

10. Chapter 10

AShA

10. 1 Sudhana, the head merchant's son, delighted by the qualities of the kalyanamitra, [F.364.b] sent forth by the kalyanamitra, empowered by the sight of the kalyanamitra, practicing the instructions of the kalyanamitra, remembering the words of the kalyanamitra, and contemplating the kalyanamitra with affection, saw kalyanamitras as the source of the Buddhadharma, saw kalyanamitras as the teachers of the Buddhadharma, saw kalyanamitras as masters in the Dharma of omniscience, and saw the kalyanamitras as eyes that look into the sky of buddhahood.⁵²⁶

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10. 2 Eventually he came to the Samanta vyuha Park in Samudravetadi. He saw the Samanta vyuha Park, which was encircled by precious walls and rows of precious trees that were perfectly adorned and by rows of beautiful, delicate flowers, made of all precious materials, that released clouds of pollen that were spread across the ground. It was adorned by trees made of all precious materials. It was filled with a variety of blossoming flowers of precious trees. The beautiful aroma from rows of various incense trees spread in every direction. Strings of all kinds of jewels were hanging from the various trees like a rainfall of strings of jewels showering down. The trees made of all the kinds of jewels were bestrewn, bedecked, and beautified by a variety of precious jewels. All the wish-fulfilling flower trees were beautified and covered by being draped with clothing of various colors. When all the musical trees were moved by the breeze there came the beautiful sound of music from instruments superior to those of the devas. The ground was perfectly level, and upon it was the display of all the

various kinds of adorned trees [F.365.a] that were hung and beautified with various kinds of ornaments.528

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10. 3 Within the great park of Samanta vyuha there were ten trillion mansions that had an array of spires made of the best precious jewels; there were a hundred thousand kutagaras with their towers covered with Jambu River532 gold; there were a hundred thousand aerial palaces with interiors beautified by shining precious jewels; there were a million ponds made of all precious materials, with walls made of bricks of various precious materials and with steps made of all precious materials, encircled by a balcony of various precious materials, filled with water that had the aroma of divine sandalwood, strewn with gold dust, their bottoms spread with precious water-purifying jewels, adorned on all four sides with stairways, filled with water that had the eight qualities, with geese, peacocks, cuckoos, cranes, and avadavats all emitting divine melodious songs, encircled by rows of precious palm trees hung with networks of little golden bells that emitted beautiful sounds when they were shaken by breezes, covered with a precious canopy, encircled by a wall of trees made of various precious materials, and with standing parasols and banners draped in nets of jewels.533

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10. 4 All around there were a million ponds with yellow sandalwood mud, covered with lotuses of various colors made from all precious materials and

filled with stainless water illuminated by the great radiance of the precious lotuses.

10. 5 In the center of Samanta vyuha Park there was a great aerial palace [F.365.b] called Vicitra dhvaja. It had a floor made of jewels from within the ocean; it was adorned by beryl jewel pillars, with a high spire of Jambu River gold and with floorboards that were a display of precious jewels that illuminated the world; and it was draped in countless nets of shining precious jewels. It had the scent of the perfume of the invincible kings of jewels that perfume the environs, the scent of the kings of music-emitting jewels that spread everywhere, and the kings of stain-eliminating jewels that establish the propensities for sharp faculties.⁵³⁷

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10. 6 In this celestial mansion called Vicitra dhvaja, countless, innumerable seats, which were lotus pericarps, had been arranged. There had been arranged and set out lotus pericarps of precious jewels that illuminated the directions, lotus pericarps of shining precious jewels, lotus pericarps of precious jewels that illuminated the world, lotus pericarps that were manifold treasuries of precious jewels, lotus pericarps of lion-cage precious jewels, lotus pericarps of stainless precious jewels, lotus pericarps that were a display of precious jewels, lotus pericarps of precious jewels that faced everywhere, lotus pericarps of precious jewels that were a display of lights, lotus pericarps of pure precious jewels from the ocean, which were precious jewels that shone with light rays, and lotus pericarps of overpowering vajra-lion precious jewels.⁵³⁹

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10. 7 The celestial mansion Vicitra dhvaja had many pinnacles made of

countless jewels, displaying an array of various jewels that were beautiful, attractive, and delightful, with countless colors. [F.366.a]

10. 8 A million great canopies covered the Samanta vyuha Park from above.

