

ACALĀ

- 22.1 Sudhana, the head merchant's son, left the city of Suprabha, and having followed the road for a little while, he contemplated the instruction given to him by King Mahāprabha: he remembered the way of bodhisattva conduct called *the banner of great love*; he meditated on the light of the great samādhi called *exercising power over the world*; he realized¹⁰⁵² the variegated display of the lion throne and adornments of the pure bodhisattva body; he increased the inconceivable power and strength of bodhisattva aspiration and merit; [F.36.a] he made firm¹⁰⁵³ the inconceivable way of bodhisattva wisdom that ripens beings; he reflected upon the inconceivable greatness of the general enjoyments of the bodhisattvas; he considered the inconceivable different aspects¹⁰⁵⁴ of the bodhisattvas; he remembered the inconceivable pure ripening of beings by bodhisattvas; he thought about the inconceivable pure and perfect bodhisattva assembly of pupils; he had conviction in the inconceivable radiance of the bodhisattvas' dedication to their duty to beings; and he attained happiness, powerful attraction, delight, contentment, deep joy, clarity of mind, brightness of mind, stability of mind, vastness of mind, and inexhaustibility of mind. He was in that way dedicated to remembering and thinking of the kalyāṇamitra.
- 22.2 With his face covered in tears, he thought "Ah! Oh! Seeing the kalyāṇamitra is the source of all precious qualities. It perfects and purifies all bodhisattva conduct. It makes pure all bodhisattva mindfulness. It purifies all the domains of bodhisattva retention. It gives rise to the radiance of all bodhisattva samādhis. It accomplishes seeing all buddhas. It brings down the rain from the Dharma clouds of all¹⁰⁵⁵ the buddhas. It indicates the way of all bodhisattva prayers. It gives rise to the inconceivable light of knowledge and wisdom. [F.36.b] It grows the sprouts¹⁰⁵⁶ of stable bodhisattva faculties. The kalyāṇamitras save me from falling into the chasm of the lower existences. The kalyāṇamitras have brought me to the

realization of the way of the equality of phenomena. The kalyāṇamitras have shown me the paths to happiness and to unhappiness. The kalyāṇamitras have taught me the Mahāyāna. The kalyāṇamitras have given me the instructions on the completely good bodhisattva conduct. The kalyāṇamitras have shown me the road to the city of omniscience. The kalyāṇamitras have guided me on the way to the town of omniscience. The kalyāṇamitras have made me enter the ocean of the ways of the realm of the Dharma. The kalyāṇamitras have taught me the ways of an ocean of what is to be known in the three times. The kalyāṇamitras have shown me all the circles of ārya assemblies.¹⁰⁵⁷ The kalyāṇamitras have increased all my good qualities.”

22.3 While he thus wept and wailed, the devas who were assembled in the sky, who were bodhisattva devas, emissaries of the buddhas who continually followed him and inspired him, called down to him, “Noble one, the bodhisattvas who follow the instructions of the kalyāṇamitras greatly please the buddha bhagavats. The bodhisattvas who never go against the words of the kalyāṇamitras come close to omniscience. The bodhisattvas who do not doubt the words of the kalyāṇamitras [F.37.a] come close to the kalyāṇamitras. The bodhisattvas who always have the kalyāṇamitras in their minds are approaching all their goals.

22.4 “Noble one, go to the upāsikā Acalā in the royal capital of Sthirā! You will hear the bodhisattva conduct from her.”

22.5 Then Sudhana, the head merchant’s son, emerged from samādhi’s light of wisdom and eventually arrived at Sthirā, where the upāsikā Acalā was.

22.6 He searched and looked for the upāsikā Acalā, and many people said to him, “Noble one, the upāsikā Acalā is young and lives with her parents at home, where, surrounded by her family, she teaches the Dharma to a great gathering of people.”

22.7 Then Sudhana, the head merchant’s son, his mind filled with great happiness, enthusiasm, and joy, went to the home of the upāsikā Acalā. After arriving there, while he was waiting at the door he saw¹⁰⁵⁸ the entire house shining with a pervading golden light that brought ease to mind and body. The instant the light touched Sudhana, the head merchant’s son, he entered, and there arose five hundred subtle and newly developed entrances to samādhi such as entrances to the samādhi called *power over all sensations*,¹⁰⁵⁹ entrances to the samādhi called the *region of peace*, entrances to the samādhi called *apart from*¹⁰⁶⁰ *all beings*, entrances to the samādhi called *the all-seeing equanimity*, and entrances to the samādhi called *the treasure of the tathāgatas*. [F.37.b] Those samādhis were very subtle and newly developed like a consciousness that has just entered the womb.

