

Tathagata's Unimaginable State Sutra

(The full title is:)

Great, Upright and Broad Tathagata's Unimaginable State Sutra

Or

Maha-Vaipulya Tathagata's Unimaginable State Sutra

(Dai Fornng Gwornng Yiu Loy Bud See Yee Ging Gai Ging)

(Tripitaka No. 301)

Translated during the Tang Dynasty by Kustana Tripitaka Master Siksanda

Thus I have heard. At one time the Buddha achieved Samyak-Sambodhi(Correct Peerless Enlightenment) under the Bodhi-tree in Magadha state. The Bodhi-tree's name is Ahsipah, its root was deep in the soil, its trunk was tall, straight and had no knot, like a sandalwood column. Whenever birds approach, they had to fly back because they could not fly over the tree. The tree's skin was fine and glossy, with various interlaced colors, just like damasks. The tree was branchy and the crown of it was bushy and green.

Around the tree, there were many beautiful and lovely flowers blooming and emanating fragrance. They were much more beautiful than all other flowers except the Kovidars and Parijatas.

Around the tree, there were also many shorter trees. This Bodhi-tree, the king of trees, was splendid and handsome. It was like the Sumeru Mountain, which is the king of all mountains. It was so tall that even the people beyond 1 Yojana could see it. Its fragrance flows all around and its halo shines all around. People who saw it far away at night would suspect that it is a group of huge fires. The area under the tree was majestic, beautiful, spacious, and flat, like the happy garden, with luxuriant fragrant grass. It was like the neck of the peacock king, beautiful and fragrant, people do not tire of watching it.

At such a place, the Tathagata sat rightly and divinely, with many beings around him, just like a moon surrounded by stars.

At that time, coming from other directions, there were Buddhas as many as the atoms of ten Buddha-Worlds. In order to make the Bodhi-manda(site of enlightenment) of Vairocana more sublime, those Buddhas appeared as Bodhisattvas and joined the congregation. The names of their leaders are: Avalokitesvara(Contemplator of the World's Sounds) Bodhisattva, Manjusri Bodhisattva, Ksitigarbha(Earth Store) Bodhisattva, Akasagarbha(Space Store) Bodhisattva, Vajragarbha Bodhisattva, Vimalakirti Bodhisattva, Virtuous mighty light Bodhisattva, Extinguish all eclipses Bodhisattva, Ratna-Pani(Treasure Hand) Bodhisattva,

Mahamati(Great Wisdom) Bodhisattva, Samantabhadra(Universal Goodness) Bodhisattva, and so on.

Moreover, hundred billions of Bodhisattvas appeared as Sravakas and came to join the congregation. The names of their leaders are: Shariputra, Maha-Maudgalyayana, Subhuti, Rahula, Ajnata-Kaundinya, Maha-Kasyapa, Upali, Aniruddha, Revata, Ananda, Devadatta, Upandanda, and so on. All of them had practiced the Six-Paramitas for a long time, and had already been very close to the Bodhi of Buddhas. In order to enlighten living beings, they appeared as Sravakas in this defiled world.

There were also innumerable Bhikshunis headed by Maha-Prajapati. All of them had already accomplished the meritorious virtues of great and wise men, in order to soothe the inferior living beings, they appeared as women.

There were also innumerable Sakra Devanam Indras, Brahmas, guardian gods, Devas, dragons, Yaksas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, human and nonhuman beings. They were all great Bodhisattvas, none of them was mundane person.

At that time, the Bhagavan(World Honored One), who was sitting under the Bodhi-tree, was sublime, pure, refined and wonderful, like the Wish-fulfilling pearl under the Citta tree. With the immovable Correct-Mindfulness, he was like the Sumeru Mountain. In order to make all Bodhisattvas and living beings understand the mighty and holy power of Buddhas' profound and secret Dhyana(Zen)s, he entered a Samadhi named Tathagata's Unimaginable State. Suddenly, each mark of the 32 marks of the Bhagavan revealed infinite Buddha-Worlds and Buddhas of the ten directions, just like a bright mirror reflecting various colors. Moreover, each mark of the 80 minor marks of the Bhagavan revealed his previous Bodhisattva-practices. From the Radiance king to the final incarnation at the place of Dipamkara(Burning Lamp) Buddha, all the difficult and arduous practices, the history that he completely donated all his heads, eyes, bodies, skins, fleshes, arms, legs, wives, servants, and the kingships, palaces, and so on.

