

## 16. Chapter 16

### PRABHUTA

16. 1 Sudhana, the head merchant's son, had obtained the rain from the cloud of the instructions of the kalyanamitras.

16. 2 He was like the ocean that never has too much rain from the clouds. The light from the sun of the wisdom of the kalyanamitras had caused the seedling of his powers to sprout from the ground of his ripened good karma.

16. 3 The net of light rays from the full moon of the instructions of the kalyanamitras had brought ease to his mind and body.

16. 4 Like the herds of deer who wish to drink the clear, cooling water from the Himalayas when they are tormented by the heat of the summer sun, he longed to drink the water of the instructions of the kalyanamitras.<sup>952</sup>

16. 5 The white lotuses of his mind had blossomed through the instructions of the kalyanamitras to become a lotus pond like a pond with a bed of blossomed lotuses over which hovers a swarm of bees.

16. 6 The jewels of the instructions of the kalyanamitras, like the island of jewels that is completely filled with all kinds of jewels, continuously illuminated the mind.

16. 7 Like the great accumulation of flowers and fruit on the great Jambu tree, the instructions of the kalyanamitras have a perfect accumulation of merit and wisdom.

16. 8 Like the great clouds in the sky born from the sublime play of the great lords of serpents, [F.6.a] the accumulation of instructions heard from the kalyanamitras expanded. The towering mass of the various stainless Dharmas of the instructions of the kalyanamitras was like the variegated summit of the Trayastrimsha paradise. Just as Shakra and his entourage of

the host of Trayastrimsha devas defeat the hosts of the lord of the asuras, the entourage of the host of the stainless qualities that arise from the instructions of the kalyanamitras cannot be surpassed but overwhelm others.<sup>953</sup>

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16. 9 Eventually he arrived at the town called Samudra pratishthana. When he was searching for the upasika Prabhuta, a great crowd of people told him, "Noble one, the upasika Prabhuta is in her house in the middle of the city."

16. 10 Sudhana, the head merchant's son, went to the home of the upasika Prabhuta, and with his palms together in homage, he stood at the door.

16. 11 He saw that the upasika Prabhuta's house was encircled by a large and extensive precious wall. It had a gateway in each of the four directions and was adorned with countless measureless jewels that had been created from the ripening of merit.

16. 12 Sudhana entered the house, looked around, and saw the upasika Prabhuta seated on a precious throne. She was a very young maiden who had newly become an adult, having just reached puberty. She was surpassingly beautiful, attractive, and lovely to look at. Her skin was an excellent, perfect color. Her hair hung loose. She wore no jewelry. She wore a white robe and skirt.

16. 13 Every being who saw the upasika Prabhuta, whether deva or human, conceived of the upasika Prabhuta as being their teacher. [F.6.b]

16. 14 Apart from Budas and Bodhisattvas, everyone else who came into that house was overwhelmed by her body, the power of her mind, her majesty, and her color.

16. 15 Also, a hundred trillion seats had been arranged in that house. They

were superior to any human or deva seat. They had been created through the ripening of a Bodhisattva's karma.<sup>956</sup>

16. 16 Sudhana did not see any store of food or drink in the house, nor did he see any store of clothing, jewelry, or possessions apart from a single small pot placed before her.

16. 17 Sudhana saw ten thousand maidens in front of her. They all had the skin color of apsaras, the bodies of apsaras, the manner of apsaras, the behavior of apsaras, the pleasures of apsaras, the courtesy of apsaras, the divine clothing of apsaras, the jewelry of apsaras, and the beautiful-sounding voices of apsaras, and their waists were like those of apsaras.<sup>957</sup>

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16. 18 Her entourage of maidens was stationed before her, fulfilling all her instructions, gazing upon her, honoring her, venerating her, showing her respect, facing her, listening to her, looking upon her, gazing upon her, bowing down to her, making obeisance to her, and paying homage to her.

16. 19 The perfume that emanated from their bodies filled the entire surrounding town with its pleasant aroma, and when beings smelled that aroma, they all ceased to have malice in their minds, ceased to have animosity in their minds, ceased to have aggression in their minds, ceased to have jealousy and greed in their minds, ceased to have deception and deceit in their minds, ceased to have craving and anger in their minds, ceased to go back and forth between low and high spirits, and had loving minds, altruistic minds, self-controlled minds, and minds that did not wish to acquire the possessions of others.

16. 20 All those who heard the voices of those maidens [F.7.a] became delighted,

reverent, and subdued.<sup>959</sup>

16. 21 Having seen this, Sudhana, the head merchant's son, bowed his head to the feet of the upasika Prabhuta, circumambulated her many hundreds of thousands of times, keeping her to his right, and sat before her. With his palms together in homage, Sudhana said, "Arya, 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. Arya, 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!?"

