

## 5. Chapter 5

### Sagara MEGHA

5. 1 Then Sudhana, the head merchant's son, contemplated the instruction of that kalyanamitra. He remembered the radiance of his wisdom. He analyzed that Bodhisattva's liberation. He reflected on the Bodhisattva's way of samadhi. He looked at the way of an ocean of Bodhisattvas. He aspired toward the domain of buddhahood. He delighted in the direction of the vision of the Budas. He contemplated the ocean of Budas. He remembered the succession of Budas. He comprehended that which is understood in the way of the Budas. He looked into the sky of the Budas.<sup>352</sup>

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5. 2 Eventually he arrived in the area called Sagara mukha [F.328.b] and went to where the Bikshu Sagara megha was. He bowed his head to the feet of the Bikshu Sagara megha, circumambulated him many hundreds of thousands of times, keeping him to his right, sat before him, and with palms together said, 'Arya, I am set on the highest, complete enlightenment. I seek to enter the ocean of the highest wisdom. However, I do not know how Bodhisattvas turn away from worldly existences and attain the family of the Tathagatas; how they cross the ocean of existence and enter the ocean of omniscience; how they transcend the level of foolish, ordinary beings and attain the family of the Tathagatas; how they turn away from the flow of samsara and enter the flow of Bodhisattva conduct; how they turn back from the wheel of the continuum of samsara's ocean and enter the wheel of Bodhisattva conduct and aspiration; how they defeat all the domains of the maras and manifest

the arising of all the domains of the Budas; how they dry up the ocean  
of existences and expand the ocean of great compassion; how they shut the  
gateway to all unfortunate existences, lower existences, and downfalls and  
open the gateway to the higher existences and nirvana; how they destroy<sup>355</sup>

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the gateway to the city of the three realms and open the gateway to the  
palace of omniscience; how they reject craving for all things and develop the  
aspiration to gather all beings.?

5. 3 After he had said that, the Bikshu Sagara megha said to Sudhana, the head  
merchant's son, [F.329.a] ?Noble one, it is excellent, excellent, that you have  
developed the aspiration for the highest, complete enlightenment.

?Noble one, the beings who have not planted roots of merit do not  
develop the aspiration for enlightenment.<sup>359</sup>

5. 4 ?The aspiration for enlightenment is developed by those beings who have  
attained the complete illumination, by the roots of merit, of all gateways,  
who are illuminated by the light of the wisdom of the samadhi of the path  
that has the essence of methods, who have accumulated a vast accumulation  
of an ocean of merit, who have a continuity of all good actions, who never  
tire of relying on all the kalyanamitras, who have no concern for their own  
bodies or lives, who are free from all fixation on things, whose minds are as  
even as completely level ground, who possess a nature of compassion and  
kindness, who are focused on all those dwelling in the states of existence,  
and who long for the scope of activity of the Tathagatas.<sup>360</sup>

5. 5 ?In other words, they have developed a motivation of great compassion so

as to protect all beings. They have developed a motivation of great love so as to treat all beings equally. They have developed the motivation to bring happiness so as to bring to an end the mass of suffering of all beings. They have developed the motivation to bring benefit so as to turn beings away from all bad qualities. They have developed the motivation of sympathy so as to protect from all fear. They have developed the motivation of nonattachment so as to eliminate all obscurations. They have developed a vast motivation so as to pervade the entire realm of phenomena. They have developed an infinite motivation so as to extend throughout and be present everywhere in the realm of space. They have developed a stainless motivation so as to perceive the vision of all the Tathagatas. [F.329.b] They have developed a pure motivation in order for their wisdom to extend throughout the three times without exception. They have developed a motivation for wisdom in order to dispel wisdom's obscurations and enter into an ocean of omniscient wisdom.<sup>361</sup>

5. 6 ?Noble one, for twelve years I have dwelled in this area called Sagaramukha. I focused on the great ocean, facing it, and I contemplated the ocean in this way: ?It is vast and immeasurable; it is stainless and clear; it is deep and unfathomable; it becomes steadily deeper and stays perfectly the same; it is a source of a variety of many jewels; it is a limitless mass of water; it has many different colors and is inconceivable; it has infinite spirits; it is the dwelling place of a multitude of various creatures; it receives the rain from great clouds; and it is neither filled nor diminished.?

