

SĀGARAMEGHA

- 5.1 Then Sudhana, the head merchant's son, contemplated the instruction of that kalyāṇamitra. He remembered the radiance of his wisdom.³⁵² He analyzed that bodhisattva's liberation. He reflected on³⁵³ the bodhisattva's way of samādhi. He looked at the way of an ocean of bodhisattvas. He aspired toward the domain of buddhahood. He delighted in the direction of the vision of the buddhas. He contemplated the ocean of buddhas. He remembered the succession of buddhas. He comprehended that which is understood in the way of the buddhas.³⁵⁴ He looked into the sky of the buddhas.
- 5.2 Eventually he arrived in the area called Sāgaramukha [F.328.b] and went to where the bhikṣu Sāgaramegha was. He bowed his head to the feet of the bhikṣu Sāgaramegha, circumambulated him many hundreds of thousands of times, keeping him to his right, sat before him, and with palms together said, "Ārya, I am set on the highest, complete enlightenment. I seek to enter the ocean of the highest wisdom. However, I do not know how bodhisattvas turn away from worldly existences and attain³⁵⁵ the family of the tathāgatas; how they cross the ocean of existence and enter the ocean of omniscience; how they transcend the level of foolish, ordinary beings and attain the family of the tathāgatas; how they turn away from the flow³⁵⁶ of saṃsāra and enter the flow of bodhisattva conduct; how they turn back from the wheel of the continuum of saṃsāra's ocean and enter³⁵⁷ the wheel of bodhisattva conduct and aspiration; how they defeat all the domains of the māras and manifest the arising³⁵⁸ of all the domains of the buddhas; how they dry up the ocean of existences and expand the ocean of great compassion; how they shut the gateway to all unfortunate existences, lower existences, and downfalls and open the gateway to the higher existences and nirvāṇa; how they destroy

the gateway to the city of the three realms and open the gateway to the palace of omniscience; how they reject craving for all things and develop the aspiration to gather all beings.”

- 5.3 After he had said that, the bhikṣu Sāgaramegha said to Sudhana, the head merchant’s son, [F.329.a] “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

“Noble one, the beings who have not planted roots of merit do not develop the aspiration for enlightenment.³⁵⁹

- 5.4 “The aspiration for enlightenment is developed by those beings who have attained the complete illumination, by the roots of merit, of all gateways, who are illuminated by the light of the wisdom of the samādhi of the path that has the essence of methods, who have accumulated a vast accumulation of an ocean of merit, who have a continuity of all good actions, who never tire of relying on all the kalyāṇamitras, who have no concern for their own bodies or lives, who are free from all fixation on things, whose minds are as even as completely level ground, who possess a nature of compassion and kindness, who are focused³⁶⁰ on all those dwelling in the states of existence, and who long for the scope of activity of the tathāgatas.

- 5.5 “In other words, they have developed a motivation of great compassion so as to protect all beings. They have developed a motivation of great love so as to treat all beings equally. They have developed the motivation to bring happiness so as to bring to an end the mass of suffering of all beings. They have developed the motivation to bring benefit so as to turn beings away from all bad qualities. They have developed the motivation of sympathy so as to protect from all fear. They have developed the motivation of nonattachment so as to eliminate all obscurations. They have developed a vast motivation so as to pervade the entire realm of phenomena. They have developed an infinite motivation so as to extend throughout and be present everywhere in the realm of space. They have developed a stainless motivation so as to perceive the vision of all the tathāgatas. [F.329.b] They have developed a pure motivation in order for their wisdom to extend throughout the three times without exception. They have developed a motivation for wisdom in order to dispel wisdom’s obscurations³⁶¹ and enter into an ocean of omniscient wisdom.

- 5.6 “Noble one, for twelve years I have dwelled in this area called Sāgarāmukha. I focused on the great ocean, facing it, and I contemplated the ocean in this way: ‘It is vast and immeasurable; it is stainless and clear; it is deep and unfathomable; it becomes steadily deeper and stays perfectly the same; it is a source of a variety of many jewels; it is a limitless mass of water; it has

many different colors and is inconceivable; it has infinite spirits; it is the dwelling place of a multitude of various creatures; it receives the rain from great clouds; and it is neither filled nor diminished.'

