

10.

Chapter 10

ĀŚĀ

- 10.1 Sudhana, the head merchant's son, delighted by the qualities of the kalyāṇamitra, [F.364.b] sent forth by the kalyāṇamitra, empowered by the sight of the kalyāṇamitra, practicing the instructions of the kalyāṇamitra, remembering the words of the kalyāṇamitra,⁵²⁶ and contemplating the kalyāṇamitra with affection, saw kalyāṇamitras as the source of the Buddhadharma, saw kalyāṇamitras as the teachers of the Buddhadharma, saw kalyāṇamitras as masters⁵²⁷ in the Dharma of omniscience, and saw the kalyāṇamitras as eyes that look into the sky of buddhahood.
- 10.2 Eventually he came to the Samantavyūha Park in Samudravetāḍī. He saw the Samantavyūha Park, which was encircled by precious walls and rows⁵²⁸ of precious trees that were perfectly adorned and by rows⁵²⁹ of beautiful, delicate flowers, made of all precious materials, that released clouds of pollen that were spread across the ground.⁵³⁰ 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 rows⁵³¹ 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 bestrewed, 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.
- 10.3 Within the great park of Samantavyūha there were ten trillion mansions that had an array of spires⁵³² made of the best precious jewels; there were a hundred thousand kūṭāgāras with their towers covered with Jambu River

gold; there were a hundred thousand aerial palaces with interiors⁵³³ beautified by shining precious jewels; there were a million⁵³⁴ ponds made of all precious materials, with walls made of bricks of various precious materials and with steps made of all precious materials,⁵³⁵ 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,⁵³⁶ 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.

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 Samantavyūha Park there was a great aerial palace [F.365.b] called Vicitrādhvaja. It had a floor made of jewels from within the ocean; it was adorned by beryl⁵³⁷ 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.⁵³⁸

10.6 In this celestial mansion called Vicitrādhvaja, 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 illuminated⁵³⁹ 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,⁵⁴⁰ 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.

10.7 The celestial mansion Vicitrādhvaja 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 Samantavyūha 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 Airāvaṇa the king of elephants,⁵⁴¹ canopies of the precious jewels that are worn⁵⁴² by Śakra, and so on—a million such canopies completely covered the park.
- 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;⁵⁴³ 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.
- 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 upāsikā Āśā 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 upāsikā, there came from the eastern direction [F.367.a] countless, innumerable beings: Mahābrahmās, court priests of Brahmās, and Brahmakāyika devas, Vaśavartins and Paranirmitavaśavartin devas, Sunirmitas and Nirmāṇarati devas, Saṃtuṣitas and Tuṣita devas, Suyāmas and Yāma devas, Devendra and Trāyastriṃśa devas, lords of yakṣas and yakṣas, lords of gandharvas and gandharvas, lords of kumbhāṇḍas and kumbhāṇḍas, lords of nāgas and nāgas, lords of asuras and asuras, lords of garuḍas and garuḍas, 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: Mahābrahmās, court priests of Brahmās, Brahmakāyika devas, Vaśavartins, Paranirmitavaśavartin devas, and so on, up to lords of humans and humans.

10.15 All those who suffered from various illnesses, were mired in various kleśas, were attached to various wrong views, or were obscured by karmic obscurations, as soon as they saw Upāsikā Āśā, [F.367.b] were healed of their illnesses, became freed from the kleśas that stained their minds,⁵⁴⁴ 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 samādhis, 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.

10.16 Then Sudhana, the head merchant's son, entered the Samantavyūha Park, looked around at everything, and saw the upāsikā Āśā seated on a magnificent throne. He approached the upāsikā Āśā and, having reached her, bowed his head to the feet of the upāsikā Āśā. He circumambulated her, keeping her to his right, many hundreds of thousands of times and then said, "Āryā, 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] Āryā,

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 upāsikā Āśā 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 kalyāṇamitra, 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, tathāgatas 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 tathāgatas, 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 Samantavyūha 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 saṅgha and have the same level of conduct as myself."