5. 7 ?Noble one, I thought, ?Is there anything in this world realm that is greater than this ocean? Is there something that is vaster, more measureless, deeper, or more marvelous?? While I was engaged in attention to this

through contemplation, there appeared a great lotus from under the great ocean. It had a stem of unsurpassable precious sapphire jewels that was as hard as diamond. It was adorned with great precious beryl jewels. It had vast leaves of stainless Jambu River gold. It displayed a yellow sandalwood pericarp and stamens of emerald jewels. It was as vast and large as the ocean. A gathering of a million asura lords held the stem. It was covered from above by a network of a million various jewels. [F.330.a] A million Naga lords sent down a rain of incense. A million garuda lords hung from their beaks streamers of silk and strings of jewels. A million kinnara lords looked on with a wish to benefit. A million mahoraga lords encircled the lotus and bowed down to it. A million rakshasa lords bowed down and made offerings to it. A million gandharva lords played music and sang various melodious songs in praise and as an offering. A million deva lords sent down rain from clouds of divine flowers, perfume, garlands, incense, ointments, powders, clothing, parasols, banners, and divine flags. A million Brahmakayika lords reverently bowed their heads, paid homage, and made offerings. A million Shuddhavasa devas placed their palms together and paid homage. A million cakravartins, lords of humans, welcomed it with an offering of the seven jewels, and a million ocean devas rose up and paid homage to it.<sup>362</sup>

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5. 8 ?A million precious asteria jewels displaying light rays adorned it. A million perfectly arranged precious jewels of pure merit beautified it. A million radiant precious jewels were its stainless center. It blazed with a million glorious precious jewels. It had the infinite shining of a million variegated treasures of precious jewels. It was beautified by a perfectly

arranged display of a million precious Jambudvipa jewels. [F.330.b] It had an unsurpassable display of a million precious diamond jewels. It had a plenitude of illustrious blazing precious sunstone jewels. It had an arrangement of a million radiant precious jewels of various colors. It had the unceasingly brightly shining display of a million precious wish-fulfilling kings of jewels.<sup>365</sup>

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5. 9 ?That great lotus had arisen from a Tathagata's transcendent roots of merit and remained through the aspiration of Bodhisattvas. It could be perceived in all directions. It had come forth as an illusory phenomenon. It had been created from pure, stainless actions. It was the display of the unalloyed true nature. It was produced like a phenomenon in a dream. It was sealed as being a noncomposite phenomenon. It possessed the nature of being free of attachment. It pervaded the domains of the directions throughout the vast realm of phenomena. It accorded with the majestic radiance of the domain of buddhahood. It would be impossible to fully comprehend its display of form, qualities, shape, and colors even in hundreds of thousands of asamkhyeya kalpas.<sup>369</sup>

5. 10 ?I saw the clear image of the body of a Tathagata sitting cross-legged on that great lotus and filling it. I saw that Tathagata's body extending from here up to the summit of existence. I saw the inconceivable display of that Tathagata's seat. I saw the inconceivable circle of his followers, the inconceivable extent of his halo, his inconceivable perfect primary signs of a great being, his inconceivable various secondary features of a great being,

his inconceivable majesty and power, [F.331.a] his inconceivable miracles of buddhahood, the inconceivable color of the Tathagata's body, the inconceivable invisible crown of his head, and his inconceivable vast tongue.<sup>370</sup>

5. 11 ?I heard the inconceivable display of that Buddha's speech and the inconceivable range of his voice. I comprehended his inconceivable limitless strength, his inconceivable display of fearlessness, and his inconceivable accomplishment of the power of discernment. I remembered his inconceivable past accomplishment of Bodhisattva conduct. I saw the inconceivable miracle of his complete enlightenment. I heard the inconceivable resounding of the thunder of Dharma and the inconceivable array of the perceived communication of the complete teaching. I saw the inconceivable, immeasurable right and left parts of his body and the inconceivable accomplishment of a body that benefits beings.

