

9. Chapter 9

Sagara DHVAJA

9. 1 Sudhana, the head merchant's son, contemplated the teaching of the head merchant Muktaka and dedicated himself to the instructions of the head merchant Muktaka. He followed the inconceivable Bodhisattva liberations. He called to mind the inconceivable radiance of Bodhisattva wisdom. He practiced entering and comprehending the inconceivable realm of the Dharma. He comprehended the inconceivable Bodhisattva methods of gathering pupils. He reflected on the inconceivable miracles of the Tathagatas. He aspired to the inconceivable aggregation of Buda realms. He contemplated the display of the blessings of the Budas. He examined the inconceivable majestic power of the display of samadhis and liberations. He was dedicated to entering inconceivable separate, unobscured world realms. He developed the aspiration for inconceivable, enduring Bodhisattva activity. And he adopted the inconceivable continuum of Bodhisattva activity and prayer.

9. 2 Eventually he reached Milaspharana at the tip of Jambudvipa. [F.350.a] He searched and searched for the Bikshu Sagara dhvaja.

9. 3 Sudhana saw him sitting at the end of a meditation walkway. He was resting in samadhi with no inhalation or exhalation of breath, unmoving, inactive, sitting with his body upright, and manifesting mindfulness. With the inconceivable miraculous powers of samadhi, he miraculously manifested an inconceivable, immeasurable, infinite body to the right, left, and above, so that the crown of his head was beyond sight. His body had many colors, manifesting countless different colors in each instant of the mind.⁴⁴⁸

9. 4 Sudhana saw that as Sagara dhvaja rested in that way in a profound, peaceful, motionless, objectless meditation, from all the pores of his body, which had become tall through joy, countless miraculous manifestations of Bodhisattva liberation appeared.⁴⁴⁹

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9. 5 In every single instant of mind, those miraculous manifestations from the gateway of liberation spread throughout the realm of phenomena, in order that those infinite miraculous manifestations would ripen all beings, make offerings to all the Tathagatas, purify all Buda realms, eliminate the mass of suffering of all beings, close all the paths to the lower existences, open the paths to happiness for all beings, end the affliction of the kleshas for all beings, disperse the obscuration of ignorance in all beings, and establish all beings in omniscience.

9. 6 Sudhana saw assemblies of head merchants, as numerous as the atoms in countless Buda realms, being emanated from the soles of Sagara dhvaja's feet. [F.350.b] They attended and waited on him in various ways, and, appearing to be all the head merchants from all world realms, forming an exceptional field of activity, their bodies were adorned by a variety of ornaments with various kinds of topknots, crest jewels, and crowns, and they were accompanied by the images of entourages of their children.

9. 7 Sudhana also saw attending brahmins and householders, each with different kinds of food and drink with combinations of various flavors, all adornments, all clothes, all flowers, all garlands, all perfumes, all ointments, all desirable things, all jewels, all seats, all vessels of various kinds, and all kinds of utensils. They were emanated out into the ten directions, where they were gathering poor people and relieving beings of their suffering,

purifying the thoughts of beings, satisfying the minds of beings, and ripening beings for enlightenment.⁴⁵²

9. 8 Sudhana saw Sagara dhvaja's knees emanating and filling the ten direction with the forms of wise kshatriyas, the forms of wise brahmins, the forms of those who were wise in worldly matters, the forms of those wise in various arts and crafts, the forms of those wise concerning human existence, the forms of those wise with the knowledge of carrying out both worldly and nonworldly practices, and the forms of those wise in honorable worldly conduct, taking on various forms, displaying the presence of many forms, speaking with pleasant words, making unhappy beings happy, [F.351.a] caring for poor beings devoid of the wealth of the Dharma, making beings who are suffering happy, elevating beings who have fallen down, bringing relief to those who are shipwrecked, saving beings who are in fear, sounding out the words of all roots of merit, emitting the words of turning away from bad actions, bringing beings to the adoption of good qualities, establishing beings in beneficial conduct, engendering the power of joy, emitting pleasant words that are a method of gathering pupils, and showing consistency of words and actions to the world.⁴⁵³

9. 9 Sudhana saw, issuing forth from Sagara dhvaja's navel, a multitude of Rishis manifesting as the bodies of all beings, wearing robes of antelope skins and bark, holding staffs and burl bowls, with various forms, features, and appearances, and having a peaceful deportment.⁴⁵⁴

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9. 10 From up in the sky they were proclaiming the qualities of a Buda, speaking the word Dharma, uttering the word Buda, teaching the

Bodhisattva Sangha, describing the path of celibacy, establishing beings in restraining the senses, expounding the meaning of the absence of intrinsic nature, establishing the world in the meaning of wisdom, guiding in the ways of worldly treatises, teaching the way of the path that gives rise to omniscience, and establishing beings in the succession of practices.

