

## MAITREYA

- 54.1 Sudhana, the head merchant's son, his mind moistened by the instructions of the kalyāṇamitra, contemplated bodhisattva conduct. Thinking of how his many bodies in the past had failed to practice perfect conduct, he made resolute the strength of his body. Thinking of how his body and mind throughout the past, even though pure, were the worthless continuation of a saṃsāric mind, he applied the attention of his mind to conduct. Thinking how his actions throughout the past had been impure, had been devoted to the world, and were worthless hardships, he contemplated accomplishing in the present that which is very meaningful. [F.289.a] Thinking how throughout the past he had developed thoughts through incorrect examination, he generated the strength to create the correct examination of bodhisattva conduct. Thinking how his past bodies had a range of activity<sup>1973</sup> dedicated to engaging in self-benefit, he made firm the strength of his superior, higher motivation to engage in benefiting<sup>1974</sup> all beings. Thinking how in the past he had the flavorless conduct of continually seeking what was desired, he increased the great force of the power for attaining relief through engaging in obtaining the Dharma of the buddhas. Thinking how in the past he had engaged in conduct through an incorrect motivation, he purified<sup>1975</sup> the flow of his mind in the present with a correct view that was free of error and with dedication to bodhisattva prayer. Thinking how in the past he fruitlessly had no diligence in his undertakings and practiced without diligence, in the present he motivated his mind and body by generating the diligence for remaining prepared to gather the Dharmas of the buddhas. Examining how he and others had been lost in the lower realms and<sup>1976</sup> the five classes of beings, and thinking how in the past he had not taken care of his body, he increased a vast, powerful rejoicing

and aspiration for maintaining a body with the power to accomplish all the Dharmas of the buddhas, take care of all beings, and serve all kalyāṇamitras. [F.289.b]

54.2 He looked upon the body he had attained at that present time as the basis for illness, death, and misery, as a treasure that comes together and comes apart, and as the cause and condition for dedication to the practice of bodhisattva conduct until the last future kalpa; for dedication to ripening beings and possessing<sup>1977</sup> the Dharma of the buddhas; for dedication to seeing the tathāgatas, going to all realms, venerating all dharmabhāṇakas, and acquiring the teachings of all the tathāgatas; for help in the search for all Dharmas; for dedication to seeing all kalyāṇamitras and gathering all the Dharma of the buddhas; and for bodhisattva prayers and a body of wisdom.<sup>1978</sup> Thus he increased the inconceivable power and force of his roots of merit.

54.3 With such a motivation, such thoughts, and such fundamental dedication, with the faith that is created by the belief of all bodhisattvas, with the regard that is created by the aspirations of all bodhisattvas, with the respect that is created by the higher motivation of all bodhisattvas, with the reverence that is created by the power of the belief of all bodhisattvas, with the strength of the power of belief that is created by the aspiration to buddhas<sup>1979</sup> by all bodhisattvas, with the mind's belief that comes forth from the veneration of all bodhisattvas, with the accumulation of roots of merit that arise from the faith of all bodhisattvas, [F.290.a] with the different kinds of offerings that are created from all the activities of all the bodhisattvas, with the body having the hands placed together in homage in the same way as that of all bodhisattvas, looking with the different kinds of vision of the bodies of all beings, with the equality of the Dharma of all who are designated as bodhisattvas for all who are designated as beings, with countless designated bodies bowing and paying homage that come from the miraculous manifestations through the prayers of all bodhisattvas,<sup>1980</sup> with the accomplishment of the display of recited praises that come from the aspects of the voices of all bodhisattvas, filled with the blessing of all the bodhisattvas in the past and present,<sup>1981</sup> with the direct perception of the residence of the tathāgatas, with the all-pervading enlightenment miraculously manifested by the tathāgatas and bodhisattvas, following the bodies of all bodhisattvas pervading nothing greater than a single hair, with the perception illuminated by the higher cognition that conceives of the pure path of vision of all bodhisattvas, with the mental āyatana that follows all the different networks of the directions, with the strength that accomplishes the prayer that pervades all the different surfaces in the realm of phenomena, with the gateways for entering all the Dharma pervading everywhere to the

ends of the realm of space, continuously and with no difference in the three times, with the strength of entering faith and aspiration, and with the illumination of the instructions of the kalyāṇamitras spreading into the directions reaching the shore of the ocean of realms, [F.290.b] Sudhana, the head merchant's son, in that way, with a mind following such a perception of respect, veneration, offering, praise, homage, the blessing of seeing, and prayer, with the eyes of wisdom that comprehended such a level of the immeasurable field of activity of wisdom, prostrated himself at the door of the great kūṭāgāra called Vairocanavyūhāṃkāragarbha.

54.4 In that way, for a moment he examined that kind of accomplishment and, through the power of accomplishment through the higher motivation and prayer that arise from aspiration and faith, was empowered to continuously be at the feet of all the tathāgatas.

54.5 In the same way, he was empowered to be directly before all bodhisattvas, before the locations of all kalyāṇamitras, before all the caityas of the tathāgatas, before all the statues of the tathāgatas, before all the palaces of the buddhas and bodhisattvas, before all the locations of the precious Dharma, and before the locations and caityas of all śrāvakas and pratyekabuddhas. He was continuously and directly present in all the gatherings of beings up to the gatherings of the āryas, in the places of offering, and before gurus and parents, through the way of undifferentiated wisdom bodies going everywhere with empowered perception and empowered by the mental activity of wisdom.

54.6 Just as there were those perceptions at the door of the great Vairocana-vyūhāṃkāragarbha kūṭāgāra, which have just been described, he was empowered in the same way to bow down and pay homage throughout the entire realm of phenomena. He was thus empowered continuously, throughout the future, by sameness with the extent of the measureless realm of space, [F.291.a] by sameness with the realm of phenomena without obscuration, by sameness with reaching the limits of existences, by sameness with the nonconceptual true nature,<sup>1982</sup> by sameness with the pervasion of shadow-like knowledge and perceptions, by sameness with dream-like analysis, by sameness with reflection-like perception of all worlds and beings, by sameness with echo-like origination from causes and conditions, by sameness with birthlessness, by sameness with origination and destruction,<sup>1983</sup> and by sameness with causes and conditions that have the same nature as nonexistence, so that he was aspiring to ripening that occurs in accordance with karma; aspiring to results that occur in accordance with causes; aspiring to all activities that arise in accordance with accumulations; aspiring to the arising of all tathāgatas, which occurs in accordance with faith; aspiring to the emanation of offerings to all buddhas,

which occurs in accordance with aspiration; aspiring to the miraculous manifestations of all tathāgatas, which occur according to veneration; aspiring to the nature of all the buddhas, which occurs in accordance with the accumulation of roots of merit; aspiring to the accomplishment of displays, which occurs in accordance with method and wisdom; aspiring to the Dharmas of all buddhas, which occur according to prayer; aspiring to all bodhisattva conduct and its all-pervasive display of the accomplishment of the entire realm of phenomena as the field of perception of omniscience, which occur according to prayers of dedication,<sup>1984</sup> and with the wisdom of prayers of dedication, which is free from the conception of nothingness;<sup>1985</sup> with the wisdom of birthlessness, which is free from the conception of eternality;<sup>1986</sup> [F.291.b] with the wisdom of entry into correct conduct and the accumulation of causes, which is free from false views concerning causes and actions;<sup>1987</sup> with the nonerroneous<sup>1988</sup> wisdom that is free from erroneous views; with the wisdom of nondependence, which is free from the view of independence; with the wisdom that understands dependence, which is free from the view of the concept of self and other; with the wisdom that enters the realm of phenomena that has no center or edge, which is free from the view that fixates on extremes; with the wisdom that accomplishes similarity to reflections,<sup>1989</sup> which is free from the view of the transference of skandhas; with the wisdom of there being neither creation nor cessation, which is free from the view of birth and destruction;<sup>1990</sup> with the wisdom of the birthlessness of<sup>1991</sup> emptiness, which is free of all views; with the strength of the wisdom that accomplishes prayers,<sup>1992</sup> which has the realization of the nature of phenomena as being devoid of independent existence; with the wisdom that has the gateway to the apex of the absence of characteristics, which is devoid of all characteristics; through the indestructible nature of phenomena that seedlings come from sprouts; through the nature of phenomena that a seal's image is produced by a seal; through the nature of phenomena that a reflection comes from a visible form; through the nature of phenomena that an echo is perceived as being the same as a sound; through the nature of phenomena that analysis is perceived to be the same as a dream;<sup>1993</sup> through the nature of phenomena that the production of actions is the same as conjured illusions; through the nature of phenomena that the world is produced by the formless mind; through the nature of phenomena that results arise in accordance with the conditions and causes that have been accumulated; through the nature of phenomena that the ripening of results occurs in accordance with the karma that has been accumulated; through the nature of phenomena of manifestations through skill in methods; through the nature of phenomena of being moistened by the sameness of that which is Dharma and that which

is not Dharma; and through the perception and mentation of the attainment of such an entry into wisdom, Sudhana, the head merchant's son, bowed down and paid homage at the door of the great Vairocanavyūhālaṃkāragarbha kūṭāgāra. [F.292.a]

54.7 Then, for a long time, with his mind saturated by the inconceivable force of his roots of merit, with well-being of body and mind, he stood at the gateway of the kūṭāgāra and for a little while gazed unblinking at the Vairocana-vyūhālaṃkāragarbha kūṭāgāra. Then with palms together in homage, he circumambulated it many hundreds of thousands of times.

54.8 Then, with his mind inspired by that kind of perception and mentation, he said these words: "This is the dwelling of those who are present within the dwelling of emptiness, the absence of characteristics, and the absence of aspiration; of those who are present within the dwelling of the indivisibility of the realm of the Dharma; of those who are present within the dwelling of the imperceptibility of the realm of beings; of those who are present within the dwelling of the birthlessness of all phenomena; of those who are present within the dwelling of the locationlessness of all worlds; of those who are present within the dwelling of the baselessness of all beings; of those who are present within the dwelling of meditation on all locations; of those who are present within the dwelling of nondependence on any source of dependence; of those who are present within the dwelling of nonreliance on any body; of those who are present within the dwelling of the elimination of all conceptions;<sup>1994</sup> of those who are present within the dwelling of the absence in all phenomena of a nature of their own; of those who are present within the dwelling of not conceiving any illusory thoughts, ideas, or concepts; of those who are present within the dwelling of the absence of conception, mind, and mentation; of those who are present within the dwelling of neither adopting nor rejecting any path; of those who are present within the dwelling of entering the profound perfection of wisdom; of those who are present within the dwelling of the method for pervading the realm of the Dharma through every gateway; [F.292.b] of those who are present within the dwelling of the pacification of all kleśas; of those who are present within the dwelling of the greatest wisdom that eliminates all false view, craving,<sup>1995</sup> and pride; and of those who are present within the dwelling of delighting in the arising of all dhyānas, liberations, samādhis, samāpattis, higher cognitions, and knowledges; and this is the dwelling of those who are present within the dwelling of meditation on the field of activity of the samādhis of all bodhisattvas.

54.9 "This is the dwelling of those who are present in the location of being present at the feet of all the buddhas.

54.10        “This is the dwelling of those who are present in the location of entering all kalpas within one kalpa and one kalpa within all kalpas; of those who are present in the location where there is no difference between all realms and one realm or between one realm and all realms; of those who are present in the location of compliance with all Dharmas in one Dharma and with one Dharma in all Dharmas; of those who are present in the location where there is no difference between all beings and one being or between one being and all beings; of those who are present in the location where there is no duality between all buddhas and one buddha, or between one buddha and all buddhas; of those who are present in the location where they enter all times in one instant; of those who are present in the location where with a single motivation they go to all realms; of those who are present in the location where their images appear in the locations of all beings; of those who are present in the location where there is the motivation to bring benefit and happiness to all worlds; of those who are present in the location where all attainments are dependent on oneself; [F.293.a] of those who, though they have transcended all worldly locations, appear in the locations of all beings in order to ripen all beings; of those who, though they do not dwell in any realm, are present in all realms in order to make offerings to all the tathāgatas; of those who are present in all buddha realms in order to perceive the displays of all buddha realms without moving from their locations; of those who though they are present at the feet of all tathāgatas are free from attachment to the concept of buddhas; of those who are present in all the locations where there is reliance on all kalyāṇamitras but there is no wisdom among beings that is equal or similar to theirs; of those who, though they are present in the dwellings of māras, are free of delighting in sensory pleasures; of those who, though they are present in the locations of entry into all conceptual identifications, have minds that have dispelled all conceptual identifications; of those who, though they possess bodies that spread throughout all beings, do not roam with the duality of self and beings; of those who, though they possess bodies that enter all world realms, do not roam through the realm of phenomena as differentiated locations; of those who, though they pray to be present in all future kalpas, do not dwell in the conceptions of long or short kalpas; and of those who, without deviating from the tip of a single hair, appear in all world realms.

54.11        “This is the dwelling of those who dwell in the location of entering such a difficult direction of the Dharma.

54.12        “This is the dwelling of those who dwell in profound locations, who dwell in nondual locations, [F.293.b] who dwell in locations without characteristics, who dwell in locations without negations, who dwell in locations without objects of perception, who dwell in locations without conceptual

elaborations, who dwell in locations of great love and great compassion, who dwell in locations that śrāvakas and pratyekabuddhas are unable to enter, who dwell in locations that transcend the scope of all māras, who dwell in locations that are unstained by the scope of all worlds, who dwell in the locations of the perfections of the bodhisattvas, and who dwell in the locations that correspond to the locations of all the buddhas.

54.13      “They who dwell in the location free of all characteristics do not enter the faultlessness of the śrāvakas. They who dwell in the location of the birthlessness of all phenomena do not fall into the nature of birthlessness. They who dwell in the location of unattractiveness do not manifest the nature of freedom from desire, nor do they dwell together with the qualities of desire. They who dwell in the location of love do not have minds that follow the stains of anger. They who dwell in the location of dependent origination have no ignorance in relation to all phenomena. They who dwell in the location of the four dhyānas do not arise through the power of dhyāna. They who dwell in the location of the four immeasurables do not proceed upon the path of the realm of form, so that they may ripen all beings. They who dwell in the location of the four formless samāpattis do not proceed upon the path of the formless realm, because of their possession of great compassion. They who dwell in the location of śamatha and vipaśyanā do not manifest the liberation of their own wisdom, so as to ripen all beings. [F.294.a] They who dwell in the location of great equanimity do not abandon the realm of beings. They who dwell in the location of emptiness do not depend on views. They who dwell in the location of characteristiclessness are nevertheless dedicated to guiding beings whose conduct has characteristics. They who are free of all aspirations nevertheless have the continuous aspiration of bodhisattva conduct. They who have power over all karma and kleśas nevertheless, in order to ripen beings, appear to follow karma and kleśas. They who know death, transference, and rebirth nevertheless manifest the death, transference, and rebirth of lives. They who have turned away from the existences of beings nevertheless, in order to guide beings, proceed throughout all the existences of beings. They who dwell in love nevertheless do not dwell in attachment toward anything. They who dwell in compassion nevertheless do not dwell in the view of attachment to anything. They who dwell in rejoicing nevertheless are always unhappy to view the suffering of beings. They who dwell in equanimity nevertheless always strive for the benefit of others. They who dwell in the nine successive states of samāpatti nevertheless do not denigrate birth in the desire realm. They who dwell in nondependence on all births nevertheless do not dwell in the manifestation of the final conclusion of existence. They who dwell in the three doors to liberation nevertheless do not dwell in the

attainment of the śrāvaka liberation. They who dwell in the view of the four truths of the āryas nevertheless do not dwell in the manifestation of their result. [F.294.b] They who dwell in the analysis of profound dependent origination nevertheless do not dwell in the fall into cessation. They who dwell in meditation on the eightfold path nevertheless do not dwell in the ultimate departure. They who dwell in transcendence from ordinary beings nevertheless do not dwell in the fall to the levels of the śrāvakas and pratyekabuddhas. They who dwell in the knowledge of the grasping five skandhas nevertheless do not dwell in the fall into the ultimate cessation. They who dwell in transcendence from the paths<sup>1996</sup> of the four māras do not dwell in the concepts of the māras. They who dwell in transcendence from the six āyatanas nevertheless do not dwell in the ultimate accomplishment. They who dwell in the true nature nevertheless do not dwell in the fall into the ultimate conclusion. They who dwell in the teaching of setting forth through all yānas nevertheless do not dwell in a lapse from the Mahāyāna. This is the dwelling of those who dwell in all such qualities.”

54.14 Then Sudhana, the head merchant’s son, recited these verses:

54.15 “Here is the glorious kalyāṇamitra<sup>1997</sup> Maitreya, who is pure,<sup>1998</sup>  
Has attained great compassion, is dedicated to benefiting the world,  
Resides on the level of empowerment, is the senior son of the jinas,  
And contemplates and resides within the range of perception of the  
buddhas. {1}

54.16 “This place resembles the abode of all the unequaled  
Sons of the jinas who are endowed with great renown,  
Are established in the liberation of great wisdom’s range of activity,  
And move without impediment through the entire realm of phenomena. {2}

54.17 “This is the dwelling of those who have perfected the Mahāyāna, have  
ascended through  
Their power of self-control,<sup>1999</sup> generosity, correct conduct, patience, and  
diligence,  
Have realized the perfection of the power of higher cognition through  
dhyāna,  
And are established in wisdom, method, prayer, and strength. {3} [F.295.a]

54.18 “This is the dwelling of those who meditate on all things in all existences,  
Who have unimpeded understanding and vast motivation,  
Who have space as their sphere of activity without location or basis,  
And who pervade the three times without obscuration. {4}

54.19 “This is the dwelling of those who have fearless wisdom,



- Who comprehend the birthlessness of all phenomena,  
 Who realize the nature of phenomena to be the nature of space  
 And are like a bird in the sky, not needing a support. {5}
- 54.20 “This is the dwelling of those who have peace and serenity,  
 Who know the nature of desire, of anger, and of ignorance—  
 That thoughts are the cause of their arising and their origin is in error—  
 And who do conceptualize and are free from desire. {6}
- 54.21 “This is the dwelling of those who are skilled in wisdom and method,  
 Who are wise in their perception of the liberations,  
 The ārya path’s way of truth, the nature of dependence on the skandhas,  
 Dhātus, and āyatanas,<sup>2000</sup> and who do not fall into peace. {7}
- 54.22 “This is the dwelling of those who are dedicated to peace,  
 Who have entered the direction to unobscured wisdom,  
 Who conceive of the realms of jinas and have pacified all thoughts<sup>2001</sup>  
 And have realized that phenomena have no nature of their own. {8}
- 54.23 “This is the dwelling of those who have nondependent realization,  
 Whose conduct has no impediment within the realm of phenomena,  
 Whose conduct, like the wind in the sky, is devoid of existents,  
 Who are devoid of any location and have a location-free conduct.<sup>2002</sup> {9}
- 54.24 “This is the dwelling of those who have love and compassion,  
 Who, on seeing those who have gone to the lower realms  
 And are experiencing suffering, illness, and unhappiness,  
 Bring peace to the lower realms with the light of their love. {10}
- 54.25 “This is the dwelling of those who are like caravan leaders,  
 Who, on seeing this world as being like sightless blind travelers  
 Who have lost the path of the āryas on the difficult road of saṃsāra,  
 Lead them on the path to liberation. {11} [F.295.b]
- 54.26 “This is the dwelling of those unconquerable heroes  
 Who, on seeing beings caught in the noose of Māra  
 And under the power of birth, misery, aging, and death,  
 Liberate them and safely take them in the direction free from fear. {12}
- 54.27 “This is the dwelling of those who are like great kings of physicians,  
 Who, on seeing multitudes of beings sick with the kleśas,  
 Gather together the great herbs of the amrita of wisdom  
 And, developing vast compassion, liberate<sup>2003</sup> them. {13}
- 54.28 “This is the dwelling of those who are like sons of mariners,

