

SUPRATIṢṬHITA

- 6.1 Then Sudhana, the head merchant's son, remembering the instructions of the kalyāṇamitra and the Dharma teaching called *All-Seeing Eyes*, contemplating the miracles of that tathāgata, keeping in his mind the clouds of the words and terms of that Dharma, [F.333.a] comprehending that ocean of Dharma gateways, observing the precepts of that Dharma, entering³⁷⁷ those ways of turning toward³⁷⁸ the Dharma, absorbed into the sky of that Dharma, purifying the range of that Dharma, and meditating on the precious continent³⁷⁹ of that Dharma, eventually arrived at Sāgaratīra in the Laṅka region.³⁸⁰ Wishing to see the bhikṣu Supraṭiṣṭhita, he looked for him in the eastern direction. In the same way, wishing to see the bhikṣu Supraṭiṣṭhita, he looked for him everywhere: 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, above, and below.
- 6.2 Then he saw the bhikṣu Supraṭiṣṭhita walking back and forth in the sky accompanied by countless hundreds of thousands of devas.
- 6.3 He saw deva lords in the sky making offerings to the bhikṣu Supraṭiṣṭhita with clouds of scattered divine flower petals, the sound of countless clouds of divine music, and countless adorning streamers and banners.
- 6.4 He saw that nāga lords in the sky had created high clouds, made of the spreading incense smoke of black agarwood, from which came inconceivable claps of thunder.
- 6.5 He heard kinnara lords offering their divine beautiful voices in songs of praise and the sounds of a concert with all musical instruments being played.
- 6.6 He saw mahoraga lords in the sky joyfully and with faith bringing forth an inconceivable cloud of fine clothing in beautiful colors,³⁸¹ [F.333.b] with the appearance of delighting in the bhikṣu Supraṭiṣṭhita.

- 6.7 He saw asura lords in the sky conjuring an inconceivable cloud of precious jewels shining with an inconceivable display of qualities.
- 6.8 He saw a gathered multitude of garuḍa lords in human form, color,³⁸² and shape, encircled by the daughters of the garuḍa lords, delighting³⁸³ in nonviolence³⁸⁴ and with their palms together in homage.
- 6.9 He saw an inconceivable hundred thousand yakṣa lords, arranged with their retinues in the sky, who had very ugly bodies and the power of love toward the bhikṣu Supraṭiṣṭhita.
- 6.10 He saw an inconceivable hundred thousand rākṣasa lords with their retinues in the sky who circled around the bhikṣu Supraṭiṣṭhita, guarding him.
- 6.11 He saw an inconceivable hundred thousand Brahmakāyika lords with their retinues in the sky with their palms together in homage, engaged in singing his praises with beautiful, melodious voices.
- 6.12 He saw an inconceivable hundred thousand Śuddhāvāsa devas in their aerial palaces in the sky making offerings to the bhikṣu Supraṭiṣṭhita.
- 6.13 Sudhana, the head merchant's son, on seeing the bhikṣu Supraṭiṣṭhita walking in the sky, was filled with joy, delighted, elated, pleased, and happy. He placed his palms together in homage and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know this—how should a bodhisattva seek for the Buddhadharma? [F.334.a] How should a bodhisattva obtain the Buddhadharma? How should a bodhisattva compile the Buddhadharma? How should a bodhisattva serve³⁸⁵ the Buddhadharma? How should a bodhisattva protect³⁸⁶ the Buddhadharma? How should a bodhisattva follow the Buddhadharma? How should a bodhisattva accumulate³⁸⁷ the Buddhadharma? How should a bodhisattva pervade³⁸⁸ the Buddhadharma? How should a bodhisattva purify the Buddhadharma? How should a bodhisattva train in the Buddhadharma?³⁸⁹ How should a bodhisattva understand the Buddhadharma?
- 6.14 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Therefore, Ārya, teach me how bodhisattvas should practice the Buddhadharma so that while practicing they will not lack the sight of the Buddha in order to not become separated from the truth; will not lack the vision of the bodhisattvas in order to have the same way³⁹⁰ as the roots of merit of all bodhisattvas; will not lack the Buddhadharma in order to realize wisdom; will not lack the bodhisattva aspiration in order to attain all the goals of the bodhisattvas; will not lack bodhisattva conduct in order to never become weary of remaining throughout all kalpas; will not lack the pervading of all buddha realms in order to purify all world realms; [F.334.b] will not lack seeing the miracles of buddhas in order to perceive all the miraculous manifestations of all the tathāgatas; will not lack a composite

presence so that through bodhisattva conduct that is like a magical creation they will experience as their own bodies the āyatanas that are born and pass away within all existences; will not lack hearing the Dharma in order to obtain the clouds of Dharma of all the tathāgatas; and will not lack the light of wisdom in order to gain and use the knowledge of the three times.”³⁹¹

6.15 When he had said this, the bhikṣu Supraṭiṣṭhita said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you ask questions about the Buddha’s Dharma, the Dharma of omniscience, the self-arisen Dharma.

6.16 “Noble one, I have the attainment of the unimpeded gateway, the liberation of a bodhisattva. I have acquired, followed, categorized, analyzed, examined, and elucidated this unimpeded gateway, this liberation of a bodhisattva, and I have attained the light of wisdom called *the unimpeded apex*. Having attained that, I have no impediment in perceiving the minds and conduct of all beings; I have no impediment in knowing the births and deaths of all beings; I have no impediment in entering the gateway of remembering past lives; I have no impediment in dwelling with all beings in future kalpas; [F.335.a] I have no impediment in perceiving all the beings of the present time; I have no impediment in knowing the relative languages of all beings; I have no impediment in cutting through the doubts of all beings; I have no impediment in comprehending the different faculties of all beings; I have no impediment in acting at the right time to ripen and guide all beings; I have no impediment in identifying days, nights, seconds, hours,³⁹² and periods of time; I have no impediment in entering into the ocean of the three times;³⁹³ and I have no impediment in incorporeally³⁹⁴ pervading the buddha realms in the ten directions, because I am present without substance and have attained noncomposite miraculous powers.

