

53. Chapter 53

ShRISAMBHAVA AND ShRIMATI

53. 1 Sudhana eventually reached the town of Sumanamukha and approached the boy Shrisambhava and the girl Shrimati. He bowed his head to their feet, stood before them with his palms together in homage, and said, "Aryas, 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. Aryas, 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 Shrisambhava and the girl Shrimati 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 kleshas to be illusions, and so we know all beings to be the appearance of illusions.

53. 5 "We see that all beings are the appearance of illusions because they arise from illusory ignorance, becoming, and craving.1942

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53. 6 "We see that all phenomena are the appearance of illusions because they arise from illusory interdependent conditions.1944

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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 illusion of incorrect thoughts. [F.279.b]1947

53. 9 ?We see all realms also as illusions because they arise from being bewildered by conceptions of nonexistence because of the illusions of erroneous conceptions, motivations, and views.1948

53. 10 ?We see all Shravakas and pratyeka Budas as the appearance of illusion because they arise from illusory analysis that has discarded wisdom.1949

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 Budas 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 Shrisambhava and the girl Shrimati, 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 Mahavyuha in a province called Samudrakaccha. Within it there is a great kutagara called Vairocana-

vyuhalamkara garbha, 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 mahasattva 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 firm the Mahayana for Bodhisattvas born there who have the corresponding conduct; 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

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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] 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 bhumis? 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 kalyanamitras??1952

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 bhumis, 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 Tathagatas. [F.281.a]

53. 17 ?Noble one, that kalyanamitra 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 bhumis 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 bhumis the ultimate goal! Do not aspire to possess and purify a measurable number of Buda realms! Do not be satisfied by rejoicing in and serving a measurable extent of kalyanamitras!

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; 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 kleshas and predispositions; must purify countless obscurations from karma; must dispel countless wrong views; must eliminate countless kleshas 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 darkneses from ignorance; must demolish countless mountains of pride; must cut through countless bondages of samsara; 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 aryas; must bring to an end countless conducts of desire, anger, and ignorance; must pass beyond countless mara nooses;

[F.282.a] must repel countless mara 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 samadhi; 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 Buda strengths; must open 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 klesha illnesses; must gather countless Dharma medicines; must heal countless elements of beings afflicted by klesha illnesses; must gather countless accumulations of amrita; must reach countless Buda realms; must make offerings to countless Tathagatas; must enter countless Bodhisattva assemblies of followers; must obtain countless

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teachings from Tathagatas; 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 Bodhisattva must obtain the clouds of the Dharma and must expand the vast extent, without end or middle, of Bodhisattva conduct. A Bodhisattva must complete all the perfections; a Bodhisattva must acquire countless prophecies; a Bodhisattva must enter an incalculable number of gateways into patience; a Bodhisattva must purify innumerable bhumis; a Bodhisattva must make pure a countless number of gateways to the Dharma; a Bodhisattva must purify an indescribable number of Budda realms; a Bodhisattva must put on the armor for remaining throughout endless kalpas; a Bodhisattva must make

offerings to countless Tathagatas; and a Bodhisattva must accomplish an inconceivable number of accomplished prayers.1955

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53. 20 ?Noble one, in brief, Bodhisattva conduct manifests equally to all beings because it ripens all beings; [F.283.b] 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 Budas because it is the accomplishment of making offerings to all Budas; it1958 manifests equally in all Bodhisattvas because it is the one prayer of all Bodhisattvas; and it manifests equally to all kalyanamitras because it serves all kalyanamitras.

53. 21 ?Therefore, noble one, never weary of seeking for kalyanamitras! Never feel you have had enough of seeing kalyanamitras! Never feel you no longer need to ask questions of kalyanamitras! Never turn your thoughts away from being with kalyanamitras! Never cease from revering and venerating kalyanamitras! Never maintain the instructions and teachings of the kalyanamitras incorrectly! Never have doubts concerning the attainment of the qualities of the kalyanamitras! Never have uncertainty concerning the teaching of gateways that have been brought forth by the kalyanamitras! Never have anger toward the following of worldly ways through the use of methods by kalyanamitras! [F.284.a] Never let your mind and body deviate

from the development of adoration for the kalyanamitras!