This Samadhi has the great mighty power, all Buddhas are always in this Samadhi when they are eating, walking, teaching Dharmas, and even in Nirvana. Why? Because all Buddhas rely on this Samadhi to achieve boundless great mighty sacrosanct power, as far as to realize-and-prove(pravista) the vacuum nature of all dharmas, so they can manifest various unrestricted things at all Buddha-Worlds of the ten directions. For example, a person visualizes various fantastic things in his dream, but when he wakes up, all those things disappear. Likewise, for the mundane persons, because of the dreams of ignorance, they mistakenly think that all things are entities; meanwhile, all Buddhas are awakened and do not cling to anything, thus they can freely show infinite Buddha-Activities(Buddha-karya) within one infinitesimal thought, to profit all living beings and make them succeed, to help them comprehend innumerable abstruse and wonderful Liberation-Gates.

At that time, Virtue Store Bodhisattva, who had not yet achieved the perfection of Bodhi-Practices, asked Samantabhadra Bodhisattva: "What is the name of the Samadhi that the

Tathagata entered into just now? How can he freely show various Buddha-Activities in all the worlds of the ten directions to rescue living beings?"

Then Samantabhadra Bodhisattva spoke to Virtue Store Bodhisattva: "Listen carefully and I'll tell you." At that time, all Bodhisattvas looked at them intently and reverently, and glorified together with one voice: "What an excellent question! How profound, delicate and wonderful! Arya(sage) Samantabhadra, who knows everything, is going to preach now." Instantly, the earth shook in six different ways, heaven rained down exquisite flowers, all living beings suffering from afflictions and distresses were relieved for a while.

Then Samantabhadra Bodhisattva said: "Buddha-Son, this Samadhi's name is Tathagata's Unimaginable State, namely, the Bodhi of all Buddhas, because all Buddhas always rely on and stay in it. Since the Bhagavan has been awarded the prediction of coming Buddhahood by Dipamkara Buddha, he has been always in this Samadhi. He always does nothing, and simultaneously, he naturally shows infinite Buddha-Activities as responses to all living beings. "

"Say, inside one single hair-tip in the space, there are Buddha-worlds as many as the atoms of all Buddha-Worlds. Inside those worlds, the Bhagavan may appear as being born in the Tushita Heaven; may appear have gone down from that heaven and entered his mother's womb; may appear as a newborn, have taken 7 steps and said that 'I am now on the margin of birth and death'; may appear as being in the palace, may appear as leaving home or practicing austerities; may appear as subduing demons, or achieved the Correct-Awakening, or turning the wonderful Dharma-wheel; may stay in the world for countless kalpas, rescue all living beings and make them get away from the suffering; may appear as in Nirvana; may reveal that all kalpas(eons) are in one kshana(moment), or one Kshana includes all kalpas, kalpas and kshanas do not increase or decrease, thus all living beings have not been extricated yet. From kshana to kshana, and universally in all worlds, the Bhagavan is constantly doing such various Buddha-Activities and never rest, but in fact he always does nothing."

(One kshana is equal to one seventy-fifth of a second.)*

"Such as, inside that single hair-tip in the space, there are infinite worlds. In those worlds, each infinitesimal thought of the Bhagavan universally reveals various majesties and principles of all Buddhas, and meanwhile he does nothing. Likewise, inside all hair-tips that spread over all universes, there are infinite worlds. For all atoms of those worlds, each atom contains worlds much more than the atoms of all Buddha-Worlds. In one kshana, in all those worlds, the various majesties and activities of all Buddhas are naturally and universally revealed. For example, may be born in heaven, may be in Nirvana, may have extricated innumerable Asamkhyeyas of living beings. In such a way, infinitesimal thought after infinitesimal thought unto the endless future, Bhagavans are constantly performing Buddha-Activities to benefit all living beings, never resting, even at the ultimate end of universes, and at the ultimate end of realms of all living beings. Meanwhile, the Buddha-Worlds do not decrease, the atoms do not increase. Why? Because all dharma(thing)s are like illusive flame, are unstable."

