani vessels were filled with water manis. The water manis were filled with fire manis.

In such a way, these five hundred jeweled vessels spontaneously appeared and rained down various gems and objects of wealth, and all the houses became full. Because of this event, his parents, retinue, and good prognosticators unanimously named this infant Good Wealth.

Also, he perceived that this youth had made offerings to Buddhas of the past, that he deeply planted the good roots, that his belief and understanding were vast and great, that he always delighted in drawing near to good knowing advisors, that his body, speech, and mind karmas were devoid of flaws, that he made no mistakes, he purified the Bodhisattva Way, sought All-Wisdom, and was accomplished as a vessel of the Buddha-dharma. He saw that his mind was pure like the empty space, that he made transferences to Bodhi; and was without obstruction.

At that time, Manjushri Bodhisattva, having contemplated the Youth Good Wealth in this way, gently instructed him using analogies and spoke all Buddha-dharmas for him. That is, he spoke the Dharma of all Buddhas' gathering.

He spoke the Dharma of all Buddhas' continuity. He spoke the Dharma of all Buddhas' successiveness. He spoke the Dharma of all the Buddhas' pure assemblies. He spoke the Dharma of all Buddha's Dharma Wheels that transform

and guide. He spoke the Dharma of the fine characteristics of all Buddhas' form bodies. He spoke the Dharma of all Buddhas' Dharma bodies. He spoke the Dharma of all Buddhas' illuminating light. He spoke the Dharma of all Buddhas' level non-duality.

At that time, Dharma Prince Manjushri upon speaking these dharmas for the Youth Good Wealth and the great assembly, again earnestly exhorted them with analogies. He caused them to be joyous and to bring forth the resolve for anuttarasamyaksambodhi. He also caused them to recollect their past good roots. Having done this, right at that very place, he further spoke the Dharma for living beings according to their potentials, and then he took his leave.

At that time, the Youth Good Wealth, having heard from Manjushri about the various merits and virtues of the Buddha, single-mindedly and diligently sought anuttarasamyaksambodhi. Following Manjushri, he spoke verses, saying:

The three existences are like city ramparts,
Arrogance forms the walls,
The destinies are like doors and windows,
Love's water fills the moat.

Covered by stupidity's darkness.
The fires of greed and anger blaze.
The demon king becomes the ruler,
Like an unknowing child we follow along.

Greed and love are a strong rope,
Flattery and deception are the reins and bit.
Doubt and delusion veil one's eyes,
As one enters the deviant paths.

Stinginess, jealousy, and arrogance abound,
One enters the three evil places,
Or falls into the various destinies,
Amid the sufferings of birth, old age, sickness, and death.

Pure sun of wondrous wisdom
Whose great compassion forms a perfect wheel
Which dries up the sea of afflictions,
Pray grant us a little attention!

Pure moon of wonderful wisdom,
Your great kindness forms a filthless wheel,

Which bestows calmness on us all.
I wish you could shine on me.

King of the Dharma Realm,
With Dharma treasures as your foremost guide,
Who courses in emptiness without obstruction,
I wish you would teach and exhort me.

Great merchant of blessings and wisdom,
Courageous in your search for Bodhi,
Who universally benefits all beings,
I wish you would protect me!

Donning the armor of forbearance,
With wisdom sword in hand,
Masterfully you quell the demon armies,
May you bend to rescue me!

Dwelling on Dharma's summit of Sumeru,
Always attended by maidens in samadhi,
Destroying the asuras of delusion,
Lord Shakra, please consider me!

The three existences are the home of stupid mortals,
Who create causes that form delusive karma and earthly destinies.
Humane One subdues them all,
Like a lamp, he shows me the way.

One who renounces all evil destinies,
And pursues all good paths,
Who transcends the mundane world--
Show me the door to liberation.

In a world that's inverted and full of attachments,
May the one with thoughts of permanence, bliss, true self, and purity,
And the wisdom-eye who can leave all this,
Disclose for me the door of liberation!

Well aware of deviant and proper paths,
One of fearless discriminating mind,
Who has decisive understanding in everything,
Show me the Bodhi road.

Dwelling on the ground of the Buddha's proper views,
You who nurture the Buddha's trees of merit and virtue,

And rain down wonderful Dharma flowers--
Show me the Bodhi way!

Buddhas of past, present, and the future,
Who pervade throughout all places,
Like the sun appearing in the world,
Speak the Path for me.

You who well know of all karma,
Profoundly arrived at all vehicles' conducts,
One of decisive wisdom,
Show me the Mahayana!

With great compassion as the hub upon its wheel of vows,
Its axle is composed of faith, its linchpin of endurance.
Adorned as it is with merits and virtue's treasures,
May I ride upon this carriage!