There were canopies of cloth, canopies of creepers, canopies of flowers, canopies of garlands, perfumed canopies, canopies of jewels, canopies of gold, canopies of adornments, canopies of shining diamond jewels, canopies of apsaras conjured by Airavana the king of elephants, canopies of the precious jewels that are worn by Shakra, and so on -a million such canopies completely covered the park.⁵⁴¹

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10. 9 The park was covered with a million precious networks. There were networks of precious bells; networks of precious parasols; networks of precious images; networks of pearls, the essences of the sea; networks of precious blue beryl jewels; networks of lion-vine ornaments; networks of precious moonstone jewels; networks of perfumed shapes; networks of precious crowns; networks of precious strings of beads; and so on -a million such networks completely covered the park.⁵⁴³

10. 10 The park was also covered with a million great radiances. There was the radiance of precious starlight jewels, the radiance of precious sunstones, the radiance of precious moon-banner jewels, the radiance of precious incense-smoke jewels, the radiance of precious lotus-essence jewels, the radiance of precious star-banner jewels, the radiance of precious great-lamp jewels, the radiance of precious all-illuminating jewels, the radiance of precious great-clouds-of-perfume jewels, [F.366.b] the radiance of precious garlands-of-lightning jewels, and so on -a million such great radiances from precious jewels illuminated the park.

10. 11 In that park there were a million great clouds of adornments that rained down adornments; there was thunder from a million clouds of yellow sandalwood; there was the beauty of a million clouds of hanging garlands and wreaths that transcended those of the devas; there was the rain from a million clouds of various kinds of clothing that transcended those of the devas; there was the beautification from a million clouds of adornments that transcended those of the devas; there was a cloud of a million devas who, wishing to see, looked downward and bowed their bodies in a rainfall of homage; there was a cloud of a million apsaras, with the same extent of past conduct, who sent down a rain of the offering of their bodies; and there was a cloud of a million Bodhisattvas listening to the Dharma and sending down a rain for those who are thirsty.

10. 12 The upasika Asha was seated there on a great throne of the essence of gold, wearing a crown of a net of pearls, the essences of the sea; wearing on her arms gold armlets and bracelets transcending those of the devas; her arms adorned by precious jewels shining with glorious light rays; wearing precious, stainless, dark blue pendant earrings; her head beautifully adorned by a net of precious jewels; wearing precious lion-face jewels on the upper part of her ears; wearing a necklace of precious king of wish-fulfilling jewels at her throat; her body covered in a brightly shining net of all jewels.

10. 13 A quintillion beings were bowing down to her in homage. In front of this upasika, there came from the eastern direction [F.367.a] countless, innumerable beings: Mahabrahmas, court priests of Brahmas, and Brahmakayika devas, Vashavartins and Para nirmita vasha vartin devas, Sunirmitas and Nirmanarati devas, Samtushitas and Tushita devas, Suyamas and Yama devas, Devendra and Trayastrimsha devas, lords of yakshas and

yakshas, lords of gandharvas and gandharvas, lords of kumbhandas and kumbhandas, lords of Nagas and Nagas, lords of asuras and asuras, lords of garudas and garudas, lords of kinnaras and kinnaras, lords of mahoragas and mahoragas, Yamas and Yama daughters, pretas with great power and pretas, and lords of humans and humans.

10. 14 In the same way, from the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below there came many beings: Mahabrahmas, court priests of Brahmas, Brahmakayika devas, Vashavartins, Para nirmita vasha vartin devas, and so on, up to lords of humans and humans.

10. 15 All those who suffered from various illnesses, were mired in various kleshas, were attached to various wrong views, or were obscured by karmic obscurations, as soon as they saw Upasika Asha, [F.367.b] were healed of their illnesses, became freed from the kleshas that stained their minds, departed from their erroneous views, had all their mountains of obscurations destroyed, and entered the pure field of freedom from obscurations, and within that pure field they purified all their roots of merit, caused all the seedlings of their faculties to grow, became dedicated to the ocean of the way of omniscient wisdom, entered the entire ocean of the gateways to the power of retention, faced the entire ocean of the gateways of samadhis, developed all the gateways of prayer, gave rise to all the gateways of conduct, purified all the gateways of the accomplishment of qualities, gave rise to the ways of all the clairvoyances of a vast mind, and could go anywhere with unimpeded bodies.⁵⁴⁴

10. 16 Then Sudhana, the head merchant's son, entered the Samanta vyuha Park, looked around at everything, and saw the upasika Asha seated on a

magnificent throne. He approached the upasika Asha and, having reached her, bowed his head to the feet of the upasika Asha. He circumambulated her, keeping her to his right, many hundreds of thousands of times and then 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. [F.368.a] 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!?"

