

## 29. Chapter 29

### VEShTHILA

29. 1 Then Sudhana went to the town of Shubhaparamgama [F.66.a] and approached the householder Veshthila. He bowed his head to his feet, stood before him, and, with his hands placed together in homage, 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.

29. 2 "Arya, I have heard that you give instruction and teachings to Bodhisattvas! Explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!?"

29. 3 Veshthila said, "Noble one, I have attained the Bodhisattva liberation called the attainment of the summit of inexhaustibility.

29. 4 "Noble one, from my mind's viewpoint, a Tathagata has not passed into nirvana, does not pass into nirvana, and will not pass into nirvana in any world other than as a way to bring beings who are to be guided under his control, not as a way to enter truly complete nirvana.

29. 5 "Noble one, in that way, when I opened the door of the sandalwood-throne shrine of the Tathagata, I attained, by opening the door of the shrine, the Bodhisattva samadhi called the display of the unceasing family of the Budas. "Noble one, in each instant of mind I rest in this samadhi, and I attain many special features."

29. 6 Sudhana asked, "Arya, what is the scope of that samadhi?"

Veshthila replied, "Noble one, when I am resting in this samadhi, [F.66.b] there appear to me all the Tathagatas, such as Kashyapa, in a continuous succession of one Buda after another within the lineage of this world: all

the Tathagatas such as Kanaka muni, Krakucchanda, Vishvabhuk, Shikhiṇ, Vipashyīṇ, Tishya, Pushya, Yashottara, and Padmottara. I see in the consecutive appearances of the Budas the unceasing succession of one Buda after another, a hundred Budas in one instant of mind. In the next instant of mind I perceive a thousand Budas. In the next instant of mind I perceive a hundred thousand Budas. In the same way I see ten million Budas, a thousand million Budas, ten thousand million Budas, a million million Budas, ten million billion Budas, ten million million billion Budas, a hundred thousand million billion Budas, and ten million million billion Budas, and so on, until in a subsequent moment of mind I perceive an inexpressible number of inexpressible numbers of Budas appearing in succession. In the next instant of mind I see Tathagatas as numerous as the atoms in Jambudvīpa. In the next instant of mind I see Tathagatas as numerous as the atoms in an inexpressible number of inexpressible numbers of Buda realms.<sup>1224 1225</sup>

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29. 7 ? I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those Tathagatas. I perceive the miraculous powers they attain through their first development of the aspiration to enlightenment. I perceive their pure fulfillment of their different prayers. I perceive their pure conduct. I perceive their complete accomplishment of the perfections. I perceive their attainment of all the Bodhisattva bhūmis. I perceive their pure attainment of patience. I perceive their roaring that disperses the disturbances of the maras. I perceive the

display of the miracles of their complete buddhahood. I perceive the purification of their different Buda realms. I perceive their different ripening of beings. I perceive their different gatherings of followers. I perceive their different halos of light. I perceive their supremacy in turning the wheel of the Dharma. I perceive their attainment of the miraculous powers, miracles, and miraculous manifestations of buddhahood.<sup>1231</sup>

29. 8 ?I remember and keep the Dharma teachings of these Tathagatas clearly and distinctly. Through my memory I possess them. With my intelligence I understand them. With reverence I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.<sup>1232</sup>

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29. 9 ?I also see and know the future succession of Budas, such as Maitreya. I see a hundred Budas in one instant of mind. In the next instant of mind I perceive a thousand Budas, and so on, up to the instant of mind in which I see Tathagatas as numerous as the atoms in an inexpressible number of inexpressible numbers of Buda realms.

