

ŚRĪSAM̐BHAVA AND ŚRĪMATI

- 53.1 Sudhana eventually reached the town of Sumanāmukha and approached the boy Śrīsaṃbhava and the girl Śrīmati. He bowed his head to their feet, stood before them with his palms together in homage, and said, “Āryas, 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. Āryas, 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!”
- 53.2 The boy Śrīsaṃbhava and the girl Śrīmati said to Sudhana, the head merchant’s son, “Noble one, we have both attained and manifested the bodhisattva liberation called *the appearance of illusion*.
- 53.3 “Noble one, through possessing this liberation, we see all worlds as the appearance of illusions arising from illusory causes and conditions.
- 53.4 “We know karma and kleśas to be illusions, and so we know all beings to be the appearance of illusions.
- 53.5 “We see that all beings¹⁹⁴² are the appearance of illusions because they arise from illusory¹⁹⁴³ ignorance, becoming, and craving.
- 53.6 “We see that all phenomena¹⁹⁴⁴ are the appearance of illusions because they arise from illusory¹⁹⁴⁵ interdependent conditions.
- 53.7 “We see that all three realms also are the appearance of illusions because they arise from erroneous illusions.¹⁹⁴⁶
- 53.8 “We see the passing away and transference, conception, birth, old age and death, misery, wailing, suffering, unhappiness, and agitation of all beings as the appearance of illusions because they arise from the illusion¹⁹⁴⁷ of incorrect thoughts. [F.279.b]

- 53.9 “We see all realms also as illusions because they arise from being bewildered by conceptions of nonexistence because of the illusions¹⁹⁴⁸ of erroneous conceptions, motivations, and views.
- 53.10 “We see all śrāvakas and pratyekabuddhas as the appearance of illusion because they arise from illusory¹⁹⁴⁹ analysis that has discarded wisdom.
- 53.11 “We also know the successive ripening and guiding of beings through bodhisattva conduct and prayers to be like the appearance of illusions because they are accomplished as illusions having emanated conduct and guidance that have the nature of being illusions.
- 53.12 “We see the field of buddhas and bodhisattvas as the appearance of illusions, because it is accomplished through the illusion of prayers and wisdom and has the nature of being an illusory inconceivable range of perception.
- 53.13 “Noble one, the two of us know only this bodhisattva liberation called *the appearance of illusion*. How could we know the conduct or describe the qualities of the bodhisattvas who have realized the net of the accomplishment of infinite illusory activities?”
- 53.14 Then the boy Śrīsaṃbhava and the girl Śrīmatī, through having saturated Sudhana, the head merchant’s son, with inconceivable, powerful roots of merit, and having taught him their own liberation, said, “Depart, noble one. In this southern region there is a great park called Mahāvyūha in a province called Samudrakaccha. Within it there is a great kūṭāgāra called Vairocana-vyūhālaṃkāragarbha, which has been created by the ripening of a bodhisattva’s roots of merit. [F.280.a] It has appeared from the mind and mentation of a bodhisattva. It has arisen from the prayers of a bodhisattva. It has appeared from the power of a bodhisattva. It has been emanated by the power of the higher knowledge of a bodhisattva. It has appeared from the skillful methods of a bodhisattva. It has been perfected by the strength of the merit and knowledge of a bodhisattva. It has manifested for the guiding of beings by the great compassion of a bodhisattva. It has been accomplished by the display of the blessing of a bodhisattva. It is adorned by dwelling in the inconceivable state of bodhisattva liberation. Within it resides the bodhisattva mahāsattva Maitreya, in order to take into his care the humans who dwell on the level of birth; in order to ripen fathers, mothers, and families; in order to make firm¹⁹⁵⁰ the Mahāyāna for bodhisattvas born there who have the corresponding conduct;¹⁹⁵¹ in order to also ripen other beings with roots of merit according to their levels; in order to teach how to enter his own liberation; in order to describe how bodhisattvas with power over birth go everywhere intent on manifesting in the births of all beings in order not to forsake ripening beings; in order to generate the strength of the great compassion of a bodhisattva through not being inferior in caring for all

beings; in order for bodhisattvas to realize rising up above all locations; and in order for them to manifest, without location, being located in all births in existences.

