

## INDRIYEŚVARA

- 15.1 Sudhana, the head merchant's son, recited,<sup>798</sup> promulgated, presented,<sup>799</sup> investigated, elucidated, reflected on, described, taught, contemplated, bestowed, understood, was immersed in, repeated again and again, realized, propounded, illuminated, and surveyed the teaching of the bhikṣu Sudarśana.
- 15.2 He eventually, with an entourage of devas, nāgas, yakṣas, and gandharvas, arrived at the city of Sumukha in the land called Śramaṇa-maṇḍala.
- 15.3 He searched for the boy Indriyeśvara until the devas, nāgas, yakṣas, and gandharvas in the sky above called down, "Noble one, [F.2.a] the boy Indriyeśvara, accompanied by ten thousand other children, is playing in the sand at the conflux of the rivers."
- 15.4 Then Sudhana, the head merchant's son, went into the city of Sumukha toward the confluence of the rivers. When he arrived there, he saw the boy Indriyeśvara accompanied by ten thousand children, playing in the sand.
- 15.5 When he saw the boy Indriyeśvara, he approached him, bowed his head to the boy Indriyeśvara's feet, circumambulated the boy Indriyeśvara many hundreds of thousands of times, keeping him to his right, and then sat down before the boy Indriyeśvara. He placed the palms of his hands together and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it?"
- 15.6 "Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!"
- 15.7 Indriyeśvara said, "Noble one, Mañjuśrī Kumārabhūta has taught me writing, numbers, symbols, and counting so that I entered through the gateway called *the wisdom that possesses clairvoyance in all crafts*.

15.8 “Thus, noble one, [F.2.b] I know all writing and terminology in this world; all numbers, calculations, symbols, the knowledge of dice throwing,<sup>800</sup> and the knowledge of the various crafts; physiology; methods to cure poisoning; exorcising *śoṣas*, *apasmāras*, *bhūtas*, *pretas*, and demons; the knowledge of where to establish villages, towns, marketplaces, cities,<sup>801</sup> parks, and forest groves for ascetics; the knowledge of the measurements of walls, houses, windows, and *kūṭāgāras*; the knowledge of how to make various machines and chariots; the knowledge of good and bad omens, omens of danger and safety; the knowledge of the practices of farming and business; the knowledge of the analysis of the signs of the movement and characteristics of the limbs and the minor extensions of the body; the knowledge of the ways of purifying the path of karma that leads to the higher realms or the lower existences; the knowledge of good and bad groups and offerings; the knowledge of the accumulations that lead to the higher existences or to the lower existences; the knowledge of the accumulations that lead to the *Śrāvakayāna* and *Pratyekabuddhayāna*; the knowledge of the accumulations that lead to the level of the *tathāgatas*; and the knowledge of the processes of application to causes and actions.

15.9 “I make all beings enter into those knowledges, settle them in those knowledges, establish them in those knowledges, make them study those knowledges, make them practice those knowledges, make them stable in those knowledges, make them dedicated to those knowledges, make them complete those knowledges, make them accomplished in those knowledges, make them use those knowledges, make them elevate those knowledges, make them increase those knowledges, make those knowledges effective, bring those knowledges to their conclusion, make them purify those knowledges, make those knowledges stainless, make those knowledges shine, make those knowledges bright and clear, and make those knowledges vast.

15.10 “Thus, noble one, I know the way of calculations of the *bodhisattvas*. What is it? [F.3.a]

“A hundred thousand times a hundred is ten million.<sup>802</sup> Ten million times ten million is an *ayuta*.<sup>803</sup> An *ayuta* times an *ayuta* is a *niyuta*.<sup>804</sup> A *niyuta* times a *niyuta* is a *bimbara*.<sup>805</sup> A *bimbara* times a *bimbara* is a *kiṃkara*.<sup>806</sup> A *kiṃkara* times a *kiṃkara* is an *agara*.<sup>807</sup> An *agara* times an *agara* is a *pravara*.<sup>808</sup> A *pravara* times a *pravara* is a *mapara*.<sup>809</sup> A *mapara* times a *mapara* is an *avara*.<sup>810</sup> An *avara* times an *avara* is a *tapara*.<sup>811</sup> A *tapara* times a *tapara* is a *sīma*.<sup>812</sup> A *sīma* times a *sīma* is a *yāma*.<sup>813</sup> A *yāma* times a *yāma* is a *nena*.<sup>814</sup> A *nena* times a *nena* is an *avaga*.<sup>815</sup> An *avaga* times an *avaga* is one *mṛgava*.<sup>816</sup> One *mṛgava* times one *mṛgava* is one *vināha*.<sup>817</sup> A *vināha* times a *vināha* is one *viraga*.<sup>818</sup> A *viraga* times a *viraga* is one *avagama*.<sup>819</sup> An *avagama* times an *avagama* is a *vigava*.<sup>820</sup> A *vigava* times a *vigava*