- 22.8 Then Sudhana sensed a lovely scent of such a kind that male devas did not have, that female devas did not have, that male nāgas did not have, that female nāgas did not have, that male yakṣas did not have, that female yakṣas did not have, that male gandharvas did not have, that female gandharvas did not have, that male asuras did not have, that female asuras did not have, that male garuḍas did not have, that female garuḍas did not have, that male kinnaras did not have, that female kinnaras did not have, that male mahoragas did not have, that female mahoragas did not have, that male humans did not have, and that female humans did not have.
- 22.9 There was no equal to that girl's body in the worlds in the ten directions, let alone one that was superior.
- 22.10 Apart from the luster of the color of the bodies of the tathāgatas, and the luster of the color of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had a body with a luster of color that equaled the luster of color of her body, let alone one that was superior.
- 22.11 Apart from the shape and figure of the bodies of the tathāgatas, and the shape and figure of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had a body with a shape and figure that equaled the shape and figure of her body, let alone one that was superior.
- 22.12 Apart from the aura of light of the tathāgatas, and the aura of light of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had an aura of light that equaled her aura of light, let alone one that was superior.
- 22.13 Apart from the tathāgatas and the consecrated bodhisattvas, there was no one in the worlds in the ten directions, in the realms of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, or nonhumans, who had a scent that equaled the scent of the breath that came from her mouth, let alone one that was superior.
- 22.14 Apart from the displays and enjoyments of the abodes of the tathāgatas, and the displays and enjoyments of the abodes of the consecrated bodhisattvas, [F.38.a] there was no one in the worlds in the ten directions who could equal the displays and enjoyments of her abode, let alone anyone who could be her superior.
- 22.15 Apart from the perfect entourage of attendants of the tathāgatas and the perfect entourage of attendants of the consecrated bodhisattvas, there was no one in the worlds in the ten directions who could equal her perfect entourage of attendants, let alone anyone who could be her superior.
- 22.16 There was no being among the classes of beings in the worlds in the ten directions who could look upon the upāsikā Acalā with desire.
- 22.17 There was no being among the classes of beings in the worlds in the ten directions whose kleśas did not cease as soon as they saw the upāsikā Acalā.

- 22.18 Just as the Mahābrahmās who have power over a million desire realms¹⁰⁶¹ do not have kleśas arising within them, in the same way, the beings who saw the upāsikā Acalā did not have kleśas arising within them.
- 22.19 There was no being among the classes of beings in the worlds in the ten directions who had enough of looking upon the upāsikā Acalā, apart from those who had the contentment of wisdom.
- 22.20 Sudhana, the head merchant’s son, saw the inconceivable majesty of the upāsikā Acalā’s body and her inconceivable form, color, shape, and figure; he saw the inconceivable network of unimpeded light rays from the entirety of the ground, city, and jewels; and he saw the accomplishment of inconceivable benefits for beings.
- 22.21 He smelled the lovely scent that arose from all her pores, saw the infinite perfect assembly of her attendants, saw the perfect, unassailable display of the aerial palace that was her home, perceived the measureless ocean of its qualities, and praised the upāsikā Acalā with this verse: [F.38.b]
- 22.22 “You continually maintain a stainless good conduct.
You are completely pervaded¹⁰⁶² by vast patience.
You are established in diligence as firm as a vajra.
You are superior among beings like the shining lord¹⁰⁶³ of mountains.”¹⁰⁶⁴
{1}
- 22.23 After Sudhana, the head merchant’s son, had praised the upāsikā Acalā with that verse, he said to her, “Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 22.24 The upāsikā Acalā spoke with a gentle, beautiful, delightful voice to Sudhana, the head merchant’s son, with words that brought him joy, saying, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.
- 22.25 “Noble one, I have attained the bodhisattva liberation called *the essence of wisdom that is difficult to attain*. I train in the gateway of bodhisattva conduct that possesses a strong commitment. I have attained the gateway of the power of retention of the level of the equality of all phenomena. I have attained the gateway called *the light of the wisdom of eloquence* that elucidates the basis¹⁰⁶⁵ of all phenomena, [F.39.a] and I have attained the gateway of the samādhi called *the display of the tireless search for the Dharma*.”