53.15 “Go to him and ask him, ‘How should a bodhisattva inquire about bodhisattva conduct? How should a bodhisattva purify the bodhisattva path? [F.280.b]¹⁹⁵² How should a bodhisattva practice the bodhisattva training? How should a bodhisattva purify the aspiration to enlightenment? How should a bodhisattva accomplish bodhisattva prayers? How should a bodhisattva gather the bodhisattva accumulations? How should a bodhisattva ascend the bodhisattva bhūmis? How should a bodhisattva complete the bodhisattva perfections? How should a bodhisattva enter the patience of a bodhisattva? How should a bodhisattva dwell in the qualities of bodhisattva practice? How should a bodhisattva serve the kalyāṇamitras?’

53.16 “Why should you do that? Noble one, the bodhisattva Maitreya has understood all bodhisattva conduct, he has comprehended the minds and thoughts of all beings, he has followed the conduct of all beings, he is focused on ripening and guiding all beings, he has completed all the perfections, he dwells on all the bodhisattva bhūmis, he has attained all the patience of a bodhisattva, he is free of the defects of a bodhisattva, he possesses all the prophecies of a bodhisattva, he delights in all the liberations of a bodhisattva, he has acquired all the blessings of the buddhas, and he has been empowered by the empowerment of the range of omniscience of all the tathāgatas. [F.281.a]

53.17 “Noble one, that kalyāṇamitra will saturate you with roots of merit, he will increase your aspiration for enlightenment, he will make the element of your superior aspiration stable, he will purify all your roots of merit, he will increase the force of your bodhisattva powers, he will reveal the unobscured direction of the Dharma, he will make you realize the understanding of all the bhūmis that are entered, he will make you enter the gateways to the arising of the prayers of all bodhisattvas, and he will show you the gateway to the arising of the attainment of the completely good bodhisattva conduct.

53.18 “Noble one, do not be attached to one root of merit! Do not be devoted to one illumination from the light of a Dharma gateway! Do not be dedicated to accomplishing one prayer! Do not continuously follow through one prophecy! Do not have the perception that three kinds of patience are enough! Do not continually bring to completion six perfections! Do not make attaining ten bhūmis the ultimate goal! Do not aspire to possess and purify a measurable number of buddha realms! Do not be satisfied by rejoicing in and serving a measurable extent of kalyāṇamitras!

53.19 “Why is that? Noble one, a bodhisattva must gather countless roots of merit; [F.281.b] must accomplish countless bodhisattva accumulations; must gather countless causes of bodhisattva motivation; must train in countless ways of dedication;¹⁹⁵³ must ripen countless realms of beings; must comprehend countless elements of thought in beings; must know countless faculties of beings; must follow countless aspirations of beings; must comprehend countless conducts of beings; must guide countless beings; must overcome countless kleśas and predispositions; must purify countless obscurations from karma; must dispel countless wrong views; must eliminate countless kleśas from the mind; must generate countless purifications of the mind; must banish countless agonies from suffering; must dry up countless oceans of existences; must dispel countless darknesses from ignorance; must demolish countless mountains of pride; must cut through countless bondages of saṃsāra; must cross over countless rivers of existences; must dry up countless oceans of rebirths; must free countless beings stuck in the swamp of desire; must bring out countless beings trapped in the mansion of the three realms; must bring countless beings onto the path of the āryas; must bring to an end countless conducts of desire, anger, and ignorance; must pass beyond countless māra nooses; [F.282.a] must repel countless māra activities; must purify countless elements of the superior motivation of a bodhisattva; must increase countless bodhisattva conducts; must generate countless bodhisattva powers; must purify countless bodhisattva aspirations; must enter countless bodhisattva equanimities; must follow countless particular qualities of bodhisattva conduct; must purify countless bodhisattva qualities; must complete countless bodhisattva conducts; must conform with countless worldly conducts; must manifest countless conformities with the world; must generate countless strengths of faith; must make firm countless strengths of diligence; must purify countless strengths of memory; must perfect countless strengths of samādhi; must generate countless strengths of wisdom; must make firm countless strengths of aspiration; must accomplish countless strengths of merit; must increase countless strengths of knowledge; must accomplish countless bodhisattva strengths; must perfect countless buddha strengths; must open¹⁹⁵⁴ countless Dharma doors; must enter countless Dharma directions; must generate countless Dharma lights; must create countless Dharma illuminations; [F.282.b] must illuminate countless classes of powers; must know countless kleśa illnesses; must gather countless Dharma medicines; must heal countless elements of beings afflicted by kleśa illnesses; must gather countless accumulations of amrita; must reach countless buddha realms; must make offerings to countless tathāgatas; must enter countless bodhisattva assemblies of followers; must obtain countless