10. 17 The upasika Asha said, "Noble one, I have attained the Bodhisattva liberation called the banner of bliss without sorrow. Noble one, through its power it is beneficial to see me, it is beneficial to hear me, it is beneficial to honor me, it is beneficial to be in one place with me, and it is beneficial to remember me.

10. 18 "Noble one, when beings who have not developed the roots of merit, have not become pupils of a kalyanamitra, and have no intention to attain complete buddhahood look at me, I do not appear within their field of vision.

10. 19 "Noble one, merely through seeing me, beings become irreversible on the path to the highest, complete enlightenment.

10. 20 "Moreover, noble one, Tathagatas come from the east into my presence, and they sit on precious thrones and teach the Dharma. And just as they come from the east, they come in that way from the ten directions.

10. 21 "Therefore, noble one, I am never without the sight of the Tathagatas, I am never without the teaching of the Dharma, and I am never without the company of Bodhisattvas.

10. 22 "Noble one, eighty-four hundred thousand quintillion beings who have

the same level of conduct as me are present in this Samanta vyuha Park. They are all irreversibly progressing to the highest, complete enlightenment.

[F.368.b]

10. 23 ?Noble one, all the other beings who are present here will also progress irreversibly to the highest, complete enlightenment and will be included within the irreversible sangha and have the same level of conduct as myself.?

10. 24 Sudhana asked, ?Arya, how long have you had the aspiration to attain the highest, complete enlightenment??

The upasika Asha answered, ?Noble one, I remember my past lives. There was the Tathagata arhat samyak sambuddha named Dipankara. I took the vows of celibacy in the presence of that Tathagata. I made offerings to that Tathagata. I obtained the teaching of the Dharma from that Tathagata. Before him there was a Tathagata named Vimala. I entered homelessness within his teaching, and I also obtained his wheel of the Dharma. Before him there was a Tathagata named Ketu, and I propitiated him. Before him there was a Tathagata named Merushri. Before him there was a Tathagata named Padma-garbha. Before him there was a Tathagata named Vairocana. Before him there was a Tathagata named Samanta cakshu. Before him there was a Tathagata named Brahmashuddha. Before him there was a Tathagata named Vajranabhi. Before him there was a Tathagata named Varunadeva.

10. 25 ?Noble one, in that way I think of and remember the continuous sequence of one life after another, one kalpa after another, and the successions of one Buda after another, [F.369.a] remembering Tathagatas as numerous as the grains of sand in thirty-six Ganges Rivers, whom I served, propitiated, made offerings to, honored, and heard the Dharma from and within whose

teaching I practiced the conduct of celibacy.

10. 26 ?Noble one, the Tathagatas know how many Tathagatas beyond that I have honored.

?Noble one, the Bodhisattvas are immeasurable because they fill the realm of phenomena through developing the aspiration for enlightenment for the first time.

10. 27 ?Noble one, the Bodhisattvas are immeasurable because through great compassion they enter into all worlds.

?Noble one, the Bodhisattvas are immeasurable because through great prayers they are based upon every level in the ten directions of the realm of phenomena.

10. 28 ?Noble one, the Bodhisattvas are immeasurable because through their great love they are spread among all beings.

?Noble one, the Bodhisattvas are immeasurable because through their Bodhisattva conduct they include all kalpas in all realms.

10. 29 ?Noble one, the Bodhisattvas are immeasurable because through the power of samadhi they are irreversible on the Bodhisattva path.

?Noble one, the Bodhisattvas are immeasurable because through the power of retention they realize the way of retention that supports all beings.