[F.351.b]457

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9. 11 Sudhana, the head merchant's son, saw, issuing forth from the sides of Sagara dhvaja's upper body, Naga maidens as numerous as all the worlds in existence, and in each instant of mind pervading the entire realm of phenomena. They were appearing as inconceivably numerous bodies, manifesting an inconceivable number of Naga miracles, establishing in the sky an inconceivable adornment of clouds of scented water, adorning the sky with the inconceivable adornment of clouds of flowers, arraying the entire sky with the inconceivable adornment of clouds of garlands, and covering the entire realm of phenomena with the inconceivable adornment of clouds of precious parasols; with the inconceivable adornment of clouds of precious banners; with the inconceivable adornment of clouds of precious streamers; with the inconceivable adornment of the rain from clouds of various pendant ornaments; with the inconceivable adornment of the rain from clouds of excellent precious jewels; with the inconceivable adornment of the rain from clouds of various precious necklaces and flowers; with the inconceivable adornment of the rain from clouds of the Dharma of Budas and Bodhisattvas seated cross-legged on precious thrones; with the inconceivable adornment of the rain from clouds of the sound of the Dharma songs of a multitude of apsarases wearing a variety of divine, precious

jewelry; with the inconceivable adornment of the scattering rain from clouds of precious lotuses adorned with strings of pearls with tall anthers and pollen of all kinds of jewels; with the inconceivable adornment of the rain from clouds of precious crowns adorned with all precious jewels and clouds of endless light rays; [F.352.a] with the inconceivable adornment of the rain from clouds of the bodies of devas adorned by flowers, garlands, parasols, banners, and streamers; and with the inconceivable adornment of the rain and thunder from clouds of the bodies of multitudes of apsarases scattering golden flowers from between their hands conjoined in homage and praising all the qualities and excellences of the Tathagatas.⁴⁵⁹

9. 12 Vast clouds and mists of the best incense stationed in the sky, together with the clouds of heaps of scented waters with the colors of all jewels, covered the assemblies of the followers of all Tathagatas, adorned the entire extent of world realms, brought happiness to all beings, and made offerings to all the Budas.⁴⁶⁰

9. 13 Sudhana saw, issuing forth from the shrivatsa on Sagara dhvaja's chest, asura lords as numerous as the atoms in countless Buda realms, in each instant of mind pervading the realm of phenomena and manifesting networks of inconceivable, miraculous asura conjurations; agitating oceans; causing a hundred thousand world realms to tremble; dashing together all the sovereign lords of mountains; causing all the residences of the devas to tremble; overwhelming all the domains of maras; crushing all the armies of maras; destroying all pride, conceit, and arrogance in the world; repelling malicious motivations and then bringing happiness; banishing motivations toward violence; bringing the bad qualities of beings to an end; disintegrating the mountains of the kleshas; bringing the battle

with the kleshas to an end; [F.352.b] disturbing beings through enjoying manifesting various asura conjurations; causing them to shrink from bad actions; causing them to be terrified of samsara; causing them to depart from the states of existence and settle in being without an abode; establishing beings in the aspiration to enlightenment; causing them to purify the Bodhisattva conduct of the Bodhisattvas; establishing them in the perfections of the Bodhisattvas; causing them to enter the Bodhisattva bhumis; giving rise to the illumination of the way of the Buddhadharma of the Bodhisattvas; and establishing beings in the various ways of the Dharma.461

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9. 14 Sudhana saw, issuing forth from Sagara dhvaja's back, a multitude of Shravakas and pratyeka Budas as numerous as the atoms in countless Buda realms and pervading the realm of phenomena. The Shravakas and pratyeka Budas were teaching the absence of a self and the absence of a being to those beings who were to be guided by them and had attachment to a self; they were teaching the impermanence of the composite to those who were attached to permanence, ugliness to those who had the conduct of desire, love to those who had the conduct of anger, and dependent origination to those who had the conduct of ignorance; and they were teaching the way of the Dharma that has the range of wisdom to those who had equal amounts of those conducts, teaching the absence of a basis to those who delighted in the range of sensory perceptions, inspiring higher aspirations in those who intended to dwell in peace, and illuminating the gateways to all directions [F.353.a] and all the gateways of the ocean of ways

in the Dharma.