teachings from tathāgatas; must have patience for countless harms from beings; must eliminate countless unfortunate existences and lower existences; must accomplish countless happinesses for beings; must accomplish countless gatherings of beings; must purify countless gateways to the power of retention; must accomplish countless gateways to prayer; must meditate on countless strengths of great love and great compassion; must have continuous, countless dedications to searching for the Dharma; must gain countless strengths of certainty; must generate countless accomplishments of higher cognitions; must purify countless lights of insight and knowledge; must be in conformity with countless classes of beings; must take countless births in existences; must manifest countless categories of bodies; must know countless categories of languages; must comprehend countless different kinds of minds of beings; must enter into the vast bodhisattva range of activity; [F.283.a] must perform conduct in the extensive bodhisattva locations; must look at profound bodhisattva conduct; must comprehend the bodhisattva scope of perception that is difficult to understand; must follow on the bodhisattva path that is difficult to follow; must gain the bodhisattva power that is difficult to accomplish; must gain bodhisattva faultlessness that is difficult to gain; must comprehend the variety of bodhisattva conducts; and must manifest all-pervading bodhisattva miraculous manifestations. A bodhisattva¹⁹⁵⁵ must obtain the clouds of the Dharma and must expand the vast extent, without end or middle, of bodhisattva conduct. A bodhisattva¹⁹⁵⁶ must complete all the perfections; a bodhisattva¹⁹⁵⁷ must acquire countless prophecies; a bodhisattva must enter an incalculable number of gateways into patience; a bodhisattva must purify innumerable bhūmis; a bodhisattva must make pure a countless number of gateways to the Dharma; a bodhisattva must purify an indescribable number of buddha realms; a bodhisattva must put on the armor for remaining throughout endless kalpas; a bodhisattva must make offerings to countless tathāgatas; and a bodhisattva must accomplish an inconceivable number of accomplished prayers.

53.20 “Noble one, in brief, bodhisattva conduct manifests equally to all beings because it ripens all beings; [F.283.b]¹⁹⁵⁸ it manifests equally in all kalpas because it remains throughout all kalpas; it manifests equally in all births because it manifests births everywhere; it manifests equally in all times because of the realization of the knowledge of the three times; it manifests equally in all Dharmas because it is the practice of all Dharmas; it manifests equally in all realms because it purifies all realms; it manifests equally in all prayers because it fulfills all prayers; it manifests equally to all buddhas because it is the accomplishment of making offerings to all buddhas; it

manifests equally in all bodhisattvas because it is the one prayer of all bodhisattvas; and it manifests equally to all kalyāṇamitras because it serves all kalyāṇamitras.

53.21 “Therefore, noble one, never weary of seeking for kalyāṇamitras! Never feel you have had enough of seeing kalyāṇamitras! Never feel you no longer need to ask questions of kalyāṇamitras! Never turn your thoughts away from being with kalyāṇamitras! Never cease from revering and venerating kalyāṇamitras! Never maintain the instructions and teachings of the kalyāṇamitras incorrectly! Never have doubts concerning the attainment of the qualities of the kalyāṇamitras! Never have uncertainty concerning the teaching of gateways that have been brought forth by the kalyāṇamitras! Never have anger toward the following of worldly ways through the use of methods by kalyāṇamitras! [F.284.a] Never let your mind and body deviate from the development of adoration for the kalyāṇamitras!