"For example, in this congregation, the great Bodhisattvas as many as atoms of ten Buddha-Worlds, are staying together in this area of 12 yojanas in Magadha state, but do not squeeze each other. Likewise, Each of those atoms contains infinite Buddha-Worlds. Those Buddha-Worlds, some are upward, some are downward, some are face to face, some are back to back, some are side by side, some are interpenetrating, and yet do not obstruct each other. "

"For example, people in dream see many things at a same place, because they are not real, they do not obstruct each other. Likewise, all the universes are shown by the heart(Alaya). Living beings may see kalpa-fire, or see the fire burned out everything; may see the world is made by wind, may see clean or dirty things, may see the world with no Buddha. Each of them sees different scenes, all because of the karma of their own heart."

"For example, driven by hunger and thirst, the hungry ghosts go to the Ganges-river. When they arrive, some of them may see water, some of them may see that the river is filled up with dusts, purulence, blood, dung, and other dirty things."

"Likewise, every living being, who is affected by his own karmas, may see the Buddha's land is clean or dirty;

May see the Buddha is living, or the Buddha is in Nirvana;

May see the Buddha is teaching the public at the site of enlightenment;

May hear about the foremost truth, or hear the praises for generosity and charity.

May see the Buddha is walking or standing still;

May see the Buddha is sitting or taking food;

May see the Buddha is one time or seven times or one yojana times taller than normal people, or even hundreds, thousands yojana times taller;

May see that the majestic light of Buddha looks like the rising sun or the full moon;

May be born in a period that the Buddha has been in Nirvana long before because of the hindrances of karma;

May be unable to hear the names of Buddhas, just like those hungry ghosts, see no water in Ganges-river but only various dunghills;

May see many Buddhas come from their own pure-land, with great and dignified Bodhisattva-bodies, enter into this congregation or a world, while other living beings only see that the kalpa-fire is burning;

Maybe a world is full of living beings and all of them can see Buddhas;

May see the Tathagata collect all worlds and put them into one Buddha-World, or insert one Buddha-World into all worlds.

Just like some people with eye-diseases, they stay at a same place but see different scenes, and those scenes do not interfere each other. They cannot see the reality, all because of their eye-diseases.

Likewise, the Dharma-Nature of everything is unimpeded, but because of various minds and relationships, the living beings are hoodwinked so that they do not have correct view, and unable to know the truth."

"Buddha-Son, now I am going to tell you in brief the method of staying in this Samadhi. Just like the Buddha, the Bhagavan who is staying in this Samadhi, by one infinitesimal thought, he universally permeates through infinite Buddha-Lands inside the hair-tips that

spread over all universes. For all the atoms of those Buddha-Lands, each of them contains worlds as many as all atoms of the Dharma-Realm. In order to profit all living beings, kshana by kshana, he universally permeates through all worlds, reveals the expedient means, majesties, and activities of the Buddhas as many as atoms of ten Buddha-Worlds, in such a way, unto the time that all living beings have attained Bodhi, the Buddha-Activities never interrupt. Also, for one Buddha, two Buddhas, three Buddhas... up to all Buddhas of the ten directions, the great mighty and virtuous powers shown by each of them are just like that."

Having heard the teaching, Virtue Store Bodhisattva immediately acquired this Samadhi on his seat. Suddenly, he sees those infinite Buddhas and knows all the mighty, virtue and expedient means of them. With the power of this Samadhi, he can also rescue living beings in the same way. At the same time, each of the Hundreds of Ganges-river-sands Bodhisattvas in the congregation also had acquired various Samadhis, ksanti(forbearance)s, and different Bhumi(stage)s.

As for Avalokitesvara Bodhisattva and other great Bodhisattvas of the tenth Bhumi, because all the meritorious virtues and wonderful practices of them are perfected, they had acquired this Samadhi eons before. They can also gather all kalpas and put them into one kshana, store infinite worlds into one atom, permeate through all worlds by one infinitesimal thought, liberate innumerable living beings and always do nothing, because of their abilities of showing all Buddha-Activities naturally. Thus, although they heard this Dharma, they gained no improvement by that, just like the bottles filled with water, which will not receive even one extra drop of water in a rain.