9. 15 Sudhana saw, issuing forth from Sagara dhvaja's shoulder blades, yaksha and rakshasa lords as numerous as the atoms in countless Buda realms, having various forms, peculiar bodies of various colors and widths, various kinds of mendicancy, and various kinds of mounts. They were accompanied by various kinds of entourages, spreading throughout the realm of phenomena, and they were engaging in protecting the realm of beings, engaging in emitting different kinds of light, singing various songs, and filling the directions and intermediate directions of space with the accomplishment of various distinct methods as numerous as the atoms in countless Buda realms. They did this so as to guard all good conduct, so as to guard all the assemblies of the aryas, so as to care for all Bodhisattvas, so as to protect through the activity of Vajrapani all those who are perfectly practicing the perfect way, so as to render various services to and make various offerings to all the Budas, and so as to bring fallen beings back from the pathway to the lower existences. They were engaged in bringing all illness, harm, and danger in all worlds to an end, were engaged in protecting in the world all activities beneficial to beings, were causing the wheel of gathering merit and wisdom to be completed, were causing the wheel of the Dharma to be turned, and were destroying the wheel of the adversaries.⁴⁶⁵

9. 16 Sudhana saw, issuing forth from Sagara dhvaja's stomach, [F.353.b] kinnara lords as numerous as the atoms in countless Buda realms, accompanied by entourages of countless hundreds of thousands of kinnara maidens and gandharva lords as numerous as the atoms in countless Buda realms, accompanied by entourages of countless hundreds of thousands of gandharva maidens, spreading throughout the realm of phenomena, with

the sounds of countless hundreds of thousands of musical instruments and the singing of songs that had the nature of the Dharma, eulogizing the aspiration to enlightenment, elucidating Bodhisattva conduct, praising all the gateways to complete buddhahood, causing entry into all the gateways of the Dharma, causing aspiration for all the gateways to miracles, elucidating all the gateways to nirvana, causing the acquisition of all the gateways to the Buddha's teaching, causing joy for all the gateways to beings, causing the purification of all Buddha realms, causing the elucidation of all the Dharma gateways, causing all the gateways to obscuration to be repelled, and causing all the gateways to the roots of merit to be developed.

9. 17 Sudhana saw, issuing forth from Sagara dhvaja's mouth, cakravartins as numerous as the atoms in countless Buddha realms, possessing an entourage of the seven jewels and the four divisions of the army; spreading throughout the ten directions of the realm of phenomena and radiating a display of the light rays of great generosity; emitting a profusion of all precious materials; distributing a profusion of all precious

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jewels; making the poor wealthy; turning the world away from killing; establishing beings in a loving motivation; [F.354.a] dissuading them from taking what has not been given; bestowing on them a quintillion maidens adorned with jewelry; deterring them from sexual misconduct; establishing them in celibacy; turning them away from lying; exhorting them to avoid deception; turning them away from slanderous words; inspiring them toward creating harmony between others; turning the world away from harsh speech; inspiring them to speak pleasantly and gently; turning beings away from worthless, careless, meaningless speech and directing them to

speech with definitive categories of profound words; turning the world away from all bad speech and inspiring it to speak with words of compassion; removing the heart's stains within the world; directing beings to contentment and few needs; turning the world away from malice; directing it to bring happiness to the minds of others; raising the world up out of the net of wrong views; demolishing the walls of all doubt; causing the mountain peak of all uncertainty to tumble down; clearing away the darkness of indecisive thinking; separating for the world the categories of phenomena; describing dependent origination; guiding beings into the way to the true nature; making them turn away from obscurations; causing them to enter the way free of obscuration; and inspiring them on the way to the goal of buddhahood. [F.354.b]468

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9. 18 Sudhana saw, issuing forth from Sagara dhvaja's eyes, hundreds of thousands of sun disks as numerous as the atoms in countless Buda realms, filling the realm of phenomena of all beings and illuminating all the great hells, dispelling darkness in the world; eliminating the darkness of ignorance within beings; bringing to an end the suffering of cold experienced by the beings in the cold hells; shining white light rays over the realms that are made of earth; shining light rays the color of beryl over the realms that are made of gold; shining light rays the color of gold over the realms that are made of beryl; shining light rays the color of silver over the realms that are made of gold; shining light rays the color of gold over the realms that are made of silver; shining light rays the color of crystal over the realms that are made of gold; shining light rays the color of gold over the

realms that are made of crystal; shining light rays the color of white coral
over the realms that are made of gold; shining light rays the color of gold
over the realms that are made of white coral; shining light rays the color of
gold over the realms that are made of red pearls; shining light rays the color
of red pearls over the realms that are made of gold; shining light rays the
color of gold over the realms that are made of emerald; shining light rays the
color of emerald over the realms that are made of gold; shining light rays the
color of sunstones, the kings of jewels, over the realms that are made of

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sapphire; shining light rays the color of sapphires, the kings of jewels, over
the realms that are made of sunstones, the kings of jewels; shining light rays
the color of the kings of jewels, the essences of the disk of the aggregation of
moonstones, over the realms that are made of red pearls; shining light rays
the color of red pearls over the realms that are made of the kings of jewels,
the essences of the disk of the aggregation of moonstones; shining light rays
that have the colors of various kinds of jewels over the realms that are made
of a single kind of jewel; [F.355.a] and shining light rays that have the color
of a single kind of jewel over the realms that are made of various kinds of
jewels; thus engaging in measureless activities for beings within all the
assemblies of pupils of Bodhisattvas.