53.22 “Why is that? Noble one, hearing of all the bodhisattva conducts of bodhisattvas is dependent on the kalyāṇamitras. All the completion of the qualities of a bodhisattva comes from the kalyāṇamitras. All the continuation of bodhisattva prayers comes from the kalyāṇamitras. All the roots of merit of a bodhisattva are created by the kalyāṇamitras. All the accumulations of a bodhisattva are accomplished by the kalyāṇamitras. All the lights from the Dharma doors of the bodhisattvas come from the kalyāṇamitras. All the pure doors of the setting-forth of bodhisattvas¹⁹⁵⁹ come from the kalyāṇamitras. All the practices of bodhisattva training are dependent on the kalyāṇamitras. All the phenomena of the qualities of bodhisattvas rely on the kalyāṇamitras. All the pure higher motivations of bodhisattvas have the kalyāṇamitras as their roots. All the firm developments of the aspiration to enlightenment of the bodhisattvas arise from the kalyāṇamitras. The kalyāṇamitras are the guides to all the light from the doors to¹⁹⁶⁰ the mental retention and eloquence of bodhisattvas. The kalyāṇamitras possess all the treasures of the doors to the purity of the bodhisattvas. The kalyāṇamitras give rise to all the light of the knowledge of the bodhisattvas. The kalyāṇamitras hold in their hands all the special prayers of the bodhisattvas. The single family of the way of the prayers of bodhisattvas is dependent on the kalyāṇamitras. [F.284.b] The equality of all the special accomplishments¹⁹⁶¹ of the bodhisattvas comes from the family of the kalyāṇamitras. All the secret states of the bodhisattvas are in the treasury of the kalyāṇamitras. All the qualities¹⁹⁶² of the bodhisattvas originate in the kalyāṇamitras. All the seedlings of the force of the power of bodhisattvas are increased by the kalyāṇamitras. All the oceans of wisdom of the bodhisattvas are increased by the kalyāṇamitras. All the treasuries of the wealth of the bodhisattvas are protected by the kalyāṇamitras. All the accumulations of merit of the

bodhisattvas are guarded by the kalyāṇamitras. All the pure lifetimes of the bodhisattvas are created by the kalyāṇamitras. All the clouds of Dharma heard by the bodhisattvas come from the mouths of the kalyāṇamitras. All the paths of setting forth entered by the bodhisattvas are within the kalyāṇamitras. All the enlightenments of the buddhas are attained through venerating the kalyāṇamitras. All the conducts of the bodhisattvas are possessed by the kalyāṇamitras. All the descriptions of the qualities of bodhisattvas are taught by the kalyāṇamitras. All following the direction of the Dharma by bodhisattvas is taught by the kalyāṇamitras. All the greatness of the aspirations and superior motivations of bodhisattvas is described by the kalyāṇamitras. All the strength of the great love of the bodhisattvas comes from the kalyāṇamitras. [F.285.a] All the strength of the great compassion of the bodhisattvas is created by the kalyāṇamitras. All the powers of the bodhisattvas are possessed by the kalyāṇamitras. All the aspects¹⁹⁶³ of the bodhisattvas are created by the kalyāṇamitras. All the benefits accomplished by the bodhisattvas come from the kalyāṇamitras.

53.23 “Noble one, the bodhisattvas cared for by the kalyāṇamitras do not fall into the lower existences. The bodhisattvas in the care of the kalyāṇamitras do not turn away from the Mahāyāna. The bodhisattvas who are in the thoughts of the kalyāṇamitras do not transgress the trainings. The bodhisattvas guarded by kalyāṇamitras do not fall into the hands of bad companions. The bodhisattvas protected by kalyāṇamitras do not lapse from the Dharma of the bodhisattvas. The bodhisattvas being cared for by kalyāṇamitras transcend the level of ordinary beings. The bodhisattvas guarded by kalyāṇamitras do not engage in the faults of the śrāvakas and pratyekabuddhas.¹⁹⁶⁴ The bodhisattvas protected by kalyāṇamitras rise above the world. The bodhisattvas created by kalyāṇamitras are unstained by worldly qualities. The bodhisattvas who serve the kalyāṇamitras practice a conduct free of confusion. [F.285.b] The bodhisattvas accomplished by kalyāṇamitras do not turn away from all undertakings. The bodhisattvas in the care of kalyāṇamitras are invincible to karma and kleśas. The bodhisattvas who are reliant on the strength of the kalyāṇamitras are invulnerable to all māras. The bodhisattvas who remain dependent on kalyāṇamitras increase all the aspects of enlightenment.