At that time, the Bhagavan in the Samadhi emitted a light named Great-Apocalypse from the position between his eyebrows(urna). For all the Bodhisattvas practicing with effort and had not yet acquired the tenth Bhumi, once they had been illuminated by that light, they immediately saw infinite Buddha-Worlds in all hair-tips of universes and the Buddha-Worlds in all atoms, just like a vitreous bottle filled with white mustard seeds, the observer can clearly see the inside. Likewise, those Bodhisattvas saw infinite Buddha-Worlds in atoms, saw all Buddhas in those worlds, and saw all Buddha-Bodies inside each Buddha-Body. Each Buddha has infinite names, for sake of every single living being. Infinitesimal thoughts by infinitesimal thoughts, they constantly and naturally appear in every Buddha-Worlds, in Anuttara-Samyak-Sambodhi. For example, the Wish-fulfilling pearl on the high streamer can rain various treasures naturally according to the wishes of living beings. Likewise, the Tathagatas, who are manifesting that they had achieved the Correct-Awakening in various worlds, can liberate innumerable living beings naturally, and various living beings of those worlds do not obstruct each other. Just like the one with transcendental power, can travel through spaces, mountains, rivers, rocks, and cliffs with no impediment. Why? Because all destinies are like illusive fire, are unstable.

Having witnessed that, each of those Bodhisattvas saw that his body permeates through all worlds and stays in front of each Buddha with one infinitesimal thought, and respectfully offers and sustains those Buddhas for one kalpa, two kalpas, three kalpas, or up to hundreds, thousands kalpas, or for one moment, or one muhurta(split-second). They may hear that the Bhagavan is preaching the Dharma-Gates of various Paramitas and Dharanis, or explaining

levels of Bhumis, or showing supernatural transformations, or gathering all kalpas into one infinitesimal thought. Thus they aroused a thought that it's wonderful and hard to encounter, and pondered: "Why is the Bhagavan so superbly powerful, so virtuous and unrestricted? Within one kshana, he can make us accomplish virtuous roots and meritorious virtues of infinite kalpas, so we can quickly acquire the great mighty divine powers of the Tathagata's Unimaginable State Samadhi."

At that time, in order to profit all living beings, Virtue Store Bodhisattva continued to ask Samantabhadra Bodhisattva: "For anyone who wish to acquire this Samadhi, what meritorious virtues, donations and wisdom are needed?"

Then Samantabhadra Bodhisattva, who manifests himself being the Correct-Awakening One(Buddha)s universally in all pure-worlds of the ten directions and are enlightening living beings, told Virtue Store Bodhisattva: "Buddha-Son, to acquire this Samadhi, one should firstly cultivating blessings and develop his virtuous roots. Such as, to constantly offer and sustain Buddhas, Dharmas, Sanghas, and parents; to rescue and teach all the penniless, anguished, helpless, homeless, and pitiful living beings, and never abandon them. Do not be selfish even for the body and flesh of oneself."

"Why? Because the one who offers and sustains Buddhas will gain great felicities and virtues, will quickly attain Anuttara-Samyak-Sambodhi, will make all living beings restful and pleased. The one who supports Dharmas will have his wisdom increased, will prove the Dharma of absoluteness, will be able to fully realize the true nature of all dharmas. The one who offers and sustains Sanghas will gain innumerable accumulation(sambhara)s of felicities and wisdoms, will achieve the Buddhahood quickly."

"One should also offer and sustain his parents, teachers, all the people who had helped him, and all the people that he had relied on. He should think of repaying them doubly. Why? Because the one who remembers kindness of others will not lose his virtuous roots even if he is in the cycle of birth and death; and the unthankful one will lose his virtuous roots and do much villainy."