10. 30 ?Noble one, the Bodhisattvas are immeasurable because through the power of the radiance of knowledge they realize and possess the way of the knowledge of the three times. [F.369.b]

?Noble one, the Bodhisattvas are immeasurable because through the power of clairvoyance they accomplish wheels of nets of light in accordance with the thoughts and aspirations of beings in all realms.

10. 31 ?Noble one, the Bodhisattvas are immeasurable because through the

power of discernment they can satisfy all beings by uttering just one word.

“Noble one, the Bodhisattvas are immeasurable because through the purity of their bodies they pervade all the Budda realms with their bodies.”

10. 32 Sudhana asked, “Arya, at which twilight will you attain the highest, complete enlightenment of buddhahood?”

Asha answered, “Noble one, it is like this: Bodhisattvas do not develop the aspiration for enlightenment with the intention of guiding and ripening one being, or a hundred beings, or a thousand beings, or a hundred thousand beings, or ten million beings, or a thousand million beings,^{545 546 547 548 549 550}

or ten thousand million beings, or a trillion beings; nor does a Bodhisattva develop the aspiration for enlightenment for the sake of a hundred thousand quintillion beings.^{551 552 553}

10. 33 “A Bodhisattva does not develop the aspiration for enlightenment for the sake of a kankara of beings, or for the sake of a bimbara of beings, or for the sake of an agara of beings, or for the sake of a pravara of beings, or for the sake of a mapara of beings, or for the sake of an avara of beings, or for the sake of a tapara of beings, or for the sake of a sima of beings, or for the sake of an anaupama of beings, or for the sake of a nena of beings, [F.370.a] or for the sake of an avaga of beings, or for the sake of a mrigava of beings, or for the sake of a vinaha of beings, or for the sake of a viraga of beings, or for the sake of an avagama of beings, or for the sake of a vigava of beings, or for the sake of a samkrama of beings, or for the sake of a visara of beings, or for the sake of a vibhaja of beings, or for the sake of a vijanga of beings, or for the sake of a visota of beings, or for the sake of

a vivaha of beings, or for the sake of a vibhakta of beings, or for the sake of a vikhata of beings, or for the sake of a tulana of beings, or for the sake of an atula of beings, or for the sake of a varana of beings, or for the sake of a vivarana of beings, or for the sake of an avana of beings, or for the sake of a thavana of beings, or for the sake of a viparya of beings, or for the sake of a samarya of beings, or for the sake of a viturna of beings, or for the sake of a hetura of beings, or for the sake of a vicara of beings, or for the sake of a visara of beings, or for the sake of a vyatyasta of beings, or for the sake of an abhyudgata of beings, or for the sake of a vishishta of beings, or for the sake of a nivala of beings, or for the sake of a haribha of beings, or for the sake of a vikshobha of beings, or for the sake of a halibha of beings, or for the sake of a harisa of beings, or for the sake of an aloka of beings, or for the sake of a drishtanta of beings, or for the sake of a hetuna of beings, or for the sake of a durbuda of beings, or for the sake of a haruna of beings, or for the sake of an ela of beings, or for the sake of a dumela of beings, or for the sake of a kshemu of beings, or for the sake of an akshayamukta of beings, [F.370.b] or for the sake of an elada of beings, or for the sake of a maluda of beings, or for the sake of a manduma of beings, or for the sake of a vishamata of beings, or for the sake of a samata of beings, or for the sake of a visada of beings, or for the sake of a pramanta of beings, or for the sake of a pramatra of beings, or for the sake of an amatra of beings, or for the sake of a bhramatra of beings, or for the sake of a gamatra of beings, or for the sake of a namatra of beings, or for the sake of a hematra of beings, or for the sake of a vimatra of beings, or for the sake of a paramatra of beings, or for the sake of a shivamatra of