- Who, on seeing multitudes of beings suffering with no protector,  
 Who have fallen into the kleśas,<sup>2004</sup> fallen into the ocean of death,<sup>2005</sup>  
 Rescue them onto the great ship of the good Dharma. {14}
- 54.29 “This is the dwelling of those who are like sons of fishermen,<sup>2006</sup>  
 Who, on seeing beings wandering in the ocean of the kleśas;  
 Those supreme<sup>2007</sup> beings, with the precious motivation of omniscience,  
 Go into the ocean of existences and bring them out. {15}
- 54.30 “This is the dwelling of those who are like garuḍa princes,  
 Who dwell on the ground of prayer and have the sight of love and  
 compassion,  
 Who look upon the dwelling places of all beings  
 And liberate multitudes from their locations in the ocean of existences. {16}
- 54.31 “This is the dwelling of those who are like illuminators of the world,  
 Who, like suns and moons in the sky of the realm of phenomena,  
 Have a conduct that spreads light throughout the habitations of beings,  
 The excellent, stainless light of wisdom from the disks of prayer. {17}
- 54.32 “This is the dwelling of those who are protectors of the world,  
 Who in order to ripen one single being will resolutely  
 Remain throughout millions of future kalpas  
 And do the same for all beings as with that one being. {18}
- 54.33 “This is the dwelling of those whose motivation is as firm as a vajra,  
 Who will unwearingly act with diligence to benefit beings  
 Throughout future kalpas in the entire extent of a realm  
 And will do so in all directions as they do for one realm. {19} [F.296.a]
- 54.34 “This is the dwelling of those with great<sup>2008</sup> understanding like an ocean,  
 Who without any bewilderment drink on one seat  
 From the Dharma clouds of the sugatas in the ten directions  
 And will never have enough even in a hundred thousand million kalpas. {20}
- 54.35 “This is the dwelling of those who have an unimpeded field of activity,  
 Who go to countless oceans of multitudes of realms  
 And enter oceans of the assemblies of the lords  
 And make oceans of various offerings to<sup>2009</sup> the jinas. {21}
- 54.36 “This is the dwelling of those who are the source of all good qualities,  
 Who enter into an ocean, without end or middle, of conduct,  
 Resolutely immersing themselves in an ocean of prayers  
 And performing conduct that will benefit beings for an ocean of kalpas. {22}

- 54.37 “This is the dwelling of those whose vision has no impediment,  
Who enter, without becoming confused,  
All realms in the tip of a single hair,  
Together with all buddhas for kalpas without middle or end. {23}
- 54.38 “This is the dwelling of those who have completely attained good qualities,  
Who in a single instant of mind enter an ocean of kalpas  
And similarly are with buddhas and beings  
And established in unobscured wisdom and memory.<sup>2010</sup> {24}
- 54.39 “This is the dwelling of those who are unimpeded in enumeration,  
Who can count the number of atoms in all realms,  
Who know the number of drops in all rivers,  
And who have accomplished that number of prayers. {25}
- 54.40 “This is where enter the sons of the sugatas, endowed with memory,  
Who enter the gateways of prayers, retentions, and samādhis  
And who in endless kalpas practice and accomplish  
The gateways to dhyānas, liberations, and prayers. {26} [F.296.b]
- 54.41 “This is where dwell the various sons of the jinas,  
Accomplishing many treatises with their words and meanings,  
Who accomplish the arts in order to bring happiness to beings—  
Contemplating this they dwell in this sublime place. {27}
- 54.42 “Dwelling here, with higher cognition, method, and wisdom,  
They reveal all the births and the deaths everywhere  
Among all the existences of beings in the ten directions  
With unimpeded conduct within the liberation of the way of illusions. {28}
- 54.43 “Dwelling here, they manifest all their Dharma activity  
From the first development of motivation to the conclusion of the good  
Dharma.  
They pervade the entire dharmadhātu with clouds of emanations  
And in the same way manifest many hundreds of miracles. {29}
- 54.44 “This is the dwelling of those who have attained what is difficult,  
Who with one aspect of the mind can enter realization,  
Enlightenment, wisdom, understanding, and activity without middle or end,  
Which would bewilder the world to hear and think of. {30}
- 54.45 “This is the dwelling of those with unimpeded understanding,  
Who are active throughout the unobscured realm of phenomena,  
Whose field of activity is not dependent on objects of perception,

And who have the aspiration of stainless understanding. {31}

54.46 “This is the dwelling of those unequaled ones  
Whose activity is without impediment,  
Without a location, dwelling in all realms,  
And dwelling within nondual wisdom. {32}

54.47 “This is the dwelling of those free of dust,  
Who have realized the peace of the nature of phenomena  
Being the same as that of space, without location,  
And who have space as their field of activity. {33}

54.48 “This is where dwell those with minds of compassion,  
Who, seeing beings tormented by suffering,  
Are dedicated to aspiring to benefit the world  
And whose conduct has acquired great compassion. {34}

54.49 “From here they clearly illuminate without impediment,  
As do the disks of the sun and the moon, [F.297.a]  
All the abodes of beings, so that nothing remains unilluminated,  
And they free the beings from all the nooses of the māras. {35}

54.50 “Those sons of the jinas, while dwelling here,  
Are also at the feet of all the jinas.  
They appear in all the realms  
Throughout all endless kalpas. {36}

54.51 “From here all the jinas pervade  
All directions without exception  
With clouds of emanated bodies  
As numerous as those of the bodies of beings. {37}

54.52 “Those heroes, while dwelling here,  
Evaluate the fields of activity of all jinas.  
Though they have this conduct for millions of kalpas,  
There will never be a time when they have had enough. {38}

54.53 “They realize here countless millions  
Of samādhis in each instant.  
Through entering samādhis in that way,  
They reveal the scope of perception of the buddhas. {39}

54.54 “Those with vast realization here  
In each instant enter into countless kalpas,  
Realms, and the names of buddhas

Throughout the entirety of innumerable kalpas. {40}

- 54.55 “Those who are present here  
In one instant of mind enter countless kalpas,  
Manifesting according to the conceptions of beings  
While being free of thoughts and conceptions. {41}
- 54.56 “They remain here within samādhi  
But see clearly all the three times.  
They dwell within the length of each instant,  
Performing conduct within the dwelling of liberation. {42}
- 54.57 “They who are present here in this dwelling  
Have bodies steadfastly seated cross-legged  
But manifest simultaneously pervading  
Everywhere throughout all realms. {43} [F.297.b]
- 54.58 “Those supreme leaders who dwell here  
Drink from the ocean of the Dharma of the sugatas,  
Enter into the ocean of wisdom,  
And attain the perfection of inexhaustible qualities. {44}
- 54.59 “The bodhisattvas here are contemplating,  
Without obscuration, the number of all realms,  
The number of kalpas, and the number of Dharmas,  
And they attain the perfection of inexhaustible qualities. {45}
- 54.60 “The jinaputras who are dwelling here  
Analyze within every single instant  
The creation and the destruction  
Of all the realms in the three times. {46}
- 54.61 “The jinaputras who are dwelling here,  
Practicing conduct in this location,  
See with the unobstructed realization of jinaputras  
The conduct and prayers of the jinas and the faculties of beings. {47}
- 54.62 “They see without obscuration,  
In every single atom, as many  
Oceans of assemblies, realms, and beings  
And kalpas as there are atoms. {48}
- 54.63 “Thus, within all atoms  
They observe distinctly  
Every<sup>2011</sup> assembly, realm, and kalpa

All as being like reflections. {49}

54.64 “From here they know the nature of phenomena,  
And similarly of all realms, times,  
Kalpas, and complete buddhas, to arise  
Without substance or a nature of their own. {50}

54.65 “Dwelling here, they see the equality of beings,  
The equality of the Dharma, and the equality of the buddhas,  
And they comprehend the equality of realms and of prayers  
And also the equality of the three times. {51}

54.66 “While constantly remaining in this dwelling,  
Some guide hundreds of billions of beings.  
Others similarly offer to hundreds of billions of buddhas,  
And others are contemplating the Dharma. {52}

54.67 “I do not have the ability to describe the aspects  
Of the scope of prayer and wisdom of their minds.  
Throughout hundreds of billions of kalpas,  
They possess a vast, infinite understanding. {53} [F.298.a]

54.68 “I place my hands together and bow my body down  
In reverential homage to this palace  
Of those who have no inferiority, are unobscured,  
And delight in the supreme field of activity. {54}

54.69 “I pay homage while contemplating  
That senior son of the Jina,  
Ārya Maitreya, who has unobscured conduct  
And a pure realization that is without compare.” {55}

54.70 Then Sudhana, the head merchant’s son, having praised through these and  
countless other praises to the bodhisattvas who dwelled in the great  
kūṭāgāra called Vairocanavyūhālaṃkāragarbha, bowed down to them,  
prostrated to them, gazed reverently upon them, honored them, faced them,  
and made offerings to them, and he waited at the door of the great kūṭāgāra  
called Vairocanavyūhālaṃkāragarbha, hoping to see the bodhisattva  
mahāsattva Maitreya and delighting to meet the bodhisattva mahāsattva  
Maitreya.

54.71 Then he saw the bodhisattva Maitreya coming from somewhere else  
outside the kūṭāgāra, with a retinue of many hundreds of thousands of  
beings and preceded by many lords of devas, nāgas, yakṣas, gandharvas,  
asuras, garuḍas, kinnaras, and mahoragas. On his right was Śakra and on his

left Brahmā. The lords of the world were paying homage to him, and he was encircled and preceded by many hundreds of thousands of brahmins as his family and friends. Seeing him coming to the great kūṭāgāra Vairocana-vyūhālaṃkāragarbha, Sudhana, overjoyed, pleased, happy, and content, looking in the direction of the bodhisattva Maitreya, bowed down, prostrating with his entire body to the bodhisattva Maitreya in the distance. [F.298.b]

54.72 Then the bodhisattva Maitreya looked upon Sudhana, the head merchant's son, and with his right hand indicated him to his retinue and recited these verses:

54.73 "Look upon this one who has a pure motivation,  
Sudhana, the child of enduring great wealth.  
Seeking the sublime bodhisattva conduct,  
This wise one has come before me. {56}

54.74 "You, who have come from love and compassion, are welcome!  
You, who have a vast field of love, are welcome!  
You, who have a peaceful, serene gaze, are welcome!  
You have not wearied in your practice of conduct. {57}

54.75 "Come here, you who have a pure motivation—you are welcome!  
Come here, you who have an undaunted mind—you are welcome!  
Come here, you who have faultless<sup>2012</sup> faculties—you are welcome!  
You, wise one, who do not appear wearied in conduct! {58}

54.76 "You have come forth to analyze all phenomena.  
You have been dedicated to guiding all beings.  
You have become established in honoring all kalyāṇamitras.  
You, who have enduring, unshakable disciplined conduct, are welcome! {59}

54.77 "You are welcome, you who have come through the path of goodness!  
You are welcome, you who are established on the path of good qualities!  
You are welcome, you who follow the path of the jinas!  
You, who are not wearied by any path! {60}

54.78 "Come here, you who have the nature of good qualities—you are welcome!  
Come here, you who are saturated by goodness—you are welcome!  
You who have an infinite field of activity, you are perfectly welcome!  
It is rare to see one such as you among all beings. {61}

54.79 "You have a mind that sees gain and loss as equal.  
You have become free of inferiority, suffering, and infamy.  
Like a blue lotus you are unstained by worldly concerns.

- You, whose mind is free of confusion, are welcome! {62}
- 54.80 “You have a virtuous motivation free of deception and deceit.  
You are an excellent vessel without pride or conceit.  
You who have no anger or fury, no haughtiness or arrogance, [F.299.a]  
It is excellent to see you who are a delightful sight. {63}
- 54.81 “Come here, you who enter a field of conduct in all directions.  
Come here, you who accomplish the treasures of the jinas.  
Come here, you who increase the treasures of the jinas.  
You, whose mind is never disheartened, are perfectly welcome! {64}
- 54.82 “Come here, you who have the three times as your range of perception—you  
are welcome!  
You who have a field of aspiration for the realm of the Dharma,  
You who arise from the essence of the qualities of all buddhas,  
Wise one, you who are unwearied, you are welcome! {65}
- 54.83 “Come here, you who are the supreme lotus of the wisdom of Mañjuśrī.  
Come here, you who cause increase through the rain from glorious clouds.  
Come here, you who have been sent by all the jinaputras,  
And I will reveal to you the direction without obscuration. {66}
- 54.84 “Observe this one who is like a net of prayers  
That inconceivably pervades the realm of phenomena,  
Who has accomplished the path of bodhisattva conduct,  
The one whose acts are vast, Sudhana, who has come here! {67}
- 54.85 “He who seeks the field of activity of the sugatas,  
Who in order to practice a conduct that is free of stains  
Makes inquiries about a vast range of prayers  
And has an unwearied mind, has come here! {68}
- 54.86 “Just as he has been instructed by the guides of the past,  
In that way he will learn from those in the future.  
He has come here to ask questions concerning  
The conduct of the sugatas in the present. {69}
- 54.87 “He has come here with this single thought in his mind:  
‘He is my kalyāṇamitra, my dharmabhāṇaka;  
He will teach me the practices of all the Dharma  
And will teach me the path of bodhisattva conduct.’ {70}
- 54.88 “He has come here with this kind of virtuous motivation:  
‘The bodhisattvas will develop my understanding.



- The sons of the buddhas will make me give rise to enlightenment.  
The buddhas praise these kalyāṇamitras of mine. {71}
- 54.89 “ ‘They give birth to these qualities and so are like my mother.  
They give me the milk of qualities and so are like my wet nurse.  
They completely protect my aspects of enlightenment. [F.299.b]  
These kalyāṇamitras protect me from that which is harmful. {72}
- 54.90 “ ‘They free from aging and death, like physicians.  
They send down a rain of amrita like Śakra, lord of the devas.  
They increase that which is good, like the moon.  
They reveal the path<sup>2013</sup> to peace, like the sun. {73}
- 54.91 “ ‘They are impartial to enemies and friends, like a mountain.  
They have minds that cannot be shaken, like an ocean.  
And they keep me safe, like a sea captain!’  
Sudhana, who has such a mind, has come here. {74}
- 54.92 “ ‘They save me from dangers, like heroes.  
They are protectors and refuges, like caravan leaders.  
They are focused on providing me with happiness!’<sup>2014</sup>  
With such an outlook, he honors the kalyāṇamitras. {75}
- 54.93 “ ‘They always teach me all the aspects of the Dharma.  
They teach me the qualities and wisdom of all buddhas.  
They purify all lower realms, all lower existences.  
These kalyāṇamitras teach goodness to me. {76}
- 54.94 “ ‘They bestow all the treasures of the jinas.  
They guard all the treasures of the jinas.  
They possess the secrets of all the jinas.’  
In that way, this wise one venerates the kalyāṇamitras. {77}
- 54.95 “ ‘Through them perfect wisdom is purified.  
A perfect body, possessions, family, and birth—  
All perfections are easily obtained from them.’  
Thinking in that way, he has come here. {78}
- 54.96 “ ‘You should all regard his vast motivation,  
This wise one who relies on the kalyāṇamitras.  
Observe the understanding this wise one has developed.  
This is how all of you should always train. {79}
- 54.97 “ ‘Through his previous good actions and merit as a cause,  
He has seen Mañjuśrī and is established in enlightenment.

- He has practiced in accordance with his instructions.  
Observe how this one has traveled without wearying. {80}
- 54.98     “He has renounced all pleasures and happiness.  
He has renounced his home that seemed to be divine.  
He has renounced his parents, his nanny, and vast enjoyments,  
And like a slave he has served<sup>2015</sup> the kalyāṇamitras. {81}
- 54.99     “This wise one, having purified his motivation,  
Has renounced all that he possessed,<sup>2016</sup> without exception. [F.300.a]  
He will go to the palaces of all the buddhas  
And therefore will attain this kind of result. {82}
- 54.100    “With a motivation of compassion, he acts to benefit beings,  
Having seen them tormented by aging and illness  
And afflicted with hundreds of sufferings  
And oppressed by birth and death, misery and fear. {83}
- 54.101    “Having seen beings crushed by the machinery of suffering  
In the domain of the circle of the five classes of beings,  
He sees this strong thunderbolt of wisdom  
That destroys the wheel of the machinery of suffering. {84}
- 54.102    “He seeks the excellent plow of wisdom  
In order to purify the fields of beings  
With their grass, trees, and thorns of desire  
And their numerous tangled growths of attachment to views. {85}
- 54.103    “He will become an excellent caravan leader for beings,  
With the power to show the happy direction to travel  
To beings who are blind, having lost their eyes of wisdom,  
And whose thoughts are a wilderness of ignorance and stupidity. {86}
- 54.104    “This hero with the strength of fearlessness,  
Who wears the armor of patience, rides the steed of liberation,  
And with the sword of wisdom defeats the enemy who is misery,  
Will become a teacher of the path for beings. {87}
- 54.105    “He will be a sea captain<sup>2017</sup> for the ocean of the three realms  
Who has mastered sailing the ship of the Dharma,  
Has learned the routes in the ocean of wisdom,  
And will take beings to the island of the supreme jewels of peace. {88}
- 54.106    “He will ascend as a sun that is a buddha  
With bright light in the sky of the realm of phenomena,

- As a disk of prayer with the light rays of wisdom  
Illuminating the abodes of all beings. {89}
- 54.107 “He will arise as a moon that is a buddha,  
As a full moon disk of white qualities  
With a light that accords with the wishes of all beings  
And is the cooling samādhi of the joy of love.<sup>2018</sup> {90}
- 54.108 “Residing on a solid ground of aspiration,  
Ascending though the stages of bodhisattva conduct,  
He will become a supreme ocean of wisdom  
That is the source of all the jewels of the Dharma. {91} [F.300.b]
- 54.109 “He will be lord of the nāgas of aspiration to enlightenment,  
And he will ascend into the sky of the realm of phenomena  
And will send down rain from Dharma clouds onto beings  
And increase the harvests that are excellent results. {92}
- 54.110 “He will shine as the lamp of the Dharma,  
Which has the excellent flame of the stainless aspiration for enlightenment,  
And which has the oil of love in the enduring bowl of memory  
And a pure essence<sup>2019</sup> that eliminates the darkness of the three stains. {93}
- 54.111 “The first-week embryo<sup>2020</sup> is the aspiration to enlightenment,  
The second-week embryo<sup>2021</sup> is compassion, the third-week embryo<sup>2022</sup> is  
love,  
The fourth-week embryo<sup>2023</sup> is unwavering aspiration, and finally  
The limbs of enlightenment appear, and this son of the Buddha is born.<sup>2024</sup>  
{94}
- 54.112 “He will increase the essence of merit.  
He will purify the essence of wisdom.  
He will arise in the essence of wisdom  
And will come to be just as in the essence of prayer. {95}
- 54.113 “This kind of emanation from love and compassion  
Intending to liberate beings and motivated to benefit others,  
Someone who has this kind of a pure mind—  
That kind of being is rare among devas and humans. {96}
- 54.114 “Someone who has such a stable root of aspiration,  
Who has such an increasing stable engagement,  
Who is such a servant for the three existences—  
Rare is such a tree of wisdom that yields fruit. {97}<sup>2025</sup>