6.17 “Noble one, because I am present without substance and have the power of noncomposite miraculous powers, I can walk back and forth, stand,³⁹⁵ sit, lie down, and perform various activities in the sky. I can become invisible. I can reappear. I can become smoke. I can become a fire. [F.335.b] I can transform from one into many. I can transform from many into one. I can be both visible and invisible. I can pass without impediment through walls and without impediment through city ramparts, as if through space.³⁹⁶ I travel cross-legged through the air, as a bird does. I can plunge into the earth and reappear the way a bird does in water. I can walk on water without sinking like a bird on the ground. I can produce smoke and flames the way a great fire does. I can make the ground shake. I can wipe clean with my hands this sun and this moon that have such great miraculous power, great mightiness, and great brilliance. My body can dominate everywhere up to and including

the world of Brahmā. I can cover the world with a mist formed from clouds of incense smoke and then make it shine. I can cover the world with a network of clouds of light rays from all jewels. I can send forth a cloud of emanations that resemble all beings.

6.18 “I can emanate clouds of networks of lights of infinite colors that go to all directions and realms. In that way, they go to the east, to the south, to the west, to the north, to the northeast, to the southeast, to the southwest, to the northwest, downward, and upward. In one instant of mind, they go beyond one world realm in the east.

6.19 “They go beyond two world realms and ten world realms. They go beyond a hundred world realms. They go beyond a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, a trillion world realms, a quintillion world realms, an incalculable number of world realms, a measureless number of world realms, [F.336.a] innumerable world realms, an inconceivable number of world realms, an unequaled number of world realms, an unfathomable number of world realms, an infinite number of world realms, an endless number of world realms, limitless world realms, and an inexpressible number of world realms.

6.20 “All the buddha bhagavats that are present, living, and remaining in those world realms, in that ocean of world realms, in that vast extent of world realms, in the world realms in the directions, in the world realms that are coming to an end, in the world realms that are assembled, in the world realms that are created, in those world realms that are named, in the gateways of those world realms, in the kalpas of those world realms, in the entrances into those world realms, and at the bodhimaṇḍas of those world realms, those buddha bhagavats who are teaching the Dharma in the circle of their assembled followers in those world realms—each of the tathāgatas among those tathāgatas has a variety of bodies that are as numerous as the atoms in the infinite buddha realms. I approach each of those bodies while sending down a rain from clouds of offering as numerous as the atoms in the infinite buddha realms. Having approached them, I make a continuous offering of all flowers, all incense, all garlands, all powders, all ointments, all food, all banners, all flags, all canopies, all networks of beads, and all ornaments.³⁹⁷

6.21 “I know and remember whatever all those buddha bhagavats [F.336.b] say, teach, utter, explain, describe, elucidate, instruct, proclaim, and disclose.

6.22 “I remember all the pure buddha realms of those buddha bhagavats. As it is in the east, so it is in the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above and below, beyond one

world realm, beyond two world realms and ten world realms, beyond a hundred world realms, and so on, up to beyond as many world realms as there are atoms in even more innumerable than innumerable buddha realms.

6.23 “I see all the buddha bhagavats that are present, living, and remaining in those world realms, in that ocean of world realms, in those pure world realms, who are teaching the Dharma in the circle of their followers. I make offerings to those tathāgatas with all flowers, and so on, up to all ornaments.³⁹⁸ I know and remember whatever all those buddha bhagavats say, and so on, and what they disclose. I remember all the pure buddha realms that there are of those buddha bhagavats.

6.24 “Whatever being sees me, who associates with me, will definitely attain the highest, complete enlightenment. [F.337.a] Whether they are small or huge, good or bad, happy or unhappy beings, however many of them see me, I will bless all of their bodies and I will not let the time to ripen and guide them pass. However many beings come before me, I will establish all of them in this bodhisattva liberation that goes everywhere and has fruitful prowess.

6.25 “Noble one, I know only this bodhisattva liberation that goes everywhere, which is dedicated to making offerings and serving the tathāgatas and which is an unimpeded gateway favorable for ripening all beings.

6.26 “How could I know or describe the qualities of the bodhisattvas who have the conduct of great compassion, who have the conduct of practicing the Mahāyāna, who have the conduct that is never apart from the path of the bodhisattvas, who have unimpeded conduct, who have the conduct of the essence of bodhisattva motivation that is never lost, who have the conduct that never forsakes the aspiration to enlightenment, who have the conduct that is focused on the Buddhadharma, who have the conduct that is never apart from attention to omniscience, who have the conduct that is as vast as space, who have the conduct that is not based on the world, who have the conduct that is never lost, who have the conduct that never deteriorates, who have the conduct that is never impaired, who have the conduct that is never destroyed, who have the conduct that is never adulterated, who have the conduct that is never polluted, who have the conduct that is without regret, who have pure conduct, and who have bodhisattva conduct that is stainless? [F.337.b]

6.27 “Depart, noble one. In this southern region, in the land of Draviḍa, there is a town called Vajrapura. There dwells a Dravidian by the name of Megha. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”

6.28 Then Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Supraṭiṣṭhita, circumambulated the bhikṣu Supraṭiṣṭhita to his right a hundred thousand times, and, looking back a hundred thousand times, departed from the bhikṣu Supraṭiṣṭhita.