

4. Chapter 4

MEGHASHRI

4. 1 Then Sudhana, the head merchant's son, eventually arrived at the land called Ramavaranta. Having arrived there, he traveled through the land of Ramavaranta. Enjoying the delightful pleasures that arose from his past roots of merit and through the power of vast karma, he came to Sugriva Mountain. He climbed Sugriva Mountain and, seeking the Bikshu Meghashri, 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 Bikshu Meghashri.

4. 2 After seven days had passed, he saw the Bikshu Meghashri walking on a plateau on the summit of another mountain.³⁴⁰

4. 3 He went to where the Bikshu Meghashri was and bowed his head to the Bikshu Meghashri's feet. He circumambulated the Bikshu Meghashri, keeping him to his right. He sat before him and with palms pressed together said, 'Arya, 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 maintain it? How do they increase it? How do Bodhisattvas perfect the domain of completely good conduct?'³⁴¹

4. 4 'Arya, I have heard that you give instruction and teachings to Bodhisattvas! Therefore, Arya, teach me how Bodhisattvas set out for the

highest, complete enlightenment!?

4. 5 The Bikshu Meghashri 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 continuum of compassion for the world, the Bodhisattva's compliance with the aspirations of beings, [F.325.b] the Bodhisattva's revelation of the gateways to samsara and nirvana, and seeking the Bodhisattva's activities that are unstained by composite defects, noncomposite defects, and fear.³⁴²

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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 Tathagatas in the realms in every direction before me.

4. 8 ?In that way, I see one Tathagata in the eastern direction; I see two Budas, ten Budas, a hundred Budas, a thousand Budas, a hundred thousand Budas, ten million Budas, a billion Budas, ten thousand million Budas, a trillion Budas, a quintillion Budas, and so on up to limitless, immeasurable, countless, inconceivable, unequalled, infinite, endless, incalculable, and more indescribable than indescribable numbers of Budas.

4. 9 ?I see Tathagatas as numerous as the atoms in Jambudvīpa, Tathagatas 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 Budas as numerous as the atoms in ten Buda realms. I see Budas as numerous as the atoms in a hundred Buda realms. I see Budas as numerous as the atoms in a thousand Buda realms. I see Budas as numerous as the atoms in a hundred thousand Buda realms. I see Budas as numerous as the atoms in ten million Buda realms. I see Budas as numerous as the atoms in a billion Buda realms. I see Budas as numerous as the atoms in ten billion Buda realms. I see Budas as numerous as the atoms in a trillion Buda realms. I see Budas as numerous as the atoms in a quintillion Buda realms. I see Budas as numerous as the atoms in more indescribable than indescribable numbers of Buda 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 Tathagata and so on up to Tathagatas as numerous as the

atoms in more indescribable than indescribable numbers of Buda realms.

4. 12 ?In each direction I see Tathagatas 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 Buda realms and palaces, with different kinds of pure lifespans, addressing 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 Budas.³⁴⁴

4. 13 ?In that way, noble one, I have attained mindfulness of the Budas 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 infinite wisdom of the Bodhisattvas who have attained the gateway of mindfulness of the Budas called the completely radiant domain through seeing before them the domains of all the Tathagatas, all the displays of pure Buda realms and palaces?³⁴⁵

4. 15 ?They are the ones who have attained the gateway of mindfulness of the Budas called all beings through their pure vision of the Tathagatas addressing beings in accordance with their aspirations.³⁴⁶

4. 16 ?They are the ones who have attained the gateway of mindfulness of the Budas called the ten strengths through following the immeasurable ten strengths of the Tathagatas.³⁴⁷

4. 17 ?They are the ones who have attained the gateway of mindfulness of the Budas called the Dharma through listening to the Dharma while looking upon clouds of the bodies of all the Tathagatas.

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 Budas in the ocean of all the directions.

4. 19 ?They are the ones who have attained the gateway of mindfulness of the Budas called entering the ten directions through perceiving the subtle objects of perception that are the majestic miracles of the Tathagatas.

4. 20 ?They are the ones who have attained the mindfulness of the Budas called the kalpas through perceiving the vision of never being apart from the Tathagatas of all the kalpas.

4. 21 ?They are the ones who have attained the gateway of mindfulness of the Budas called time through never being separated from the companionship of the vision of the Tathagatas of all times. [F.327.a]

4. 22 ?They are the ones who have attained the gateway of mindfulness of the Budas called the realms through perceiving the vision of the superior Buda realms and the unsurpassable bodies of the Budas.

4. 23 ?They are the ones who have attained the gateway of mindfulness of the Budas called the three times through their own motivations and aspiration conjoining within the domains of the Tathagatas of the three times.

4. 24 ?They are the ones who have attained the gateway of mindfulness of the Budas called locations through perceiving the vision of the arrival of the succession of the Tathagatas in all locations.

4. 25 ?They are the ones who have attained the gateway of mindfulness of the Budas called peace through perceiving in each instant the passing into nirvana of all Tathagatas in all world realms.

4. 26 ?They are the ones who have attained the gateway of mindfulness of the Budas called separation through perceiving in one day in all places the

departure of all the Tathagatas.

4. 27 ?They are the ones who have attained the gateway of mindfulness of the Budas called vastness through perceiving the body of each Tathagata while sitting cross-legged filling the realm of phenomena.

4. 28 ?They are the ones who have attained the gateway of mindfulness of the Budas called subtle through discerning the accomplishment of the appearance of countless Budas on the tip of a single hair.³⁴⁸

4. 29 ?They are the ones who have attained the gateway of mindfulness of the Budas 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 Budas called equality through attaining the radiance of the wisdom and miraculous display of the wheel of the Dharma by all the Budas who have appeared.

4. 31 ?They are the ones who have attained the gateway of mindfulness of the Budas called mind through the vision of their own mind and thoughts attaining the radiance of all the Tathagatas.

4. 32 ?They are the ones who have attained the gateway of mindfulness of the Budas 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 Budas called miracles through the direct perception in all directions of the vision of the Budas 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

Budas called space through seeing the formation of clouds of the forms of the Tathagatas, resounding with their voices, throughout space in the realm of phenomena.³⁴⁹

4. 35 ?Depart, noble one. In this southern region there is a district called Sagara-mukha. There dwells a Bikshu by the name of Sagara megha. 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 kalyanamitra will explain it to you. He will reveal to you the cause of the accumulation of merit. He will make you understand the level 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 Mahayana. 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.³⁵⁰

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4. 37 Then Sudhana, the head merchant?s son, bowed his head to the feet of the Bikshu Meghashri, circumambulated the Bikshu Meghashri a hundred thousand times, keeping him to his right, and, looking back a hundred thousand times, departed from the Bikshu Meghashri. [B28]