is a *saṃkrama*.<sup>821</sup> A *saṃkrama* times a *saṃkrama* is a *visara*.<sup>822</sup> A *visara* times a *visara* is a *vibhaja*.<sup>823</sup> A *vibhaja* times a *vibhaja* is a *vijaṅgha*.<sup>824</sup> A *vijaṅgha* times a *vijaṅgha* is a *visota*.<sup>825</sup> A *visota* times a *visota* is a *vivāha*.<sup>826</sup> A *vivāha* times a *vivāha* is a *vibhakta*.<sup>827</sup> A *vibhakta* times a *vibhakta* is a *vikhata*.<sup>828</sup> A *vikhata* times a *vikhata* is a *tulana*.<sup>829</sup> A *tulana* times a *tulana* is an *atula*.<sup>830</sup> An *atula* times an *atula* is a *varaṇa*.<sup>831</sup> A *varaṇa* times a *varaṇa* is a *vivarāṇa*.<sup>832</sup> A *vivarāṇa* times a *vivarāṇa* is an *avana*.<sup>833</sup> An *avana* times an *avana* is a *thavana*.<sup>834</sup> A *thavana* times a *thavana* is a *viparya*.<sup>835</sup> A *viparya* times a *viparya* is a *samarya*.<sup>836</sup> A *samarya* times a *samarya* is a *viturṇa*.<sup>837</sup> A *viturṇa* times a *viturṇa* is an *hetura*.<sup>838</sup> A *hetura* times a *hetura* is a *vicāra*.<sup>839</sup> A *vicāra* times a *vicāra* is a *visāra*.<sup>840</sup> A *visāra* times a *visāra* is a *vyatyasta*.<sup>841</sup> A *vyatyasta* times a *vyatyasta* is an *abhyudgata*.<sup>842</sup> An *abhyudgata* times an *abhyudgata* is a *viśiṣṭa*.<sup>843</sup> A *viśiṣṭa* times a *viśiṣṭa* is a *nivala*.<sup>844</sup> A *nivala* times a *nivala* is a *haribha*.<sup>845</sup> A *haribha* times a *haribha* is a *vikṣobha*.<sup>846</sup> A *vikṣobha* times a *vikṣobha* is a *halibha*.<sup>847</sup> A *halibha* times a *halibha* is a *harisa*.<sup>848</sup> A *harisa* times a *harisa* is an *aloka*.<sup>849</sup> An *aloka* times an *aloka* is a *drṣṭānta*.<sup>850</sup> A *drṣṭānta* times a *drṣṭānta* is a *hetuna*.<sup>851</sup> A *hetuna* times a *hetuna* is a *durbuda*.<sup>852</sup> A *durbuda* times a *durbuda* is a *haruṇa*.<sup>853</sup> A *haruṇa* times a *haruṇa* is an *ela*.<sup>854</sup> An *ela* times an *ela* is a *dumela*.<sup>855</sup> A *dumela* times a *dumela* is a *kṣemu*.<sup>856</sup> A *kṣemu* times a *kṣemu* is an *akṣayamukta*.<sup>857</sup> An *akṣayamukta* times an *akṣayamukta* is an *elada*.<sup>858</sup> An *elada* times an *elada* is a *māluda*.<sup>859</sup> A *māluda* times a *māluda* is a *maṇḍumā*.<sup>860</sup> A *maṇḍumā* times a *maṇḍumā* is a *viṣamatā*.<sup>861</sup> [F.3.b] A *viṣamatā* times a *viṣamatā* is a *samatā*.<sup>862</sup> A *samatā* times a *samatā* is a *visada*.<sup>863</sup> A *visada* times a *visada* is a *pramantā*.<sup>864</sup> A *pramantā* times a *pramantā* is a *pramātra*.<sup>865</sup> A *pramātra* times a *pramātra* is an *amātra*.<sup>866</sup> An *amātra* times an *amātra* is a *bhramātra*.<sup>867</sup> A *bhramātra* times a *bhramātra* is a *gamātra*.<sup>868</sup> A *gamātra* times a *gamātra* is a *namātra*.<sup>869</sup> A *namātra* times a *namātra* is a *hemātra*.<sup>870</sup> A *hemātra* times a *hemātra* is a *vimātra*.<sup>871</sup> A *vimātra* times a *vimātra* is a *paramātra*.<sup>872</sup> A *paramātra* times a *paramātra* is a *śivamātra*.<sup>873</sup> A *śivamātra* times a *śivamātra* is an *ela*.<sup>874</sup> An *ela* times an *ela* is a *vela*.<sup>875</sup> A *vela* times a *vela* is a *tela*.<sup>876</sup> A *tela* times a *tela* is a *śaila*.<sup>877</sup> A *śaila* times a *śaila* is a *gela*.<sup>878</sup> A *gela* times a *gela* is a *śila*.<sup>879</sup> A *śila* times a *śila* is a *śvela*.<sup>880</sup> A *śvela* times a *śvela* is a *nela*.<sup>881</sup> A *nela* times a *nela* is a *bhela*.<sup>882</sup> A *bhela* times a *bhela* is a *kela*.<sup>883</sup> A *kela* times a *kela* is a *sela*.<sup>884</sup> A *sela* times a *sela* is a *pela*.<sup>885</sup> A *pela* times a *pela* is a *hela*.<sup>886</sup> A *hela* times a *hela* is a *mela*.<sup>887</sup> A *mela* times a *mela* is a *saraḍa*.<sup>888</sup> A *saraḍa* times a *saraḍa* is a *māruta*.<sup>889</sup> A *māruta* times a *māruta* is a *meruda*.<sup>890</sup> A *meruda* times a *meruda* is a *kheluda*.<sup>891</sup> A *kheluda* times a *kheluda* is a *māluda*.<sup>892</sup> A *māluda* times a *māluda* is a *samula*.<sup>893</sup> A *samula* times a *samula* is an *ayava*.<sup>894</sup> An *ayava* times an *ayava* is a *kamala*.<sup>895</sup> A *kamala* times a *kamala* is a *magava*.<sup>896</sup> A *magava* times a *magava* is an *atara*.<sup>897</sup> An *atara* times an *atara* is a *heluya*.<sup>898</sup> A *heluya* times a *heluya* is a *veluva*.<sup>899</sup> A *veluva* times a *veluva* is a *kajāva*.<sup>900</sup> A *kajāva* times a *kajāva* is a *havava*.<sup>901</sup> A *havava* times a *havava* is a