"Thus, all Tathagatas praise the appreciation of kindness, criticize the unthankful ones, and constantly take pity on and relieve the suffering living beings. By that, Bodhisattvas never lose their immeasurable virtuous roots. If one can diligently nurtures meritorious virtues, constantly be thankful, and takes pity on living beings, then the Bodhi is already in his hand."

"We should know that Buddhas say, offering and sustaining on each of those three fields can achieve innumerable virtuous roots."

"Secondly, Virtue Store, we should know that, Bodhisattvas(anyone who wish to acquire this Samadhi. Because of his great wishes and practices, he's called "Bodhisattva") should plant the great seed, because this seed sprouts buds of Samadhis, and grows up into fruit of Bodhi. The method of planting it is, to respectfully offer and sustain the present Buddhas or statues/images of Buddhas with multifarious beautiful flowers, vanillas, paste incenses, ground incenses, and various performances and music, and imagine as mentioned above:

'Universally in infinite worlds inside all hair-tips and all atoms of universes, for all majestic Buddhas and Bodhisattvas in all Buddha-congregations, I widely offer and sustain them absorbedly with correct mindfulness. Because the Dharma-nature of one Buddha I offer and sustain is the Dharma-nature of all Buddhas, thus if I am offering and sustaining one Tathagata, it's same as offering and sustaining all Tathagatas. By the sacrosanct powers of every those Buddhas, I can gather numbers of kalpas into one infinitesimal thought, then that's same as having offered and sustained the Tathagatas for so many kalpas.'

"If any living being can believe and understand this method, plant the great seed, then he will get the great Samadhi of Tathagata's Unimaginable State. So good man, you should practice this method, offer and sustain day to day. Because even one bow in front of Buddhas can make this seed grow and sprout buds of Samadhis. Also, you should irrigate it with the water of charity, observing precepts, great vows and wisdoms. When a Bodhisattva is practicing donations for irrigating the Samadhi, he should not discriminate merit-fields, enemies, relatives, well-doers, wrong-doers, those keep precepts, those breaking rules, rich ones, or poor ones. He should think: "Though the donations to the rich would be useless, I still should practice charity." And also, Bodhisattva should keep precepts purely, when seeing those who are breaking rules, he should take great pity on them, should not loathe them."

"And also, Bodhisattva should make great Bodhi vows from deep inside his heart: 'From thought to thought, for worlds that inside the hair-tips spread all over the universes, for worlds that inside every atom of all Buddha-Worlds, I must attain the Impartial-Correct-Awakening universally in those infinite worlds, and turn the wonderful Dharma-Wheel to enlighten all living beings, same as what the present Bhagavan Vairocana do, without vyapara; gathers infinite kalpas into one infinitesimal thought, within each world in those kalpas, reveals the majesties of the Buddhas as many as all atoms of Buddha-Worlds, each majesty enlightens Ganges-River-Sands living beings and make them detach from suffering. In such a manner, unto the ultimate of universes and realms of living beings, I will never rest.'"

(* "*Vyapara*" means [*bodily action, speech and thought*], so "*without vyapara*" can be approximately comprehended as "*without any doing*")

"Buddha-Son, listen with single-mind and I am going tell you how to develop wisdom. If any good man or good woman wishes to acquire this Samadhi for the perfection of unsurpassed Bodhi, he should in advance develop his wisdom, because this Samadhi must be acquired by wisdom."

"The one who developing wisdom should keep away from false speeches, frivolous speeches, gossips, distractions, and all meaningless things, although he arouses great compassionate heart for all living beings, his mind is concentrated, without pollution or distraction."

"Then he should go to a sublime-abode to watch a statue of Buddha. The body of Buddha is golden and sublime, the characteristics of Buddha's body are perfectly beautiful, innumerable nirmana(miraculously created) Buddhas in Samadhi are sitting one by one in the halo. "

"Then the practitioner should bow to the Buddha's feet in front of the statue and think: 'I know that the infinite Buddhas of the ten directions, who exist presently are: Perfection of all meanings Buddha, Amitabha Buddha, Ratna-ketu(Treasure streamer) Buddha, Aksobhya Buddha, Vairocana Buddha, Ratna-candra(Treasure moon) Buddha, Ratna-prabha(Treasure light) Buddha, and so on.'" Then he should respectfully arouse great pure belief in whichever Buddha he like, and meditate on the image of the Buddha. He should regard the image as the real body of the Tathagata, with respect and worship. He should meditate on the image according to the Buddha statue in front of him, look up and down carefully, with concentration."