With a broad and great body of dharani,
Its canopy of adorning compassion,
It rings with chimes of eloquence.
May I ride upon this carriage!

Brahma practices are its cushions,
Samadhi its maidens-in-waiting,
Dharma drums resonate with wonderful sounds.
May I ride upon this carriage!

Endless is its treasury of the four attractions,
Bejeweled with adorning merit and virtue;
Shame forms the halters of its steeds,
May I ride upon this carriage!

Always turning are the wheels of giving,
Forever anointed with pure precepts' fragrance,
Patience is its sturdy adornment.
May I ride upon this carriage!

The body is of dhyana-concentration and samadhi,
The collar is of clever expedients,
Subdued and non-retreating as it is,
May I ride upon this carriage!

Great vows are the pure wheels,
Dharani its solid power,

Accomplished it is by wisdom,
May I ride upon this carriage!

With universal conduct as its circumference,
Compassionate heart is its composed turning.
Toward all it's without fear.
May I ride upon this carriage!

Solid like vajra,
Clever like an illusory transformation,
It is unobstructed in all things.
May I ride upon this carriage!

Vast, great, of utmost purity,
Bestowing joy on all beings,
It is equal to emptiness and the Dharma Realm.
May I ride upon this carriage!

The wheels purify all karmic delusions,
They sever the flow of sufferings,
Smashing demons and external paths.
May I ride upon this carriage!

Wisdom fills the ten directions,
Adornments pervade the Dharma Realm,
Fulfilling all of living beings' wishes.
May I ride upon this carriage!

Pure and clear like empty space,
With love and views extinguished,
There is benefit for all beings.
May I ride upon this carriage!

Swift practice of vow-power,
Calm dwelling of a concentrated mind,
Universally transports all sentients,
May I ride upon this carriage!

Like the earth that is unmoving,
Like the water that benefits,
In this way, living beings are transported.
May I ride upon this carriage!

The Four Attractions form a perfect wheel,
Dharani is a pure clear light.

May such a wisdom sun as this
Appears so that I can see.

Those who have ascended to the place of Dharma King,
And donned the crown of the wisdom lord,
Wrapped as you are with wonderful Dharma silk,
Pray compassionately regard me!

At that time, Manjushri Bodhisattva turned around like an elephant king to regard the Youth Good Wealth, and said, "Good indeed, good indeed, good young man. You have brought forth the resolve for anuttarasamyaksambodhi. Moreover, you wish to draw near to all Good Knowing Advisors to inquire about the practices of a Bodhisattva, and the cultivation of the Bodhisattva Path. Good young man, drawing near and making offerings to Good Knowing Advisors is the very first causal condition for becoming endowed with All-Wisdom. Therefore, you should not grow tired of this."

The Youth Good Wealth said, "I only hope that the Sagely One will speak extensively for me about how a Bodhisattva should study Bodhisattva practices; how he should cultivate Bodhisattva practices; how he should tend toward Bodhisattva practices; how he should maintain Bodhisattva practices; how he should purify Bodhisattva practices; how he should enter Bodhisattva practices; how he should accomplish Bodhisattva practices; how he should follow Bodhisattva practices; how he should recollect Bodhisattva practices; how he should increase and broaden Bodhisattva practices; how he should swiftly perfect the practices of Universal Worthy."

At that time, Manjushri Bodhisattva spoke the following verses for the Youth Good Wealth:

Good indeed, Merit and Virtue's Treasury,
You have arrived at my place.
Bringing forth the great compassion mind,
You diligently seek utmost enlightenment.

You have made vast great vows
To destroy living beings' pain,
And for the sake of all worlds
To practice the Bodhisattva's conducts.

If there are Bodhisattvas
Who tire not of birth and death's suffering,

They will be endowed with Universal Worthy's Path,
And nothing can destroy them.

Light of blessings and power of blessed awesomeness,
Place of blessings and pure blessed sea;
For all living beings' sake,
You vow to cultivate Universal Worthy's Conduct.

Regard throughout the limit of boundlessness,
The Buddhas in the ten directions,
You have heard the Dharma from all of them,
Received and upheld it, without forgetting or losing any.

In the realms of the ten directions,
You can see measureless Buddhas.
You have accomplished all seas of vows,
And are replete with Bodhisattva practices.

If one enters the sea of expedients,
Dwells securely in Buddha's Bodhi,
And follows and studies with guiding teachers,
One can accomplish All-Wisdom.

Pervading through all kalpas,
Equal to the dust motes in all lands,
You have practiced Universal Worthy's conduct
And accomplished the Bodhi Path.

In measureless kshetras,
In boundless kalpas-seas,
You have practiced Universal Worthy's conduct
And perfected all the great vows.

All the measureless beings here,
Are delighted on hearing of your vows.
They all bring forth the Bodhi mind
And vow to study Universal Worthy's vehicle.