10.24 Sudhana asked, "Āryā, how long have you had the aspiration to attain the highest, complete enlightenment?"

The upāsikā Āśā answered, "Noble one, I remember my past lives. There was the tathāgata arhat samyaksaṃbuddha named Dīpaṅkara. I took the vows of celibacy in the presence of that tathāgata. I made offerings to that tathāgata. I obtained the teaching of the Dharma from that tathāgata. Before him there was a tathāgata named Vimāla. I entered homelessness within his teaching, and I also obtained his wheel of the Dharma. Before him there was a tathāgata named Ketu, and I propitiated him. Before him there was a tathāgata named Meruśrī. Before him there was a tathāgata named Padma-garbha. Before him there was a tathāgata named Vairocana. Before him there was a tathāgata named Samantacakṣu. Before him there was a tathāgata named Brahmaśuddha. Before him there was a tathāgata named Vajranābhi. Before him there was a tathāgata named Varuṇadeva.

- 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 buddha after another, [F.369.a] remembering tathāgatas 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 tathāgatas know how many tathāgatas 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 samādhi 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 buddha realms with their bodies.”
- 10.32 Sudhana asked, “Āryā, at which twilight will you attain the highest, complete enlightenment of buddhahood?”
 Āśā answered, “Noble one, it is like this: bodhisattvas do not develop the aspiration for enlightenment with the intention of guiding and ripening one⁵⁴⁵ being, or a hundred⁵⁴⁶ beings, or a thousand⁵⁴⁷ beings, or a hundred thousand⁵⁴⁸ beings, or ten million⁵⁴⁹ beings, or a thousand million beings,⁵⁵⁰

or ten thousand million⁵⁵¹ beings, or a trillion⁵⁵² beings; nor does a bodhisattva develop the aspiration for enlightenment for the sake of a hundred thousand quintillion⁵⁵³ beings.

10.33

“A bodhisattva does not develop the aspiration for enlightenment for the sake of a *kanikara*⁵⁵⁴ of beings, or for the sake of a *bimbara*⁵⁵⁵ of beings, or for the sake of an *agara*⁵⁵⁶ of beings, or for the sake of a *pravara*⁵⁵⁷ of beings, or for the sake of a *mapara*⁵⁵⁸ of beings, or for the sake of an *avara*⁵⁵⁹ of beings, or for the sake of a *tapara*⁵⁶⁰ of beings, or for the sake of a *sīma*⁵⁶¹ of beings, or for the sake of an *anaupama*⁵⁶² of beings, or for the sake of a *nena*⁵⁶³ of beings, [F.370.a] or for the sake of an *avaga*⁵⁶⁴ of beings, or for the sake of a *mṛgava*⁵⁶⁵ of beings, or for the sake of a *vināha*⁵⁶⁶ of beings, or for the sake of a *viraga*⁵⁶⁷ of beings, or for the sake of an *avagama*⁵⁶⁸ of beings, or for the sake of a *vigava*⁵⁶⁹ of beings, or for the sake of a *saṅkrama*⁵⁷⁰ of beings, or for the sake of a *visara*⁵⁷¹ of beings, or for the sake of a *vibhaja*⁵⁷² of beings, or for the sake of a *vijaṅga*⁵⁷³ of beings, or for the sake of a *visota*⁵⁷⁴ of beings, or for the sake of a *vivāha*⁵⁷⁵ of beings, or for the sake of a *vibhakta*⁵⁷⁶ of beings, or for the sake of a *vikhata*⁵⁷⁷ of beings, or for the sake of a *tulana*⁵⁷⁸ of beings, or for the sake of an *atula*⁵⁷⁹ of beings, or for the sake of a *varaṇa*⁵⁸⁰ of beings, or for the sake of a *vivarāṇa*⁵⁸¹ of beings, or for the sake of an *avana*⁵⁸² of beings, or for the sake of a *thavana*⁵⁸³ of beings, or for the sake of a *viparya*⁵⁸⁴ of beings, or for the sake of a *samarya*⁵⁸⁵ of beings, or for the sake of a *viturṇa*⁵⁸⁶ of beings, or for the sake of a *hetura*⁵⁸⁷ of beings, or for the sake of a *vicāra*⁵⁸⁸ of beings, or for the sake of a *visāra*⁵⁸⁹ of beings, or for the sake of a *vyatyasta*⁵⁹⁰ of beings, or for the sake of an *abhyudgata*⁵⁹¹ of beings, or for the sake of a *viśiṣṭa*⁵⁹² of beings, or for the sake of a *nivala*⁵⁹³ of beings, or for the sake of a *haribha*⁵⁹⁴ of beings, or for the sake of a *vikṣobha*⁵⁹⁵ of beings, or for the sake of a *halibha*⁵⁹⁶ of beings, or for the sake of a *harisa*⁵⁹⁷ of beings, or for the sake of an *aloka*⁵⁹⁸ of beings, or for the sake of a *drṣṭānta*⁵⁹⁹ of beings, or for the sake of a *hetuna*⁶⁰⁰ of beings, or for the sake of a *durbuda* of beings,⁶⁰¹ or for the sake of a *haruṇa*⁶⁰² of beings, or for the sake of an *ela*⁶⁰³ of beings, or for the sake of a *dumela*⁶⁰⁴ of beings, or for the sake of a *kṣemu*⁶⁰⁵ of beings, or for the sake of an *akṣayamukta*⁶⁰⁶ of beings, [F.370.b] or for the sake of an *elada*⁶⁰⁷ of beings, or for the sake of a *māluda*⁶⁰⁸ of beings, or for the sake of a *maṇḍumā*⁶⁰⁹ of beings, or for the sake of a *viśamata*⁶¹⁰ of beings, or for the sake of a *samata*⁶¹¹ of beings, or for the sake of a *visada*⁶¹² of beings, or for the sake of a *pramantā*⁶¹³ of beings, or for the sake of a *pramātra*⁶¹⁴ of beings, or for the sake of an *amātra*⁶¹⁵ of beings, or for the sake of a *bhramātra*⁶¹⁶ of beings, or for the sake of a *gamātra*⁶¹⁷ of beings, or for the sake of a *namātra*⁶¹⁸ of beings, or for the sake of a *hemātra*⁶¹⁹ of beings, or for the sake of a *vimātra*⁶²⁰ of beings, or for the sake of a *paramātra*⁶²¹ of beings, or for the sake of a *śivamātra*⁶²² of