5.7 "Noble one, I thought, 'Is there anything in this world realm that is greater than this ocean? Is there something that is vaster, more measureless, deeper,³⁶² or more marvelous?' While I was engaged in attention to this through contemplation, there appeared a great lotus from under the great ocean. It had a stem of unsurpassable precious sapphire jewels that was as hard as diamond. It was adorned with great precious beryl jewels. It had vast leaves of stainless Jambu River gold. It displayed a yellow sandalwood pericarp³⁶³ and stamens of emerald jewels. It was as vast and large as the ocean. A gathering of a million³⁶⁴ asura lords held the stem. It was covered from above by a network of a million various jewels. [F.330.a] A million nāga lords sent down a rain of incense. A million garuḍa lords hung from their beaks streamers of silk and strings of jewels. A million kinnara lords looked on with a wish to benefit. A million mahoraga lords encircled the lotus and bowed down to it. A million rākṣasa lords bowed down and made offerings to it. A million gandharva lords played music and sang various melodious songs in praise and as an offering. A million deva lords sent down rain from clouds of divine flowers, perfume, garlands, incense, ointments, powders, clothing, parasols, banners, and divine flags. A million Brahmakāyika lords reverently bowed their heads, paid homage, and made offerings. A million Śuddhāvāsa devas placed their palms together and paid homage. A million cakravartins, lords of humans, welcomed it with an offering of the seven jewels, and a million ocean devas rose up and paid homage to it.

5.8 "A million precious asteria jewels displaying light rays adorned it. A million perfectly arranged precious jewels of pure merit³⁶⁵ beautified it. A million radiant³⁶⁶ precious jewels were its stainless center. It blazed with a million glorious precious jewels. It had the infinite shining of a million variegated treasures of precious jewels. It was beautified by a perfectly arranged display of a million precious Jambudvīpa³⁶⁷ jewels. [F.330.b] It had an unsurpassable display of a million precious diamond³⁶⁸ jewels. It had a plenitude of illustrious blazing precious sunstone jewels. It had an arrangement of a million radiant precious jewels of various colors. It had the unceasingly brightly shining display of a million precious wish-fulfilling kings of jewels.

5.9 "That great lotus had arisen from a tathāgata's transcendent roots of merit and remained through the aspiration of bodhisattvas. It could be perceived in all directions. It had come forth as an illusory phenomenon. It had been created from pure, stainless actions. It was the display of the unalloyed true nature. It was produced like a phenomenon in a dream. It was sealed as

being a noncomposite phenomenon. It possessed the nature of being free of attachment. It pervaded the domains of the directions throughout the vast realm of phenomena. It accorded with the majestic radiance³⁶⁹ of the domain of buddhahood. It would be impossible to fully comprehend its display of form, qualities, shape, and colors even in hundreds of thousands of asaṃkhyeya kalpas.

5.10 “I saw the clear image of the body of a tathāgata sitting cross-legged on that great lotus and filling it. I saw that tathāgata’s body extending from here up to the summit of existence. I saw the inconceivable display of that tathāgata’s seat. I saw the inconceivable circle of his followers, the inconceivable extent of his halo, his inconceivable perfect primary signs of a great being, his inconceivable various secondary features of a great being, his inconceivable majesty and power, [F.331.a] his inconceivable miracles of buddhahood, the inconceivable color of the tathāgata’s body, the inconceivable invisible crown of his head,³⁷⁰ and his inconceivable vast tongue.

5.11 “I heard the inconceivable display of that buddha’s speech and the inconceivable range of his voice. I comprehended his inconceivable limitless strength, his inconceivable display of fearlessness, and his inconceivable accomplishment of the power of discernment. I remembered his inconceivable past accomplishment of bodhisattva conduct. I saw the inconceivable miracle of his complete enlightenment. I heard the inconceivable resounding of the thunder of Dharma and the inconceivable array of the perceived communication of the complete teaching. I saw the inconceivable, immeasurable right and left parts of his body and the inconceivable accomplishment of a body that benefits beings.

