

8. Chapter 8

Muktaka

8. 1 Sudhana, the head merchant's son, then contemplated that power of retention of the Bodhisattvas called the light that is the display of Sarasvati, remembered that particular entry by the Bodhisattvas into an ocean of languages, remembered that particular entry by the Bodhisattvas into the way of subtlety, remembered that particular purity of the Bodhisattvas through purification of the mind, accomplished that particular accomplishment by the Bodhisattvas of creating the predispositions for roots of merit, purified that particular Bodhisattva gateway for ripening, refined that particular Bodhisattva wisdom that attracts beings, made firmer that particular pure strength of Bodhisattva motivation, stabilized that particular strength of the superior motivation of the Bodhisattvas, purified that lineage of Bodhisattva aspiration, developed that particular goodness that is in the minds of the Bodhisattvas, and entered into that particular commitment of the Bodhisattvas.⁴¹⁷

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8. 2 Sudhana, the head merchant's son, displayed a continuity of strong commitment, a mind of aspiration, and indefatigability. He had the heroism of irreversible courage. He had the commitment of an irreversible mind. He possessed the strength of unassailable faith. His motivation had the indestructibility of the mighty vajra. [F.342.b] He had acquired with reverence the instructions of all kalyanamitras. He had an unimpaired scope of wisdom. He faced the completely pure gateways. He possessed the unimpeded field of pure wisdom. He had the illumination of all-seeing wisdom. He had attained the radiance of the retentive power of all levels.

His mind faced the separate bases of the realm of phenomena. He perceived the nature of the pure display that is completely without any basis. He was devoted to the unattached, unequaled, nondual field of activity. He had the pure gateway of wisdom that surpasses all concepts. He had the discrimination of all the separate directions and families. He had not

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annulled the separate bases and directions of the world. He had not annulled the separate bases and directions of the Dharma. He was dedicated to the perception of the vision of the different directions and families of the Budas. He had the wisdom that comprehended the different directions and bases of time. He had the understanding endowed with the radiance of the wheel of the Dharma. The light of the complete radiance of wisdom and samadhi illuminated his mind. He had the mind and body that had reached the complete levels and ranges. He was continuously illuminated by the radiance of the wisdom of the Tathagatas. He had given rise to the power of faith in omniscience. He was never lacking in the power of faith in the Buddhadharma. He possessed the blessing of the Tathagatas. He had been illuminated by the light of the approach of his own mind to the Budas. He was endowed with the aspiration for his own body pervading the network of all world realms. He was dedicated to accomplishing the inclusion of the entire realm of phenomena within his own body.

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8. 3 After twelve years [F.343.a] he eventually arrived at Vanavasi. He searched for the head merchant Muktaka and saw him. When he saw him, he

bowed down his entire body onto the ground in homage and sat before him.

8. 4 With palms together he said, 'Arya, today I have succeeded; I have succeeded well. Why is that? Because I have met the kalyanamitra. It is rare to have the opportunity to see the kalyanamitras. It is rare to have the opportunity to find their appearance. It is rare to have the opportunity to arrive where they are. It is rare to have the opportunity to go to where they are, it is rare to have the opportunity to serve them, it is rare to have the opportunity to approach them, it is rare to have the opportunity to dwell with them, it is rare to have the opportunity to train with them, and it is rare to have the opportunity to follow the kalyanamitras.⁴²⁷

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8. 5 'Today I have succeeded in being with the kalyanamitra. Arya, I have developed the aspiration for the highest, complete enlightenment in order to serve all the Budas; to venerate all the Budas; to see all the Budas; to perceive all the Budas; to comprehend the equality of all the Budas; to comprehend the prayers of all the Budas; to fulfill the prayers of all the Budas; to have the light of the wisdom accomplished by all the Budas; to accomplish all Budas within my own body; to accomplish the knowledge of all the Budas in my own conduct; to have the direct perception of the miracles of all the Budas; to purify the strengths and fearlessnesses of all the Budas; to never have enough of hearing the Dharma that is taught by all the Budas; [F.343.b] to hear and adopt the Dharma that is taught by all the Budas; to truly hold the Dharma that is taught by all the Budas; to become the same as all the Bodhisattvas; to be included among the Bodhisattvas; to purify the conduct of all⁴²⁹