22.26 Sudhana asked, “Āryā, what is the scope of the bodhisattva liberation called *the essence of the wisdom that is difficult to attain*? What is the scope of the gateway of bodhisattva conduct with a strong commitment, of the gateway of maintaining the level of the equality of all phenomena, of the gateway of the light of the wisdom of eloquence that elucidates the basis¹⁰⁶⁶ of all phenomena, and of the gateway of the samādhi called *the display of the tireless search for the Dharma*?”

Acalā answered, “Noble one, this is a subject that is difficult to believe.”¹⁰⁶⁷

22.27 Sudhana said, “Āryā, please teach me. Through the power of the buddhas and being in the care of the kalyāṇamitras, I will believe it, comprehend it, know it, understand it, discern it, cognize it, reflect upon it as a focus of my attention, contemplate it, not deny it, not conceptualize it, not add to it, and be in accord with it.”

22.28 Then the upāsikā Acalā said to Sudhana, the head merchant’s son, “Noble one, in the past, during a kalpa called Stainless Light, appeared the tathāgata named Pralambabāhu. At that time I was the only daughter¹⁰⁶⁸ of King Vidyuddatta. One night when I was not sleeping,¹⁰⁶⁹ the door of the royal residence¹⁰⁷⁰ was shut, my parents were asleep, the staff of men and women had gone to sleep, the sound of music being played had ceased, and the five hundred women that I spent time with were sleeping, I sat on my bed, looking at the constellations of stars in the sky. In the sky above I saw the Tathāgata Arhat Samyaksaṃbuddha Pralambabāhu, who was like Sumeru, the lord of mountains. He was accompanied by an entourage of many nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. His body spread a network of unimpeded light rays throughout all directions. From all the pores of the tathāgata’s body came a beautiful scent [F.39.b] that brought ease to my mind and body and great happiness to my mind.

22.29 “I arose from my bed and stood on the floor, and with my ten fingers placed together in homage, I bowed down to the Tathāgata Pralambabāhu. As I looked at the crown of his head there seemed to be no end to it, and I could not grasp his extent to the right or left. I could never have enough of contemplating his perfect signs and features of a great being.

22.30 “At that time, I wondered, ‘Through what kind of karma can one obtain such a perfect body? Give rise to the perfect signs and features of a great bring? Have such a perfect display of light? Attain such a perfect entourage? Have such a perfect residence and requisites that are of the nature of the mind? Develop such a perfection of merit? Have such purified wisdom? Attain such perfect, inconceivable miracles from samādhi? Complete such perfect powers of retention? And have the power of such perfect eloquence?’

- 22.31 “Noble one, the Bhagavat Tathāgata Pralambabāhu knew my thought and said, ‘Girl, develop an invincible motivation for the defeat of all the kleśas. Develop an undefeatable motivation for eliminating all attachment. Develop an unwearied motivation for comprehending the way of the profound Dharma. Develop an unshakable motivation for descending into the whirling ocean of the range¹⁰⁷¹ of the thoughts of beings. Develop an unconfused motivation for the rebirth in all the states of existence within saṃsāra. Develop a never-satisfied motivation for the continuous aspiration to see all the buddhas. [F.40.a] Develop a never-satiated motivation in order to obtain the clouds of Dharma of all the buddhas. Develop a realized motivation in order to realize the light of the way of the Dharma of all the buddhas. Develop an acquisitive motivation for acquiring the Dharma wheels of all the buddhas. Develop a motivation to be without delusion concerning even a small gesture, let alone to know that which comes from a tathāgata’s mouth. Girl, you should develop the motivation to distribute the precious Dharma in accordance with the aspirations of beings.’
- 22.32 “Noble one, I heard from the Bhagavat Tathāgata Arhat Samyak-saṃbuddha Pralambabāhu, that king of the gateways of instruction to the way of the Dharma, and I longed to attain omniscient wisdom. I aspired to the nature of the strengths. I wished for the words of the Buddha. I wanted to have the purified display of light of a buddha. I wanted to attain the perfect body of a buddha. I longed to have a buddha’s pure signs and features of a great being. I aspired to have the perfect assembly of followers of a buddha. I wished for¹⁰⁷² the pure realms of a buddha. I longed for the perfect conduct of a buddha. I rejoiced in the perfect lifespan of a buddha. I had developed the motivation that could not be impaired by all the kleśas or by the śrāvakas and pratyekabuddhas, which like a vajra could not be defeated even by the strength of all mountains and weapons.
- 22.33 “Noble one, from that time until now, through the power of having developed that motivation, throughout as many kalpas as there are atoms in Jambudvīpa, [F.40.b] I do not remember¹⁰⁷³ ever in my mind enjoying pleasures, let alone copulation.
- 22.34 “Noble one, from that time until now, I have never had one thought of anger toward a kalyāṇamitra, let alone offended any other being.
- 22.35 “Noble one, from that time until now, I do not remember having ever given rise to a single thought that holds the view that there is a self, let alone having attachment to things that I think of as being mine.
- 22.36 “Even when I died and was reborn inside a womb, I do not remember being in a state of stupidity, having various concepts, or having a neutral state of mind, let alone having a state of mental fixation.