29. 10 ?I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those Tathagatas. I perceive the miraculous powers they attain through their first development of the aspiration to enlightenment. I perceive their pure fulfillment of their different prayers. I perceive their pure conduct. I perceive their complete accomplishment of the perfections. [F.67.a] I perceive their attainment of all the Bodhisattva bhumis. I perceive their pure attainment of patience. I perceive their roaring that disperses the disturbances of the maras. I perceive the display of the miracles of their complete buddhahood. I perceive the purification of their different Buda realms. I perceive their different

ripening of beings. I perceive their different gatherings of followers. I perceive their different halos of light. I perceive their supremacy in turning the wheel of the Dharma. I perceive their attainment of the miraculous powers, miracles, and miraculous manifestations of buddhahood.<sup>1234</sup>

29. 11 ?I remember and keep the Dharma teachings of these Tathagatas clearly and distinctly. [F.67.b] Through my memory I possess them. With my intelligence I understand them. With reverence I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.<sup>1235 1236</sup>

29. 12 ?Just as I see and know the succession of Budas in the past and in the future in the lineage of this world realm, I see and know in the lineage of world realms in the ten directions as numerous as the atoms in an inexpressible number of inexpressible numbers of Buda realms the succession of Tathagatas in the past and in the future.

29. 13 ?I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those Tathagatas, and so on.

29. 14 ?I know and comprehend the unbroken, unceasing succession of the Budas. It is unequaled; it is known through faith, is known through the diligence and resolve of Bodhisattvas, augments the power of the diligence of Bodhisattvas, and cannot be overcome by the entire world, by all Shravakas and pratyeka Budas, or by Bodhisattvas who have not entered its scope.<sup>1237</sup>

29. 15 ?I see and know the succession of the present Tathagatas that reside in world realms in the ten directions, such as Vairocana.

29. 16 ?I see a hundred Budas in one instant of mind. In the next instant of mind I perceive a thousand Budas, and so on, up to the instant of mind in which I see Tathagatas as numerous as the atoms in an inexpressible number

of inexpressible numbers of Buda realms.

29. 17 ?When I wish to see a certain Tathagata, I see him. [F.68.a] I hear all that has been taught, is being taught, and will be taught by those Budas, those bhagavats. When I have heard them, I retain them. Through my memory I possess them. With my intelligence I understand them. With reverence I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.<sup>1238</sup>

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29. 18 ?Noble one, I know this Bodhisattva liberation called the attainment of the summit of inexhaustibility, but how could I know the conduct or describe the qualities of the Bodhisattvas who know the three times in a single instant; who in one fraction of an instant of their practice dwell in an array of samadhis; who have entered into the sunlight of the Tathagatas; who<sup>1240</sup> understand the equality of all concepts and misconceptions; who have realized the samadhi that is equal to that of all the Budas; who act in the nonduality of self, beings, and Budas; who are in the domain of the display of the Dharma of natural luminosity; who have cut through the net of the world with the device of wisdom; who act without disturbing the seal of the Dharma of the Tathagatas; who have the scope of wisdom that understands the entire realm of phenomena; who have the scope of wisdom that understands the Dharma teaching of all the Tathagatas?<sup>1241</sup>

29. 19 ?Depart, noble one. In this southern region, there is the mountain named Potalaka. There dwells the Bodhisattva by the name of Avalokiteshvara. Go to him and ask him, ?How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva practice it?? ? [F.68.b]

29. 20 Then he spoke these two verses:

?Depart, Sudhana! In the center of the glorious king of the waters<sup>1242</sup>

Is beautiful Potalaka, king of mountains, the residence of heroes.

It has excellent trees made of jewels, is covered with flowers,

And is endowed with parks, lotus ponds, and flowing streams.

29. 21 ?Wise Avalokiteshvara who benefits beings -

That resolute one dwells on that supreme mountain.<sup>1243</sup>

Go to him, Sudhana, and you will be taught

The qualities of the Guides, the entry into the way of vast goodness.<sup>1244</sup>

29. 22 Then Sudhana, the head merchant's son, bowed his head to the feet of the

householder Veshthila, circumambulated the householder Veshthila many

hundreds of thousands of times, keeping him to his right, and, looking back

again and again, departed from the householder Veshthila. [B5]