beings, or for the sake of an *ela*⁶²³ of beings, or for the sake of a *vela*⁶²⁴ of
 beings, or for the sake of a *tela*⁶²⁵ of beings, or for the sake of a *śaila*⁶²⁶ of
 beings, or for the sake of a *gela*⁶²⁷ of beings, or for the sake of a *śīla*⁶²⁸ of
 beings, or for the sake of a *śvela*⁶²⁹ of beings, or for the sake of a *nela*⁶³⁰ of
 beings, or for the sake of a *bhela*⁶³¹ of beings, or for the sake of a *kela*⁶³² of
 beings, or for the sake of a *sela*⁶³³ of beings, or for the sake of a *pela*⁶³⁴ of
 beings, or for the sake of ten septenquingintillion beings, or for the sake
 of a *hela*⁶³⁵ of beings, or for the sake of a *mela*⁶³⁶ of beings, or for the sake of a
*saraḍa*⁶³⁷ of beings, or for the sake of a *māruta*⁶³⁸ of beings, or for the sake of a
*meruda*⁶³⁹ of beings, or for the sake of a *kheluda*⁶⁴⁰ of beings, or for the sake of
 a *māluda*⁶⁴¹ of beings, or for the sake of a *samula*⁶⁴² of beings, or for the sake of
 an *ayava*⁶⁴³ of beings, or for the sake of a *kamala*⁶⁴⁴ of beings, or for the sake of
 a *magava*⁶⁴⁵ of beings, or for the sake of an *atara*⁶⁴⁶ of beings, or for the sake of
 a *heluya*⁶⁴⁷ of beings, or for the sake of a *veluva*⁶⁴⁸ of beings, or for the sake of
 a *kajāva*⁶⁴⁹ of beings, [F.371.a] or for the sake of a *havava*⁶⁵⁰ of beings, or for the
 sake of a *hava*⁶⁵¹ of beings, or for the sake of a *vivara*⁶⁵² of beings, or for the
 sake of a *bimba*⁶⁵³ of beings, or for the sake of a *caraṇa*⁶⁵⁴ of beings, or for the
 sake of a *carama*⁶⁵⁵ of beings, or for the sake of a *parava*⁶⁵⁶ of beings, or for the
 sake of a *dhavara*⁶⁵⁷ of beings, or for the sake of a *dhamana*⁶⁵⁸ of beings, or for
 the sake of a *pramada*⁶⁵⁹ of beings, or for the sake of a *nigama*⁶⁶⁰ of beings, or
 for the sake of an *upavarta*⁶⁶¹ of beings, or for the sake of a *nirdeśa*⁶⁶² of beings,
 or for the sake of an *akṣaya*⁶⁶³ of beings, or for the sake of a *saṃbhūta*⁶⁶⁴ of
 beings, or for the sake of an *amama*⁶⁶⁵ of beings, or for the sake of an *avada*⁶⁶⁶
 of beings, or for the sake of an *utpala*⁶⁶⁷ of beings, or for the sake of a *padma*⁶⁶⁸
 of beings, or for the sake of a *saṃkhyā*⁶⁶⁹ of beings, or for the sake of a *gati*⁶⁷⁰
 of beings, or for the sake of an *upagama*⁶⁷¹ of beings, or for the sake of an
*aupamya*⁶⁷² of beings, or for the sake of an *asaṃkhyeya*⁶⁷³ of beings, or for the
 sake of an *asaṃkhyeyaparivarta*⁶⁷⁴ of beings, or for the sake of an *aparimāṇa*⁶⁷⁵
 of beings, or for the sake of an *aparimāṇaparivarta*⁶⁷⁶ of beings, or for the sake
 of an *aparyanta*⁶⁷⁷ of beings, or for the sake of an *aparyantaparivarta*⁶⁷⁸ of
 beings, or for the sake of an *asamanta*⁶⁷⁹ of beings, or for the sake of *asamanta-*
*parivarta*⁶⁸⁰ of beings, or for the sake of an *agaṇeya*⁶⁸¹ of beings, or for the sake
 of an *agaṇeyaparivarta*⁶⁸² of beings, [F.371.b] or for the sake of an *atulya*⁶⁸³ of
 beings, or for the sake of an *atulyaparivarta*⁶⁸⁴ of beings, or for the sake of an
*acintya*⁶⁸⁵ of beings, or for the sake of an *acintyaparivarta*⁶⁸⁶ of beings, or for
 the sake of an *aparyanta*⁶⁸⁷ of beings, or for the sake of an *aparyantaparivarta*⁶⁸⁸
 of beings, or for the sake of an *amāpya*⁶⁸⁹ of beings, or for the sake of an
*amāpyaparivarta*⁶⁹⁰ of beings, or for the sake of an *anabhilāpya*⁶⁹¹ of beings, or