53. 22 ?Why is that? Noble one, hearing of all the Bodhisattva conducts of Bodhisattvas is dependent on the kalyanamitras. All the completion of the qualities of a Bodhisattva comes from the kalyanamitras. All the continuation of Bodhisattva prayers comes from the kalyanamitras. All the roots of merit of a Bodhisattva are created by the kalyanamitras. All the accumulations of a Bodhisattva are accomplished by the kalyanamitras. All the lights from the Dharma doors of the Bodhisattvas come from the kalyanamitras. All the pure doors of the setting-forth of Bodhisattvas come from the kalyanamitras.

All the practices of Bodhisattva training are dependent on the kalyanamitras.

All the phenomena of the qualities of Bodhisattvas rely on the kalyanamitras.

All the pure higher motivations of Bodhisattvas have the kalyanamitras as

their roots. All the firm developments of the aspiration to enlightenment of

the Bodhisattvas arise from the kalyanamitras. The kalyanamitras are the

guides to all the light from the doors to the mental retention and

eloquence of Bodhisattvas. The kalyanamitras possess all the treasures of the

doors to the purity of the Bodhisattvas. The kalyanamitras give rise to all the

light of the knowledge of the Bodhisattvas. The kalyanamitras 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 kalyanamitras.

[F.284.b] The equality of all the special accomplishments of the

Bodhisattvas comes from the family of the kalyanamitras. All the secret states

of the Bodhisattvas are in the treasury of the kalyanamitras. All the

qualities of the Bodhisattvas originate in the kalyanamitras. All the

seedlings of the force of the power of Bodhisattvas are increased by the

kalyanamitras. All the oceans of wisdom of the Bodhisattvas are increased by

the kalyanamitras. All the treasuries of the wealth of the Bodhisattvas are protected by the kalyanamitras. All the accumulations of merit of the1959
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Bodhisattvas are guarded by the kalyanamitras. All the pure lifetimes of the Bodhisattvas are created by the kalyanamitras. All the clouds of Dharma heard by the Bodhisattvas come from the mouths of the kalyanamitras. All the paths of setting forth entered by the Bodhisattvas are within the kalyanamitras. All the enlightenments of the Budas are attained through venerating the kalyanamitras. All the conducts of the Bodhisattvas are possessed by the kalyanamitras. All the descriptions of the qualities of Bodhisattvas are taught by the kalyanamitras. All following the direction of the Dharma by Bodhisattvas is taught by the kalyanamitras. All the greatness of the aspirations and superior motivations of Bodhisattvas is described by the kalyanamitras. All the strength of the great love of the Bodhisattvas comes from the kalyanamitras. [F.285.a] All the strength of the great compassion of the Bodhisattvas is created by the kalyanamitras. All the powers of the Bodhisattvas are possessed by the kalyanamitras. All the aspects of the Bodhisattvas are created by the kalyanamitras. All the benefits accomplished by the Bodhisattvas come from the kalyanamitras.1963
53. 23 ?Noble one, the Bodhisattvas cared for by the kalyanamitras do not fall into the lower existences. The Bodhisattvas in the care of the kalyanamitras do not turn away from the Mahayana. The Bodhisattvas who are in the thoughts of the kalyanamitras do not transgress the trainings. The Bodhisattvas guarded by kalyanamitras do not fall into the hands of bad

companions. The Bodhisattvas protected by kalyanamitras do not lapse from the Dharma of the Bodhisattvas. The Bodhisattvas being cared for by kalyanamitras transcend the level of ordinary beings. The Bodhisattvas guarded by kalyanamitras do not engage in the faults of the Shravakas and pratyeka Budas. The Bodhisattvas protected by kalyanamitras rise above the world. The Bodhisattvas created by kalyanamitras are unstained by worldly qualities. The Bodhisattvas who serve the kalyanamitras practice a conduct free of confusion. [F.285.b] The Bodhisattvas accomplished by kalyanamitras do not turn away from all undertakings. The Bodhisattvas in the care of kalyanamitras are invincible to karma and kleshas. The Bodhisattvas who are reliant on the strength of the kalyanamitras are invulnerable to all maras. The Bodhisattvas who remain dependent on kalyanamitras increase all the aspects of enlightenment.1964