53.24 “Why is that? Noble one, the kalyāṇamitras have purified all obscured qualities. The kalyāṇamitras have turned away from bad actions. The kalyāṇamitras have understood what is not to be done. They have eliminated all states of carelessness. They have dispelled the darkness of ignorance. They have cut through the bondage of wrong views. They have left the city of saṃsāra. They have discarded worldly states. They have become free from the noose of Māra. They have pulled out the splinter of suffering. They have

been liberated from the wasteland of unknowing. They have eliminated the misery of wrong views. They are freed from the river of existence. They are extracted from the swamp of desire. They have turned away from paths to unhappiness. They teach the path of the bodhisattvas. They maintain the resolve of the bodhisattva. They establish others in practice. They teach the direction for going to omniscience. They purify the eyes of wisdom. They increase the aspiration to enlightenment. They give rise to great compassion. They teach the conduct. They teach the instructions for the perfections. They establish others on the bhūmis. They elucidate¹⁹⁶⁵ patience. [F.286.a] They cause the accomplishment of all roots of merit. They cause the development of all accumulations. They bestow all the bodhisattva qualities. They enable going to the feet of all buddhas. They teach all qualities. They bring the acquisition of all benefits. They inspire practice. They reveal the door to setting forth. They guard others from taking wrong paths. They bring illumination from the gateways to the light of the Dharma. They bring saturation from the doors of the Dharma. They send down a rain from clouds of hearing the Dharma. They cause all kleśas to cease. They turn others away from all wrong views. They establish others in all the Dharmas of the buddhas.

53.25 “Noble one, in that way, the kalyāṇamitras are like mothers because they give birth to the family of the buddhas. The kalyāṇamitras are like fathers because they accomplish great benefits. The kalyāṇamitras are like nannies because they guard from all bad actions. The kalyāṇamitras are like teachers because they bring understanding of bodhisattva training. The kalyāṇamitras are like guides because they bring others onto the bodhisattva path. The kalyāṇamitras are like doctors because they free others from the illness of the kleśas. The kalyāṇamitras are like the Himalayas because they multiply the medicinal herbs of wisdom. The kalyāṇamitras are like heroes because they guard from all fears. The kalyāṇamitras are like ferry captain because they bring others across the great river of saṃsāra. The kalyāṇamitras are like sea captains because they take others to the island of the jewels of omniscient wisdom.

53.26 “Noble one, you should approach the kalyāṇamitras continuously, thinking in this way: [F.286.b] You should approach the kalyāṇamitras with a mind like the earth for carrying all burdens without weariness, with a mind like a vajra because it is indestructible, with a mind like the Cakravāla mountain range because it is unaffected by any suffering, with a mind like a slave because it gladly obeys, with a mind like a pupil because it does not disobey instructions, with a mind like a slave of the world because it takes on all tasks without resentment, with a mind like a nanny because it is unwearied by any kleśa, with a mind like a servant because it is prepared to

do any kind of work, with a mind like a street sweeper because it is devoid of pride and arrogance, with a mind like a full moon because it is lofty at the appropriate time and low at the inappropriate time, with a mind like a thoroughbred stallion because it is devoid of unruliness, with a mind like a carriage because it can carry a heavy load, with a mind like an elephant because it is tamed and well bred, with a mind like a mountain because it is immovable and unshakable, with a mind like a dog because it is not angered, with a mind like a caṇḍāla because it is without pride or egoism,¹⁹⁶⁶ with a mind like a hornless bull because it is without arrogance, with a mind like an in-house pupil¹⁹⁶⁷ because it has no haughtiness, with a mind like a boat because it is unwearied by coming and going, with a mind like a bridge because it reaches the conclusion of the kalyāṇamitra's instruction, with a mind like an excellent son¹⁹⁶⁸ because it looks up at the face of the kalyāṇamitra, and with a mind like a prince because it does not disobey the king of the Dharma.

- 53.27 “Noble one, you should think of yourself as a sick person, think of the kalyāṇamitra as a doctor, think of the instructions as medicine, and think of dedication to their practice as being healed from illness. [F.287.a]
- 53.28 “Noble one, you should think of yourself as a traveler, think of the kalyāṇamitra as a guide, think of the instructions as the path, and think of their practice as traveling safely.
- 53.29 “Noble one, you should think of yourself as someone crossing to the opposite shore, think of the kalyāṇamitra as a ferry captain, think of the teachings as the jetty, and think of their practice as the boat.
- 53.30 “Noble one, you should think of yourself as a farmer, think of the kalyāṇamitra as a nāga¹⁹⁶⁹ lord, think of the instructions as rain, and think of their practice as cultivating a harvest.
- 53.31 “Noble one, you should think of yourself as a poor person, think of the kalyāṇamitra as Vaiśravaṇa, think of the instructions as wealth and gifts, and think of their practice as becoming free from poverty.
- 53.32 “Noble one, you should think of yourself as a pupil, think of the kalyāṇamitra as a teacher, think of the instructions as the arts, and think of their practice as learning the arts.
- 53.33 “Noble one, you should think of yourself as someone in danger, think of the kalyāṇamitra as a hero, think of the instructions as weapons, and think of their practice as the elimination of enemies.
- 53.34 “Noble one, you should think of yourself as a merchant, think of the kalyāṇamitra as a sea captain, think of the instructions as jewels, and think of their practice as gathering jewels.