9. 19 Sudhana saw, issuing forth from the urna hair between Sagara dhvaja's
eyebrows, a multitude of moons as numerous as the atoms in countless
Buda realms, filling the ten directions of the realm of phenomena and
overpowering all lords of devas, turning all the world away from delighting

in desires, praising delight in seeing the Budas, and dedicated to guiding measureless beings.

9. 20 Sudhana saw, issuing forth from the Sagara dhvaja's forehead, Mahabrahmas as numerous as the atoms in countless Buda realms, filling the ten directions of the realm of phenomena, who had a peaceful deportment, spoke with the voice of Brahma, supplicated all the Budas for instruction, eulogized all the Budas, gladdened all Bodhisattvas, and were dedicated to measureless benefit for beings.⁴⁷⁵

9. 21 Sudhana saw, issuing forth from Sagara dhvaja's head, Bodhisattvas as numerous as the atoms in countless Buda realms, filling in each instant of mind the ten directions of the realm of phenomena, manifesting bodies that had various colors, forms, and adornments, revealing bodies beautified by the features of a great being, and emanating infinite clouds of halos. From all their pores there commenced the emanation of the past Bodhisattva conduct of all Budas, revealing clouds of the processes of acts of generosity with their givers, recipients, and gifts; [F.355.b] revealing an ocean of the previous practices of the various perfections; describing the conduct of generosity to the world; averting the stains of greed; bringing beings to the renunciation of all attachments; blessing worlds with an adorning array of every variety of jewel; establishing beings in the perfection of generosity and then establishing them in the power over necessities; proclaiming the qualities of all characteristics of a supreme being; and teaching the causes for the arising of those features of a Buda.⁴⁷⁶

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9. 22 Sudhana saw Bodhisattvas issuing forth who were as numerous as the

atoms in countless Buda realms and were describing the perfection of good conduct manifesting from all their pores, an ocean of the past practice by all the Budas of the perfection of good conduct. They were causing all beings to turn away from the entire field of existences and worlds and directing them to the field of the Tathagatas; they were deploring the world of desire; they were removing the cataracts of error in the world; they were bringing an end to erroneous thought and establishing beings in the correct conduct of the Bodhisattvas; they were describing the correct conduct of great compassion and establishing beings in the correct conduct of practicing the path of the Budas so that they might attain the correct conduct of the Tathagatas; they were describing to beings how the states of existence are like dreams; and they were establishing beings in a state of overpowering the kleshas and attachment to the field of the senses in order that they might attain the state of perceiving all to be the same as the way of dreams. [F.356.a]479

9. 23 Sudhana also saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms and were revealing worlds to be golden in color. They were establishing beings in having no anger and no vexation and in states of mind that are without harshness, without hatred, nondestructive, and free of hostility. In order to close the ways to animal wombs, they were manifesting from all their pores clouds of the past practice by the Tathagatas of dedication to the perfection of patience, and they were establishing beings in the power of patience and revealing to beings power over phenomena.480

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9. 24 Sudhana also saw Bodhisattvas issuing forth who were as numerous as

the atoms in countless Buda realms, who were revealing the infinite power of the diligence of Bodhisattvas, and who were describing how, through the power of never turning back from striving for omniscience, were never weary in seeking for an ocean of hearing the Dharma. They were causing beings to engage in serving and making offerings to all the Tathagatas; establishing beings in the great diligence that repels the entire mass of suffering; emanating all the clouds of the bodies of the past practice by the Tathagatas of dedication to the perfection of diligence; teaching the perfection of diligence of the Bodhisattvas; disintegrating the mountains of the laziness of beings; establishing beings in the perfection of patience; and leading the world to power over karma, fixed in their resolve. [F.356.b]482

9. 25 Sudhana also saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms, were filling the realm of phenomena in each instant of mind, and were establishing beings on the path of mindfulness of the Bodhisattvas. They were eliminating all obscurations, obstacles, and darkness; turning beings away from all conceit and carelessness; establishing them in the qualities of carefulness; casting down the banner of arrogance, haughtiness, and pride; describing an ocean of aspects of the meditation of the Budas; praising the perfection of meditation to the world; emanating from all their pores clouds of the many past practices by the Tathagatas of the perfection of meditation; and establishing beings in power over mind.