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Bodhisattvas; to fulfill the perfections of all Bodhisattvas; to purify the accomplishment of the aspirations of all Bodhisattvas; to attain the treasure of the Buddha blessings of all the Bodhisattvas; to obtain the unceasing light of wisdom that is all the Bodhisattvas' store of treasure of the Dharma; to realize all the Bodhisattvas' store of treasure of samadhi; to accomplish the immeasurable treasure of all the Bodhisattvas; to realize all the Bodhisattvas' store of treasure of great compassion, which is the definitive guiding of beings; to perceive all the Bodhisattvas' store of treasure of miracles; and to gain the power in my own mind that is all the Bodhisattvas' store of power; and for the array of all the aspects of all the Bodhisattvas' store of treasure of purity.⁴³¹

8. 6 ?Arya, I have come here with such a motivation, [F.344.a] with such an intention, with such joy, with such delight, with such thoughts, with such an aspiration to accomplish certainty, with such an aspiration to conduct, with such an aspiration to comprehend the way, with such a dedication to purity, with such an intention for analysis, with such an oriented mind, with such a dedication to goodness, and with senses focused in that way.⁴³²

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8. 7 ?Arya, I have heard that you give instruction and teachings to Bodhisattvas, that you teach the way, elucidate the way to understand, teach the path, bring across the ford, open the gateway of the Dharma, cut through doubts, dispel uncertainty, extract the splinter of prevarication, remove hesitancy, illuminate the darkness of the mind, eliminate the stains of the mind, clarify the continuity of the mind, remove the deception of the mind, alleviate the distress of the mind, turn the mind away from samsara, lead away from bad actions, dissuade from going to the hells, bring freedom from

existence, liberate from attachment, banish all clinging, create the aspiration for omniscience, enable entry into the city of the Dharma, bring to great compassion, unite with great love, conjoin with Bodhisattva conduct, cause to enter the meditation of the gateway of samadhi, establish in the gateway of realization, [F.344.b] establish in the comprehension of nature, spread the possession of the strengths, and realize the equality of all beings.⁴³⁴

8. 8 ?Therefore, now that I have heard that, teach me, Arya, how Bodhisattvas should learn Bodhisattva conduct, how they train in it, how they are dedicated to it, and how they quickly purify the domain of Bodhisattva conduct.?⁴³⁵

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8. 9 Then, at that time, the head merchant Muktaka the Bodhisattva entered the gateway of samadhi, the foremost gateway to the infinite circling of the power of retention, called the assembly of all Buda realms, through the power of past roots of merit, through the blessing of the Tathagatas, and through the concentration that brings the light of wisdom of Manjushri Kumara bhuta.

8. 10 Immediately, the form of the head merchant Muktaka, who had entered that samadhi, became a pure body. Because of the purity of his body, there appeared within his body the presence of Buda bhagavats as numerous as the atoms in the Buda realms in the ten directions, together with their pure Buda realms, the assemblies of their pupils, their pure halos, their past practice of conduct, their Buda miracles, their accumulation of prayers, their pure display of conduct and setting forth, their demonstration of the attainment of buddhahood, their teaching the wheel of the Dharma, their ripening of beings, and their final conclusion of the Dharma.

8. 11 They were distinct from each other, [F.345.a] were not obscuring each

other, were perfectly separate from each other, were differentiated from each other, remaining in different ways, and were perceived exactly as they were. Their various arrays of Buda realms, the various adorning assemblies of Bodhisattva pupils, and the appearances of various Buda miracles were seen.⁴³⁷

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8. 12 They were establishing the various yanas and reciting the various gateways of prayers. They were seen in some worlds being born in a palace in Tushita. They were seen to accomplish all the deeds of a Buda: in some worlds they were descending from the palace in Tushita; in some they were entering their mothers' wombs and manifesting various miracles; in some they were being born; in some they demonstrated playing as children; in some they were in the middle of their harems; in some they were setting forth in renunciation; in some they were arriving at the bodhimanda; in some they were defeating the armies of Mara with vast miraculous manifestations; in some they were encircled by devas, Nagas, yakshas, and gandharvas, and Brahma and Indra were supplicating them to turn the wheel of the Dharma; in some they were turning the wheel of the Dharma; in some they were present in the abodes of all beings; and in some they were passing into nirvana. In some world realms there could be seen the distribution of the relics of the Tathagatas that had passed into nirvana, and in some Buda realms devas and humans could be seen covering the caityas of the Tathagatas with adornments.⁴³⁹

8. 13 Those Buda bhagavats were teaching among the various classes of beings, the various worlds of beings, [F.345.b] the various modes of beings, the various births of beings, the various aggregations of beings, the various

successive roots of merit of beings, the various successive modes of beings, the various successive thoughts of beings, the various successive aspirations of beings, the various successive sensory faculties of beings, the various successive times of beings, the various particular karmas of beings, the various dissimilar karmas of beings, the various worlds of beings, the various modes and conducts of beings, the various aspirations and conducts in the ocean of beings, the various, different pure faculties, and the various kleshas, predispositions, and propensities in the vast extent of beings.