- 54.115 “He is dedicated to the arising of all qualities,  
He aspires to inquire about all Dharmas,  
And in order to dispel all doubts, he depends,  
Without laziness, on all kalyāṇamitras. {98}
- 54.116 “He defeats the kleśas and disturbances of the māras.  
He dispels the craving and stains of wrong views.  
He is dedicated to liberating all beings.  
This wise one is always on a special quest. {99}
- 54.117 “Through being correctly established on the path to qualities,  
He will purify the lower existences.  
He will reveal the path to the higher existences.  
He will bring beings onto the path to liberation. {100}
- 54.118 “He will eliminate the sufferings of all classes of beings.  
He will bring happiness to all classes of beings. [F.301.a]  
He will cut through the noose of all existences,  
And he will become the eliminator of all the classes of existences. {101}
- 54.119 “He will open up the views that are narrow.  
He will cut through the nets of vines of craving.<sup>2026</sup>  
He will purify the desire of attachment,  
And he will reveal the paths of the three existences. {102}
- 54.120 “He will be a protector and refuge for the world.  
He will be a bringer of light for all beings.  
He will be skilled in eliminating existences everywhere.  
He will become a guide for all three realms. {103}
- 54.121 “He will wake beings from their sleep of the kleśas.  
This wise one will free them from the swamp of desire.  
He will liberate them from fixation on conceptualization,  
And he will bring freedom from all bondage. {104}
- 54.122 “Sudhana,<sup>2027</sup> you will give rise to joy.  
You will illuminate the separate surfaces of the realm of phenomena.  
You will purify the separate surfaces of the world realms.  
You will cross over all the separate bases of the realm of phenomena. {105}
- 54.123 “The way that you, the wise one,<sup>2028</sup> will practice,  
The way in which your faith<sup>2029</sup> is not inferior,  
The way your aspiration is endowed with good qualities  
Will completely fulfill all aspirations. {106}

- 54.124 “Because of the way you have made yourself excellent,  
Before long you will see all the buddhas,  
Before long you will go to all the realms,  
And before long you will know all Dharmas. {107}
- 54.125 “You will purify an ocean of realms.  
You will liberate<sup>2030</sup> an ocean of beings.  
You will perfect an ocean of conduct.  
You will have such an ocean of good qualities. {108}
- 54.126 “You will be a vessel for good qualities.  
You will be a source of goodness.  
You will be the same as a son of the jinas.  
Such is your field of aspiration. {109}
- 54.127 “You will defeat the field of the māras.  
You will purify the field of karma. [F.301.b]  
You will purify the field of the kleśas.  
Such is your field of prayer. {110}
- 54.128 “You will purify the revolving of wisdom.  
You will teach the revolving of Dharma.  
You will soon eliminate the revolving  
Of the machinery of karma, kleśas, and suffering. {111}
- 54.129 “You will turn the supreme wheel of the Dharma,  
Which destroys the wheel of the suffering of all beings,  
Dependence on the wheels of existence, the wheels of worlds,  
And the ignorance of the wheels of the blisters<sup>2031</sup> of the five existences.  
{112}
- 54.130 “You will be a holder of the family of the Buddha.  
You will purify the family of the Dharma.  
You will gather the family of the Saṅgha.  
You will become a source from which the Jewels arise. {113}
- 54.131 “You will repel the net of craving  
And also the cluster of nets of wrong views,  
And you will liberate beings from the net of suffering.  
Such is the net of your prayers. {114}
- 54.132 “You will ripen the realm of beings.  
You will purify the world realms.  
You will purify the realm of wisdom.

Such is the realm of your aspiration. {115}

54.133 “You will bring the happiness of the joy of benefit to beings.  
You will bring the happiness of the family and lineage of the bodhisattvas.  
You will bring the happiness of the prayers of all the buddhas.  
Sudhana, you will become one who increases happiness. {116}

54.134 “You will reveal the abodes of the existences of all beings.  
You will reveal the images of all the realms.  
You will reveal the illumination of all the Dharmas.  
You will become a jina who is delightful to see. {117}

54.135 “You will have light that illuminates the realm of phenomena.  
You will have light that brings happiness to the realms of beings.  
You will have light that brings peace to the lower existences.  
You will become a pacifier of the sufferings in the three existences. {118}

54.136 “You will reveal the door to the higher existences.  
You will open the door<sup>2032</sup> to the buddhas for beings.  
You will lead beings to the door to liberation.  
Such doors<sup>2033</sup> as these will be purified by you. {119} [F.302.a]

54.137 “You will turn others away from the incorrect paths.  
You will guide them on the path of the higher beings.  
You who have strong understanding and no laziness  
Will without distraction seek the path to enlightenment. {120}

54.138 “You will be dedicated to bringing to freedom from suffering  
The beings who dwell in the ocean of existence,  
And you will liberate beings from the ocean of existence.  
Such are the great qualities you have. {121}

54.139 “With an ocean of the light rays from the supreme sun of wisdom,  
You will dry up the ocean of the kleśas of beings.  
You will establish them in an ocean of practice  
And then establish them in an ocean of wisdom. {122}

54.140 “You will increase an ocean of understanding.  
You will carry out an ocean of conduct.  
And before long you will enter into  
An ocean of the prayers of all the buddhas. {123}

54.141 “You, wise one, with the power of an ocean of understanding,  
Will go to many oceans of realms,  
You will see many oceans of assemblies,

- And you will drink oceans of many Dharmas. {124}
- 54.142 “You will see billions of clouds of buddhas.  
You will perform vast clouds of offerings.  
You will hear billions of clouds of Dharma.  
You will create such clouds of prayers as these. {125}
- 54.143 “You will pervade the many locations of all beings.  
You will go to the locations of all realms.  
You will go to the locations of all buddhas.  
You will be present in such directions as these. {126}
- 54.144 “You will enter the dwelling of samādhis,  
You will attain the dwelling of liberations,  
You will be active in the dwelling of higher cognitions,  
And you will be established in the dwelling of the realm of the Dharma. {127}
- 54.145 “You will shine like the sun and the moon.  
You will appear within the dwellings of all beings.  
You will ascend to be before the jinas.  
You will ascend to great paths such as these. {128} [F.302.b]
- 54.146 “You will have a conduct that is not located in any world.  
You will practice a conduct in the excellent field of activity of space.  
Your field of activity will be one of peace.  
Such will be the field of activity of your higher cognition. {129}
- 54.147 “You will be wise in the different aspects of the net of illusions.  
Before long you will pervade completely,  
Like hail falling without impediment from the sky,  
As many of the different surfaces of the net of realms as there are. {130}
- 54.148 “You will comprehend the vast extent of the realm of phenomena,  
You will go to the vast extent of world realms,  
And you will see the vast extent of the buddhas in the three times;  
Therefore, Sudhana, be happy! {131}
- 54.149 “You have seen these kinds of liberation,  
Are seeing them, and will still see them.  
Therefore, Sudhana, do not be saddened  
But be happy and free from worries. {132}
- 54.150 “Sudhana, you are an excellent vessel for good qualities.  
You accord with the instructions of the jinas.  
You have the ability to keep to this way.

- That is why you see these miraculous manifestations. {133}
- 54.151 “Sons of the buddhas who have the conduct without location  
Are indescribable and very difficult<sup>2034</sup> to ever see,  
Even during a hundred billion kalpas, but you  
Have seen their conduct at the time of their excellent conduct. {134}
- 54.152 “In that way, you have directly perceived Mañjuśrī,  
And having become such a vessel for good qualities,  
Your attainment is vast and inconceivable.  
You who have become a human are welcome! {135}
- 54.153 “You have turned away from all paths to the lower existences.  
You have been purified of all inopportune, unfortunate existences.  
You have cast away all the qualities of suffering,  
So cast aside all unhappiness. {139}
- 54.154 “You have turned away from the level of foolish beings.  
You are established on the level of bodhisattva qualities.  
You have filled the supreme level of wisdom,  
And you will soon attain the level of a buddha. {137}
- 54.155 “You should be happy, for you have attained  
All the oceans of bodhisattva conduct,  
The wisdom of the buddhas, which is like the treasure of space,  
And the corresponding extent of the ocean of prayers. {138} [F.303.a]
- 54.156 “Those who thus have unwearying powers,  
Strong aspiration, and definite practice  
And rely on these kinds of kalyāṇamitras  
Will become leaders before long. {139}
- 54.157 “You<sup>2035</sup> have seen many beings being guided  
By a variety of bodhisattva conducts.  
You should not develop any doubts concerning  
Bodhisattva activity that is the gateway to all Dharmas. {140}
- 54.158 “Your perfection of merit is inconceivable.  
You have perfect benefit, Dharma qualities, and faith.  
Because of that, today, here, son of the buddhas,  
You are seeing this kind of perfection. {141}
- 54.159 “Look at the great attainment of yours  
In seeing this continuous succession of jinaputras,  
Each one revealing to you their individual prayers,



- And you comprehend them all accordingly. {142}
- 54.160 “Even in a hundred existences it is difficult  
To find such a vessel for bodhisattva conduct as you.  
Therefore, the jinaputras in continuous succession  
Teach you the ways of the liberations. {143}
- 54.161 “Those beings who during a quintillion kalpas  
Have been in the company of sons of the sugatas  
Without knowing their field of activity  
Cannot themselves be vessels for the good qualities. {144}
- 54.162 “You have heard these kinds of ways,  
And you have seen the miraculous manifestations  
Of great bodhisattvas, which are rare in the world;  
Therefore, Sudhana, have a happy mind! {145}
- 54.163 “All of the buddhas pay heed to you.  
All the bodhisattvas remain caring for you,  
And you are established in their teaching.  
Well done, Sudhana, you have a good life! {146}
- 54.164 “You dwell within the family of the bodhisattvas.  
You train in the qualities of the jinaputras.  
You will increase the lineage of the sugatas.  
Sudhana, you should experience the highest joy! {147}
- 54.165 “All the unequaled buddhas are your fathers. [F.303.b]  
All the bodhisattvas are your brothers.  
All the aspects of enlightenment are your relatives.  
You are a son born from the heart of the sugatas. {148}
- 54.166 “You are a holder of the family lineage of the king of Dharma.  
You increase the family lineage of the bodhisattvas.  
Before long you will become a king of the Dharma.  
Sudhana, be happy, with satisfied senses. {149}
- 54.167 “Before long you will attain the wonderful,  
Supreme consecration from all the buddhas.  
You will become the same as and equal to the bodhisattvas,<sup>2036</sup>  
And your conduct will also be the same in that way. {150}
- 54.168 “Whatever kinds of seeds are planted by humans,  
They will gain the corresponding results.  
You should experience an inconceivable, vast joy,

For today I am giving you my reassurance. {151}

54.169 “That which you have attained in one lifetime  
Is a perfection that has not been obtained  
By countless billions of bodhisattvas  
Practicing bodhisattva conduct in billions of kalpas. {152}

54.170 “Whoever delights<sup>2037</sup> in this conduct  
In all these results that are aspired to,  
And similarly in its diligence and motivation,  
Should practice Sudhana’s conduct. {153}

54.171 “All conduct originates from prayer.  
All Dharma originates from aspiration.  
Sudhana, this has been accomplished by you.  
Always pursue this supreme conduct! {154}

54.172 “To the extent that the nāgas have the intention,  
To that extent there will come rainfall.  
To the extent that there is the field of activity of the wisdom of prayers,  
To that extent spreads the conduct of a bodhisattva. {155}

54.173 “Sudhana, this conduct that is called good,  
This is the way that has been taught to you.  
Knowing it, you will naturally be serving  
The kalyāṇamitras; at that time, have no fear.<sup>2038</sup> {156}

54.174 “Contemplate how in the past you have wasted  
Millions of lives meaninglessly for the sake of desires.  
Now, in seeking for enlightenment,  
Proceed perfectly disciplined by disciplined conduct. {157} [F.304.a]

54.175 “While ten million kalpas passed by,  
You experienced all composite suffering.  
You did not honor buddhas as numerous as the Ganges sands  
Or hear from them the teaching on this way. {158}

54.176 “Now this time you have been born into an opportune human existence,  
Have seen the appearance of a buddha, and have heard  
This supreme bodhisattva conduct from these kinds of kalyāṇamitras,  
So why should your mind not be pure? {159}

54.177 “The sugatas can appear repeatedly  
And the Dharma heard from the kalyāṇamitras,  
But if your aspiration has not been purified,

It will be difficult to hear this way. {160}

54.178 “Therefore, develop faith, aspiration, and motivation,  
And with veneration for the gurus  
Be weary of and reject views of doubt,  
And listen again and again to this way. {161}

54.179 “Those who have heard this kind of entry into conduct  
And have accomplished that kind of prayer  
Will have an inconceivable, perfect attainment  
And will have an excellent human existence. {162}

54.180 “For the ones who purify that kind of aspiration,  
The sight of all the sugatas will not be rare.  
All jinaputras will be their kin, and henceforward  
He will have no doubts about enlightenment. {163}

54.181 “Those who enter this kind of way  
Will forsake all downfalls through error,  
Will eliminate all the phenomena of suffering,  
And will accumulate all good qualities. {164}

54.182 “When the body is abandoned, one will soon  
Go to a completely pure buddha realm;  
One will enter the dwellings of the bodhisattvas  
And will see the tathāgatas of the ten directions. {165}

54.183 “Sudhana, through your multitude of causes in the past,  
Through your definite aspiration in the present,  
And through your relying on kalyāṇamitras for a special purpose,  
You will grow like a blue lotus on the water. {166}

54.184 “You who have the aspiration to revere all kalyāṇamitras,  
You who have the aspiration to please all buddhas, [F.304.b]  
You who have the aspiration to inquire about all Dharmas,  
You who have excellent discipline, stand up easefully. {167}

54.185 “Stand, you who are established in all practices of the Dharma,  
You who are established in following all paths,  
You who are established in the prayers of the sons of buddhas,  
You who are a vessel for all good qualities and the Dharma. {168}

54.186 “Just as you have developed a perfect aspiration  
And you have paid homage to me,  
Before long you will come to be

Directly before the assemblies of all buddhas. {169}

- 54.187 “Well done, Sudhana, you who have an untiring mind,  
Who have the motivation of the prayers of all the buddhas;  
You who have firm discipline, you will before long  
Perfectly accomplish the qualities of all buddhas. {170}
- 54.188 “Sudhana, go into the presence of Mañjuśrī,  
Who has fully attained the field of activity of wisdom,  
And ask him about the supreme, excellent good conduct,  
And then you will enter that way and practice it.” {171}
- 54.189 In that way, Maitreya, who has an unimpeded field of activity,  
Saw Sudhana, who was superior through his excellent qualities.  
He then showed him to his entire assembly of followers  
And described this excellent treasury of his qualities. {172}<sup>2039</sup>
- 54.190 When Sudhana had heard such instructions  
And such a sublime teaching as this,  
His senses were saturated by the power of joy,  
And he streamed with a flow of many tears. {173}
- 54.191 There arose a great experience of joy,  
His senses were satisfied, and he was spontaneously relieved.  
Sudhana stood up with his palms pressed together,  
And he performed circumambulations around Maitreya. {174}
- 54.192 Through the power of Mañjuśrī there appeared  
A precious garland of flowers in Sudhana’s hands,  
And there appeared many kinds of delights,  
Which were arising from bodhisattva prayers. {175}
- 54.193 At that time, Sudhana was filled with joy,  
And he joyfully scattered them toward Maitreya.  
At that time, Maitreya stroked his head, [F.305.a]  
And then he recited this verse: {176}
- 54.194 “Well done, well done, Jinaputra Sudhana.  
In that manner you remain unwearied.  
You will quickly become a vessel for qualities  
So that you will be just like me and Mañjuśrī.” {177}
- 54.195 When he heard that, Sudhana, filled with joy, recited,  
“My meeting this kind of kalyāṇamitra  
Would be a rare event even in hundreds of lives!

It is excellent that I have come here today! {178}

54.196 “Through your excellent blessing, Mañjuśrī,<sup>2040</sup>

You who have attained the perfection of all qualities,

I have found these rare kalyāṇamitras.

May I soon be together with you!” {179} [B19]

54.197 Then Sudhana, the head merchant’s son, stood before the bodhisattva mahāsattva Maitreya with his palms together in homage and said, “Ārya, I have set out upon the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

54.198 “Ārya Maitreya, you have been prophesied by all the tathāgatas to be only one lifetime from the highest, complete enlightenment.

54.199 “Those who are only one lifetime from the highest, complete enlightenment have transcended all the established states of bodhisattvas. They have entered the faultlessness of bodhisattvas. They have completed all the perfections. They have entered all the gateways to patience. They have attained all the bodhisattva bhūmis. They delight in all the entrances to the bodhisattva liberations. They have accomplished all samādhis. [F.305.b] They have realized all the states of existence of bodhisattvas. They have attained all the ways of the light of retention and eloquence. They have gained all the powers of bodhisattvas. They have gathered all the accumulations of bodhisattvas. They delight in the ways of skill in wisdom and methods. They have developed the ways of the light of great higher cognition, knowledge, and wisdom. They have come forth from all trainings. They have purified all bodhisattva conduct. They have accomplished all the gateways that arise from prayer. They have obtained the prophecies of all tathāgatas. They are skilled in the gateways that arise from all yānas. They have obtained the blessing of all the tathāgatas. They have grasped the enlightenment of all the buddhas. They have gained the Dharma treasure of all the tathāgatas. They possess the treasure of the secrets of all the tathāgatas. They are the heads of all the secret fields of all bodhisattvas. They are heroes who alarm all the hosts of the kleśas. They are the guides for those lost in the wilderness of saṃsāra. They are physicians for those afflicted by the illness of the kleśas. They are supreme among all beings. They are lords of all lords of the world.<sup>2041</sup> They are the most senior among all ārya individuals. They are the chief of all śrāvakas and pratyekabuddhas. They are the sea captains for those who are in the ocean of saṃsāra. [F.306.a] They wash others with the great ocean of methods of guiding beings.<sup>2042</sup> They see the faculties of ripened beings. They are dedicated to gathering<sup>2043</sup> all beings. They are dedicated to protecting all bodhisattvas. They are

dedicated to remaining within the activities of bodhisattvas. They are present at the feet of all the tathāgatas. They are superior among all the assemblies of followers. Their image appears within the abodes of all beings. They are unstained by any worldly quality. They have transcended the scope of all māras. They follow the scope of all the buddhas. They attain without obscuration the scope of all bodhisattvas. They are dedicated to making offerings to all the tathāgatas. They unite into one way all the Dharmas of the buddhas. They have attained the method of consecration. They dwell in the great kingdom of the Dharma. They are consecrated for the scope of the wisdom of omniscience. They are from all the Dharmas of the buddhas. They have fully accomplished power over omniscient wisdom.

54.200 “Ārya, I pray that you teach me how bodhisattvas should train in bodhisattva conduct, how they should practice it, how practicing bodhisattvas should attain all the Dharmas of the buddhas; serve the realms of beings by taking care of them; correctly reach the conclusion of the commitments that have been made; accomplish the great bodhisattva conduct that has been undertaken; [F.306.b] bring relief to worlds and their devas; not deceive<sup>2044</sup> themselves, beings,<sup>2045</sup> the Buddha, the Dharma, and the Saṅgha; not be separated from the family lineage of the buddhas; not make empty the family of the bodhisattvas; and become holders of all the ways of the tathāgatas.”

54.201 The bodhisattva mahāsattva Maitreya looked at all his assembly of followers and, indicating Sudhana, the head merchant’s son, said, “Noble ones, regard how this head merchant’s son has asked me about the accomplishment of bodhisattva conduct and qualities. Patient ones, this head merchant’s son, with this kind of diligent undertaking, with this kind of dedication to a goal, with this kind of aspiring commitment, with this kind of firm motivation, with this kind of unflagging diligence, with this kind of unceasing appetite for the Buddha’s Dharma, with this kind of quest for what is superior, with this kind of conduct as if his hair were on fire, with this kind of longing to see kalyāṇamitras, with this kind of unwearying service to the kalyāṇamitras, has sought out all kalyāṇamitras, questioned them, and honored them. Sent by Mañjuśrī Kumārabhūta, starting from the city of Dhanyākara, he has roamed throughout the southern region, asked questions of a hundred and ten kalyāṇamitras, and finally come before me, throughout that time proceeding with a superior motivation free of any kind of weariness.