"Then he should stay in an unoccupied place, sit rightly and visualize the image of Buddha, as if the Buddha is in front of him within one arm's length. He should constantly meditate on the image of Buddha, never forget or lose it. If he temporarily forgets or loses the image, he should go back to the sublime-abode and watch the Buddha statue again."

"When watching the statue, he should greatly respect and worship it as if the real body of Buddha is in front of him, watch it in detail, and do not treat it as a statue any longer. When he has seen that, he should respectfully circle clockwise around the Buddha, offer and sustain the Buddha with exquisite flowers, ground incenses, paste incenses, and various materials."

"He should always watch in such a way, with single-mind, as if the Bhagavan is staying in front of him. 'The Buddha, the Bhagavan who sees all, hears all, knows all, must completely know my heart.' By thinking that, when the visualization has been completed, he should go back to the unoccupied place, visualize the Buddha in front of him, never forget or lose the image."

"With single-mind, Practice that diligently for 21 days, if the felicities and virtues that he has accomplished are enough, he will immediately see the Tathagata appear in front of him. If he cannot see the Tathagata due to the karma-obstacles that caused by the evildoings in his previous lives, then if he can diligently keep practicing with single-mind, do not regress, and think nothing else, then he still will see the Tathagata quickly."

"Why? Because if one endeavors for unsurpassed Bodhi, absorbedly practices one dharma, he will surely succeed. Conversely, if one is not undaunted and regress again and again in what he practices, he cannot liberate even himself, how can he liberate all suffering living beings? If one encountered this correct and true shortcut to Bodhi but cannot practice diligently, then he is merely a heavy burden of the mother earth."

"For example, in sea, if one drank the seawater scooped up with both hands just once, then he has already drunk the water of all rivers in Jambudvipa. Likewise, if Bodhisattva practices this Bodhi-sea, then he has already practiced all Samadhis, forbearances, Bhumis, Dharanis.

Thus, one should constantly and diligently practice it without laziness or dissipation, be concentrated, set his mind on seeing the Buddha in front of him."

"Practices in such a way, when one sees the Buddha for the first time, one would think: 'Is this a real Buddha, or only an image?' If he know what he see is a real Buddha, then he should kneel down in front of the Buddha, join his palms, worship and think: 'Inside all hair-tips that spread over the universes, inside all atoms, there are infinite Buddhas. Their powers and virtues are boundless. Because of their great compassion, now they appear as one and come in front of me. I should request, Bhagavan, please teach me the great Samadhi Dharma of Tathagata's Unimaginable State.' If he hears any teaching from the Tathagata, he should decisively and completely believe in everything the Buddha says, do not be doubtful, then he will immediately acquire this Samadhi at that place."

"If one cannot ask the Buddha due to his karma-obstacles, he should think: 'All dharma(phenomenon)s are like illusions, like flames, like nebulas, like shadows, like images, like dreams. Meditate in such a way, know that the dharma-nature is void and tranquil. Although Tathagata realizes that all dharmas are like illusions and dreams, the essential nature of Tathagata is neither illusion nor dream, just like the spaces. So the Bhagavan can appear in front of me by his wisdom and compassion. Bhagavan, please emit the great compassionate bright light for me, to extinguish all my suffering.' Thereupon, the Buddha will emit a ray called 'Green flame' from the position between his eyebrows. As soon as the ray shine him, all his suffering will be extinguished, then he will acquire the Dharma-Light Kshanti by Dhyana, will be able to realize innumerable Samadhis. At the seventh night, in his dream, the Tathagata will award him the prediction of Anuttara-Samyak-Sambodhi."