8. 14 They did so through the demonstration of various kinds of Buda miracles, through the accomplishment of the various word definitions in various worlds, through various aspects of voice and language in various worlds, through relating the ways of various sutras, through the processes of the various kinds of gateways to the power of retention, through the production of various kinds of discernment, through the processes of an ocean of various names for the truth, through various majestic lion's roars of the Budas, through the demonstration of miracles that teach the roots of merit to beings, through miracles that teach the various gateways of memory, through the lion's roar of various prophecies to Bodhisattvas, and through the power that arises from the various Dharma wheels of the Tathagatas.

8. 15 The Buda bhagavats taught through the aspects of the voice of a Tathagata and in accordance with all languages in the various assemblies of pupils -which are limitless, infinitely different, and dependent on one another -in the various vast, pure assemblies of pupils, [F.346.a] in the gatherings of small assemblies of pupils, among those that are the length of one yojana, the length of ten yojanas, the length of a hundred yojanas, and

so on, up to assemblies of pupils that are as many yojanas as there are atoms in even more countless than countless Buda realms.

8. 16 Sudhana, the head merchant's son, heard, adopted, kept, and contemplated all those Dharmas that were taught. He also saw those Buda miracles. He saw the power of the majesty of that Bodhisattva samadhi.

8. 17 Then the head merchant Muktaba mindfully and with awareness arose from his samadhi and said to Sudhana, the head merchant's son, "Noble one, I have obtained and hold the liberation of the Tathagatas called the unimpeded display.

8. 18 "Noble one, when in that way I strove for and attained the liberation of the Tathagatas called the unimpeded display, to my eyes appeared the Tathagata arhat samyak sambuddha named Tathashvararaja in the eastern world realm called Jambu nada prabhasa vati. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Vairocana garbha.⁴⁴⁰

8. 19 "To my eyes appeared the Tathagata arhat samyak sambuddha named Samanta gandha vitana in the southern world realm called Sarva bala vegavati. [F.346.b] He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Cintaraja.

8. 20 "To my eyes appeared the Tathagata arhat samyak sambuddha named Meru pradipa raja in the western world realm called Sarva gandha prabhasa-vati. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Asanga citra.

8. 21 "To my eyes appeared the Tathagata arhat samyak sambuddha named Vajra pramardana in the northern world realm called Kashayadhvaja. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Vajra pada vikramin.

8. 22 ?To my eyes appeared the Tathagata arhat samyak sambuddha named Anilambha cakshurvairocana in the northeastern world realm called Sarva-ratna rucira. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Anilambha sunirmita.⁴⁴¹

8. 23 ?To my eyes appeared the Tathagata arhat samyak sambuddha named Gandhapradipa in the southeastern world realm called Gandharcih prabhasvara. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Sarva Dharma dhatu tala bheda ketu raja. [F.347.a]⁴⁴²

8. 24 ?To my eyes appeared the Tathagata arhat samyak sambuddha named Samanta mukha jnana virocana ghosha in the southwestern world realm called Surya kesara nirbhasa. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Samanta kusumarcih pralamba cuda.

8. 25 ?To my eyes appeared the Tathagata arhat samyak sambuddha named Apramana guna Sagara prabha in the northwestern world realm called Gandhalmkara rucira shubha garbha. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Asanga kaya rashmi-tejomati.⁴⁴³

8. 26 ?To my eyes appeared the Tathagata arhat samyak sambuddha named Dharma dhatu vidyotita rashmi in the world realm below called Ratna-simhavabhasa jvalana. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Dharma dhatvarcivairocana-sambhava mati.

8. 27 ?To my eyes appeared the Tathagata arhat samyak sambuddha named Apratihata guna kirti vimoksha prabha raja in the world realm above called Akshana rucira vairocana. He was accompanied by an assembly that was all Bodhisattvas, such as the Bodhisattva Asanga bala virya mati. [F.347.b]

8. 28 ?Noble one, in that way, in addition to these ten Tathagatas, I see in the ten directions Tathagata arhat samyak sambuddhas as numerous as the atoms in the Buda realms in the ten directions, but those Tathagatas have not come here and I have not gone there.⁴⁴⁴