54.202 “Noble ones, it is very rare to hear the name, see the body, accompany the field of activity, or have a conduct equal to that of someone who is, in this way, established in the Mahāyāna, who has maintained a great commitment, who has a mind that is disciplined by a great aspiration, who wears the

armor of great compassion, who has the intention to protect all beings with great love, who is dedicated to the perfection of diligence, [F.307.a] who is dedicated to protecting the multitude of fellow traveling beings, who is engaged in freeing beings from the great ocean of saṃsāra, who is a follower of the great path to omniscience, who is dedicated to making available the great ship of the Dharma, who is determined to accumulate great Dharma and precious merit, and who is dedicated to gathering the accumulation of a great gift of the Dharma.

54.203 “Why is that? Noble ones, it is because this excellent individual has risen up in order to protect all beings. He has appeared in order to free all beings from suffering; in order to eliminate all lower existences; in order to dispel all inopportune paths; in order that all frightening paths be forsaken; in order to dispel all the darkness of ignorance; in order that all the wildernesses of saṃsāra be left behind; in order to repel all the cycles of the existences of beings; in order to transcend the scope of all māras; in order that all bases of dependency be risen above; in order that there will be no basis in any of the classes of existence; in order that beings will be extracted from the swamp of desire; in order that they forsake desire for pleasures; in order that they cut through the bondage of views; in order that they eliminate attachment to the false view of destructible aggregations; in order that they cut through the noose of conceptualization; in order that they turn away from incorrect paths; in order to bring down the banner of pride; in order to extract the splinters of habits; in order to destroy the door of obscurations; [F.307.b] in order to disintegrate the mountain of obscurations; in order to extract beings from the net of craving; in order to separate beings from the conduct of ignorance; in order to bring beings across the great river of existences; in order for beings to forsake deception and deceit; in order to purify minds of pollution; in order to eliminate doubt, uncertainty, and hesitation; in order to bring beings across the great river of ignorance; and in order that beings be revolted by the faults of saṃsāra.

54.204 “Noble ones, this excellent individual wishes to provide beings with the ship of the Dharma in order to take them across the four great rivers. He wishes to bring those who are sinking in the swamp of wrong views onto the raised ground of the Dharma. He wishes to bring the light of wisdom to those enveloped in the darkness of ignorance. He wishes to show the path of the āryas to those wandering in the wilderness of saṃsāra. He wishes to give the medicine of the Dharma to those tormented by the great illness of the kleśas. He wishes to provide the realm of deathlessness to those oppressed by birth, aging, and death. He wishes to extinguish the three blazing fires with the water of śamatha. He wishes to bring great relief to those who are distressed by misery, wailing, unhappiness, and tribulation.

He wishes to give the weapon<sup>2046</sup> of wisdom to those imprisoned in the wheel of existences.<sup>2047</sup> He wishes to give the weapon of wisdom to those beings in the bondage of wrong views. He wishes to show the gateway to liberation to those imprisoned in the city of the three realms. He wishes to reveal the safe direction to those who are going in the direction of danger. He wishes to bring great relief to those being attacked by the bandits of the kleśas. He wishes to take by the hand those who are frightened and terrified by the abyss of the lower realms. He wishes to show the city of nirvāṇa to those who have been seized by the murderers who are the skandhas. [F.308.a] He wishes to show escape through the path of the āryas to those encircled by the serpent of the dhātus. He wishes to bring the illumination of the light of wisdom to those dwelling in deserted villages. He wishes to bring those at bad fording places to the correct fording places. He wishes to show genuine kalyāṇamitras to those who have fallen into the hands of those who are not kalyāṇamitras. He wishes to bring to the Dharma of the āryas those who aspire to the field of conduct of foolish Dharma. He wishes to raise upward those who delight in the house of saṃsāra and bring them into the palace of omniscience.

54.205 “Noble ones, in that way, this excellent individual, with that kind of intention to save beings, continuously seeks to purify the development of the aspiration for enlightenment. He never wearies in accomplishing the Mahāyāna. He is never satisfied in drinking from all the clouds of the Dharma. He is continuously dedicated to completing all accumulations. He is dedicated to never abandoning purifying all the gateways of the Dharma. He never abandons his dedication to performing bodhisattva conduct. He has unswerving application to accomplishing all prayers. He never has enough of seeing all kalyāṇamitras. He is never fatigued in serving all kalyāṇamitras. He correctly holds the teaching of the instructions of all the kalyāṇamitras.

54.206 “Noble ones, a being in the world of beings who has that kind of prayer for the highest, complete enlightenment is a rare being. [F.308.b] Therefore, someone who, in setting out for the highest, complete enlightenment, accumulates the Dharma of the buddhas with this kind of diligent undertaking; who seeks the path of the bodhisattvas with this kind of intense aspiration; who purifies bodhisattva conduct with this kind of dedication; who serves the kalyāṇamitras through this kind of hardship;<sup>2048</sup> who with this kind of conduct, which is undertaken as if his hair were on fire, never disobeys the kalyāṇamitras; who practices the instructions of the kalyāṇamitras by practicing with this kind of firm, superior motivation; who accomplishes the aspects of enlightenment with this kind of successful acquisition; who with this kind of disinterest in gain, honor, and fame never contradicts the nature of bodhisattva aspiration; who with this kind of



renunciation, without attachment to home, possessions, desired delights, happiness, parents, friends, or anything, seeks the company of bodhisattvas; and who with this kind of lack of concern for his own body and life aspires to omniscience—such a being is extremely rare.

54.207 “Noble ones, no other bodhisattva has appeared in a hundred thousand quintillion kalpas who has attained and realized the perfection of bodhisattva conduct and prayer, or has come close to the enlightenment of buddhahood, or has purified a buddha realm, or has ripened and guided beings, or has entered the knowledge of the realm of phenomena, [F.309.a] or has accomplished the perfections, or has spread the net of conduct, or has perfectly accomplished prayers, or has transcended the activities of the mārās, or has served the kalyāṇamitras, or has accomplished and purified all bodhisattva conduct, or has perfected the strength of accomplishing completely good bodhisattva conduct in the way that he has attained and realized them in this one lifetime.”

54.208 Then, because of the bodhisattva mahāsattva Maitreya having described the qualities and excellences of Sudhana, the head merchant’s son, a hundred thousand beings, having strengthened their aspiration to the aspects of enlightenment, 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 in order to bring benefit and happiness to all worlds, in order to save all the realms of beings, and in order to attain all the Dharma of the buddhas.

54.209 “Noble one, it is because you have developed the aspiration for the highest, complete enlightenment that you have perfectly attained what is to be attained, you have the perfect attainment of a human life, you live perfectly in the world of the living, you have pleased the appearance of a buddha, you have perfectly seen the kalyāṇamitra Mañjuśrī, the continuum of your mind is an excellent vessel, you are saturated with roots of merit, you rely perfectly upon good qualities, you have perfectly purified your vast aspiration and your virtuous motivation, [F.309.b] you are perfectly regarded by all the buddhas, and, noble one, you have been perfectly accepted by the kalyāṇamitras.

54.210 “Why is that? Noble one, the aspiration to enlightenment is like the seed of all the Dharma of the buddhas. It is like a field because it increases the good qualities of all beings. It is like the earth because it supports all worlds. It is like water because it cleans away the stains of the kleśas. It is like air because all worlds lack solidity. It is like fire because it burns all the grass of grasping views. It is like the sun because it illuminates all the abodes of beings. It is like the moon because it enlarges the disk of white qualities. It is like a lamp because it brings the light of the Dharma. It is like eyes because it

enables one to see those have no equal. It is like a path because it leads to the city of omniscience. It is like a fording place because it shuns teachers who are bad fords. It is like a carriage because all bodhisattvas are situated in it. It is like a door because it enables entry through the gateway to all bodhisattva conduct. It is like a divine palace because it enables one to dwell in the mansion of samādhi. It is like a park because it enables one to experience the joy of the Dharma. It is like a shelter because it protects all beings. It is like a support because it brings benefit to all worlds. It is like a foundation because it enables the practice of all bodhisattva conduct. It is like a father because it protects all bodhisattvas. It is like a mother of all great bodhisattvas.<sup>2049</sup> It is like a nanny because it looks after others thoroughly. It is like a king because it outshines the minds of all training and trained śrāvakas and pratyekabuddhas. It is like a lord because it is superior to all other prayers. [F.310.a] It is like a great ocean because it gathers into itself all good qualities. It is like great Meru<sup>2050</sup> because it has the same motivation toward all beings. It is like the Cakravāla mountain range because it supports the whole world. It is like the Himalayas because it multiplies the herbs of wisdom. It is like Gandhamādana Mountain because from it comes all the aroma of good qualities. It is like the sky because of the vast expanse of good qualities. It is like a lotus because it is unstained by all worldly concerns. It is like an elephant because the mind is disciplined and tamed. It is like a thoroughbred stallion because it is free of all wildness. It is like a charioteer because it is the vanguard that protects the Mahāyāna. It is like a physician because it cures the illness of the kleśas. It is like the Pātāla worlds because it causes all bad qualities to vanish. It is like a vajra because it penetrates definitively into all Dharmas. It is like a censer because it creates the lovely aroma of good qualities. It is like an excellent flower because all the world delights to see it. It is like Himalayan sandalwood because it cools the fever of the kleśas.<sup>2051</sup> It is like black agarwood because it pervades the realm of phenomena. It is like the beautiful king of medicines because it defeats all the illnesses of the kleśas. It is like a medicine for extraction, because it perfectly removes all the splinters that are predispositions. It is like Indra because it is sovereign over all the faculties. It is like Vaiśravaṇa because it dispels all poverty. It is like splendor because it adorns with all good qualities. It is like jewelry because it beautifies all bodhisattvas. It is like the inferno at the kalpa's end because it burns away all evil. It is like the great king of medicine that has no root, because it increases all the buddha qualities. [F.310.b] It is like a nāga's jewel because it eliminates all the poisons of the kleśas. It is like the water-purifying jewel because it dispels all pollution. It is like the king of wish-fulfilling jewels because it accomplishes all goals. It is like the miraculous vase because it fulfills all wishes. It is like a

wish-fulfilling tree because it sends down a rain of the jewelry of all good qualities. It is like goose-quality<sup>2052</sup> clothing because it is unblended with any of the faults of saṃsāra. It is like cotton cloth because it is naturally bright. It is like a plow because it purifies<sup>2053</sup> the field of the aspirations of beings. It is like an arrow because it pierces the armor of the view of the reality of destructible aggregations. It is like a spear because it vanquishes the enemy that is the kleśas. It is like armor because it protects from incorrect mental activity. It is like a sword because it decapitates the kleśas. It is like a sword's blade because it cuts through the armor of pride, conceit, and arrogance. It is like an arrowhead because it pierces the armor of predispositions. It is like a military standard because it overthrows the banner of pride. It is like a cutting tool because it brings down the tree of ignorance. It is like an axe because it cuts down the tree of suffering. It is like a weapon because it protects from all harm. It is like hands because it guards the body of the perfections. It is like feet because it is situated in all qualities.<sup>2054</sup> It is like an eye physician because it removes the cataracts of ignorance. It is like tweezers because it removes the splinters of the view of the destructible aggregation as real. It is like a sickle because it clears away the thorns of predispositions. It is like a friend because it frees you from the bondage of saṃsāra. It is like a jewel because it dispels all harm. [F.311.a] It is like a text because it enables you to know the path of the arising of bodhisattva conduct. It is like a treasure because of its inexhaustible merit. It is like a spring because of its unceasing wisdom. It is like the surface of a mirror because it reveals the image of the face of all the Dharma. It is like a white lotus because it is unstained. It is like a great river because in it there is the unceasing flow of the perfections and the methods of gathering pupils. It is like a great king of the nāgas because it causes rain to fall from the clouds of the Dharma. It is like the power of life because it possesses the great compassion of all bodhisattvas. It is like amrita because it enables one to go to the realm of deathlessness. It is like an all-encompassing net of snares<sup>2055</sup> because it seizes and draws in all beings who are to be guided. It is like a fishhook because it pulls out those wandering in the river of saṃsāra.<sup>2056</sup> It is like a small casket of perfume because it possesses the lovely aroma of all good qualities. It is like healing medicine<sup>2057</sup> because it brings perfect health. It is like an antidote to poison because it eliminates the poison of delight in desires. It is like a mantra and dhāraṇī because it purifies all the poisons of error. It is like the circle of the wind because it scatters all the grasses of obscurations and obstacles. It is like an island of jewels because it is the source of all the precious Dharma of the aspects of enlightenment. It is like a family because it is the origin of all good qualities. It is like a source because it is the gateway to the birth of all the phenomena of good qualities. It is like

a market because it is the conduct of all the bodhisattva merchants. It is like the element of water because it washes away all the stains of karma, kleśas, and obscurations. It is like a honeycomb because it completes the accumulation of omniscience. [F.311.b] It is like a road because it enables all bodhisattvas to reach the palace of omniscience. It is like a vessel because it holds all good qualities. It is like rain because it clears away all the floating dust of the kleśas. It is like a dwelling because it reveals the state in which all bodhisattvas are established. It is like a magnet because it does not become attached to the liberation of the śrāvakas. It is like beryl because it is naturally stainless. It is like sapphire because it overshadows and outshines the knowledge of all śrāvakas and pratyekabuddhas and all worldly knowledge. It is like the dawn<sup>2058</sup> drum because it wakes beings from the sleep of the kleśas. It is like clear water because it is not polluted. It is like jewelry made of Jambu River gold, because it overshadows<sup>2059</sup> all accumulations of roots of merit through composite activity.<sup>2060</sup> It is like the great king of mountains because it is higher than the three worlds. It is like a refuge because it does not turn away those seeking refuge. It is like meaning because it overcomes what is meaningless. It is like wealth<sup>2061</sup> because it gladdens the heart. It is like charitable offerings because it brings satisfaction to all beings. It is like a senior person<sup>2062</sup> because it is chief and principal in the minds of all beings. It is like a treasure<sup>2063</sup> because it holds all the Dharma of the buddhas. It is like a confluence because all bodhisattva prayer and conduct gather in it. It is like a herder because it protects all worlds. It is like a guard because it repels all evil. It is like Indra's net of illusions because it draws in the asuras of the kleśas. It is like Varuṇa's<sup>2064</sup> noose because it draws in those to be guided. It is like Indra's fire because it incinerates<sup>2065</sup> all propensities, predispositions, and kleśas. It is like a caitya for the world and its humans, devas, and asuras. [F.312.a]

- 54.211 “Noble one, the aspiration to enlightenment has these qualities and countless other special qualities.
- 54.212 “Noble one, in brief, see that however many Dharmas of the buddhas and however many qualities of the buddhas there are, they are all qualities of the aspiration to enlightenment and all perfectly present within it.
- 54.213 “Why is that? It is because the field of activity of all bodhisattvas arises from it. Even all the buddhas of the past, present, and future arise from it.
- 54.214 “Therefore, noble one, this aspiration to the highest, complete enlightenment, through being held with the motivation for omniscience and a higher motivation, has a perfection of limitless qualities.
- 54.215 “Noble one, it is like this: just as the five fears will not occur if you possess the potion called *fearlessness*, which means you will not be burned by fire, will not be harmed by fire, will not be cut by weapons, will not be swept away by

water, and will not suffocate in smoke, in the same way, the bodhisattva who possesses the potion of the motivation toward omniscience will not be burned by the fire of desire, will not be harmed by the poison of sensory perceptions, will not be cut by the weapons of the kleśas, will not be swept away by the river of existence, and will not be suffocated by the smoke of conceptualization.

54.216 “Noble one, just as when someone possesses the potion called *never lost*<sup>2066</sup> there is never any fear of harm from others, in the same way, no fear of harm from saṃsāra will arise in the bodhisattva who possesses the potion that is the wisdom of the aspiration to enlightenment.

54.217 “Noble one, just as when someone possesses the potion called *maght*<sup>2067</sup> the mere smell of it causes snakes to flee, in the same way, the mere smell of the qualities of the bodhisattva who possesses the potion of the aspiration to enlightenment causes all the snakes of the kleśas to flee. [F.312.b]

54.218 “Noble one, just as someone who possesses the potion called *invincible*<sup>2068</sup> cannot be defeated by an entire field of enemies, in the same way, the bodhisattva who possesses the potion of an invincible aspiration to omniscience cannot be defeated by an entire field of māras and adversaries.

54.219 “Noble one, just as when someone possesses the potion called *elimination*<sup>2069</sup> all splinters will be removed, in the same way, the bodhisattva who possesses the extracting potion of the aspiration to enlightenment removes all the splinters of desire, anger, and ignorance.<sup>2070</sup>

54.220 “Noble one, just as when someone possesses the great king of potions called *beauty*<sup>2071</sup> all illnesses are dispelled, in the same way, for the bodhisattva who possesses the great king of potions, the beauty of the aspiration to enlightenment, all the illnesses of the kleśas and ignorance will be dispelled.

54.221 “Noble one, just as when someone possesses the great tree potion called *connection*<sup>2072</sup> all wounds are healed the instant they are touched by the bark, and wherever bark is peeled from it the bark regrows, in the same way, when the tree of connection to omniscience, which grows from the seed of the aspiration to enlightenment, is seen by noble ones with faith, their wounds of karma and kleśas will be instantly healed.

54.222 “Noble one, just as when someone possesses the kind of great potion called *without a root*<sup>2073</sup> all the branches of the trees in Jambudvīpa increase through its power, in the same way, through the power of the great potion *without a root*, which is the aspiration to enlightenment, the Dharma trees of all the training and trained śrāvakas, the pratyekabuddhas, and the bodhisattvas will increase. [F.313.a]

- 54.223 “Noble one, just as when someone possesses the potion called *attainment of joy*<sup>2074</sup> the body and mind of whoever wears it will become healthy, in the same way the *attainment of joy* potion of the aspiration to omniscience creates a healthy body and mind for all bodhisattvas.
- 54.224 “Noble one, just as possessing the potion called *attainment of memory*<sup>2075</sup> purifies the mind’s memory, in the same way, the *attainment of memory* potion of the aspiration to omniscience purifies for bodhisattvas the unobscured memory of all the Dharma of the buddhas.
- 54.225 “Noble one, just as when someone possesses the potion called *great lotus*<sup>2076</sup> their lifespan is extended to a kalpa by consuming it, in the same way, the bodhisattva who consumes the *great lotus* potion of the aspiration to enlightenment attains the perfection of power over lifetimes of countless kalpas.
- 54.226 “Noble one, just as someone who possesses the potion called *invisibility*<sup>2077</sup> cannot be seen by humans or nonhumans while carrying it, in the same way, the bodhisattva whose activity possesses and blends with the *invisibility* potion of the aspiration to enlightenment is invisible in the scope of perception of the māras.
- 54.227 “Noble one, if *the accumulation of all jewels*,<sup>2078</sup> which is the name of the great king of precious jewels within the great ocean, does not leave for another world realm, then even all the incinerating fires at the end of a kalpa will be unable to dry up the great ocean, even to the depth of a palm tree. In the same way, for the bodhisattvas who have within their thoughts and the continuum of their minds that great king of precious jewels, *the accumulation of all jewels*, there will be no situation and no time when even one of all their roots of merit that have been dedicated to omniscience will be lost. [F.313.b] It would be impossible, as all the roots of merit dedicated to the development of the aspiration to omniscience will never dry up.
- 54.228 “Noble one, there is the great precious jewel called *the gathering of all light*.<sup>2079</sup> If that is worn at the throat, it will outshine all other precious jewelry. In the same way, if the *gathering of all light* great precious jewel of the aspiration to enlightenment is worn by a bodhisattva as an adorning aspiration, it will outshine all the precious jewelry that is the development of the aspirations to become a śrāvaka or a pratyekabuddha.
- 54.229 “Noble one, there is the great precious jewel called *pure water*.<sup>2080</sup> If it is placed in water, it becomes clear of all mud and pollution. In the same way, the great precious *pure water* jewel of the aspiration to enlightenment clears away the mud and pollution of the kleśas.
- 54.230 “Noble one, there is the great precious jewel called *being with water*.<sup>2081</sup> A fisherman who wears it will not drown in the water. In the same way, the bodhisattva who wears the great precious *being with water* jewel of the

aspiration to omniscience will not drown in all the oceans of saṃsāra.

