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Chapter 4

MEGHAŚRĪ

- 4.1 Then Sudhana, the head merchant's son, eventually arrived at the land called Rāmāvarānta. Having arrived there, he traveled through the land of Rāmāvarānta. Enjoying the delightful pleasures that arose from his past roots of merit and through the power of vast karma, he came to Sugrīva Mountain. He climbed Sugrīva Mountain and, seeking the bhikṣu Meghaśrī, he went to its eastern side. In the same way, he went to its southern, western, northern, northeastern, southeastern, southwestern, and northwestern sides, looking up and down for the bhikṣu Meghaśrī.
- 4.2 After seven days had passed, he saw the bhikṣu Meghaśrī walking on a plateau³⁴⁰ on the summit of another mountain.
- 4.3 He went to where the bhikṣu Meghaśrī was and bowed his head to the bhikṣu Meghaśrī's feet. He circumambulated the bhikṣu Meghaśrī, keeping him to his right. He sat before him and with palms pressed together said, "Ārya, I wish to know this: When bodhisattvas have developed the aspiration to the highest, complete enlightenment, how do bodhisattvas train in bodhisattva conduct? How do bodhisattvas practice it? How do bodhisattvas commence in bodhisattva conduct? [F.325.a] How do bodhisattvas practice bodhisattva conduct? How do bodhisattvas perfect bodhisattva conduct? How do they purify it? How do they enter it? How do they attain it? How do they follow it? How do they maintain³⁴¹ it? How do they increase it? How do bodhisattvas perfect the domain of completely good conduct?
- 4.4 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Therefore, Ārya, teach me how bodhisattvas set out for the highest, complete enlightenment!"
- 4.5 The bhikṣu Meghaśrī said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and are asking about the bodhisattva

conduct.

4.6 “Noble one, it is like this: these are difficult, extremely difficult—seeking the bodhisattva conduct, seeking the bodhisattva’s scope of activity, seeking the bodhisattva’s pure setting-forth, seeking the bodhisattva’s pure path, seeking the bodhisattva’s pure, vast conduct, seeking the bodhisattva’s pure attainment of the higher cognitions, manifesting the bodhisattva’s liberations, manifesting the bodhisattva’s continuum³⁴² of compassion for the world,³⁴³ the bodhisattva’s compliance with the aspirations of beings, [F.325.b] the bodhisattva’s revelation of the gateways to saṃsāra and nirvāṇa, and seeking the bodhisattva’s activities that are unstained by composite defects, noncomposite defects, and fear.

4.7 “Noble one, through the power and might of my aspiration, through having the pure eyes of wisdom and the pure eyes of faith, and by looking straight ahead with the illumination of the light of wisdom, perceiving everything before me, the entire unobstructed field of vision, with a sight that is free of all obscuration, with astute observation, with a completely pure field of vision, and with a pure body, and bowing down toward the extent of every direction with a skillful bowing-down of the body, with the power of retaining the clouds of Dharma of all the buddhas, and with the might of the power of retention, I see the tathāgatas in the realms in every direction before me.

4.8 “In that way, I see one tathāgata in the eastern direction; I see two buddhas, ten buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, ten million buddhas, a billion buddhas, ten thousand million buddhas, a trillion buddhas, a quintillion buddhas, and so on up to limitless, immeasurable, countless, inconceivable, unequaled, infinite, endless, incalculable, and more indescribable than indescribable numbers of buddhas.

4.9 “I see tathāgatas as numerous as the atoms in Jambudvīpa, tathāgatas as numerous as the atoms in the world realm of four continents, in the world realm of a thousand four-continent worlds, in the world realm of a million four-continent worlds, and in the world realm of a billion four-continent worlds. [F.326.a]

4.10 “I see buddhas as numerous as the atoms in ten buddha realms. I see buddhas as numerous as the atoms in a hundred buddha realms. I see buddhas as numerous as the atoms in a thousand buddha realms. I see buddhas as numerous as the atoms in a hundred thousand buddha realms. I see buddhas as numerous as the atoms in ten million buddha realms. I see buddhas as numerous as the atoms in a billion buddha realms. I see buddhas as numerous as the atoms in ten billion buddha realms. I see buddhas as numerous as the atoms in a trillion buddha realms. I see buddhas as

numerous as the atoms in a quintillion buddha realms. I see buddhas as numerous as the atoms in more indescribable than indescribable numbers of buddha realms.

4.11 “Just as I see in the east, in the south, in the west, in the north, in the northeast, in the southeast, in the southwest, in the northwest, below, and above, I see one tathāgata and so on up to tathāgatas as numerous as the atoms in more indescribable than indescribable numbers of buddha realms.

4.12 “In each direction I see tathāgatas of various colors, of various shapes, with various miraculous powers, with various majestic miracles, with various assemblies of followers, shining with networks of many light rays in many colors, in infinite colors, in an array of different pure buddha realms and palaces, with different kinds of pure lifespans, addressing³⁴⁴ beings in accordance with their aspirations, [F.326.b] manifesting different kinds of miracles through the pure attainment of buddhahood, and resounding with the majestic lion’s roar of the buddhas.