8. 29 ?When I wish to, I see the Tathagata Amitabha in the Buda realm Sukhavati, I see the Tathagata Vajrabha in the Buda realm Candana vati, I see the Tathagata Ratnabha in the Buda realm Gandhavati, I see the Tathagata Ratnapadmabha in the Buda realm Padmavati, I see the Tathagata Shantabha in the Buda realm Kanaka vati, I see the Tathagata Akshobhya in the Buda realm Abhirati, I see the Tathagata Simha in the Buda realm Supratishtha, I see the Tathagata Candra buddhi in the Buda realm Adarsha mandala nibhasa, and I see the Tathagata Vairocana in the Buda realm Ratna shri hamsa citra.⁴⁴⁵

8. 30 ?Noble one, in that way, I see whatever Tathagata I wish to, in whatever direction, in whatever world realm. I see whatever Tathagata I wish to, in whatever time, in whatever location, in whatever past conduct. I see whatever Tathagata I wish to, wherever he is accomplishing miracles [F.348.a] or wherever he is guiding beings. And those Tathagatas have not come here, nor have I gone there.⁴⁴⁶

8. 31 ?Noble one, in that way, I know that the Tathagatas have not come from anywhere. I know my own body has not gone anywhere. I know that perceiving the Tathagatas is like a dream, and I know that perceiving the activity of my own mind is like having a dream. I know that the perception of the Tathagatas is like a reflection, and I know that my own mind's perception is like a bowl of clear water. I know that the perception of the Tathagatas is like that of forms created by a magical illusion, and I know that my own

mind's perception is like a magical illusion. I know that the speech of the Tathagatas is like echoes that sound in the mountains, and I know that my own mind's perception is like an echo.

8. 32 ?It is thus that I understand, thus that I know that the entire Buddhadharma of the Bodhisattvas arises from the blessing of one's own mind. All the pure Buda realms are the blessing of one's own mind. The Bodhisattva conduct also is the blessing of one's own mind. The ripening and guidance of all beings is the blessing of one's own mind. The fulfillment of the aspirations of the Bodhisattvas is the blessing of one's own mind. Arriving at the city of omniscience is the blessing of one's own mind. [F.348.b] Delighting in inconceivable liberations is the blessing of one's own mind. At attainment, the enlightenment of buddhahood is the blessing of one's own mind. The miraculous manifestation of the powerful majesty of uniting the entire realm of phenomena is the blessing of one's own mind. The wisdom that unites all kalpas into a brief time is the blessing of one's own mind.

8. 33 ?Noble one, this is what I think: one's own mind should be supported by all roots of merit, one's own mind should be moistened by the clouds of the Dharma, one's own mind should be purified of obscuring phenomena, one's own mind should be made firm by diligence, one's own mind should be made tranquil by patience, one's own mind should be cultivated by the comprehension of knowledge, one's own mind should be refined by⁴⁴⁷ wisdom, one's own mind should have accomplishment in power, one's own mind should be made vast in the equality of the Budas, and one's own mind should be illuminated by the ten strengths of the Tathagatas.

8. 34 ?Noble one, I know, have adopted, and keep this liberation called the

unimpeded display of the Tathagatas, but how could I know or describe the qualities of dwelling without impediment in the field of activity of the unimpeded minds of the Bodhisattvas; the attainment of the samadhi of the direct perception of all the Budas in the present; the attainment of the samadhi gateway to the enlightenment that has reached the apex that is without passing into nirvana; [F.349.a] the attainment of the sameness of the three times; the knowledge of the way of the field of activity of the samadhi of the completely undivided basis; the bodies distributed throughout all Buda realms; the presence in the indivisible ranges of the Budas; the field of activity that is oriented toward all directions; the view of the domain of undivided wisdom; and the conduct that is free of the dualistic conceptions of self and world, even though in their bodies there appears the destruction and creation of all world realms?

8. 35 ?Now depart, noble one. On this road to the south, at the tip of Jambudvipa, there is Milaspharana. There dwells a Bikshu by the name of Sagara dhvaja. Go to him and ask him, ?How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva proceed?? ?

8. 36 Then Sudhana, the head merchant?s son, bowed his head to the feet of the head merchant Muktaka, circumambulated the head merchant Muktaka a hundred thousand times, keeping him to his right, and, looking back again and again, beautifully describing, examining, and aspiring to the countless qualities of the head merchant Muktaka, thinking of Muktaka, [F.349.b] he was weeping and wailing as he departed from head merchant Muktaka; he was thinking of kalyanamitras with affection, trusting in them, longing to honor the kalyanamitras, maintaining obedience to the instructions of kalyanamitras, and seeing omniscience as dependent upon the

kalyanamitras; his thoughts focused on the kalyanamitras, his conduct faithful to the kalyanamitras, and being in the power of the minds of the kalyanamitras, by avoiding anything that would be harmful to the kalyanamitras he regarded them as his mother and, by developing all the qualities of roots of merit, regarded them as his father.