9. 26 Sudhana also saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms, were filling the realm of phenomena in each instant of mind, and were emanating from all their pores clouds of the many past practices by the Tathagatas of seeking the Dharma. With all

languages, which are an ocean of the aspects of speech, they emitted the thunder of the clouds of the perfection of wisdom; radiated the lightning of the correct view; resounded with the words on the nature of phenomena; destroyed the mountains of the view of a self held by beings; extracted the splinters of all wrong views; cleared away doubts, uncertainties, and equivocation; and praised power over motivation.⁴⁸³

9. 27 Sudhana also saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms, were filling the realm of phenomena in each instant of mind [F.357.a] and describing the field of the way of skillful methods of all the Budas. They were emanating from all their pores clouds of the many past practices by the Tathagatas of skillful methods for all beings, revealing the conduct of skillful methods to the world, explaining skill in the Mahayana, praising the fields of all the Budas, teaching the Bodhisattva conduct in which there is no separation between samsara and nirvana, establishing beings in the perfection of skillful methods of the Bodhisattvas, and teaching the Bodhisattva field of power over rebirth to the world.⁴⁸⁴

9. 28 Sudhana also saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms, were filling the realm of phenomena in each instant of mind through the miraculous power of prayer, and were emanating from all their pores the thunder of the clouds of the ocean of the names of all Tathagatas. They were emanating from all their pores clouds of the many past practices of the pure perfection of prayer of all Bodhisattvas; they were praising the perfection of prayer, establishing beings in all the powers of the Bodhisattvas; and they were teaching to the world the rolling of the wheels of the chariot of great prayer until the end of

future time, the following of all Dharmas, the repelling of all kleshas, and the destruction of the mountains of ignorance. [F.357.b] [B30]485

9. 29 Sudhana also continuously saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms, filling the realm of phenomena in each instant of mind, and illuminating the strength of the Bodhisattvas. They were emitting the sound of the words of the accomplishment of the strength of the Bodhisattvas; emanating from all their486 pores the clouds of the many past practices by the Tathagatas of the accomplishment and creation of the perfection of strength; teaching the strength that cannot be defeated by all the maras and adversaries; describing the strength that is not weakened even if all Cakravala vajra mountain ranges were to drop down onto their bodies; teaching the strength with which their bodies will not be harmed even though they remain in an ocean of the fires that incinerate all kalpas; teaching the strength by which one can hold up in the sky, on the palm of the hand, all the vast extent of world realms; and establishing beings in the power over miracles.487

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9. 30 Sudhana also saw Bodhisattvas issuing forth who were as numerous as the atoms in countless Buda realms, were filling the realm of phenomena in each instant of mind, and were teaching the field of knowledge to beings. They were emanating from all their pores the clouds of the many past practices by the Tathagatas of the pure perfection of knowledge; revealing to the world the level of knowledge that is the clairvoyant knowledge of the qualities of all the Budas; teaching the level of knowledge that is the clairvoyant knowledge of the names of all the Budas; elucidating the level of knowledge that is the clairvoyant knowledge of the accomplishment of

all prayers; [F.358.a] proclaiming the level of knowledge that is the clairvoyant knowledge of the accomplishment of the prayers for gathering all beings as pupils; proclaiming the level of knowledge that is the clairvoyant knowledge for bringing all beings to understand the nature of selflessness; teaching the level of knowledge that is the clairvoyant knowledge of seeing the ocean of the minds of all beings; explaining the level of knowledge that is the clairvoyant knowledge of the accomplishment of all prayers; categorizing the level of knowledge that is the clairvoyant knowledge that categorizes the faculties of all beings; describing the level of knowledge that is the clairvoyant knowledge that views the thoughts and aspirations of all beings; explicating the level of knowledge that is the clairvoyant knowledge that comprehends the ocean of the karma of all beings; teaching the level of knowledge that is the clairvoyant knowledge that comprehends the ocean of the prayers of all beings; and establishing beings in the perfection of knowledge.⁴⁸⁹

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9. 31 Sudhana also saw issuing forth, from within Sagara dhvaja's ushnisha on the crown of his head, the bodies of Tathagatas who were as numerous as the atoms in countless Buda realms and were adorned by the pure signs and features of a great being; who shone like a mountain of Jambu River gold; whose halos shone measurelessly, radiating into the ten directions; whose voices filled the ways of the realm of phenomena, demonstrating the limitless miraculous power of the Budas. They were sending down the rain from the clouds of Dharma equally on all beings; sending down onto the Bodhisattvas who had gone to the supreme bodhimandas [F.358.b] the rain from the cloud of Dharma called the cloud of the direct knowledge of the separate bases for the complete realm of phenomena; sending down onto the Bodhisattvas who had received empowerment the rain from the cloud of Dharma called the complete cloud of bases; sending down onto the Bodhisattvas who had been empowered as regents of the great Dharma the rain from the cloud of Dharma called complete entry through the gateways; sending down onto the Bodhisattvas who were youths the rain from the cloud of Dharma called completely adorned; sending down onto the irreversible Bodhisattvas the rain from the cloud of Dharma called the summit of steadfast compassion; sending down onto the Bodhisattvas with pure superior motivation the rain from the cloud of Dharma called the vajra of the knowledge of the separate natures of all phenomena; sending down onto the Bodhisattvas who had accomplished practice in previous lifetimes the rain from the cloud of Dharma called the display of completely attracting beings; sending down onto the Bodhisattvas who had been reborn the rain from the cloud of Dharma called the cloud of the direct perception of the circles of followers of the Tathagatas in the three times; sending down onto the Bodhisattvas who were engaged in practice the rain from the cloud