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beings, or for the sake of an ela of beings, or for the sake of a vela of
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beings, or for the sake of a gela of beings, or for the sake of a shila of
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beings, or for the sake of ten septenquingintillion beings, or for the sake
of a hela of beings, or for the sake of a mela of beings, or for the sake of a
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a maluda of beings, or for the sake of a samula of beings, or for the sake of
an ayava of beings, or for the sake of a kamala of beings, or for the sake of
a magava of beings, or for the sake of an atara of beings, or for the sake of
a heluya of beings, or for the sake of a veluva of beings, or for the sake of
a kajava of beings, [F.371.a] or for the sake of a havava of beings, or for the
sake of a havala of beings, or for the sake of a vivara of beings, or for the
sake of a bimba of beings, or for the sake of a carana of beings, or for the
sake of a carama of beings, or for the sake of a parava of beings, or for the

sake of a dhavara of beings, or for the sake of a dhamana of beings, or for
the sake of a pramada of beings, or for the sake of a nigama of beings, or
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or for the sake of an akshaya of beings, or for the sake of a sambhuta of
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of beings, or for the sake of an utpala of beings, or for the sake of a padma
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parivarta of beings, or for the sake of an aganeya of beings, or for the sake
of an aganeya parivarta of beings, [F.371.b] or for the sake of an atulya of
beings, or for the sake of an atulya parivarta of beings, or for the sake of an
acintya of beings, or for the sake of an acintya parivarta of beings, or for
the sake of an aparyanta of beings, or for the sake of an aparyanta parivarta
of beings, or for the sake of an amapya of beings, or for the sake of an
amapya parivarta of beings, or for the sake of an anabhilapya of beings, or

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for the sake of an anabhilapya parivarta of beings, or for the sake of an anabhilapyanabhilapya of beings, or for the sake of an anabhilapyanabhilapya-parivarta of beings.⁶⁹²

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10. 34 ?The Bodhisattvas do not develop the aspiration for enlightenment for the sake of the beings in one world realm, and so on, up to an anabhilapyanabhilapya parivarta of world realms.

10. 35 ?The Bodhisattvas do not develop the aspiration for enlightenment for the sake of beings in world realms as numerous as the atoms in a four-continent world realm, or for the sake of beings in world realms as numerous as the atoms in a thousand such world realms, or for the sake of beings in world realms as numerous as the atoms in a million such world realms, or for the sake of beings in world realms as numerous as the atoms in a billion such world realms, or for the sake of beings in world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of billion-world great universes. The Bodhisattvas do not develop the aspiration for enlightenment in order to guide and ripen that number of beings. [F.372.a]

10. 36 ?The Bodhisattvas develop the aspiration for enlightenment in order to guide and ripen the beings throughout the entirety of all world realms without exception or remainder.

10. 37 ?The Bodhisattvas do not develop the aspiration for enlightenment in

order to serve, propitiate, make offerings to, and honor one Buda, or to serve, propitiate, make offerings to, and honor ten Budas, and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor Budas as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 38 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor the succession of Budas within one world realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor the succession of Budas within world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.⁶⁹⁵

10. 39 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to purify one Buda realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to purify Buda realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 40 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of one Tathagata [F.372.b] and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of Tathagatas as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 41 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by one Buda and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by Budas as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 42 ?The Bodhisattvas do not develop the aspiration for enlightenment in

order to enter the displays of one Buda realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of Buda realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 43 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of one Buda and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of Budas as numerous as the atoms an anabhilapyanabhilapya parivarta of world realms.

10. 44 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of one Tathagata [F.373.a] and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of Tathagatas as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 45 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the ocean of the mind of one being and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the oceans of the minds of beings as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 46 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to know the wheel of faculties of one being and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to know the wheels of faculties of beings as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 47 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to know the ocean of faculties of one being and so on up to the

Bodhisattvas do not develop the aspiration for enlightenment in order to know the ocean of faculties of beings as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 48 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to enter the succession of kalpas in one world realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to enter the succession of kalpas in world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 49 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to enter an investigation of the propensities for conduct of beings in one world realm [F.373.b] and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to enter an investigation of the propensities for conduct of beings in world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 50 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleshas of all beings within one world realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleshas of all beings within world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 51 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the karma of all beings within one world realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the karma of all beings within world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms.

10. 52 ?The Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the conduct of all beings within one world realm and so on up to the Bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the conduct of all beings within world realms as numerous as the atoms in an anabhilapyanabhilapya parivarta of world realms. [F.374.a]

10. 53 ?The Bodhisattvas develop the aspiration for enlightenment in order to guide and ripen the beings throughout the entirety of all world realms without exception or remainder.

10. 54 ?The Bodhisattvas develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor all Budas without remainder.