54.231 “Noble one, there is the great precious jewel called *nāga jewel armor*.<sup>2082</sup> If fishermen and all those who make their living from the water hold it in their hands, they will not be attacked by snakes even if they enter all abodes of the nāgas. In the same way, the bodhisattva who wears the great precious *nāga jewel armor* of the aspiration to omniscience, even if entering all the abodes of the realm of desire, will not be impaired.

54.232 “Noble one, Śakra, the king of the devas, who wears the great precious jewel called *attached to Śakra*,<sup>2083</sup> outshines the host of devas. [F.314.a] In the same way, the bodhisattva who wears as a crown of prayer the great precious *attached to Śakra* jewel of the aspiration to omniscience outshines all the three realms.

54.233 “Noble one, a human who wears the great precious jewel called *the king of wish fulfillment*<sup>2084</sup> has no fear of poverty. In the same way, the bodhisattva who wears the great precious *king of wish fulfillment* jewel of the development of the aspiration to omniscience has no fear concerning necessities and livelihood.

54.234 “Noble one, if one faces the great precious jewel called *beautified by the sun*<sup>2085</sup> toward the sun, fire will arise. In the same way, if the light rays of wisdom strike the great precious *beautified by the sun* jewel of the development of the aspiration to omniscience, it will emit the fire of wisdom.

54.235 “Noble one, if moonlight strikes the great precious jewel called *beautified by the moon*,<sup>2086</sup> it will emit a flow of water. In the same way, if the light rays of the dedication of roots of merit strike the great precious *beautified by the moon* jewel of the development of the aspiration to enlightenment, it will emit a flow of the water of the prayers of all roots of merit.

54.236 “Noble one, the great nāga kings who wear the great precious jewel called *the king of wish fulfillment*<sup>2087</sup> as a crest adornment have no fear of harm from others. In the same way, the bodhisattvas who wear the great precious *king of wish fulfillment* jewel of the great compassion of the development of the aspiration to enlightenment have no fear of harm from lower existences, the bad existences.

54.237 “Noble one, the great precious jewel called *the excellent*<sup>2088</sup> *array of beings*<sup>2089</sup> fulfills the wishes of all beings without ever ceasing to do so. In the same way, the great precious *excellent array of beings* jewel of the development of the aspiration to enlightenment fulfills the wishes of all beings and the prayers of bodhisattvas without ever ceasing to do so. [F.314.b]

54.238 “Noble one, the great precious jewel of a cakravartin dispels all darkness wherever it is present, illuminating even those dwelling in the middle of the harem quarters.<sup>2090</sup> In the same way, the great, precious cakravartin jewel of



the development of the aspiration to omniscience dispels all darkness of ignorance within all the classes of beings, spreading the great light of wisdom even to those dwelling in the desire realm.

54.239 “Noble one, whatever is struck by the light of the great precious sapphire jewel is transformed into the color of the great precious sapphire jewel. In the same way, in whatever Dharma the great precious sapphire jewel of the development of the aspiration to omniscience is practiced, whatever it is directed toward, and whatever root of merit is dedicated by the development of the aspiration to omniscience, they all become transformed into the color of the great precious sapphire jewel of the development of the aspiration to omniscience.

54.240 “Noble one, even though the precious beryl jewel remains for a hundred thousand years among impurities, it will not become associated with their unpleasant smell. Its bright nature remains in that way clear and unstained.<sup>2091</sup> In the same way, even though the precious beryl jewel of the development of the aspiration to omniscience remains for a hundred thousand years within all desire realms, it will not become afflicted by any of the faults of the desire realm. The bright nature of the realm of the Dharma will remain pure in that way.<sup>2092</sup>

54.241 “Noble one, the great precious jewel called *stainless pure light*<sup>2093</sup> outshines all sources of jewels. [F.315.a] In the same way, the great precious *stainless pure light* jewel of the development of the aspiration to omniscience outshines the source of the jewels of the qualities of ordinary beings, of training and trained śrāvakas, and of pratyekabuddhas.

54.242 “Noble one, a single great precious jewel called *the arising of fire*<sup>2094</sup> can dispel all darkness. In the same way, a single great precious *arising of fire* jewel of the development of the aspiration to omniscience that is endowed with vipaśyanā will through its correct mentation dispel all the darkness of ignorance.

54.243 “Noble one, when a priceless precious jewel taken from the great ocean by a ship comes into the hands of a merchant and he goes into the city, it outshines even a hundred thousand pieces of glass jewelry. In the same way, although the priceless great precious jewel of the development of the aspiration to omniscience is within the great ocean of saṃsāra, it is brought onto the ship of prayer. Bodhisattvas who have the higher aspiration from having developed for the first time the aspiration for enlightenment, even though they have not reached the city of omniscience, when they enter the city of liberation, they outshine all the śrāvakas and pratyekabuddhas, who are like jewelry made of glass.



- 54.244 “Noble one, there is the great precious jewel called *the king of power*.<sup>2095</sup> Even though it is located in Jambudvīpa, it manifests the reflections of the divine palaces that are the disks of the sun and moon, which are forty thousand yojanas distant. In the same way, the great precious *king of power* jewel of the development of the aspiration to omniscience, even while in saṃsāra, [F.315.b] manifests the reflections of the sun and moon of the great wisdom of the tathāgatas who move through their range of activity, which is the sky that is the realm of phenomena, and the reflections of all the fields of perception of the buddhas.
- 54.245 “Noble one, for as long<sup>2096</sup> as the disks of the sun and moon shine, for that long, all the wealth, grain, jewels, gold, silver, flowers, perfumes, garlands, clothes, and possessions there can be cannot all together reach the value of the great precious jewel called *the king of power*. In the same way, for as long as the wisdom of omniscience illuminates the realm of phenomena in the three times, for that long all the roots of merit, whether defiled or undefiled, of all devas, humans, śrāvakas, and pratyekabuddhas cannot all together reach the value of the great, precious *king of power* jewel of the aspiration to enlightenment.
- 54.246 “Noble one, there is the great precious jewel called *the excellence*<sup>2097</sup> *of the ocean’s display*,<sup>2098</sup> which reveals the entire display of the ocean. In the same way, the great precious *excellence of the ocean’s display* jewel of the development of the aspiration to enlightenment reveals all the displays of the ocean of the scope of omniscient wisdom.
- 54.247 “Noble one, except for the great precious jewel called *the king of wish-fulfillment*,<sup>2099</sup> there is nothing that is superior to divine Jambu River gold. In the same way, except for the great precious *king of wish-fulfillment* jewel of omniscient wisdom, there is nothing that is superior to the divine Jambu River gold of the aspiration to enlightenment.
- 54.248 “Noble one, a snake tamer who has the accomplishment of the hosts of nāgas has power over nāgas and snakes. [F.316.a] In the same way, the snake-tamer bodhisattva who has the accomplishment of the hosts of nāgas, which is the practice of the development of the aspiration to omniscience, has power over all the nāgas and snakes of the kleśas.
- 54.249 “Noble one, a hero with weapons is difficult for the host of enemies to harm. In the same way, all bodhisattvas who have the weapons of the development of the aspiration to omniscience cannot be harmed by all the hosts of enemies who are the kleśas.
- 54.250 “Noble one, one dharaṇa of divine uragasāra sandalwood powder will fill a thousand worlds with a lovely aroma, so that even jewels that could fill a billion-world universe would not reach the value of one karṣa of divine uragasāra sandalwood powder. In the same way, a single instance of the

superior aspiration that is the divine uragasāra sandalwood of the development of the aspiration to omniscience will pervade the entire realm of phenomena with the lovely aroma of good qualities, and therefore it outshines the aspirations of all training śrāvakas and accomplished śrāvakas and of pratyekabuddhas.

54.251 “Noble one, precious Himalayan sandalwood will pacify all torment and cool the entire body. In the same way, the precious Himalayan sandalwood of the development of the aspiration to omniscience will dispel all the torment from the conceptualization, desire, anger, and ignorance of the kleśas and will refresh the body of wisdom.

54.252 “Noble one, all who approach Sumeru, the king of mountains, become the same color as its golden color. [F.316.b] In the same way, whoever approaches the development of the aspiration to omniscience will become the same color as the color of omniscience.

54.253 “Noble one, the kind of lovely aroma that comes from the bark of the divine coral tree and orchid tree is not found among the gardenia, royal jasmine, jasmine, and the other flowers of Jambudvīpa. In the same way, there is the bodhisattva aroma that comes from the qualities and wisdom that are the bark of the tree of prayer grown from the seed that is the development of the aspiration to omniscience. This is not found among all those who have lesser roots of merit, among the śrāvakas and the pratyekabuddhas who are the gardenia, royal jasmine, and jasmine flowers, and who have immaculate correct conduct, samādhis, wisdoms, liberations, and the sight of the wisdom of liberation.

54.254 “Noble one, know that when a divine coral tree and orchid tree blossom, they become the source of many thousands of flowers. In the same way, when the divine orchid tree of the development of the aspiration to omniscience has the blossoms of the roots of merit, know that it becomes the source of both the stained and immaculate flowers of enlightenment of countless devas and humans.

54.255 “Noble one, the kind of lovely aroma that arises in one day from cloth or oil perfumed by the flower of a divine orchid tree does not come in a hundred thousand days from cloth or oil perfumed by magnolia or jasmine flowers. [F.317.a] In the same way, the lovely aroma of the qualities and wisdom of the bodhisattva who has meditated in one lifetime on the continuum of the aspiration to omniscience spreads into the presence of all the buddhas in the ten directions. That kind of lovely aroma does not arise from the immaculate roots of merit and knowledge of the Dharma in the minds of śrāvakas and pratyekabuddhas who have meditated for a hundred thousand kalpas.

- 54.256 “Noble one, there is the species of tree called the coconut, which originates in the Udyataka Sea. From its roots to its flowers and fruit<sup>2100</sup> it has always, at all times, nourished beings. In the same way, the bodhisattva, who has arisen from great compassion and prayer as the roots, since the first development of the aspiration to omniscience until the conclusion of dwelling in the Dharma always, at all times, nourishes the world with its devas.
- 54.257 “Noble one, there is the kind of mercury called *golden light*,<sup>2101</sup> one pala of which can transform a thousand palas of iron into gold, but those thousand palas of iron do not eliminate that pala of mercury or transform it into iron. In the same way, one element of the mercury<sup>2102</sup> of the development of the aspiration to omniscience in the grasp of the wisdom of the dedication of roots of merit will eliminate all the iron of the obscurations of karma and kleśas and create the color of the omniscient wisdom of all phenomena, but all the iron of the obscurations of karma and kleśas cannot eliminate that single element of the mercury<sup>2103</sup> of the development of the aspiration to omniscience or transform it into kleśas.
- 54.258 “Noble one, however small a fire one has, just by encountering the right conditions it will give rise to flames. [F.317.b] In the same way, however small the fire of the development of the aspiration to omniscience one has, just by its encountering the right conditions of the accumulations with a vast focus, the light of wisdom will spread and thereby increase.
- 54.259 “Noble one, one lamp can light a hundred thousand lamps, and there is no end and no limit to the lamps it can light. In the same way, one lamp of the development of the aspiration to omniscience can light the many lamps of the development of the aspiration to omniscience of all the past, present, and future tathāgatas, but there is no end and no limit to the lamps of the development of the aspiration to omniscience that can come from that single lamp flame of the development of the aspiration to omniscience.
- 54.260 “Noble one, when one lamp is placed inside a house or at a window, it instantly illuminates, dispelling darkness that has accumulated there even for a thousand years. In the same way, the lamp<sup>2104</sup> of a single development of aspiration to omniscience, as soon as it enters the darkness of ignorance in the dark home of the thoughts of a being, brings the light of wisdom and dispels all the darkness and obscurations of karma and kleśas that have accumulated throughout countless hundreds of thousands of kalpas.
- 54.261 “Noble one, as long as a lamp has a wick,<sup>2105</sup> the lamp will illuminate, and for as long as there is an accumulation of oil, for that long it will burn. In the same way, as long as the lamp of the development of the aspiration to omniscience has the special wick of bodhisattva prayer, it will illuminate the

- realm of phenomena. For as long as there is the accumulation of the oil of the conduct of great compassion, for that long it will burn by guiding beings, purifying realms, and accomplishing the body<sup>2106</sup> of a buddha. [F.318.a] [B20]
- 54.262 “Noble one, the adornment made of divine Jambu River gold that is worn on the head of Vaśavartin, the king of devas, cannot be surpassed by any of the devas within the desire realm. In the same way, the irreversible bodhisattvas have the adornment made of divine Jambu River gold that is the development of the aspiration to omniscience, which is being established in practice and good qualities and is the great prayer that is worn upon their heads. It cannot be surpassed by any of the various kinds of foolish beings, by the training śrāvakas and accomplished śrāvakas, or by pratyekabuddhas.
- 54.263 “Noble one, the roar of the lion, the king of beasts, gladdens the newly born lion cubs and drives away other animals.<sup>2107</sup> In the same way, from the tathāgata individual who is a great lion comes the roar that describes the development of the aspiration to enlightenment so that the lion cubs, who are the beginner bodhisattvas, are gladdened by the Dharma<sup>2108</sup> of the Buddha, and all beings who are dependent on the objects of sensory perception are driven away.
- 54.264 “Noble one, the sound from the lute strings made from the gut of a lion causes other lute strings to snap. In the same way, the sound that describes good qualities that come from the strings made from the gut of the development of the aspiration to enlightenment of the lion that is the Buddha with a body of the perfections causes all the lute strings of delight in desires to snap.<sup>2109</sup> It also brings to a stop all the talk of the conduct and qualities of śrāvakas and pratyekabuddhas. [F.318.b]
- 54.265 “Noble one, if one drop of the milk of a lion is dropped into an ocean of the milk of cows, buffalo, and goats, all those milks will separate from it and not absorb it. In the same way, if one drop of the milk of the development of the aspiration to omniscience from a lion who is an individual who is a tathāgata is dropped into an ocean of the milk of the kleśas<sup>2110</sup> that has accumulated throughout hundreds of thousands of kalpas, they will all cease, and, also, the liberations of the śrāvakas and pratyekabuddhas will not remain and will not conjoin with it.
- 54.266 “Noble one, the avadavat chick has an especially powerful song even while still inside the egg, while none of the flocks of birds that live in the Himalayas have such strength and power in their song. In the same way, the beginner bodhisattva who is the avadavat chick inside the egg of saṃsāra has the especially powerful song of great compassion and the aspiration to enlightenment, which none of the śrāvakas and pratyekabuddhas have.

- 54.267 “Noble one, not long after a great garuḍa’s chick is born, it possesses the power and strength of the wind from its wings, and it has the quality of pure eyes that no other kind of bird has, even when fully grown. In the same way, the great garuḍa’s chick that is a bodhisattva who has developed motivation for the first time, who is born from the family and lineage of the great garuḍa who is the tathāgata, possesses the power and strength of the wind from the wings of the development of the aspiration to omniscience and has the quality of the pure eyes of great compassion and higher motivation, which are not to be found among the śrāvakas and pratyekabuddhas who appear during a full hundred thousand kalpas. [F.319.a]
- 54.268 “Noble one, the arrowhead shot from the hands of a great man will pierce armor no matter how thick. In the same way, there is no armor of predispositions that cannot be pierced by the arrowhead of the development of the aspiration to omniscience when it is fired from the hands of a bodhisattva with firm diligence.
- 54.269 “Noble one, when a great strongman is filled with wrath, for as long as there are bulges on his forehead there will be no one in Jambudvīpa who can defeat him. In the same way, for as long as there are the bulges of the development of the aspiration to omniscience on the face of a bodhisattva strongman with the fierce higher motivation of great compassion, then no māras in all world realms and no māra activity can defeat him.
- 54.270 “Noble one, a student training under a master archer has not gained mastery of the method of archery but has a training in the art and methods and particulars of archery that is not found among those who have no knowledge of archery. In the same way, the bodhisattva with a beginner’s knowledge has not gained the mastery of the level of omniscience, but whatever special wisdom of prayer and power of conduct they have is not to be found among any beings who have not<sup>211</sup> developed the aspiration to omniscience, among the training śrāvakas and accomplished śrāvakas, or among the pratyekabuddhas.
- 54.271 “Noble one, in learning the art of archery, first there is the preliminary of learning the stance. In the same way, in the bodhisattva training for the level of omniscience, [F.319.b] in order to comprehend all the Dharma of the buddhas, one must first be established in the preliminary of the higher motivation of the development of the aspiration to omniscience.
- 54.272 “Noble one, all the illusory manifestations and objects of perceptions created by a conjurer are accomplished through first focusing on the accomplishment of the magical power of a mantra. In the same way, all the field of perception of the buddhas and bodhisattvas, which is the manifestation of all bodhisattva miracles and objects of perception, is accomplished through first developing the aspiration to omniscience.

- 54.273 “Noble one, all the magic mantras and spells have no form, and there is nothing to be shown, and yet through the development of an aspiration, conjured illusions and forms of all kinds manifest. In the same way, the development of the aspiration to omniscience has no form, and there is nothing to be shown, and yet just through having the power of aspiration in the realm of phenomena there is the accomplishment of the manifestation of the display of qualities throughout the entire realm of phenomena.
- 54.274 “Noble one, when a cat merely looks at a mouse it runs away. In the same way, the bodhisattva, just through engaging in the higher motivation of the development of the aspiration to omniscience, causes all karma and kleśas to run away.
- 54.275 “Noble one, when a person wears jewelry made of Jambu River gold, it outshines all other adornments. In the same way, when the bodhisattva wears the jewelry made of Jambu River gold, which is the development of the aspiration to enlightenment, it outshines all the jewelry of the qualities of all śrāvakas and pratyekabuddhas.
- 54.276 “Noble one, however small an element of the king of lodestones may be, [F.320.a] it destroys all hard iron chains. In the same way, however small the element of a sincere development of the aspiration to omniscience, it destroys the iron chains of wrong views, ignorance, and craving.
- 54.277 “Noble one, wherever one places an element of lodestone, ordinary iron will disperse, will not remain, and will not gather. In the same way, wherever the element of the development of the aspiration to omniscience is present among karma, kleśas, and the liberations of śrāvakas and pratyekabuddhas, those karma, kleśas, and the liberations of śrāvakas and pratyekabuddhas will disperse, will not remain, and will not gather.
- 54.278 “Noble one, a fisherman who eats just a fragment of the fat of a makara will become freed from fear of all water creatures, and the bite of the makara will not harm his body. In the same way, bodhisattvas who with a higher motivation eat only a part of the aspiration to enlightenment will become free from fear of the kleśas, and even though they come into the presence of all śrāvakas and pratyekabuddhas and remain there, they will not be harmed by falling into the wrong path for manifesting the final conclusion.
- 54.279 “Noble one, a person who drinks amrita will not die as the result of any harm from others. In the same way, the bodhisattva who drinks the amrita of the development of the aspiration to omniscience will not die on the level of any śrāvaka or pratyekabuddha and will not cease the continuous bodhisattva prayers of great compassion. [F.320.b]
- 54.280 “Noble one, a person who has the magical accomplishment of collyrium can be active within all human habitations but will be seen by no one. In the same way, the bodhisattva who relies<sup>2112</sup> on the wisdom and prayer of the

development of the aspiration to enlightenment, although active in all the realms of the māras, will not be seen by any māra.