of Dharma called declaring the natures and bases of all phenomena; sending down onto beginner Bodhisattvas the rain from the cloud of Dharma called the appearance of the cloud of the essence of method and the way great compassion; sending down onto the Bodhisattvas who had developed the aspiration for enlightenment for the first time the rain from the cloud of Dharma called the essence of the accumulated treasure that brings joy; [F.359.a] sending down onto the Bodhisattvas who had vast aspiration the rain from the cloud of Dharma called the treasure that brings joy through unceasing liberations and the prayers of the Tathagatas; sending down onto the beings in the form realm the rain from the cloud of Dharma called the treasure with an unceasing basis; sending down onto the Brahmakayika devas the rain from the cloud of Dharma called the sound of the roar of an ocean of limitless ways; sending down onto the Para nirmita vashavartin devas the rain from the cloud of Dharma called the inexhaustible treasure of the prerequisite qualities for the arising of strength; sending down onto the devas of Mara the rain from the cloud of Dharma called the voice that acquires the various banners of the accumulation of omniscience; sending down onto the Nirmanarati devas the rain from the cloud of Dharma called dedication to various precious knowledges; sending down onto the Tushita devas the rain from the cloud of Dharma called the banner of the various precious prayers of the Bodhisattvas; sending down onto the Yama devas the rain from the cloud of Dharma called the treasure of being mindful of all the Tathagatas; sending down onto the abode of Shakra, the lord of the devas, the rain from the cloud of

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Dharma called the arising of the power of joy through seeing the Tathagatas; sending down onto the abode of the lord of the yakshas the rain from the

cloud of Dharma called the emanations of the abodes of the Tathagatas filling the space of the realm of phenomena; sending down onto the abode of the lord of the gandharvas the rain from the cloud of Dharma called the sound of the songs of the Dharma of all the Tathagatas; [F.359.b] sending down onto the abode of the lord of the asuras the rain from the cloud of Dharma called the vajra field of the way of wisdom; sending down onto the abode of the lord of the garudas the rain from the cloud of Dharma called the cloud of the method for the arising of all the Tathagatas; sending down onto the abode of the lord of the kinnaras the rain from the cloud of Dharma called the singing of the songs of all the clouds of Dharma; sending down onto the abode of the lord of the Nagas the rain from the cloud of Dharma called the miraculous resounding of the Bodhisattvas that creates dismay with samsara; sending down onto the abode of the lord of the mahoragas the rain from the cloud of Dharma called the power that increases an ocean of joy; sending down onto the world of humans the rain from the cloud of Dharma called the range of knowledge that is superior to that of all beings; sending down onto the world of the hells the rain from the cloud of Dharma called the voice that ends all the suffering of samsara; sending down onto those reborn as animals the rain from the cloud of Dharma called the form of the field of the clouds of mindfulness of the Tathagatas that describes the practice of the path of irreproachable activities; sending down onto those in the world of Yama the rain from the cloud of Dharma called the proclamation of the perfections of all the Tathagatas that gives rise to generosity in the minds of all beings; and sending down onto the beings who had fallen down the rain from the cloud of Dharma called the roar of the voice that brings relief through the attainment of the cessation of all suffering. [F.360.a]504

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9. 32 Sudhana also saw issuing forth from all of Sagara dhvaja's pores, from each of his pores, fields of networks of light rays that were as numerous as the atoms in countless Buda realms, were filling the ten directions of the realm of phenomena, and formed countless arrays of powers and adopted forms prepared to carry out countless different activities.⁵¹⁰

9. 33 Sudhana saw some of the fields of networks of light rays from the pores performing the miracle of giving away all possessions through a faultless conduct of generosity.

9. 34 Sudhana saw some of the fields of networks of light rays from the pores manifesting the field of the correct conduct, discipline, commitment, and precepts of the Bodhisattvas of the three times.⁵¹¹

9. 35 Sudhana saw some of the fields of networks of light rays from the pores manifesting the forms of the conduct of patience of the Bodhisattvas in the three times. They manifested them enduring their hands, feet, and heads⁵¹² being cut off. They manifested them enduring their bodies being beaten with fists and sticks and struck by weapons. They manifested them enduring their bodies being cut apart or their hearts and eyes being plucked out.⁵¹³

9. 36 Sudhana saw the manifestation of forms of the images of the conduct of patience of all Bodhisattvas: the formed appearances of other Bodhisattvas appearing in the three times who, in seeking omniscience with great compassion, were enduring, forbearing, and indifferent to physical and mental torments and to their limbs and the smaller parts of their bodies being

cut off. [F.360.b]