"If he knows what he see is an image, he should think: 'All Buddhas and living beings are also like images, are appear along with thoughts, without substantiality. Known that the Tathagata is like illusion, like nirmana, like dream, like mirage, then the Buddha appear naturally in front of me is also like the things in dream, is not an entity, no birth thus be born, does not vanish thus vanishes, does not go thus goes, does not perceive thus perceives, does not do anything thus shows many doings, does not speak thus speaks all Dharmas, not me not other living ones, not living being not foster, not intermediate state, not thought not action, not cognize not eat, not with Skandha not in Skandha thus shows all Skandhas. Likewise, unto the ultimate, all are not existent and also not non-existent. Thus, all dharmas and Buddhas are truly equal, are with a same character, just like that mirages are with a same character."

"All living beings, all Buddhas and worlds, are all shown by consciousnesses and thoughts of one's own heart. All phenomena that are caused by consciousnesses and thoughts, are not existent after all. Tathagata has been away from all consciousnesses and thoughts, thus I should not seek him through appearance. Knowing that the Buddha image that I see is shown by heart, then also, all real Buddha inside hair-tips that spread over universes are shown by heart, are like the space, are equal and with no difference. If I discriminate, then I see the Buddha; if I am away from discrimination, then I see nothing. The heart creates Buddhas, away from the heart there is no Buddha. Likewise, all Buddhas of the triple world of past, present and future are without substantiality, are created by the heart(Alaya)."

(* For more information about Heart(citta) and consciousness(vijnana), please visit [this page](#))

"Once Bodhisattva realized that all Buddhas and all dharmas are shown by thoughts of heart, he will acquire the accordance Kshanti, or enter the first Bhumi, after his present life he will be reborn quickly in the Wonderful-Joyances world, or be reborn in the Utmost-Happiness pure Buddha-Land, then he will always see the Tathagata, offer and sustain the Tathagata personally."

Then Virtue Store Bodhisattva asked Samantabhadra Bodhisattva again: "If any living being hear this Dharma-Gate, accept, uphold, recite, chant, explain, and write it, then how many felicities would he gain?"

Samantabhadra Bodhisattva answered: "Buddha-Son, listen carefully. Suppose that one can accept all living beings of the Three-Realms, make them get away from birth and death, and make all of them become Arhats; Suppose that one had offered and sustained each of those Arhats with heavenly exquisite clothes, beddings, drinks, foods, soups, and various materials for a hundred kalpas, and built seven-treasures towers for each of them after their Nirvana, offers and sustains the towers respectfully; Suppose that there is another one, who had kept observing precepts purely for a hundred kalpas, or practices forbearance, diligence and Dhyana(Zen). The ones mentioned above would gain innumerable felicities, but if someone else hears this Dharma-Gate, believes and accepts it respectfully without slandering, then his bliss will surpass the bliss of those former ones, and he will achieve the Correct-Awakening quickly."

At that time, infinite Buddhas of all worlds of the ten directions emerged by themselves and praised Samantabhadra Bodhisattva: "Excellent, excellent, Buddha-Son, just as what you said."

Then Sakyamuni Tathagata emitted innumerable varicolored rays from his face, universally shone three kinds of existence, rained down multifarious flowers, various melodious music was playing by itself, the ground quaked slightly. In the rays, Sakyamuni Buddha spoke a Gatha(verse):

"If one hears this Dharma with the pure heart,
he will acquire Bhumis, Samadhis, and Dharanis.
With the power of observing precepts, forbearances, and unrestricted supernatural abilities,
He will quickly achieve the unsurpassed Bodhi of Buddhas,
and turn the great wonderful Dharma-Wheel,
just as what the previous Maharsi(great immortal being)s do.
Gathers innumerable kalpas into one infinitesimal thought,
and reveals infinite worlds from within one atom.
innumerable living beings are sinking in the Three-Realms,
constantly be tortured by various sufferings,
being bound by erroneous views, they lose the correct way,

this one will liberate all of them from thought to thought."

Because Samantabhadra Bodhisattva had achieved this Dharma-Gate eons before, after his preaching, billions of gods crossed over all suffering, and reached the level of no-regression of Anuttara-Samyak-Sambodhi. Virtue Store Bodhisattva and all other Bodhisattvas, gods, dragons, Asuras, and the others, were all greatly pleased, and they received it with faith and respectfully practice it.

(End of Translation)

(Translated into English by Silfong Tsun)

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