for the sake of an *anabhilāpyaparivarta*⁶⁹² of beings, or for the sake of an *anabhilāpyānanabhilāpya*⁶⁹³ of beings, or for the sake of an *anabhilāpyānanabhilāpyaparivarta*⁶⁹⁴ of beings.

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 *anabhilāpyānanabhilāpyaparivarta* 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 *anabhilāpyānanabhilāpyaparivarta* 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 buddha, or to serve, propitiate, make offerings to, and honor ten buddhas, and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor buddhas as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* 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 buddhas 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 buddhas within world realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.⁶⁹⁵

10.39 “The bodhisattvas do not develop the aspiration for enlightenment in order to purify one buddha realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to purify buddha realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.40 “The bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of one tathāgata [F.372.b] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of tathāgatas as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

- 10.41 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by one buddha and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by buddhas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.42 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of one buddha realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of buddha realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.43 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of one buddha and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of buddhas as numerous as the atoms an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.44 “The bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of one tathāgata [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 tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.50 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleśas 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 kleśas of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* 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 *anabhilāpyānabhilāpyaparivarta* 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 buddhas without remainder.
“The bodhisattvas make the prayer to serve, propitiate, make offerings to, and honor the succession of buddhas within all world realms without remainder.
- 10.55 “The bodhisattvas have the firm intention to purify all buddha realms without remainder.
“The bodhisattvas are dedicated to holding the teachings of all tathāgatas without remainder.
- 10.56 “The bodhisattvas have the strength of mind to comprehend the different prayers established by all buddhas without remainder.
“The bodhisattvas are resolved to enter the displays of the qualities of all buddha realms without remainder.

- 10.57 “The bodhisattvas develop aspiration in order to enter the circle of followers of all buddhas 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 kleśas 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 kleśas 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 Dharma 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 desire⁶⁹⁷ 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 kleśas of all beings have come to an end.” [F.375.a]
- 10.64 Sudhana asked, “Āryā, what is the name of this liberation?”
- Āśā 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 kleśas, 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 Śakra 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 Samudravetāḍī,⁶⁹⁹ there is a land called Nālayu. There dwells a ṛṣi by the name of Bhīṣmottara-nirghoṣa.

“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 upāsikā Āśā and circumambulated the upāsikā Āśā, 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 kalyāṇamitra, thinking of the rarity of meeting a superior being, thinking of the rarity⁷⁰⁰ 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,⁷⁰¹ 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 stainless⁷⁰² 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 upāsikā Āśā.