9. 37 Sudhana saw some of the fields of networks of light rays from the pores manifesting the different separate forms of the conduct of diligence of all Bodhisattvas: the manifestations of the diligence of the Bodhisattvas of the past, future, and present making worlds tremble, agitating the oceans, causing beings to be dismayed with samsara, terrifying all tirthikas, causing the hordes of maras to flee, and illuminating the aspects of the Dharma.⁵¹⁴

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9. 38 Sudhana also saw some of the fields of networks of light rays from the pores manifesting all the many kinds of Bodhisattva conduct that are performed: all their choosing of an existence; their being born into a family; their formation of a body; their being taught by kalyanamitras; the locations for their practicing the instructions of the kalyanamitra; the temples, locations, aerial palaces, lands, or mountain caves that are favorable for the practice of the aspects of the meditation of the Tathagatas; their physical forms as Rishis in which they accomplish those aspects of meditation; their ruling as kings; their aspiration for renunciation; and the discipline, commitment, and precepts of their path of mendicancy.

9. 39 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting [F.361.a] the practice of the conduct of the perfection of wisdom. He saw the acquisitions of a body for seeking all the Dharma, in those bodies giving up all possessions for the sake of a single word of the Dharma, seeking that single word from all beings, seeking it from all kalyanamitras with service and respect, and seeking it from all the Tathagatas with faith, veneration, and bowing down

the body. Just as they do for a single word of the Dharma, they do the same for all the words of the Dharma that have the perfection of wisdom of the Tathagatas, seeking them with the apparent image of a body appearing among all beings.

9. 40 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting the methods of all Bodhisattvas for ripening beings, for gathering as pupils all beings, and he saw the entire vast extent of the ocean of beings. He saw the dedication to the conduct of skillful methods in their previous lifetimes, how they gathered pupils through having a body that was the same as that of each and every being.

9. 41 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting the conduct that accomplishes the prayers of all the bhagavats in the past kalpas, the conduct that accomplishes the prayers for ripening all beings, and the conduct that accomplishes the prayers for purifying all realms. [F.361.b] Within the field of the accomplishment of those prayers they accomplished the remedy for each fault of samsara at the feet of this and that Tathagata. Sudhana, the head merchant's son, saw all of these manifesting from each single field of networks of light rays from a pore.

9. 42 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting an ocean of all the past conduct of the perfection of strength.

9. 43 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting an ocean of all the past practice of the conduct of wisdom that has the nature of awaking beings

from the sleep of ignorance.

9. 44 Sudhana, the head merchant's son, thus observed and examined the Bikshu Sagara dhvaja resting in meditation. He was mindful of the field of liberation of samadhi; he was contemplating the inconceivable, supreme power of Bodhisattva samadhi; he was comprehending that inconceivable ocean of ways to benefit beings; he was following and was devoted to that inconceivable, complete display of the composite gateways for entry into those streams of conduct; he was entering through the gateway to the pure wisdom of the display of the realm of phenomena; he was examining the wisdom that is received through the blessing of the Buddhas; he was developing the strength of those Bodhisattva powers; he was making firm the strength of those Bodhisattva prayers; and he was increasing the strength of that Bodhisattva conduct. In that way, he sat before the Bikshu Sagara dhvaja for an entire day and night. [F.362.a] He sat before the Bikshu Sagara dhvaja for two days, for seven days, for half a month, for a whole month, for two months, for six months, and for another six days and nights.⁵¹⁶

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9. 45 When six months and six days had passed, the Bikshu Sagara dhvaja arose from his samadhi. Then Sudhana said to him, "Arya, this wonderful samadhi that is so profound; that is so vast; that has such an immeasurable scope; that has such an inconceivable manifestation; that has such an unequalled radiance; that has such innumerable displays; that has such an inviolable range; that has such an unalloyed scope; that has such a universal illumination; that has such an accomplishment of benefit for limitless beings;

that brings such a cessation of the measureless sufferings of all beings; that is present in order to end the sufferings of poverty; that is present in order to save beings from existences of rebirth as animals, in order to close all the gateways that lead to unfortunate existences, in order to lead onto the path to higher existences, in order to bring the joy and happiness of devas and humans, in order to bring the experience of joy within the scope of meditation, in order to increase joy in composite conduct, and in order to show the gateway to escape from the three realms that is present in order to illuminate the causes for the creation of the aspiration to enlightenment, to increase the causes for generating the accumulations of merit and wisdom, [F.362.b] to increase the vast power of great compassion, to develop the strength of great prayers, to attain the illumination of the path of the Bodhisattvas, to establish the yana of the perfections, to accomplish entry into the exceptional Mahayana, to know and illuminate the completely good conduct, to know and attain the illumination of the Bodhisattva bhumi, to accomplish the prayers, conduct, and pure-emergence displays of all the Bodhisattvas; and that becomes present in order to ascend without impediment to the level of omniscience -Arya, what is the name of this samadhi??