- 22.37 “Throughout those kalpas I do not remember ever forgetting¹⁰⁷⁴ seeing a buddha, even down to the perception of the sight of a buddha in a dream, let alone the perception of the visual images of the ten levels of bodhisattvas.
- 22.38 “From that time until now, while holding the clouds of Dharma of all the tathāgatas, I do not remember forgetting¹⁰⁷⁵ in my mind even a single word or term of the Dharma, even down to a single syllable, let alone what has emerged from the treasure of the mouths of the tathāgatas.
- 22.39 “From that time until now, while I drank and drank from the ocean of the Dharma, I do not remember ever ignoring and not contemplating even any words of the worldly Dharmas.
- 22.40 “From that time until now, I do not remember not accomplishing the samādhi of a single gateway to the ways of the Dharma from among the ocean of the ways of the Dharma, even down to the ways of the knowledge of worldly crafts.
- 22.41 “From that time until now, while I held the wheels of Dharma of the tathāgatas in order to guide beings, I do not remember leaving out a single word or even a single syllable that was transmitted to me.
- 22.42 “From that time until now, there is not a single prayer from the ocean of the visions of buddhas that I have not accomplished in order to purify the ocean of beings, even down to carrying out the prayer of a buddha who was an emanation. [F.41.a]
- 22.43 “From that time until now, I do not remember not practicing any bodhisattva conduct from the ocean of the past bodhisattva conduct of the ocean of buddhas in order to purify my conduct.
- 22.44 “From that time until now, I do not remember creating a single motivation that was focused on being a śrāvaka or a pratyekabuddha.
- 22.45 “Noble one, from that time until now, throughout as many kalpas as there are atoms in Jambudvīpa, I do not remember ever having given rise to doubts, dualistic identification, conceptualized identification, variegated identification, obdurate¹⁰⁷⁶ identification, identification as inferior,¹⁰⁷⁷ or identification as appropriate or inappropriate concerning any single word or syllable.
- 22.46 “Noble one, since that time, I have never been separated from the appearance of a buddha. I have never been separated from the buddha bhagavats. I have never been separated from the bodhisattvas. I have never been separated from the true kalyāṇamitras. I have never been separated from hearing the prayers of the buddhas. I have never been separated from hearing of the conduct of the bodhisattvas. I have never been separated from hearing the way of the perfections of the bodhisattvas. I have never been separated from hearing the way of the light of the wisdom of the level of the bodhisattvas. I have never been separated from the attainment of hearing the

inexhaustible treasures and treasuries of the retentions and samādhis of the bodhisattvas. I have never been separated from hearing of the comprehension of and entry into the centerless and endless network of world realms. I have never been separated from the attainment of hearing the causes for the arising of the centerless and endless [F.41.b] realms of beings. I have never been separated from the light of the wisdom of the cessation of the domain of the network of the kleśas of all beings. I have never been separated from the attainment of the wisdom of the causes that give rise to the roots of merit of all beings. I have never been separated from the manifestation of bodies in accordance with the aspirations of all beings. I have never been separated from the pure domain of the speech that brings knowledge to all beings.