5.12 “That tathāgata extended his right hand and stroked my head and taught me a Dharma teaching called *All-Seeing Eyes*, which is the field of all the tathāgatas, reveals the conduct of bodhisattvas, illuminates the different bases of the realm of phenomena,³⁷¹ illuminates the compiled³⁷² field of all Dharmas, is the pure vision of the forms of the range of all realms, scatters the entire range of adversaries, defeats the entire range of the discord of the māras, [F.331.b] brings satisfaction to all realms of beings, illuminates the darkness in the minds of all beings, communicates³⁷³ in accord with the thoughts of all beings, and illuminates the turning wheel of the faculties of all beings.

“I acquired, possess, follow, and contemplate this Dharma teaching called *All-Seeing Eyes*.

5.13 “Having thus acquired it, if one were to use a volume of ink equal to the great ocean and a heap of pens the size of Sumeru, the king of mountains, to write it out, one would not be able reach the end of a single chapter, a single

gateway, a single Dharma way, or a single category of words from that Dharma teaching, nor could one diminish what is to be written, complete it, finish it, or reach the end.

5.14 “Noble one, in that way I have possessed this Dharma teaching called *All-Seeing Eyes* for an entire twelve years. Having thus acquired it, in a single day I can understand countless chapters through the illumination of the light of the power of retention called *remembering what is heard*. I can comprehend countless chapters through the illumination of the light of the power of retention called *the gateway to peace*. I can fathom countless chapters through the illumination of the light of the power of retention called *endless revolving*. I can consider and investigate countless chapters through the illumination of the light of the power of retention called *examining and analyzing the levels*. I can conclude countless chapters through the illumination of the light of the power of retention called *majestic*. I can accomplish countless chapters through the illumination of the light of the power of retention called *array of lotuses*. I can elucidate countless chapters through the illumination of the light of the power of retention called *distinct voice*. I can distinguish countless chapters through the illumination of the light of the power of retention called *the essence of space*. I can expand on countless chapters through the illumination of the light of the power of retention called *the multitude of stars*. I can arrange countless chapters through the illumination of the light of the power of retention called *the essence of the ocean*. [F.332.a]

5.15 “Beings have arrived before me to the east. There are devas and deva lords, nāgas and nāga lords, yakṣas and yakṣa lords, gandharvas and gandharva lords, asuras and asura lords, garuḍas and garuḍa lords, kinnaras and kinnara lords, mahoragas and mahoraga lords, humans and human lords, brahmins and brahmin lords. I establish them in and bring them all into this Dharma teaching called *All-Seeing Eyes* that illuminates the conduct of the tathāgatas and bodhisattvas. For all of them I clarify, delineate, elucidate, describe, teach,³⁷⁴ categorize, expand, reveal, expound, and illuminate this Dharma teaching called *All-Seeing Eyes*.

5.16 “As in the east, it is the same for the beings who arrive to the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below.

5.17 “Noble one, in this way I know but one Dharma teaching. How could I know the conduct or describe the qualities of bodhisattvas? They have entered the ocean of bodhisattva conduct in order to gain pure aspiration; they have entered the ocean of all aspirations in order to remain continuously throughout all kalpas; they have entered the ocean of all beings in order to follow a conduct that accords with their wishes; [F.332.b] they have entered the ocean of the minds of all beings in order to

communicate wisdom; they have entered the ocean of all good qualities³⁷⁵ in order to develop the unimpeded radiance of the wisdom of the ten strengths; they have entered the ocean of the faculties of all beings in order not to miss the time for ripening and guiding them; they have entered the ocean of realms in order to fulfill the aspiration to purify all realms; they have entered the ocean of buddhas in order to serve and make offerings to the tathāgatas; they have entered the ocean of Dharma in order to communicate³⁷⁶ wisdom; they have entered the ocean of good qualities in order to reach attainment; and they have entered the ocean of the languages of beings in order to turn the wheel of the Dharma in all languages.

5.18 “Depart, noble one. Sixty yojanas from here on the road south, there is a place named Sāgaratīra on the road to Laṅka. There dwells a bhikṣu by the name of Supraṭiṣṭhita. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct?’ ”

5.19 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣu Sāgaramegha, circumambulated the bhikṣu Sāgaramegha many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bhikṣu Sāgaramegha.