5. 12 ?That Tathagata extended his right hand and stroked my head and taught me a Dharma teaching called All-Seeing Eyes, which is the field of all the Tathagatas, reveals the conduct of Bodhisattvas, illuminates the different bases of the realm of phenomena, illuminates the compiled field of all Dharmas, is the pure vision of the forms of the range of all realms, scatters the entire range of adversaries, defeats the entire range of the discord of the maras, [F.331.b] brings satisfaction to all realms of beings, illuminates the darkness in the minds of all beings, communicates in accord with the thoughts of all beings, and illuminates the turning wheel of the faculties of all beings.<sup>371 372</sup>

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?I acquired, possess, follow, and contemplate this Dharma teaching called

All-Seeing Eyes.

5. 13 ?Having thus acquired it, if one were to use a volume of ink equal to the great ocean and a heap of pens the size of Sumeru, the king of mountains, to write it out, one would not be able reach the end of a single chapter, a single gateway, a single Dharma way, or a single category of words from that Dharma teaching, nor could one diminish what is to be written, complete it, finish it, or reach the end.

5. 14 ?Noble one, in that way I have possessed this Dharma teaching called All-Seeing Eyes for an entire twelve years. Having thus acquired it, in a single day I can understand countless chapters through the illumination of the light of the power of retention called remembering what is heard. I can comprehend countless chapters through the illumination of the light of the power of retention called the gateway to peace. I can fathom countless chapters through the illumination of the light of the power of retention called endless revolving. I can consider and investigate countless chapters through the illumination of the light of the power of retention called examining and analyzing the levels. I can conclude countless chapters through the illumination of the light of the power of retention called majestic. I can accomplish countless chapters through the illumination of the light of the power of retention called array of lotuses. I can elucidate countless chapters through the illumination of the light of the power of retention called distinct voice. I can distinguish countless chapters through the illumination of the light of the power of retention called the essence of space. I can expand on countless chapters through the illumination of the light of the power of retention called the multitude of stars. I can arrange countless chapters through the illumination of the light of the power of retention called the essence of the ocean. [F.332.a]

5. 15 ?Beings have arrived before me to the east. There are devas and deva lords, Nagas and Naga lords, yakshas and yaksha lords, gandharvas and gandharva lords, asuras and asura lords, garudas and garuda lords, kinnaras and kinnara lords, mahoragas and mahoraga lords, humans and human lords, brahmins and brahmin lords. I establish them in and bring them all into this Dharma teaching called All-Seeing Eyes that illuminates the conduct of the Tathagatas and Bodhisattvas. For all of them I clarify, delineate, elucidate, describe, teach, categorize, expand, reveal, expound, and illuminate this Dharma teaching called All-Seeing Eyes.<sup>374</sup>

5. 16 ?As in the east, it is the same for the beings who arrive to the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below.

5. 17 ?Noble one, in this way I know but one Dharma teaching. How could I know the conduct or describe the qualities of Bodhisattvas? They have entered the ocean of Bodhisattva conduct in order to gain pure aspiration; they have entered the ocean of all aspirations in order to remain continuously throughout all kalpas; they have entered the ocean of all beings in order to follow a conduct that accords with their wishes; [F.332.b] they have entered the ocean of the minds of all beings in order to communicate wisdom; they have entered the ocean of all good qualities in order to develop the unimpeded radiance of the wisdom of the ten strengths; they have entered the ocean of the faculties of all beings in order not to miss the time for ripening and guiding them; they have entered the ocean of realms in order to fulfill the aspiration to purify all realms; they have entered the ocean of Buddhas in order to serve and make offerings to the Tathagatas; they have entered the ocean of Dharma in order to communicate wisdom;



they have entered the ocean of good qualities in order to reach attainment;  
and they have entered the ocean of the languages of beings in order to turn  
the wheel of the Dharma in all languages.<sup>375</sup>

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5. 18 ?Depart, noble one. Sixty yojanas from here on the road south, there is a  
place named Sagara tira on the road to Lanka. There dwells a Bikshu by the  
name of Supratishthita. Go to him and ask him, ?How does a Bodhisattva train  
in Bodhisattva conduct?? ?

5. 19 Then Sudhana, the head merchant?s son, bowed his head to the feet of the  
Bikshu Sagara megha, circumambulated the Bikshu Sagara megha many  
hundreds of thousands of times, keeping him to his right, and, looking back  
again and again, departed from the Bikshu Sagara megha.