?The Bodhisattvas make the prayer to serve, propitiate, make offerings to, and honor the succession of Budas within all world realms without remainder.

10. 55 ?The Bodhisattvas have the firm intention to purify all Buda realms without remainder.

?The Bodhisattvas are dedicated to holding the teachings of all Tathagatas without remainder.

10. 56 ?The Bodhisattvas have the strength of mind to comprehend the different prayers established by all Budas without remainder.

?The Bodhisattvas are resolved to enter the displays of the qualities of all Buda realms without remainder.

10. 57 ?The Bodhisattvas develop aspiration in order to enter the circle of followers of all Budas without remainder.696

?The Bodhisattvas pray to comprehend the oceans of the minds of all

beings without remainder.

10. 58 ?The Bodhisattvas long to comprehend the wheels of faculties of all beings without remainder. [F.374.b]

?The Bodhisattvas are enthused to comprehend the oceans of faculties of all beings without remainder.

10. 59 ?The Bodhisattvas aspire to comprehend the succession of kalpas in all world realms without remainder.

?The Bodhisattvas have the determination to eradicate the ocean of kleshas of all beings without remainder.

10. 60 ?The Bodhisattvas have the rising of the sun of great knowledge in order to dry up the ocean of the karma and kleshas of all beings without remainder.

?The Bodhisattvas develop the radiance of wisdom in order to know the conduct of all beings without remainder.

10. 61 ?The Bodhisattvas gather the clouds of great compassion in order to end the mass of suffering of all beings without remainder.

?Noble one, in brief, the Bodhisattvas accomplish these and millions of countless other ways and gateways of Bodhisattva conduct.

10. 62 ?Moreover, noble one, Bodhisattva conduct is the acquisition of all Dharmas in order to realize wisdom. Bodhisattva conduct is the acquisition of all realms in order to accomplish their purification.

10. 63 ?Therefore, noble one, may my prayers reach their conclusion only when the realm of desire has been completely purified. May my prayers reach their conclusion only when the world realms are purified. May my prayers reach their conclusion only when their connection with the predispositions and propensities for the kleshas of all beings have come to an end.? [F.375.a]697

10. 64 Sudhana asked, ?Arya, what is the name of this liberation??

Asha replied, "Noble one, this liberation is called the banner of bliss without sorrow."⁶⁹⁸

10. 65 "Noble one, I know only this Bodhisattva liberation. How could I know or describe the qualities of the conduct of Bodhisattvas who have minds like an ocean because they have received all the Buddhadharma, who are like Mount Meru because of their firm commitment, who are like beautiful kings of healing because they free all beings from the illness of the kleshas, who are like the sun because they dispel the darkness of ignorance for all beings, who have minds that are like the earth because they support the aspirations of all beings, who are like the air because they benefit all beings, who are like lamps because they bring the light of knowledge to all beings, who are like clouds because they send down with peaceful sounds a rain of the Buddhadharma, who are like the moon because they emit a network of light rays of merit, and who are like Shakra because they are dedicated to the protection of all beings? How could I speak of their inconceivable Bodhisattva training? How could I teach the forms of their Bodhisattva prayers?"

10. 66 "Depart, noble one. In this southern region, in this Samudravetadi, there is a land called Nalayu. There dwells a Rishi by the name of Bhishmottara-nirghosha."⁶⁹⁹

"Go to him and ask him. [F.375.b] Noble one, he will teach you the Bodhisattva conduct."

10. 67 Then Sudhana, the head merchant's son, bowed his head to the feet of the upasika Asha and circumambulated the upasika Asha, keeping her to his right, a hundred thousand times. Looking back again and again, bowing, his face covered with tears, thinking of the rarity of the highest enlightenment,

thinking of the rarity of being able to honor a kalyanamitra, thinking of the rarity of meeting a superior being, thinking of the rarity of attaining the faculties of a Bodhisattva, thinking of the rarity of attaining the pure motivation of a Bodhisattva, thinking of the rarity of meeting suitable companions, thinking of the rarity of having in mind the true aspiration for enlightenment, thinking of the rarity of practicing the teaching of the unequaled Dharma, thinking of the rarity of the practice of an unwavering and stainless mind, and thinking of the rarity of the light of the Dharma that creates the power of omniscience, he departed from the presence of the upasika Asha.700

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