54.281 “Noble one, a person who is supported by a great king has no fear of ordinary people. In the same way, the bodhisattva who is supported by the great king of the Dharma, which is the development of the aspiration to enlightenment, has no fear of all obscurations, obstacles, and lower realms.

54.282 “Noble one, if something lives in a hole in the ground and that gap in the earth is saturated with water, it has no fear of fire. In the same way, the bodhisattva whose mind is saturated by the roots of merit of the aspiration to enlightenment has no fear of the fire of the wisdom of liberation of the śrāvakas and pratyekabuddhas.

54.283 “Noble one, a person who is supported by a hero has no fear of any enemy. In the same way, the bodhisattva who is supported by the hero that is the development of the aspiration to omniscience has no fear of the enemy that is bad conduct.

54.284 “Noble one, Śakra, the lord of the devas, wielding the weapon of the vajra, defeats the entire host of asuras. In the same way, the bodhisattva who wields the vajra weapon of the higher motivation that is dependent on the development of the aspiration to omniscience defeats the entire host of the asuras who are māras and adversaries.

54.285 “Noble one, a person who drinks the elixir of life will have a very long life, will not become weak, and will not grow old. [F.321.a] In the same way, the bodhisattva who drinks the accumulated life-elixir of the development of the aspiration to omniscience will continue in saṃsāra for countless kalpas without ever wearying or becoming stained by the defects of saṃsāra.

54.286 “Noble one, in all preparations of herbal medicines, one first needs water, and then they will not turn bad. In the same way, in practicing an accumulation of all bodhisattva conduct and prayer, one first needs to have the development of the aspiration to omniscience, and then they will not turn bad.

54.287 “Noble one, in all accomplishment of human goals, there must first be the faculty of life. In the same way, the bodhisattva must first have the aspiration to enlightenment in order to acquire all the Dharmas of the buddhas.

54.288 “Noble one, a person who is deprived of the faculty of life has no power to perform any action and cannot be brought to life even by parents and a host of relatives. In the same way, bodhisattvas who are separate from the development of the aspiration to omniscience will have no power to attain the wisdom of the buddhas, and all beings cannot bring them to life with the qualities of omniscience.

- 54.289 “Noble one, the great ocean cannot be poisoned by any poisons. In the same way, the great ocean of the development of the aspiration to omniscience cannot be poisoned by any of the poisons of karma, kleśas, or the aspirations to enlightenment of the śrāvakas and pratyekabuddhas.
- 54.290 “Noble one, the light of all the stars cannot overwhelm the disk of the sun. [F.321.b] In the same way, the sun disk of the development of aspiration to omniscience cannot be overwhelmed by the immaculate qualities of all śrāvaka and pratyekabuddha stars.
- 54.291 “Noble one, not long after a prince has been born, he outshines the highest ministers who are his seniors through being of noble birth and sovereignty. In the same way, not long after bodhisattvas have developed the aspiration for enlightenment, through being born in the family of the Dharma kings, the tathāgatas, even though they are beginners, through the sovereignty of the great compassion of the aspiration to enlightenment, they outshine all the śrāvakas who are their seniors in having practiced celibacy for a long time.
- 54.292 “Noble one, all ministers have to pay homage to a prince, however young he is and however senior to him they are, and yet the prince does not disrespect the senior ministers. In the same way, however senior the śrāvakas and pratyekabuddhas may be, however long they have been practicing celibacy, they should bow down to a beginner bodhisattva. Also, the bodhisattvas should not disrespect the śrāvakas and pratyekabuddhas.
- 54.293 “Noble one, even though a prince is not needed by anyone,<sup>2113</sup> because he has the royal title and because of the nobility of his family, none of the king’s ministers is his equal. In the same way, even though beginner bodhisattvas are oppressed by result-causing karma and kleśas, they have the title of having developed the aspiration to omniscience and have the nobility and greatness of the family of the buddhas, and therefore none of the śrāvakas and pratyekabuddhas that have reached complete attainment are their equals. [F.322.a]
- 54.294 “Noble one, a completely pure, precious jewel will appear impure to someone who has the visual defect of cataracts. In the same way, the nature of the jewel of the development of the aspiration to omniscience is pure, but it appears impure to those whose eyes of faith have the defect of the cataracts of ignorance.
- 54.295 “Noble one, when all mantras and elixirs have been gathered together and prepared, they heal the illness of beings through being touched or seen, or through being in their presence. In the same way, the body of the prayer and wisdom of the aspiration to enlightenment is created from all the mantras and elixirs of the accumulation of roots of merit and of wisdom and method.



Hearing, seeing, being in the presence of, or thinking of someone who possesses that aspiration to enlightenment heals the illness of the kleśas of beings.

54.296 “Noble one, clothing that has the characteristic of duck feathers<sup>2114</sup> is unstained by the defect of mud. In the same way, the aspiration to enlightenment that is the clothing that has the characteristic of duck feathers is not afflicted by the defect of the mud of the kleśas of saṃsāra.

54.297 “Noble one, a wooden figure that has its head shaft will not fall apart but be able to perform all functions. In the same way, if in the head of the body of the wisdom of the prayer<sup>2115</sup> for omniscience there is the shaft of the prayer for the development of the aspiration to enlightenment, it will have the power for all bodhisattva activities, and because the body is created from the wisdom of the prayer for omniscience, it will not fall apart.

54.298 “Noble one, a machine that does not have a shaft, even though it possesses wooden limbs, will not have the power for necessary actions. [F.322.b] In the same way, if bodhisattvas do not possess the higher motivation of the aspiration to omniscience, even though they have the accumulation of the limbs of enlightenment, they will not have the power to accomplish the Dharma of the buddhas.

54.299 “Noble one, a cakravartin has the precious black agarwood called *essence of the elephant*. As soon as that incense is lit, all four branches of the cakravartin’s army rise up into the sky. In the same way, all the bodhisattva’s roots of merit, which are the agarwood incense of the development of the aspiration to omniscience, rise above all the three realms and fully accomplish the noncomposite field of activity that is the sky of the wisdom of the tathāgatas.

54.300 “Noble one, diamonds do not come from inferior jewel mines but from diamond mines or from gold mines. In the same way, the development of the aspiration to omniscience is like a diamond. It does not arise in the jewel mines of the lesser roots of merit of the aspirations of beings, but from the diamond mines of the great compassion that protects beings or from the great gold mines of the higher focus on the omniscient wisdom.

54.301 “Noble one, the class of trees called *without a root* ultimately has no visible roots, and yet the trees are seen to be covered like a net with branches, leaves, foliage, and flowers. In the same way, there are ultimately no visible roots of merit of the development of the aspiration to omniscience, and yet in all existences in all worlds there appear the extensive flowers of its merit, wisdom, and higher cognitions, as a net of great prayers. [F.323.a]

54.302 “Noble one, if a diamond is placed in a poor container, it does not appear to be beautiful, and a vessel with cracks or holes cannot contain it, only a vessel in perfect condition. In the same way, the great diamond of the

development of the aspiration to omniscience will not have beauty in the vessels of beings who have weak aspiration, are miserly, have bad conduct, are malevolent, are lazy, have disrupted mindfulness, or have wrong understanding. It cannot be contained within beings who are vessels with unstable minds and who follow erroneous higher motivations, but only in the precious vessels of a bodhisattva's higher motivation.

54.303 "Noble one, a diamond can pierce all other jewels. In the same way, the diamond of the development of the aspiration to omniscience can pierce and comprehend all the precious Dharmas of the buddhas.

54.304 "Noble one, a diamond can cut through and overcome all stones. In the same way, the diamond of the development of the aspiration to omniscience can cut through and overcome the stone of false views.

54.305 "Noble one, even if a diamond is broken, it is superior to all other jewels and outshines ornaments of gold. In the same way, even if the diamond jewel of the development of the aspiration to omniscience becomes broken through one's following erroneous thoughts, it still outshines the golden adornments that are the qualities of all śrāvakas and pratyekabuddhas.

54.306 "Noble one, even if a diamond is broken, it will dispel all poverty. In the same way, even if the diamond jewel of the development of the aspiration to omniscience becomes broken through not being practiced, it can still dispel the poverty that is saṃsāra. [F.323.b]

54.307 "Noble one, however small a diamond element may be, it still has the characteristic of being able to cut all jewels and stones. In the same way, however minor the engagement in the diamond element of the development of the aspiration to omniscience, it still has the characteristic of destroying all ignorance.

54.308 "Noble one, a diamond jewel does not come into the hands of lesser people. In the same way, the diamond jewel of the development of the aspiration to omniscience does not come into the hands of devas and humans who have inferior aspiration and poor roots of merit.

54.309 "Noble one, a person who is not skilled in examining jewels will not know the qualities of a diamond jewel and therefore will not experience its qualities. In the same way, a person whose understanding is confused is not skilled in the qualities of the great diamond jewel of the development of the aspiration to omniscience and therefore will not experience its qualities.

54.310 "Noble one, a diamond cannot be dissolved.<sup>2116</sup> In the same way, the diamond of the aspiration to enlightenment, which is the cause of omniscience, cannot be dissolved.

54.311 "Noble one, the great diamond weapon can only be held by someone who has the superior powerful strength and might of the great Nārāyaṇa, and not by another strongman. In the same way, the great diamond weapon of the

development of the aspiration to omniscience can only be acquired by a great bodhisattva whose limitless roots of merit are made firm by the power of the cause of omniscience, which has superior powerful strength and might like that of the great Nārāyaṇa. Otherwise, it cannot be held by any other strongmen, who are the śrāvakas and pratyekabuddhas. [F.324.a]

54.312 “Noble one, a diamond can pierce what no other weapon can pierce, without itself being damaged. In the same way, wherever the weapons of the prayers and wisdom of śrāvakas and pratyekabuddhas are ineffective in ripening and guiding beings, or in associating with the suffering that is experienced during the kalpas of the three times, there the bodhisattva who wields the great diamond weapon of the development of the aspiration to omniscience is effective without weariness of mind, and without it being unendurable, and without being adversely affected by it.

54.313 “Noble one, a diamond can only be contained in a ground made of diamond and not in any other place. In the same way, only the strong diamond ground of the development of the aspiration to omniscience can contain the diamond of the accumulations of the prayers that arise from a bodhisattva, so that śrāvakas and pratyekabuddhas cannot possess it.

54.314 “Noble one, the container of the great ocean is the diamond ground that is solid and without fissures so that water cannot leak through the cracks.<sup>2117</sup> In the same way, the roots of merit of a bodhisattva that rest on the uncracked ground of dedication of the diamond of the development of the aspiration to enlightenment will never be exhausted throughout all existences.

54.315 “Noble one, the great earth that rests on a foundation of diamond will never be destroyed and will never degenerate. In the same way, the bodhisattva prayers that are based upon the solid diamond ground of the development of the aspiration to enlightenment will never be destroyed and will never degenerate.

54.316 “Noble one, a diamond will not rot if immersed in water. In the same way, the diamond of the development of the aspiration to enlightenment will not become rotten even if it remains for a kalpa in the water of all karma and kleśas. [F.324.b]

54.317 “Noble one, a diamond will not be burned or scorched by the heat of fire. In the same way, the diamond of the development of the aspiration to omniscience will not be burned by the heat of the fire of the sufferings of all saṃsāra and will not be scorched by the burning fire of all the kleśas.

54.318 “Noble one, when a tathāgata arhat samyakṣaṃbuddha sits on the bodhimaṇḍa, overcomes the māras, and attains omniscient buddhahood, no place can be its location other than the ground that is the diamond center of a world realm of a billion worlds. In the same way, all the strength, power,

and might of the bodhisattvas' roots of merit from their prayers for the attainment of the highest, complete enlightenment, their entry into patience, their attainment of the bhūmis, their completion of the roots of merit, their receiving their prophecy, their reliance<sup>2118</sup> on all the accumulations of the bodhisattva path, their making offerings to all the tathāgatas, and their holding all the great clouds of the Dharma can only be located on the solid diamond center of the wisdom of all the prayers for the development of the aspiration to omniscience, and other beings will not be able to possess it.

54.319 "Noble one, the development of the aspiration to omniscience has those qualities and countless others; it possesses an indescribable extent of indescribable special qualities. [F.325.a] Any being who develops the aspiration to the highest, complete enlightenment possesses the phenomena of such qualities and will possess them going forward.

54.320 "Therefore, noble one, you have gained an excellent attainment in developing the aspiration to the highest, complete enlightenment, and in order to attain these qualities you have sought bodhisattva conduct.

54.321 "Noble one, you asked, 'How does one perform bodhisattva conduct? How does one practice it?'

"Noble one, go inside the great kūṭāgāra called Vairocanavyūhālaṃkāragarbha and look! You will then know how a bodhisattva should train in bodhisattva conduct and, having trained, what kind of qualities will be accomplished."

54.322 Sudhana, the head merchant's son, circumambulated the bodhisattva Maitreya, keeping him to his right, and then said, "Ārya, open the door of the kūṭāgāra. I am going to enter."

54.323 The bodhisattva Maitreya came in front of the door of the Vairocana-vyūhālaṃkāragarbha kūṭāgāra. With his right hand he snapped his fingers, and with that sound the door opened.

He said, "Noble son, enter the kūṭāgāra."

54.324 Sudhana, the head merchant's son, was greatly amazed, and he entered the kūṭāgāra. The instant he entered, the door closed by itself. He saw that the kūṭāgāra was vast and immense, many hundreds of thousands of yojanas wide; [F.325.b] as high as the surface of the sky; in all directions as vast as space; adorned by countless parasols, banners, and flags; adorned by countless jewels; adorned by countless hung strings of pearls; adorned by countless hung strings of jewels; adorned by countless hung strings of red pearls; adorned by countless hung strings of lion pearls; adorned by countless lion banners; adorned by countless moons and half moons; adorned by countless hung silk streamers of various colors; adorned by countless silk flags of various colors; adorned by the lights of countless nets<sup>2119</sup> of strings of jewels; adorned by countless nets of gold strings;

adorned by countless streamers of jewels; adorned by countless cords of gold beautified by jewels; adorned by countless bells with beautiful sounds; adorned by countless strings of precious tiny bells that made beautiful sounds when moved; adorned by rains of countless divine flowers; adorned by countless hung streams of divine garlands; adorned by countless censers from which flowed the aroma of incense sticks;<sup>2120</sup> adorned by countless raindrops of gold dust; adorned by countless nets of upper balconies; adorned by countless windows; adorned by countless toraṇas; [F.326.a] adorned by countless pinnacles; adorned by countless mirrors; adorned by countless precious cornices; adorned by countless precious panels; adorned by countless pillars; adorned by countless clouds of precious cloths; adorned by countless precious tree trunks; adorned by countless precious platforms; adorned by countless precious pathways; adorned by countless precious canopies; adorned by countless precious floors of various kinds; adorned by countless precious kūṭāgāra adornments; adorned by countless precious thrones; adorned by countless precious statues of females; adorned by countless walkways overhung with precious streamers; adorned by countless beautifully arranged pillars of banana trees made of Jambu River gold; adorned by countless statues made of all precious materials; adorned by countless statues of bodhisattvas; adorned by countless flocks of various birds singing beautiful songs; adorned by countless precious lotuses; adorned by countless precious supporting columns; adorned by countless pools; adorned by countless white lotuses; adorned by countless stairways; adorned by countless arrangements of daises;<sup>2121</sup> adorned by countless various kinds of precious ground; [F.326.b] adorned by countless lights of great precious jewels; adorned by countless arrangements of all jewels; and adorned by countless perfect qualities and excellences.

54.325 He saw within the kūṭāgāra another hundred thousand with this kind of an array of adornments: adorned by countless precious parasols, banners, and flags, and so on, adorned by countless perfect excellent qualities.

54.326 He saw that all those kūṭāgāras were in that way vast, immense, and immeasurable; were treasuries of space; and had been completely, beautifully adorned.

54.327 He saw that these kūṭāgāras were perfectly arranged so that in a single perception they appeared in the manner of reflections that were separate from one another, not mingled with one another, and distinct from one another, and so that they appeared with all of them without exception being perceived in a single perception.

54.328 Sudhana, the head merchant's son, having seen in that way the inconceivable field of perception and miraculous manifestations of the Vairocanavyūhālaṃkāragarbha kūṭāgāra, had great delight, and his

enthusiasm and aspiration increased by an immeasurable power of joy, which saturated his mind and body; his mind was clarified of all conceptualizations; his mind dispelled all obscurations; he was freed from all ignorance; he entered the direction of the absence of delusion;<sup>2122</sup> [F.327.a] he had hearing that perceived with the unimpeded memory of all sounds; he had mentation that was free of all confusion; he had the power of understanding that followed the way of unobscured liberation; he had eyesight that reached all perceptions without obscuration; and with the accomplishment of paying homage with his body while facing all directions he paid homage by prostrating with the full length of his all-pervading body.

54.329 As soon as Sudhana, the head merchant's son, bowed down he perceived that he had entered all those kūṭāgāras through the power of the bodhisattva Maitreya's blessing. He saw the many different and various miraculous manifestations and inconceivable objects of perception inside those kūṭāgāras. Inside some kūṭāgāras he perceived and comprehended where the bodhisattva Maitreya first developed the prayer for the highest, complete enlightenment: his birth into a family, what name he had, what roots of merit he was inspired to, which kalyāṇamitras inspired him, his lifespan, the name of the kalpa, and under which tathāgata in a realm with what kinds of displays and in what kind of assembly he made which particular prayers.

54.330 He also perceived himself, during the entire lifetime of that tathāgata and of those beings, to be at the feet of that tathāgata in that time, [F.327.b] and he saw all those activities.

54.331 In some kūṭāgāras he saw the bodhisattva Maitreya at the time that he first attained the samādhi of love.

54.332 In some, he saw where he practiced conduct; in some, where he completed the perfections; in some, where he entered the state of patience; in some, where he ascended the bhūmis; in some, where he gained the displays of buddha realms; in some, where he obtained the teaching of tathāgatas; in some, where he attained the patience of the birthlessness of phenomena; and in some, where he received the prophecy of his highest, complete enlightenment, and everything about what kind of prophecy he received, who gave the prophecy, and the length of time that was prophesied.

54.333 In some kūṭāgāras he saw the bodhisattva Maitreya being a cakravartin establishing beings on the path of the ten good actions.

54.334 In some, he saw him being a lord of the world, benefiting the world and gathering beings through all kinds of happiness; in some, being a Śakra, turning beings away from delighting in sensory pleasures; in some, being a Brahmā, describing to beings dhyāna and immeasurable joy; in some, being a Suyāma deva lord, describing limitless qualities to beings; in some, being a

Samtuṣita deva lord, describing the qualities of a bodhisattva with one life remaining; [F.328.a] in some, being a Sunirmita deva lord, manifesting the array of emanations of all bodhisattvas to his retinue; in some, being a Vaśavartin deva lord, displaying to the devas power over all phenomena; in some, being a Māra, teaching to devas the impermanence of all good fortune; and in some, being born in the dwelling of the lord of the asuras, teaching the Dharma to his retinue of asuras in order that they forsake all pride, arrogance, and conceit, enter the great ocean of wisdom,<sup>2123</sup> and attain the illusory powers<sup>2124</sup> of the wisdom of the Dharma.