*havaḷa*.<sup>902</sup> A *havaḷa* times a *havaḷa* is a *vivara*.<sup>903</sup> A *vivara* times a *vivara* is a *bimba*.<sup>904</sup> A *bimba* times a *bimba* is a *caraṇa*.<sup>905</sup> A *caraṇa* times a *caraṇa* is a *carama*.<sup>906</sup> A *carama* times a *carama* is a *paraḇa*.<sup>907</sup> A *paraḇa* times a *paraḇa* is a *dhavaḇa*.<sup>908</sup> A *dhavaḇa* times a *dhavaḇa* is a *dhamana*.<sup>909</sup> A *dhamana* times a *dhamana* is a *pramada*.<sup>910</sup> A *pramada* times a *pramada* is a *nigama*.<sup>911</sup> A *nigama* times a *nigama* is an *upavarta*.<sup>912</sup> An *upavarta* times an *upavarta* is a *nirdeśa*.<sup>913</sup> A *nirdeśa* times a *nirdeśa* is an *akṣaya*.<sup>914</sup> [F.4.a] An *akṣaya* times an *akṣaya* is a *saṃbhūta*.<sup>915</sup> A *saṃbhūta* times a *saṃbhūta* is an *amama*.<sup>916</sup> An *amama* times an *amama* is an *avada*.<sup>917</sup> An *avada* times an *avada* is an *utpala*.<sup>918</sup> An *utpala* times an *utpala* is a *padma*.<sup>919</sup> A *padma* times a *padma* is a *saṃkhyā*.<sup>920</sup> A *saṃkhyā* times a *saṃkhyā* is a *gati*.<sup>921</sup> A *gati* times a *gati* is an *upagama*.<sup>922</sup> An *upagama* times an *upagama* is an *aupamyā*.<sup>923</sup> An *aupamyā* times an *aupamyā* is an *asaṃkhyeyā*.<sup>924</sup> An *asaṃkhyeyā* times an *asaṃkhyeyā* is an *asaṃkhyeyaparivarta*.<sup>925</sup> An *asaṃkhyeyaparivarta* times an *asaṃkhyeyaparivarta* is an *aparimāṇa*.<sup>926</sup> An *aparimāṇa* times an *aparimāṇa* is an *aparimāṇaparivarta*.<sup>927</sup> An *aparimāṇaparivarta* times an *aparimāṇaparivarta* is an *aparyanta*.<sup>928</sup> An *aparyanta* times an *aparyanta* is an *aparyantaparivarta*.<sup>929</sup> An *aparyantaparivarta* times an *aparyantaparivarta* is an *asamanta*.<sup>930</sup> An *asamanta* times an *asamanta* is an *asamantaparivarta*.<sup>931</sup> An *asamantaparivarta* times an *asamantaparivarta* is an *agaṇeyā*.<sup>932</sup> An *agaṇeyā* times an *agaṇeyā* is an *agaṇeyaparivarta*.<sup>933</sup> An *agaṇeyaparivarta* times an *agaṇeyaparivarta* is an *atulyā*.<sup>934</sup> An *atulyā* times an *atulyā* is an *atulyaparivarta*.<sup>935</sup> An *atulyaparivarta* times an *atulyaparivarta* is an *acintyā*.<sup>936</sup> An *acintyā* times an *acintyā* is an *acintyaparivarta*.<sup>937</sup> An *acintyaparivarta* times an *acintyaparivarta* is an *aparyanta*.<sup>938</sup> An *aparyanta* times an *aparyanta* is an *aparyantaparivarta*.<sup>939</sup> An *aparyantaparivarta* times an *aparyantaparivarta* is an *amāpyā*.<sup>940</sup> An *amāpyā* times an *amāpyā* is an *amāpyaparivarta*.<sup>941</sup> An *amāpyaparivarta* times an *amāpyaparivarta* is an *anabhilāpyā*.<sup>942</sup> An *anabhilāpyā* times an *anabhilāpyā* is an *anabhilāpyaparivarta*.<sup>943</sup> An *anabhilāpyaparivarta* times an *anabhilāpyaparivarta* is an *anabhilāpyānabhilāpyā*.<sup>944</sup> An *anabhilāpyānabhilāpyā*.<sup>945</sup> times an *anabhilāpyānabhilāpyā* is an *anabhilāpyānabhilāpyaparivarta*.<sup>946</sup>