9. 46 The Bikshu Sagara dhvaja answered, ?Noble one, it is the perfection of wisdom called the complete vision of the attainment of equanimity. The radiance of that samadhi is called the pure display of every gateway.

9. 47 ?Noble one, if you meditate on the pure display of every gateway samadhi that arises from attaining the radiance of the perfection of wisdom called the complete vision of the attainment of equanimity, then you will accomplish ten times countless hundreds of thousands of samadhis such as the pure display of

every gateway.?

9. 48 Sudhana asked, 'Arya, what is the range of this samadhi?'

The Bikshu Sagara dhvaja answered, 'Noble one, if you rest in this samadhi, you will have no impediment in perceiving world realms; you will have no impediment in entering those world realms; you will have no impediment in overpowering those world realms; you will have no impediment in adorning those world realms; you will have no impediment in cleansing those world realms; [F.363.a] you will have no impediment in purifying those world realms; you will have no impediment in perceiving and looking at the Budas; you will have no impediment in examining the greatness of the Budas; you will have no impediment in knowing the miracles of the Budas; you will have no impediment in comprehending and understanding the strengths of the Budas; you will have no impediment in comprehending the ocean of the qualities of the Budas; you will have no impediment in obtaining the rain of the Dharma clouds of the Budas; you will have no impediment in knowing and understanding distinctly the Dharma wheels of the Budas; you will have no impediment in comprehending and understanding the ocean of the circles of followers of the Budas; you will have no impediment in comprehending and following the ten directions; you will have no impediment in examining the Dharma taught by the Budas; you will have no impediment in examining the directions of the Budas; you will have no impediment in never abandoning the direction of great compassion; you will have no impediment in filling the directions with great love; you will have no impediment in never tiring of the direction of gazing at the Budas; you will have no impediment in comprehending and understanding all of the ocean of the

Budas; you will have no impediment in knowing and understanding all of the ocean of beings; you will have no impediment in knowing and understanding all of the ocean of the faculties of beings; and you will have no impediment in knowing all the different faculties of beings.

9. 49 ?Noble one, I know only this conduct of the perfection of wisdom. How could I know or describe the qualities of, teach the conduct of, describe the scope of, praise the strength of the great prayers of, illuminate the gateway for the emergence of, describe the true accomplishment of, teach the path of, follow the continuum of samadhi of, know the scope of the mind of, or be able to comprehend the equanimity of the wisdom of the entry by the Bodhisattvas in the ocean of the conduct of the perfection of wisdom? So too of the pure understanding of the scope of the realm of phenomena, [F.363.b] of having the wisdom that follows knowing all phenomena, of pervading the immeasurable field of perception with a vast understanding, of having the power of the radiance of great mental retention, of the purity of the radiance of the field of samadhi, of the emergence of the mighty power of miraculous clairvoyance, of entering an ocean of unceasing discernment, of the sweet voice of the essence of the Bodhisattva bhumi, or of becoming a refuge for all beings.

9. 50 ?Depart, noble one. In this southern region there is a land called Samudravetadi, in which there is a park named Samanta vyuha to the east of the city Mahaprabhasa. There dwells an upasika by the name of Asha, who is the wife of Suprabhasa, a lord over humans. Go to her and ask her, ?How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva practice it?? ?

9. 51 Then Sudhana, the head merchant?s son, was overjoyed, pleased, happy,

and content, having received the essence from the Bikshu Sagara dhvaja,
having been nourished by the Dharma, having been brought into the field of
samadhi, having attained the illumination of the light of wisdom, [F.364.a]
having attained the illumination of the radiance of samadhi, having realized
a pure aspiration, his mind having followed the radiance of the way of the
Dharma, possessing the radiance from the pure gateways, and having the
wisdom that has arisen from the light of all directions.520

9. 52 Then Sudhana, the head merchant's son, bowed his head to the feet of the
Bikshu Sagara dhvaja, circumambulated the Bikshu Sagara dhvaja a hundred
thousand times, keeping him to his right, bowed down and paid homage to
the Bikshu Sagara dhvaja, and, looking back again and again, paying homage
to him, bowing down to him, venerating him, respecting him, keeping
him in mind, thinking of him, meditating on him, meditating deeply on him,
speaking highly of him, calling out in wonderment over him, focusing on his
qualities, praising him, being his follower, remembering him, relying on
him, never forsaking him, mentally approaching him and being connected
with him, being unified in prayer, longing to see him, remembering the
qualities of his voice, preserving the memory of him, keeping his name in his
mind, remembering his color and his form, contemplating the scope of his
wisdom, comprehending the range of his samadhi, joining him in the scope
of his prayers, practicing the range of his conduct, and receiving the
radiance of his wisdom, he departed from the presence of the Bikshu Sagara-
dhvaja. [B31]521 522

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