16. 22 The upasika Prabhuta said, "Noble one, I have attained the Bodhisattva liberation called the unceasing display of the treasure of merit.

16. 23 "Noble one, from this small pot, beings with different wishes are satisfied by whatever foods they enjoy, with various kinds of broths, various flavors, various colors, and various aromas.<sup>960</sup>

16. 24 "Noble one, in that way, with this one small pot I can satisfy a hundred beings with the foods they enjoy. I can satisfy with the foods they enjoy a hundred thousand beings, ten million beings, a billion beings, a trillion beings, a quintillion beings, and an innumerably-beyond-an-innumerable number of beings with different wishes. I strengthen them, make them joyful, [F.7.b] please them, delight them, make them content, and make them happy. Nevertheless, this small pot is never diminished, depleted, emptied, used up, exhausted, spent, or finished, nor does it ever come to an end.

16. 25 "Noble one, in the same way, I can satisfy, make joyful, please, delight, make content, and make happy, with whatever foods they enjoy and with various kinds of broths, various flavors, various colors, and various aromas,

beings with different wishes who are as numerous as the atoms in a world realm of four continents, as numerous as the atoms in a world realm of a thousand four-continent worlds, as numerous as the atoms in a world realm of a million four-continent worlds, as numerous as the atoms in a world realm of a billion four-continent worlds, and as numerous as the atoms in innumerable more numerous than innumerable Buda realms.

16. 26 ?Nevertheless, this small pot is never diminished, depleted, emptied, used up, exhausted, spent, or finished, nor does it ever come to an end.

16. 27 ?Noble one, if the beings in all world realms in the ten directions, all with different wishes and aspirations, were all to come here, they would all be satisfied and so on up to made happy by the food they enjoy. Just as it would be with various kinds of food, they would all be satisfied and so on up to made happy by various kinds of drinks, by various kinds of flavors, by various kinds of seats, by various kinds of beds, by various kinds of steeds, by various kinds of clothing, by various kinds of flowers, [F.8.a] by various kinds of garlands, by various kinds of perfume, by various kinds of incense, by various kinds of ointments, by various kinds of powders, by various kinds of jewels, by various kinds of jewelry, by various kinds of precious carriages, by various kinds of parasols, by various kinds of banners, by various kinds of flags, and by various kinds from among the entire range of utensils.

16. 28 ?Moreover, noble one, all the Shravakas and pratyeka Budas in a single world realm in the east, who are in their final life, attain the result of the Shravaka and pratyeka Buda enlightenments by eating my food. Just as it is in one realm in the east, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a

quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvipa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, and as the atoms in a world realm of a billion four-continent worlds.

16. 29 ?In the same way, all the Shravakas and pratyeka Budas in world realms as numerous as the atoms in innumerably more numerous than innumerable Buda realms in the east, who are in their final life, will attain the result of the Shravaka and pratyeka Buda enlightenments by eating my food.

16. 30 ?Just as it is for those who are in the east, so it is for all of those who are in the south, in the west, in the north, [F.8.b] in the northeast, in the southeast, in the southwest, in the northwest, below, and above.

16. 31 ?Noble one, all those who are Bodhisattvas in their last life in a single world realm in the east will, by eating my food, be seated at the bodhimanda, defeat Mara and his armies, and attain the highest, complete enlightenment of buddhahood.

16. 32 ?Just as it is for those in one realm in the east, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvipa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, and as the atoms in a world realm of a billion four-continent worlds. Those and others up to all those who are Bodhisattvas in their last life in world realms as numerous as the atoms in innumerably more

numerous than innumerable Buda realms in the east will, by eating my food, be seated at the bodhimanda, defeat Mara and his armies, and attain the highest, complete enlightenment of buddhahood.

16. 33 ?Just as it is for those who are in the east, in the same way all those who are Bodhisattvas in their last life in one world realm in the south, in the west, in the north, in the northeast, in the southeast, [F.9.a] in the southwest, in the northwest, below, and above will, by eating my food, be seated at the bodhimanda, defeat Mara and his armies, and attain the highest, complete enlightenment of buddhahood.

16. 34 ?Just as it for all those who are Bodhisattvas in their last life and so on up to those in one realm in the upward direction, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvipa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, as the atoms in a world realm of a billion four-continent worlds, and so on, up to all those who are Bodhisattvas in their last life in world realms in the upward direction that are as numerous as the atoms in innumerably more numerous than innumerable Buda realms in the east.

All those who are Bodhisattvas in their last life will, by eating my food, be seated at the bodhimanda, defeat Mara and his armies, and attain the highest, complete enlightenment of buddhahood.<sup>961</sup>

16. 35 ?Noble one, do you see these ten thousand maidens??