- 15.11 In front of Indriyeśvara there was a heap of sand that was many yojanas high. [F.4.b] He counted how many grains of sand there were in that heap, beginning with “the number of grains of sand in this mound” and continuing until he said, “there are an *anabhilāpyānabhilāpyaparivarta* of grains of sand in this heap.” Having taught Sudhana through the teaching that stipulated the number of grains of sand in that heap of sand, he said, “Noble one, this method of counting of the bodhisattvas continues from one world realm to another. With this method of counting of the bodhisattvas, one can calculate the number of the entire extent of world realms in the eastern direction. In the same way, with this method of counting of the bodhisattvas, one can calculate the number of the entire extent of world realms in the

southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction, and in the downward direction.

15.12 “Noble one, with this method of counting of the bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions are taught; with this method of counting of the bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions is counted.

15.13 “Just as the entire extent of the succession of world realms in the ten directions is taught, in the same way the succession of names of kalpas in the ten directions is taught, the succession of the names of buddhas is taught, the succession of the names of Dharmas is taught, the succession of the names of beings is taught, and the succession of the names of actions is taught, so that all these are comprehended.

15.14 “With this method of counting of the bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is comprehended in full. [F.5.a]

15.15 “With this method of counting of the bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is counted in full.

15.16 “However, noble one, in that way I know only this light of bodhisattva wisdom that is the possession of the clairvoyance of crafts that is the knowledge of all phenomena. How could I know the conduct of the bodhisattvas who engage with the number of all beings, who engage with the number of all the accumulations of Dharmas, who engage with the number of all the buddhas and bodhisattvas, and who have power over the wheel of the names of all the Dharmas? How could I describe their qualities? How could I reveal<sup>947</sup> the range of their activity? How could I elucidate the scope of their knowledge? How could I praise their strengths? How could I proclaim their resolute intentions? How could I cast light<sup>948</sup> on their accumulations? How could I explain their prayers? How could I teach their conduct? How could I speak of their pure perfections? How could I make clear their pure attainments? How could I describe the range<sup>949</sup> of their samādhis? How could I comprehend the light of their wisdom?

15.17 “Depart, noble one. In this southern region there is a town called Samudra-pratiṣṭhāna, where dwells an upāsikā by the name of Prabhūtā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

- 15.18 When Sudhana, the head merchant's son, heard the words of the kalyāṇamitra, the hairs on his body rose, he felt a powerful great happiness, and he had great joy in his mind. He had obtained this rare, wonderful jewel of motivation. He had developed the motivation of intending to benefit many beings. He had the power to encounter the successive appearances of the buddhas. [F.5.b] He was dedicated to understanding the pure field of the Dharma. He was dedicated to demonstrating setting forth to liberation in different ways appropriate to all places.<sup>950</sup> He knew the distinct ranges of activity of the buddhas in the levels of the three times. He had a state of mind that had arisen from an inexhaustible ocean of merit. He had the power of the illumination of great wisdom. He had broken open the gate that sealed beings within the city<sup>951</sup> of the three realms.
- 15.19 Sudhana bowed his head to the feet of the boy Indriyeśvara, circumambulated the boy Indriyeśvara many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the boy Indriyeśvara.