54.335 In some kūṭāgāras he saw the realm of Yama, in which the light of the bodhisattva Maitreya illuminated all the beings in the hells, so that all the sufferings of the hells ceased for the beings who had been reborn in the hells.

54.336 In some kūṭāgāras he saw the realm of the pretas, in which the bodhisattva Maitreya created much food and drink for the beings who had been reborn in the preta realms, ending their hunger and thirst.

54.337 In some kūṭāgāras he saw the worlds of animals, in which through taking birth in their various kinds of physical existences he guided those beings who had been reborn as animals.

54.338 In some kūṭāgāras he saw him in the deva retinues of the realms of the Mahārājas, where he taught the Dharma to the world lords; in some, he was in the retinue of a Śakra deva lord; in some, in the retinue of a Suyāma deva king; [F.328.b] in some, in the retinue of a Samtuṣita deva king; in some, in the retinue of a Sunirmita deva king; in some, in the retinue of a Vaśavartin deva king; in some, in the retinue of a Māra; and in some kūṭāgāras he saw the bodhisattva Maitreya teaching the Dharma in the retinue of a Brahmā lord.

54.339 In some kūṭāgāras, he saw the bodhisattva Maitreya teaching the Dharma in the retinues of great nāgas and mahoragas; in some, in the retinues of yakṣas and rākṣasas; in some, in the retinues of gandharvas and kinnaras; in some, in the retinues of the lords of the asuras and dānavas; in some, in the retinues of great lords of the garuḍas; in some, in the retinues of humans; in some, in the retinues of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans; in some, in the retinues of śrāvakas; in some, in the retinues of pratyekabuddhas; and in some, in the retinues of bodhisattvas.

54.340 In some kūṭāgāras, he saw the bodhisattva Maitreya teaching the Dharma to beginner bodhisattvas who had developed the aspiration to enlightenment for the first time; in some, to those who were engaged in



bodhisattva conduct; in some, to those who had attained patience and were irreversible; and in some, to those who were in their last lifetime and had been consecrated by the buddhas.

54.341 In some kūṭāgāras, he saw him describing the particular qualities of a bhūmi to bodhisattvas who were on the first bhūmi, and in some he saw the bodhisattva Maitreya discussing all the particular qualities of the bhūmis with bodhisattvas on all ten bhūmis; in some, he had the completion of all the perfections; [F.329.a] in some, he had infinite<sup>2125</sup> entries into all trainings; in some, he had vast entries through the gateways of all samādhis; in some, he had profound liberations; in some he had pervaded the peaceful scope of dhyāna, samādhi, samāpatti, and higher cognitions; in some, he entered the bodhisattva's conduct, guidance, and methods; and in some he had a vast accomplishment of prayers.

54.342 In some kūṭāgāras, he saw the bodhisattva Maitreya accompanying bodhisattvas who followed the same kind of conduct and spoke in unison<sup>2126</sup> about engaging, in order to benefit beings, in the various specific kinds of arts and treatises that bring benefit, happiness, and wealth to all beings.

54.343 In some, he saw him speaking in unison<sup>2127</sup> with bodhisattvas with one lifetime remaining about entering the gateway of the wisdom consecration of all the buddhas.

54.344 In some kūṭāgāras, he saw the bodhisattva Maitreya dedicated to walking<sup>2128</sup> for many hundreds of thousands of years.

54.345 In some kūṭāgāras, he saw the bodhisattva Maitreya dedicated to chanting the teachings; in some, he was dedicated to examining the gateways of the Dharma; in some, he was dedicated to discussing the Dharma; in some, he was dedicated to writing out the Dharma; in some, he was resting in meditation on love; in some, he was resting in meditation on all dhyānas and immeasurables; in some, he was resting in meditation on all the āyatana meditation states and liberations; [F.329.b] and in some, he was resting in meditation in the samādhi of the method for accomplishing the higher cognitions of a bodhisattva.

54.346 In some kūṭāgāras, he saw many bodhisattvas resting in the bodhisattva samādhi of emanations, and he saw many clouds of all emanations coming from all the pores of all their bodies.

54.347 From some of them, he saw many clouds of devas arising from all their bodies and pores. From some of them, he saw many clouds of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakras, Brahmās, world lords, and cakravartins arising from all their bodies and pores; from some of them, many clouds of kings of realms from all their bodies and pores; from some of them, many clouds of young princes from all their bodies and pores;



from some of them, many clouds of head merchants, ministers, and householders from all their bodies and pores; from some of them, many clouds of śrāvakas, pratyekabuddhas, and bodhisattvas from all their bodies and pores; from some of them, many clouds of the bodies of tathāgatas from all their bodies and pores; and from some of them, measureless clouds of emanated beings arising from all their bodies and pores.

54.348 From some of them, he heard various Dharma gateways coming from all their bodies and pores, which means he heard the many sounds of entering all Dharma doors such as the door of praising the qualities of bodhisattvas; [F.330.a] the door of the perfection of generosity; the doors of the perfections of conduct, patience, diligence, dhyāna, wisdom, method, prayer, strength, and knowledge; the doors of the methods of gathering pupils, the dhyānas, the immeasurables, the samādhis, the samāpattis, the higher cognitions, gnosis, the retentions, the eloquences, the truths, the discernments, śamatha, vipaśyanā, and liberation; and the doors of dependent origination, elimination, the bases of miraculous powers, the powers, the strengths, the aspects of enlightenment, the paths, the teaching of the Śrāvakayāna, the teaching of the Pratyekabuddhayāna, the teaching of the Mahāyāna, the bhūmis, patience, conduct, and prayer.

54.349 In some kūṭāgāras, he saw the gathered assemblies of followers of tathāgatas. He saw the various different births of those tathāgatas, their different families, their countless different lifetimes,<sup>2129</sup> their different realms, their different kalpas, their different teachings of the Dharma, their different gateways of emanations,<sup>2130</sup> the different durations of their Dharmas, and so on, up to all the different forms of their assemblies of followers without exception. [F.330.b]

54.350 He saw in the center of the Vairocanavyūhāṃkāragarbha kūṭāgāra one kūṭāgāra that was greater and vaster than the others and was adorned with adornments that were greatly superior to all the adornments, without exception, of all the other kūṭāgāras.

54.351 He saw within that kūṭāgāra a billion-world world realm. He saw in that billion-world world realm the billion four-continent worlds and a billion Jambudvīpas and a billion Tuṣita paradises.

54.352 He saw within those Jambudvīpas the bodhisattva Maitreya being born from within a lotus; being taken up by Śakra and Brahmā, walking seven steps, gazing into the ten directions, and emitting the lion's roar; manifesting all the stages of youth; being within the harem; going to the park; turning toward omniscience; setting forth and entering homelessness; manifesting the practice of asceticism; eating food; going to the bodhimaṇḍa; engaging in subjugating the māras; attaining the enlightenment of buddhahood; gazing without closing the eyes at the Bodhi tree; being supplicated by

Mahābrahmā; turning the wheel of the Dharma; and passing away to divine abodes, which was done through various different manifestations of the range of attainments of buddhahood, followed by turning the wheel of the Dharma in different ways, names, and forms, with various different lifespans, with various different assemblies of followers, [F.331.a] with various different manifestations of pure buddha realms, with various different conduct and prayers, with various methods for presenting and teaching the Dharma and for ripening beings, and with various different manifestations of the distribution of relics and the power of the duration of the teachings.

54.353 Sudhana, the head merchant's son, perceived himself to be at the feet of them all.

54.354 Through the blessing of the unfailing memory, all the steadfast knowledge of all those assemblies of followers, all those manifestations of activities, and all those different lifespans remained within his level of comprehending knowledge.

54.355 From all the nets of strings of bells and jingle bells, and from the music and songs and all other perceived sounds, he heard the inconceivable thunder from the clouds of the Dharma being emitted.

54.356 He heard from them all the sounds of all the Dharma just as it had been previously taught: from some he heard the different kinds of aspiration to enlightenment; from some, the different kinds of conduct and prayer of the perfections; from some, the different kinds of countless bhūmis; from some, the different kinds of miraculous manifestation from inconceivable higher cognitions; from some, the different kinds of various offerings to the tathāgatas; from some, the different kinds of displays of buddha realms; and from some, the different kinds of measureless clouds of the Dharma of the tathāgatas.

54.357 From some, he heard the words concerning entering into omniscience: that in a world realm of such and such a name, [F.331.b] a bodhisattva with such and such a name hears such and such a Dharma gateway, is inspired by such and such a kalyāṇamitra, and at the feet of such and such a tathāgata hears that in a kalpa with a certain name he will be present in a certain realm, in a certain circle of followers, and having generated certain roots of merit and having heard of certain buddha qualities will develop a certain aspiration, and through a certain kind of prayer will develop the aspiration to enlightenment and will practice bodhisattva conduct for a certain number of kalpas, and will then attain the highest, complete enlightenment of buddhahood, when he will have a certain name and a certain lifespan and have a certain perfection of qualities and arrays of a buddha realm, and through certain specific prayers will guide beings in a certain way and will

gather a certain following of śrāvakas and pratyekabuddhas, and when he has passed into nirvāṇa his Dharma will remain for a certain number of kalpas, and he will thus benefit beings in that way.

54.358 From some, he heard that in a world realm of such and such a name, a bodhisattva with such and such a name practices the perfection of generosity, making a hundred gifts in a certain way of that which it is hard to give away; that a bodhisattva with such and such a name maintains correct conduct, meditates on patience, engages in diligence, [F.332.a] rests in dhyāna, or practices the analysis of wisdom; that a bodhisattva with such and such a name gives away his kingdom in order to search for the Dharma; that he gives away his jewels, gives away his children, gives away his wives, gives away his hands and feet, gives away his head, and jumps into fire; that a bodhisattva with such and such a name holds the teaching of a tathāgata, recites the Dharma, makes a gift of the Dharma, makes an offering of the Dharma, raises the banner of the Dharma, beats the drum of the Dharma, blows the conch of the Dharma, sends down a rain of the Dharma, holds the teaching of a tathāgata, adorns the caitya of the Tathāgata, adorns the image of the Tathāgata, gathers the articles that will bring happiness to beings, and guards the treasure of the Dharma.

54.359 From some, he heard that in a world realm of such and such a name, there resided, lived, and remained a tathāgata with such and such a name, teaching the Dharma through a consecration with a certain name, to a certain assembly, in a certain buddha realm, in a certain kalpa, with a certain lifespan, with certain Dharma teachings, guiding beings in a certain way, and having attained buddhahood through certain prayers.

54.360 In that way, he heard from all the perceived networks of bells and jingle bells, music, and so on the words of countless different kinds of Dharma doors. On hearing all those words, the mind of Sudhana, the head merchant's son, became saturated with the vast power of joy [F.332.b] and attained, through hearing, those Dharma doors. On hearing some, he attained many doors of eloquence. On hearing some, he attained many doors of the power of patience. On hearing some, he attained many doors of conduct. On hearing some, he attained many doors of prayer. On hearing some, he attained many doors of the perfections. On hearing some, he attained many doors of the higher cognitions. On hearing some, he attained many doors of gnosis and knowledge. On hearing some, he attained many doors of liberations. On hearing some, he attained many doors of samādhis. [B21]

54.361 He saw in the mirrors countless reflections of images. In some he saw the perception of the reflections of the assemblies of followers of tathāgatas; in some he saw the perception of the reflections of the assemblies of followers

of bodhisattvas; in some, the perception of the reflections of the assemblies of followers of śrāvakas; in some, the perception of the reflections of the assemblies of followers of pratyekabuddhas; in some, the perception of the reflections of the assemblies of followers of tathāgatas; in some, the perception of the reflections of defiled realms; in some, the perception of the reflections of pure realms; in some, the perception of the reflections of defiled pure realms; in some, the perception of the reflections of purified defiled realms; [F.333.a] in some, the perception of the reflections of world realms with buddhas; in some, the perception of the reflections of world realms without the presence of a buddha; in some, the perception of the reflections of small world realms; in some, the perception of the reflections of great world realms; in some, the perception of the reflections of narrow world realms; in some, the perception of the reflections of vast<sup>2131</sup> world realms; in some, the perception of the reflections of world realms that were within magical illusion; in some, the perception of the reflections of world realms that were sideways; in some, the perception of the reflections of world realms that were upside-down; in some, the perception of the reflections of world realms that were level; in some, the perception of the reflections of world realms that were the abodes of the hell beings, animals, and pretas; and in some, the perception of the reflections of world realms filled with devas and humans.

54.362 He also saw countless bodhisattvas on the walkways and seated<sup>2132</sup> on the thrones dedicated to a variety of necessities: some were walking, some were in meditation, some were looking, some were filled great compassion for beings, some were composing treatises on various subjects in order to benefit the world, some were receiving scriptural transmission, some were chanting it, some were writing it,<sup>2133</sup> [F.333.b] some were asking questions, some were dedicated to *The Confession of the Three Heaps* and to dedication prayers, and some were accomplishing prayers.

54.363 He saw many nets of light of all the kinds of jewels coming from the pillars: from some came blue lights; from some, yellow; from some, red; from some, white; from some, the color of crystal; from some, the color of gold; from some, the color of sapphire; from some, the colors of the rainbow; from some, the color of Jambu River gold; and from some, lights in every color; which brought happiness to the body and mind and were supremely beautiful.

54.364 He saw that the pillars of banana trees made of Jambu River gold and the hands of the statues made of all precious materials were hung<sup>2134</sup> with clouds of flowers, and he saw that the hands were hung with wreaths of garlands; the hands were draped with cloths; the hands held parasols, banners, and flags; the hands held perfumes, incense, and ointments; the

- hands were hung with nets of strings of precious jewels;<sup>2135</sup> the hands were hung with various jewels on various cords of gold; the hands were hung with long necklaces of various pearls; the hands were hung with long necklaces of various jewels; the hands were holding all kinds of adornments.
- 54.365 He saw that some were bowing down their topknot jewels and crowns, staring with unblinking eyes, and paying homage with their palms placed together.
- 54.366 He saw that from the strings of pearls fell a gentle rain of water with the eight good qualities that had the lovely aroma of various scents. [F.334.a]
- 54.367 He saw many shining rows of lamps come from the nets of strings of beryl jewels.
- 54.368 He saw the precious parasols adorned by every kind of adornment and decoration. He saw their interiors adorned by precious bells, nets of jingle bells, silk streamers and tassels, precious tablets,<sup>2136</sup> and eggs<sup>2137</sup> made of various kinds of precious jewels.
- 54.369 He saw the ponds in which arose countless precious red lotuses, blue lotuses, night lotuses, and white lotuses. He saw that some were a hand span in size, some were a fathom in circumference, some were the size of carriage wheels, on which were arrayed the adornments of various statues. He saw that there were statues of women, statues of men, statues of boys, statues of girls, statues of Śakra, statues of Brahmā, statues of the world lords, and statues of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śrāvakas, pratyekabuddhas, and bodhisattvas, and also statues in the form of all beings with their many various colors and bodies, all arranged paying homage, with their palms together and bowing their bodies.
- 54.370 He also saw statues of tathāgatas adorned with the thirty-two signs of a great being and sitting cross-legged.
- 54.371 He saw that the floor was a great ground made of beryl with a checkerboard pattern, and within each of the squares there were countless perceptions of reflections. [F.334.b]<sup>2138</sup> In some,<sup>2139</sup> he saw the perception of reflections of realms; in some, the perception of reflections of bodhisattvas; and in some, the perception of reflections of buddhas.
- 54.372 He saw that reflections of the entire array of the adornments in the kūṭāgāras appeared in each of the squares.
- 54.373 He saw that from out of the entire treasury of the various flowers and fruits of the precious trees emerged the upper halves of many bodies with various shapes and various colors. He saw that from some emerged the upper halves of the bodies of buddhas; from some emerged the upper halves of the bodies of bodhisattvas; from some emerged the upper halves of the bodies of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and

mahoragas; from some emerged the upper halves of the bodies of Śakra, Brahmā, and world lords; from some emerged the upper halves of the bodies of cakravartins and lords of humans; from some emerged the upper halves of the bodies of young princes, head merchants, householders, ministers, men, women, boys, girls, bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās.

54.374 He saw that some of them had flower garlands hanging<sup>2140</sup> from their hands; some of them had strings of jewels hanging from their hands; some of them had all adornments held in their hands; some were bowing, with palms together, and gazing with unblinking eyes; [F.335.a] some were praising; some were resting in meditation; some were the color of gold; some were the color of silver; some were the color of coral; some were the color of blue beryl; some were the color of sapphires; some were the color of the radiance of vairocana jewels; some were the color of magnolia flowers; some had bodies of light; and some were beautified by the signs of a great being.

54.375 He saw that from the half moons emerged countless reflections of suns, moons, planets, and stars.

54.376 He saw that on all the walls of the buildings, divine palaces, and kūṭāgāras there were checkerboard patterns made of all jewels.

54.377 He saw within<sup>2141</sup> those jewel checkerboard patterns all the bodhisattva Maitreya's stages of bodhisattva conduct in his past practice of bodhisattva conduct; in some of the squares he saw the bodhisattva Maitreya giving away his head; in some, giving away his eyes; in some, giving away his hands; in some, giving away his clothes;<sup>2142</sup> in some, giving away his crest jewel; in some, giving away his crest jewel of righteousness;<sup>2143</sup> in some, giving away his teeth; in some, giving away his tongue; in some, giving away his ears; in some, giving away his nose; in some, giving away his heart; in some, giving away his flesh and bone marrow; [F.335.b] in some, giving away his blood; in some, giving away his skin and panniculus; in some, giving away his fingernails and toenails with their flesh; in some, giving away his fingers with their connecting webs; in some, giving away his sons, daughters, and wives; in some, giving away heaps of jewels; in some, giving away villages, towns, districts, regions, realms, and royal capitals; in some, giving away Jambudvīpa; in some, giving away the power of sovereignty; in some, giving away the royal throne; in some, giving away his male and female slaves; in some, giving away his harem; in some, giving away his parks and forest groves;<sup>2144</sup> in some, giving away parasols, banners, and flags; in some, giving away flowers, garlands, perfumes,<sup>2145</sup> and ointments; in some, giving away healing medicines; in some, giving away much food and drink; in some, giving away all requisites; in some, giving away all shelters; in some, giving away white copper<sup>2146</sup> vessels filled with jewels; in some, giving away precious carriages; in some, freeing prisoners; in some,

freeing those condemned to death; in some, curing children; and in some, showing the way to those who were lost; in some, he was a ferryman who sailed his boat across the river; in some, he was Bālāha, the king of horses, who saved the beings who had gone to the island of the rākṣasīs<sup>2147</sup> in the great ocean; [F.336.a] in some, he was a great ṛṣi who created teaching traditions; in some, he was a cakravartin who established beings on the path of the ten good actions; in some, he was a physician who healed sickness; in some, he was someone who honored his father and mother; in some, he was someone who revered kalyāṇamitras; in some, he was dedicated to guiding beings in the appearance and form of a śrāvaka; in some, he was dedicated to guiding beings in the appearance and form of a pratyekabuddha; in some, he was dedicated to guiding beings in the appearance and form of a bodhisattva; in some, he was dedicated to guiding beings in the appearance and form of a buddha; in some, he ripened beings through manifesting being reborn in any of the particular births of beings; in some, in the form of a dharmabhāṇaka, he entered the teachings of a tathāgata, received the transmission of the teachings, recited the teachings, correctly analyzed them, adorned the caitya of the Tathāgata, had statues of the Tathāgata made, inspired beings to make offerings to the Tathāgata, anointed them with perfumes and ointments, dressed them in bells and garlands, and so on, and he was dedicated to making offerings to the Buddha and established beings on the path of the ten good actions, established beings in the five precepts, the eight poṣadha vows, taking refuge in the Buddha, Dharma, and Saṅgha, [F.336.b] entering mendicancy, hearing the Dharma, receiving the transmission of the Dharma, reciting the Dharma, and contemplating it correctly; and in order to talk about the Dharma he sat upon a lion throne and explained the enlightenment of the buddhas.