53. 24 ?Why is that? Noble one, the kalyanamitras have purified all obscured qualities. The kalyanamitras have turned away from bad actions. The kalyanamitras 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 samsara. They have discarded worldly states. They have become free from the noose of Mara. 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 elucidate 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 kleshas to cease. They turn others away from all wrong views. They establish others in all the Dharmas of the Buddhas.1965

53. 25 ?Noble one, in that way, the kalyanamitras are like mothers because they give birth to the family of the Buddhas. The kalyanamitras are like fathers because they accomplish great benefits. The kalyanamitras are like nannies because they guard from all bad actions. The kalyanamitras are like teachers because they bring understanding of Bodhisattva training. The kalyanamitras are like guides because they bring others onto the Bodhisattva path. The kalyanamitras are like doctors because they free others from the illness of the kleshas. The kalyanamitras are like the Himalayas because they multiply the medicinal herbs of wisdom. The kalyanamitras are like heroes because they guard from all fears. The kalyanamitras are like ferry captain because they bring others across the great river of samsara. The kalyanamitras 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 kalyanamitras continuously, thinking in this way: [F.286.b] You should approach the kalyanamitras 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 Cakravala 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 klesha, 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 candala because it is without pride or egoism, with a mind like a hornless bull because it is without arrogance, with a mind like an in-house pupil 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 kalyanamitra's instruction, with a mind like an excellent son because it looks up at the face of the kalyanamitra, and with a mind like a prince because it does not disobey the king of the Dharma.1966

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53. 27 ?Noble one, you should think of yourself as a sick person, think of the kalyanamitra 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 kalyanamitra 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 kalyanamitra 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 kalyanamitra as a Naga lord, think of the instructions as rain, and think of their practice as cultivating a harvest.1969

53. 31 ?Noble one, you should think of yourself as a poor person, think of the kalyanamitra as Vaishravana, 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 kalyanamitra 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 kalyanamitra 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 kalyanamitra 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 kalyanamitra 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 kalyanamitra 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 kalyanamitras meditating on those thoughts and perceptions of the kalyanamitras.

53. 38 ?Why is that? Noble one, it is because when a Bodhisattva, who has a pure superior motivation toward the kalyanamitras, is practicing all the instructions of the kalyanamitras, 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 kalyanamitras possess uncountable millions of quintillions of qualities.

They purify millions of quintillions of higher motivations. They increase millions of quintillions of Bodhisattva powers. They purify millions of quintillions of empowerments. They purify away millions of quintillions of obscurations. They transcend millions of quintillions of maras. 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.1970

53. 40 ?Thus, noble one, in brief, all Bodhisattva conduct, all Bodhisattva perfections, all Bodhisattva bhumis, all Bodhisattva entries into patience, all Bodhisattva gateways to samadhi, all Bodhisattva miraculous manifestations through the wisdom of higher cognition, all the Bodhisattva illumination through mental retention and eloquence, all limitless ripened wisdom1971 and higher cognition, [F.288.b] all the accomplishment of Bodhisattva prayers, and all attainment and accomplishment of Buda qualities depend on the kalyanamitras, have the kalyanamitras as their root, come from the kalyanamitras, have the kalyanamitras as their source, have the kalyanamitras as their origin, are born from the kalyanamitras, are increased by the kalyanamitras, are based on the kalyanamitras, have the kalyanamitras as their cause, and arise from the kalyanamitras.?1972

53. 41 Sudhana, the head merchant?s son, having listened to the teaching that praised the qualities of the kalyanamitras, having listened to limitless Bodhisattva conduct and the vast qualities of the Budas, was filled with joy, delighted, elated, pleased, and happy, and he bowed his head to the feet of the boy Shrisambhava and the girl Shrimati. He circumambulated the boy Shrisambhava and the girl Shrimati many hundreds of thousands of times,

keeping them to his right, and, looking back at them again and again, he
departed from the boy Shrisambhava and the girl Shrimati. [B18]