- 53.35 “Noble one, you should think of yourself as a good son, [F.287.b] think of the kalyāṇamitra as your parents, think of the instructions as the behavior of someone from a good family, and think of their practice as keeping to that good behavior.
- 53.36 “Noble one, you should think of yourself as a prince, think of the kalyāṇamitra as a Dharma king and the prime minister, think of the instructions as the king’s law, and think of their practice as looking at the crown and adornments of the king of wisdom, the turban of the Dharma bound upon his head, and the Dharma king’s city.
- 53.37 “Noble one, you should approach the kalyāṇamitras meditating on those thoughts and perceptions of the kalyāṇamitras.
- 53.38 “Why is that? Noble one, it is because when a bodhisattva, who has a pure superior motivation toward the kalyāṇamitras, is practicing all the instructions of the kalyāṇamitras, all the bodhisattva’s roots of merit will increase like the grass, bushes, herbs, and forests that depend on the Himalayas. The bodhisattva becomes a container of all Dharmas just as the great ocean is a container of water. The bodhisattva becomes the source of many qualities just as the great ocean is a source of many jewels. The bodhisattva purifies just as the heat of fire purifies gold. The bodhisattva is higher than the world just as Sumeru is higher than the ocean. The bodhisattva is unstained by the worldly qualities just as water does not cling to lotuses. The bodhisattva does not keep company with bad behavior just as the ocean does not keep a corpse. The bodhisattva increases good qualities just like the phase of the waxing moon. The bodhisattva illuminates the realm of the Dharma just as the sun illuminates the world. [F.288.a] The bodhisattva has bodies that are all born from prayer just as a son is associated with his parents.
- 53.39 “In brief, noble one, the bodhisattvas who follow thus the instructions of the kalyāṇamitras possess uncountable millions of quintillions of qualities. They purify millions of quintillions of higher motivations. They increase millions of quintillions of bodhisattva powers. They purify¹⁹⁷⁰ millions of quintillions of empowerments. They purify away millions of quintillions of obscurations. They transcend millions of quintillions of māras. They enter millions of quintillions of Dharma gateways. They complete millions of quintillions of accumulations. They purify millions of quintillions of conducts. They accomplish millions of quintillions of great prayers.
- 53.40 “Thus, noble one, in brief, all bodhisattva conduct, all bodhisattva perfections, all bodhisattva bhūmis, all bodhisattva entries into patience, all bodhisattva gateways to samādhi, all bodhisattva miraculous manifestations through the wisdom of higher cognition, all the bodhisattva illumination through mental retention and eloquence, all limitless ripened¹⁹⁷¹ wisdom

and higher cognition, [F.288.b] all the accomplishment of bodhisattva prayers, and all attainment and accomplishment of buddha qualities depend on the kalyāṇamitras, have the kalyāṇamitras as their root, come from the kalyāṇamitras, have the kalyāṇamitras as their source, have the kalyāṇamitras as their origin,¹⁹⁷² are born from the kalyāṇamitras, are increased by the kalyāṇamitras, are based on the kalyāṇamitras, have the kalyāṇamitras as their cause, and arise from the kalyāṇamitras.”

53.41 Sudhana, the head merchant’s son, having listened to the teaching that praised the qualities of the kalyāṇamitras, having listened to limitless bodhisattva conduct and the vast qualities of the buddhas, was filled with joy, delighted, elated, pleased, and happy, and he bowed his head to the feet of the boy Śrīsaṃbhava and the girl Śrīmati. He circumambulated the boy Śrīsaṃbhava and the girl Śrīmati many hundreds of thousands of times, keeping them to his right, and, looking back at them again and again, he departed from the boy Śrīsaṃbhava and the girl Śrīmati. [B18]