4.13 “In that way, noble one, I have attained mindfulness of the buddhas through beholding the aggregation of the knowledge of all objects of perception from all sides.

4.14 “But how could I know the conduct or describe the qualities of the pure domain of the infinite³⁴⁵ wisdom of the bodhisattvas who have attained the gateway of mindfulness of the buddhas called *the completely radiant domain* through seeing before them the domains of all the tathāgatas, all the displays of pure buddha realms and palaces?

4.15 “They are the ones who have attained the gateway of mindfulness of the buddhas called *all beings* through their pure vision of the tathāgatas addressing beings³⁴⁶ in accordance with their aspirations.

4.16 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the ten strengths*³⁴⁷ through following the immeasurable ten strengths of the tathāgatas.

4.17 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the Dharma* through listening to the Dharma while looking upon clouds of the bodies of all the tathāgatas.

4.18 “They are the ones who have attained the gateway of mindfulness called *the essence of the illumination of the directions* through entering an undifferentiated ocean of buddhas in the ocean of all the directions.

4.19 “They are the ones who have attained the gateway of mindfulness of the buddhas called *entering the ten directions* through perceiving the subtle objects of perception that are the majestic miracles of the tathāgatas.

4.20 “They are the ones who have attained the mindfulness of the buddhas called *the kalpas* through perceiving the vision of never being apart from the tathāgatas of all the kalpas.

- 4.21 “They are the ones who have attained the gateway of mindfulness of the buddhas called *time* through never being separated from the companionship of the vision of the tathāgatas of all times. [F.327.a]
- 4.22 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the realms* through perceiving the vision of the superior buddha realms and the unsurpassable bodies of the buddhas.
- 4.23 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the three times* through their own motivations and aspiration conjoining within the domains of the tathāgatas of the three times.
- 4.24 “They are the ones who have attained the gateway of mindfulness of the buddhas called *locations* through perceiving the vision of the arrival of the succession of the tathāgatas in all locations.
- 4.25 “They are the ones who have attained the gateway of mindfulness of the buddhas called *peace* through perceiving in each instant the passing into nirvāṇa of all tathāgatas in all world realms.
- 4.26 “They are the ones who have attained the gateway of mindfulness of the buddhas called *separation* through perceiving in one day in all places the departure of all the tathāgatas.
- 4.27 “They are the ones who have attained the gateway of mindfulness of the buddhas called *vastness* through perceiving the body of each tathāgata while sitting cross-legged filling the realm of phenomena.
- 4.28 “They are the ones who have attained the gateway of mindfulness of the buddhas called *subtle* through discerning the accomplishment³⁴⁸ of the appearance of countless buddhas on the tip of a single hair.
- 4.29 “They are the ones who have attained the gateway of mindfulness of the buddhas called *display* through perceiving the vision in one instant of the manifestation of the miracles of the attainment of buddhahood in all world realms. [F.327.b]
- 4.30 “They are the ones who have attained the gateway of mindfulness of the buddhas called *equality* through attaining the radiance of the wisdom and miraculous display of the wheel of the Dharma by all the buddhas who have appeared.
- 4.31 “They are the ones who have attained the gateway of mindfulness of the buddhas called *mind* through the vision of their own mind and thoughts attaining the radiance of all the tathāgatas.
- 4.32 “They are the ones who have attained the gateway of mindfulness of the buddhas called *karma* through the vision of the images of the karma that has been accumulated by all beings.
- 4.33 “They are the ones who have attained the gateway of mindfulness of the buddhas called *miracles* through the direct perception in all directions of the vision of the buddhas miraculously filling the entirety of the realm of

phenomena with a vast bed of lotuses.

4.34 “They are the ones who have attained the gateway of mindfulness of the buddhas called *space* through seeing the formation of clouds of the forms of the tathāgatas, resounding with their voices,³⁴⁹ throughout space in the realm of phenomena.

4.35 “Depart, noble one. In this southern region there is a district called Sāgarāmukha. There dwells a bhikṣu by the name of Sāgaramegha. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’

4.36 “Noble one, that kalyāṇamitra will explain it to you.³⁵⁰ He will reveal to you the cause of the accumulation of merit. He will make you understand the level³⁵¹ of vast accumulation. He will describe the vast power and might of roots of merit. [F.328.a] He will make known to you the vast cause for the accumulation of the aspiration to enlightenment. He will provide the basis for the cause of the great radiance of the Mahāyāna. He will enable in you the vast power of the accumulation of the perfections. He will enable you to purify your entry into the vast ocean of conduct. He will enable you to purify a vast domain of aspirations. He will enable you to develop vast displays that emerge from everywhere. He will augment the vast power of great compassion.”

4.37 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣu Meghaśrī, circumambulated the bhikṣu Meghaśrī a hundred thousand times, keeping him to his right, and, looking back a hundred thousand times, departed from the bhikṣu Meghaśrī. [B28]