22.47 “Noble one, I have accomplished this gateway of the bodhisattva liberation called *the essence of the wisdom that is difficult to attain* and the gateway of the samādhi called *the display of the tireless search for the Dharma*; I have reflected on the gateway to bodhisattva conduct with a firm commitment; I have contemplated the gateway called *the power of retention of the level of the equality of all phenomena* and the gateway called *the light of the wisdom of eloquence that elucidates the basis of all phenomena*; and therefore miraculous powers have arisen. Noble one, do you wish to see them?”

Sudhana answered, “I wish to do so.”

22.48 The upāsikā Acalā viewed, analyzed, followed, and realized gateways of bodhisattva liberations such as *the essence of wisdom that is difficult to attain* and many millions of gateways of samādhis: gateways of samādhis such as *the display of the tireless search for the Dharma*, samādhis such as *the display of the unfailing domain*, samādhis such as *facing the display of the domain of the wisdom of the ten strengths*, and samādhis such as *the inexhaustible treasure of the buddha family*.

22.49 As soon as the upāsikā Acalā rested in those samādhis, Sudhana, the head merchant’s son, saw world realms as numerous as the atoms in ten *anabhilāpya* buddha realms in the ten directions shake in six ways, [F.42.a] and he saw that they were formed of pure beryl. He saw in each world realm a billion tathāgatas in a billion four-continent world realms. He saw some dwelling in Tuṣita and so on, up to some passing away into nirvāṇa. He saw that because those completely pure world realms of beryl were unobscured, each of those tathāgatas pervaded the entire realm of phenomena with their light rays and halos; each of those tathāgatas had their own ocean of separate assemblies of followers; and each of those tathāgatas taught the wheel of the entire Dharma, which was heard by all beings, who listened to the domains of their speech.

22.50 Then the upāsikā Acalā rose from that samādhi and said to Sudhana, the head merchant’s son, “Noble one, did you see that? Did you hear that? Did you discern that?”

He answered “I saw it. I heard it. I discerned it.”

22.51 The upāsikā Acalā said, “Noble one, I have trained in the gateway of the bodhisattva conduct called *possessing a strong commitment*; I have rested in the samādhi called *the display of the tireless search for the Dharma*; I have dwelled in the gateway of bodhisattva liberations called *the essence of the wisdom that is difficult to attain*; I have realized *the power of retention of the level of the equality of all phenomena*; and through being skilled in describing *the light of the wisdom of eloquence that elucidates the basis of all phenomena*, I have taught beings and brought them satisfaction.

22.52 “However, how could I know the conduct or describe the qualities of the bodhisattvas who possess measureless, inconceivable qualities; whose activity has no fixed location, like the lord of birds in the sky; who, like the great lord of the garuḍas, [F.42.b] dive into the ocean of beings in order to extract the ripened bodhisattvas; who, like merchants, go the island of the jewels of omniscience, longing for the jewel that is the wisdom of the ten strengths; who, like strong fishermen, go onto the ocean of saṃsāra¹⁰⁷⁸ with the beautiful net of the domain of the wheel of the Dharma in their hands in order to draw ripened beings out from the water of craving; who, like the lord of the devas,¹⁰⁷⁹ move throughout the three realms, filling them in order to repel and subjugate the attacks of the asuras of the kleśas; who, like the disk of the sun, rise high in the sky of the realm of the Dharma in order to dry the water of the craving of beings and the mud of the kleśas; who, like the full moon, shine in the sky of wisdom in order to cause the night lotuses of the minds of those to be guided to blossom; who, like the surface of the Earth, support all equally without any distinction between those who are friends and not friends, or those who are high and those who are low, in order to cause the sprouts of the power of goodness in all beings to rise and grow; who, like a tempest, move everywhere without impediment in order to uproot the trees, vines, forests, and groves of the kleśas and false views of all beings; who, like a cakravartin, act within the world in order to gather all beings through conditions and requisites as methods of gathering pupils?

22.53 “Depart, noble one. In this southern region, in a land called Amitatosala, there is a town named Tosala. There dwells the parivrājaka by the name of Sarvagamin. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

22.54 Then Sudhana, the head merchant’s son, bowed his head to the feet of the upāsikā Acalā, [F.43.a] circumambulated the upāsikā Acalā a hundred thousand times, keeping her to his right, and, looking back again and again,

departed from the presence of the upāsikā Acalā.