Sudhana replied, ?Arya, I see them.?

16. 36 The upasika Prabhuta said, "Noble one, myself and these maidens [F.9.b]

and countless millions of others have the same conduct, the same prayer, the same roots of merit, the same display of setting forth, the same pure path of aspiration, the same pure mindfulness, the same pure mode of being, the same measureless realization, the same attainment of the highest faculties, the same pervasion of mind, the same range of the scope of conduct, the same way of the Dharma, the same ascertainment of meaning, the same teaching of the meaning of the Dharma, the same pure form, the same measureless strengths, the same voicing of the words of the Dharma, the same pure voice in all our communication, the same pure qualities in all our conduct because we are praised for limitless qualities, the same purity of karma because of having the pure ripening of faultless karma, the same all-962

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pervasive great love because of our protection of all beings, the same pervasive great compassion because of our tireless ripening of all beings, the same pure karma of body because we manifest the bodies that satisfy beings according to their wishes, the same pure karma of speech in communicating the meaning of the words in the realm of the Dharma, the same arrival into the circles of the followers of all the Budas, the same eagerness for all the Buda realms in order to serve and make offerings to all the Budas, the same directly perceived knowledge in comprehending all the ways of the Dharma, [F.10.a] and the same pure conduct in attaining all the Bodhisattva levels.

16. 37 "Noble one, these ten thousand maidens, within one single instant, travel throughout the ten directions in order to offer food to the Bodhisattvas in their final life. They take food from this small pot and go throughout the ten



directions in order to offer it as alms to Shravakas and pratyeka Budas in their final life. They take food from this small pot and go throughout the ten directions in order to satisfy all the hosts of pretas with the food.

16. 38 ?Noble one, in that way I satisfy the devas with divine food from this small pot, and I satisfy Nagas with Naga food, yakshas with yaksha food, gandharvas with gandharva food, asuras with asura food, garudas with garuda food, kinnaras with kinnara food, mahoragas with mahoraga food, humans with human food, and nonhumans with nonhuman food.

?Noble one, stay a moment and you will see a sight.?

16. 39 As soon as the upasika Prabhuta said those words, at that moment, having been invited by the upasika Prabhuta in the prayers she made in the past, countless beings came in through the eastern door. In the same way, countless beings, invited by the upasika Prabhuta in the prayers she made in the past, came in through the southern, the western, and the northern doors.

[F.10.b] Seated on her throne, the upasika Prabhuta satisfied, made joyful, pleased, delighted, made content, and made happy those beings who had arrived with whatever foods they enjoyed, in various kinds of broths, with various flavors, various colors, and various aromas.

16. 40 Just as with the food, she satisfied them and so on up to made them happy with various kinds of drinks, various kinds of flavors, various kinds of seats, various kinds of beds, various kinds of steeds, various kinds of clothing, various kinds of flowers, various kinds of garlands, various kinds of perfume, various kinds of incense, various kinds of ointments, various kinds of powders, various kinds of jewels, various kinds of jewelry, various kinds of precious carriages, various kinds of parasols, various kinds of banners, various kinds of flags, and various kinds from among the entire range of

utensils.

16. 41 She satisfied and so on up to made happy devas with divine food, and she and satisfied Nagas, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, humans, and nonhumans with their food.

Nevertheless, her small pot was never diminished, depleted, emptied, used up, exhausted, spent, or finished, and it never came to an end.

16. 42 Then the upasika Prabhuta said to Sudhana, the head merchant's son, 'I know only this Bodhisattva liberation called the unceasing display of the treasure of merit. How could I know or describe the qualities of the conduct of Bodhisattvas who have an inexhaustible ocean of merit, [F.11.a] who possess inexhaustible merit, who have accumulated a vast accumulation of merit and are therefore like space, who fulfill the prayers of all beings and are therefore like the king of wish-fulfilling jewels, who protect the roots of merit of all beings and are therefore like a Cakravala mountain range of merit, who send down a rain of jewels from their hands and are therefore like a great cloud of merit, who open the gate to the city of the Dharma and are therefore like the direct vision of a treasure of great merit, and who dispel the darkness of the poverty of all beings and are therefore like a lamp of great merit?

16. 43 'Depart, noble one. In this southern region there is a town called Mahasambhava. There dwells a householder by the name of Vidvan. Go to him and ask him, 'How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva practice it?? '

16. 44 Sudhana bowed his head to the feet of the upasika Prabhuta, circumambulated the upasika Prabhuta, keeping her to his right, many hundreds of thousands of times, and, looking back again and again, departed from the upasika Prabhuta.