54.378 In that way, the bodhisattva Maitreya practiced the six perfections for countless hundreds of thousands of quintillions of kalpas. Sudhana, the head merchant's son, saw all of that in various ways within each square of the checkerboard patterns.

54.379 He saw in some kūṭāgāras the bodhisattva Maitreya serving as many kalyāṇamitras as there are, and all the array of miraculous manifestations that came from that.

54.380 Sudhana went before all those kalyāṇamitras, and he perceived them speaking to him and giving an instruction: "Come here, Sudhana! Welcome! Are you well? Look at this inconceivable range and display of miraculous manifestations of the bodhisattva!"<sup>2148</sup>

54.381 Sudhana, the head merchant's son, saw in each of the kūṭāgāras, and in each object of perception, this and other ranges and displays of miraculous manifestations. Because of his unfailing power of memory, his pure vision,

his view of all directions, and his unobscured wisdom of view in vipaśyanā, he was established on the level of wisdom that comes from the understanding of a bodhisattva, and therefore he saw all that infinite range and display of miraculous manifestations. [F.337.a]

54.382 It was like when a person goes to sleep and in a dream sees many various particular perceived forms, such as delightful houses and divine palaces; delightful villages, towns, districts, and regions; delightful parks, gardens, and forest groves; delightful trees, rivers, pools, and mountains; delightful clothes, food, drink, and enjoyments; and the enjoyment of the pleasures of delightful songs, instrumental music, and percussive music. He perceives himself in the company of his father, mother, friends, family, and relatives. He sees the great ocean. He perceives Sumeru, the king of mountains, all divine realms, and Jambudvīpas, in which he himself is many hundreds of yojanas<sup>2149</sup> tall. He sees his house and environs as vast. He perceives them to be adorned with all qualities and adornments. Even though he knows it is daytime, he cannot tell if that day is long or short, or even know that this is a dream. He perceives having all things that are pleasant, and he has the appearance of his composite body being in a state of happiness, not sleeping and free of all that is unpleasant, experiencing vast joy and happiness. He thinks this lasts a long time: for a day, a week, a fortnight, a month, a year, a hundred years, or longer, and when he wakes he remembers it all. [F.337.b]

54.383 In that way, Sudhana, the head merchant's son, through the blessing of the bodhisattva Maitreya, and through a knowledge that was free from a limited perception, like that of someone who has entered a dream of the three realms, was dwelling in the vast, extensive, unobscured perception of a bodhisattva and possessed the comprehension that could follow the inconceivable entry into the way of the bodhisattva and comprehend the scope of the displays of a bodhisattva, and therefore he saw all of those displays of miraculous manifestations, knew them, experienced them, examined them, identified them, and beheld them. He also perceived himself to be present among them.

54.384 This is like when a sick person is in the final phase of his mind. In the instant that occurs, his existing karma manifests: there is the ripening of whatever kind of karma he has accumulated, so that on the basis of bad karma he sees the hells, birth as an animal, the realm of the pretas, or the servants of Yama holding menacing weapons and furiously shouting abuse; he hears the sounds of the wailing and cries of the beings in the hells; he sees the rivers of acid; he sees the mountains of rows of razor-blade edges, the iron cotton trees, and the forests of sword blades; and he sees the beings in hell on fire, burning, being incinerated, and all burning inside one iron



pot. [F.338.a] He perceives those harms being inflicted and those sensations being experienced, and he sees and feels the suffering of the hell beings being burned by fire.

54.385 Through good karma he sees the palaces and dwellings of devas: he sees the retinue of a deva, the groups of apsaras, and all the arrayed adornments; he sees and experiences parks, forest groves, rivers, ponds, precious mountains, wish-fulfilling trees, and many enjoyments, and he perceives them to last for a lifetime.

54.386 Even though he has not passed away from this world and has not been reborn elsewhere, because of the inconceivable scope of karma, those kinds of appearances are not imperceptible but are perceived and experienced.

54.387 In the same way, Sudhana, the head merchant's son, because of the inconceivable scope of a bodhisattva's karma, saw all that display of miraculous manifestations.

54.388 By analogy, when a person is overpowered by a demon spirit, they will see many various kinds of forms, and whatever questions they ask, it will reveal an answer to them. In the same way, Sudhana, the head merchant's son, saw all those arrays through the power of the blessing of the bodhisattva.

54.389 By analogy, a person who goes into the dwelling of a nāga will enter into a nāga's perception [F.338.b] and will have the perception of a day, a week, a fortnight, a month, a year, or a hundred years passing, but when they separate from the nāga's perception, they will see that in terms of human perception only a moment<sup>2150</sup> has passed. In the same way, Sudhana, the head merchant's son, having a mind that maintained the perception of a bodhisattva and the blessing of the bodhisattva Maitreya, perceived in one moment many hundreds of thousands of quintillions of kalpas.

54.390 By analogy, within Mahābrahmā's divine palace, called Sarvajagadvara-vyūhagarbha, the perceived reflections of all the world realms in the billion-world universe appear clearly and distinctly. In the same way, Sudhana, the head merchant's son, saw the arising of all those displays, all those perceptions, unmixed with one another and unmingled with one another.

54.391 By analogy, a monk dwelling in the samāpatti of a meditative state of totality in a singleness without duality, whether in his cell or on a walkway,<sup>2151</sup> seated on a seat or standing up, perceives, sees, and experiences the entire world as the inconceivable scope of his meditation, the scope of his samāpatti of whichever meditative state of totality. [F.339.a] In the same way, Sudhana, the head merchant's son, saw and experienced those displays according to whatever scope of perception he engaged in.

54.392 It was like the display and ornamentation of a gandharva city that appears in the sky, which occurs without any obscuration.

54.393 It was like the palace of a yakṣa being within a human palace, or a human palace being within a yakṣa palace; they are inseparable but are perceived in accordance with the purity of the scope of perception of a person's karma.<sup>2152</sup>

54.394 It was like all the world realms of a billion-world universe appearing upon a great ocean as reflections on the ocean.<sup>2153</sup>

54.395 By analogy, a conjurer manifests all kinds of forms and activities through the blessings of the power of mantras, spells, and potions. In the same way, Sudhana, the head merchant's son, saw all the displays of miraculous manifestations because of the bodhisattva Maitreya's engagement in inconceivable conjurations from blessing and wisdom. This was because of his accomplishment of the power of conjuration from the knowledge of all phenomena and because of conjuration through a bodhisattva's power of blessing and wisdom.

54.396 Then the bodhisattva Maitreya entered the kūṭāgāra and, diminishing those blessings, he snapped his fingers, saying to Sudhana, the head merchant's son, "Arise, noble one!<sup>2154</sup> Noble one, this is the nature of phenomena. This is the blessing of the wisdom of a bodhisattva. It is the characteristic of accomplishment from the practice of all Dharmas. [F.339.b] They thus have no existing nature of their own. They are like conjurations, dreams, and reflections."

54.397 Then, with that finger snap, Sudhana, the head merchant's son, arose from samādhi. The bodhisattva Maitreya then said to him, "Noble one, you have seen the miraculous manifestations of the blessing of a bodhisattva. You have seen the power and natural result of the accumulations of a bodhisattva. You have seen accomplishments through the wisdom of the prayers of a bodhisattva. You have seen the delightful abodes of a bodhisattva. You have seen the accumulated conduct of a bodhisattva. You have heard the doors through which the bodhisattvas come forth. You have seen the immeasurable qualities and displays of the buddha realms. You have seen the specific different prayers of the tathāgatas. You have followed the inconceivable liberation of the bodhisattva. You have experienced the delight and bliss of the bodhisattva's samādhi."

54.398 Sudhana said, "Ārya, I have seen them through the blessing of the kalyāṇamitra, through the intention of the kalyāṇamitra, and through the power of the kalyāṇamitra. Ārya, what is this liberation called?"

Maitreya answered, "Noble one, this liberation is called *the essence of the display of the unfailing memory that engages with the knowledge of all objects of perception in the three times*.

54.399 “Noble one, this<sup>2155</sup> kind of liberation, which is inexpressibly inexpressible, is the attainment of a bodhisattva with one lifetime remaining.” [F.340.a]

54.400 Sudhana asked, “Ārya, where is this display?”

The bodhisattva Maitreya answered, “It is where it comes from.”

54.401 Sudhana asked, “Where does it come from?”

The bodhisattva Maitreya answered, “It comes from the accomplishment of the blessing of the wisdom of a bodhisattva. It dwells within that blessing. It does not come or go from anywhere. It does not accumulate. It does not come together. It does not amass. It has no location as a thing. It has no location as an object of perception. It has no location in any direction.

54.402 “By analogy, noble one, the net of clouds of the nāgas is not located in the body, is not located in the mind, is not located internally, and yet through the power of a nāga’s mind and through the inconceivable power of a nāga there is emitted a measureless flow of rain, which is not nonexistent and appears. In the same way, noble one, those displays are not located internally and are not located externally, but they become visible through the power of a bodhisattva’s blessing and through your being a good vessel.

54.403 “By analogy, noble one, a conjurer displays the entire range of illusions, but they do not come from anywhere, do not go anywhere, and are not transferred to anywhere, but through the power of mantra and concoctions, they are perceived. In the same way, noble one, those displays do not go anywhere, have not come from anywhere, and are not transferred anywhere, but they are perceived through having trained in the inconceivable wisdom conjurations of a bodhisattva and through the power of wisdom and the blessing of past prayers.”

54.404 Sudhana asked, “Ārya, from how far have you come?”

The bodhisattva Maitreya answered, “Noble one, the movement of bodhisattvas has no coming or going; [F.340.b] their motion is without movement or stillness. Their motion is without basis or location. Their motion is without passing away or rebirth. Their motion is without remaining or going elsewhere. Their motion is without movement or rising. Their motion is without dependence or location. Their motion is without karma or its ripening. Their motion is without creation or cessation. Their motion is without permanence or annihilation.

54.405 “Moreover, noble one, the motion of bodhisattvas is great compassion because it observes beings to be guided. The motion of bodhisattvas is great<sup>2156</sup> love because it saves beings from suffering. The motion of bodhisattvas is correct conduct because it regards everyone kindly. The motion of bodhisattvas is prayer because of the blessings of the past. The motion of bodhisattvas is higher cognition because it manifests itself<sup>2157</sup> to

all. The motion of bodhisattvas has no formation, as there is no movement from being at the feet of all the tathāgatas. The motion of bodhisattvas has no acquisition or rejection, because it is not focused on a body or mind. The motion of bodhisattvas is wisdom and method because it follows all beings. The motion of bodhisattvas is the manifestation of emanations because it is like a mirage, a reflection, or an illusory manifestation.

54.406 “Moreover, noble one, you asked, ‘From how far have you come?’<sup>2158</sup> Noble son, I come here from a hamlet called Kuṭi in the land of the Māladas, which is the place of my birth.<sup>2159</sup> In that place there was a head merchant by the name of Gopālaka. After I had established him in the Buddha’s Dharma, [F.341.a] I taught the Dharma, in accordance with the nature of the recipients, to the people of my birthplace. After I had inspired my parents, family, and relatives<sup>2160</sup> and brahmins and householders to enter the Mahāyāna, I came here.”

54.407 Sudhana asked, “Ārya, where are the birthplaces of the bodhisattvas?”

Maitreya replied, “Noble one, there are ten birthplaces of the bodhisattvas. What are the ten?

54.408 (1) “The aspiration to enlightenment is a birthplace of the bodhisattvas because it is birth into the family of bodhisattvas. (2) The higher motivation is a birthplace of the bodhisattvas because it is birth into the family of kalyāṇamitras. (3) Being upon the bhūmis is a birthplace of the bodhisattvas because it is birth into the family of the perfections. (4) The accomplishment of prayer is a birthplace of the bodhisattvas because it is birth into the family of bodhisattva conduct. (5) Great compassion is a birthplace of the bodhisattvas because it is birth into the family of all the methods of gathering pupils. (6) The correct realization of the nature of phenomena is a birthplace of the bodhisattvas because it is birth into the family of the perfection of wisdom. (7) The Mahāyāna is a birthplace of the bodhisattvas because it is birth into the family of skillful methods. (8) Ripening beings is a birthplace of the bodhisattvas because it is birth into the family of complete buddhahood. (9) Method and wisdom are a birthplace of the bodhisattvas because they are birth into the family of patience from the birthlessness of phenomena. (10) Noble one, the practice of the Dharma is a birthplace of the bodhisattvas because it is birth into the family of all past, future, and present tathāgatas. [F.341.b] Noble one, those ten are the birthplaces of the bodhisattvas.

54.409 “Noble one, method and wisdom are the father of the bodhisattvas; the perfection of wisdom is their mother; the perfection of generosity is their wet nurse; the perfection of conduct is their nanny; the perfection of patience is their adornment and jewelry; the perfection of diligence is their growing up; the perfection of meditation is their correct conduct; the kalyāṇamitras are

their training in conduct; all the aspects of enlightenment are their companions; all the qualities of the roots of merit are their friends; all the bodhisattvas are their brothers; the aspiration to enlightenment is their family; their practice is the qualities of their family; being upon the bhūmis is being in their family; attaining patience is being born into the family; accomplishing prayer is inheriting the knowledge of the family; pure conduct is gaining the qualities of the family; inspiring others to the Mahāyāna is maintaining the continuity of the family; being consecrated as having one life remaining is being the senior son of a Dharma king; and attaining becoming a tathāgata is purifying the lineage of the family.

54.410 “Noble one, in that way, the bodhisattvas transcend the level of different foolish beings; enter the faultlessness of a bodhisattva; enter the family of the tathāgatas; are within the lineage of the tathāgatas; practice to maintain the continuity of the family of the Three Jewels; are dedicated to protecting<sup>2161</sup> the family of the bodhisattvas; [F.342.a] make the family and clan pure; do not cause the vital lineage to decline; have no fault of transgression in the family that could be criticized by any of the beings in the world including its devas, its māras, its Brahmā deities, and its śramaṇas and brahmins; and have the nobility of their family because through being born in the supreme family of the buddhas they possess a body of great prayer.

54.411 “Noble one, the bodhisattvas who have such a family lineage know all phenomena to be like reflections, so they are not revolted by births in all worlds. Knowing that all births in existences are like magical illusions, they are born in and remain within the various modes of existence without being afflicted by them. They have comprehended the absence of a self in everything and therefore do not become wearied in ripening and guiding beings. They possess bodies of great love and great compassion and therefore do not become fatigued in benefiting beings. They have realized that all saṃsāra is like a dream and therefore do not become disheartened in remaining in it throughout all kalpas. They know that all the skandhas are like conjured illusions, and therefore they are not made despondent by all manifestations of birth, passing away, and death. They have realized the dhātus<sup>2162</sup> and āyatanas to have the nature of the realm of phenomena and are therefore not wounded by anything in the range of sensory possessions. They meditate on all forms of perception as being like mirages and therefore have no aspiration for any of the joys of saṃsāra. They play with all phenomena as being like conjured illusions and therefore are unstained<sup>2163</sup> by any scope of the māras. [F.342.b] They have Dharma bodies<sup>2164</sup> and therefore are not brought down by the kleśas. And they have attained power over rebirth and therefore realize and comprehend all classes of existence.

- 54.412 “Noble son, in that way, I have spread throughout the realm of phenomena with a body that enters birth in all world realms, with the particular appearances<sup>2165</sup> that are congruent with the forms of all beings, with specific definitions that are congruent<sup>2166</sup> with all beings, with various names that are congruent<sup>2167</sup> with all beings, with conduct that is congruent with the aspirations of all beings, with a conformity to worlds that is congruent<sup>2168</sup> with guiding all beings, with the manifestations of lifespans and births in families that are congruent with the beings who are to be purified, with gateways of entry into activities that are congruent with all the conducts of foolish beings,<sup>2169</sup> with an engagement in knowledge that is congruent with all the forms of perception of beings,<sup>2170</sup> and with the manifestations and splendor<sup>2171</sup> of bodies that are congruent with all the emanations from the prayers of bodhisattvas.
- 54.413 “Noble one, in order to ripen those beings who in the past practiced in the same way as I did but lost aspiration for enlightenment, and in order to manifest a birth and life in Jambudvīpa, I was born in the brahmin castes in this hamlet called Kuṭi in the lands of the Māladas in this southern region. I was born here so as to guide my father, mother, family, and relatives, to dispel arrogance among those in the particular brahmin castes who were proud of their birth into those castes, and so that they would be born in the family of the tathāgatas. [F.343.a]
- 54.414 “Noble one, in that way, I dwell in this Vairocanavyūhālaṃkāragarbha kūṭāgāra here in this southern region, ripening and guiding beings in whatever way is necessary and according to their aspirations through these kinds of methods.
- 54.415 “When I die and pass away from here, I will manifest taking birth in the Tuṣita paradise in order to take care of beings in accordance with their aspirations; in order to ripen the Tuṣita devas whose conduct accords with mine; in order to manifest a bodhisattva’s merit, wisdom, and display of miracles to all those who have transcended the realm of desire; in order to dispel craving for desired pleasures; in order to teach the impermanence of all that is composite;<sup>2172</sup> in order to teach their eventual decline to all those who have been born as devas; in order to discuss,<sup>2173</sup> together with bodhisattvas who have one lifetime remaining, the Dharma gateway to great wisdom; in order to gather together those born there who have been ripened together with me; and in order to cause the lotuses of the guidance sent forth by the Tathāgata Śākyamuni to blossom. When the time has come for my intentions to be fulfilled, I will set out to attain omniscience, and when I have attained enlightenment, you will see me again, together with the kalyāṇamitra Mañjuśrī.

- 54.416 “Depart, noble one. Go again into the presence of the bodhisattva Mañjuśrī and ask him, ‘How should bodhisattvas train in bodhisattva conduct? [F.343.b] How should they practice it? How should they comprehend the field of completely good conduct? How should they accomplish it? How should they pray for it? How should they increase it? How should they follow it? How should they master<sup>2174</sup> it? How should they enter it? How should they perfect it?’ Then that kalyāṇamitra will teach you.
- 54.417 “Why is that? Because Mañjuśrī Kumārabhūta has a special prayer for the accomplishment of that conduct, which a hundred thousand quintillion bodhisattvas do not have. Mañjuśrī Kumārabhūta has accomplished countless prayers. Mañjuśrī Kumārabhūta has accomplished countless special bodhisattva qualities. Mañjuśrī Kumārabhūta is like a mother for a hundred thousand quintillion buddhas. Mañjuśrī Kumārabhūta teaches instructions to a hundred thousand quintillion bodhisattvas. Mañjuśrī Kumārabhūta is dedicated to ripening and guiding all realms of beings. Mañjuśrī Kumārabhūta has spread the wheel of his name throughout the world realms of the ten directions. Mañjuśrī Kumārabhūta is a person who has spoken to all the assembled followers of the tathāgatas. Mañjuśrī Kumārabhūta is extolled and praised by all the tathāgatas. Mañjuśrī Kumārabhūta sees all phenomena exactly as they are and practices the wisdom of the profound Dharma. [F.344.a] Mañjuśrī Kumārabhūta has the scope of conduct that has gone far in the ways of all liberations and follows the completely good bodhisattva conduct.
- 54.418 “Noble one, that kalyāṇamitra is the one who has given birth to you into the family of the tathāgatas; he is the one who has increased your roots of merit;<sup>2175</sup> he is the one who has caused you to look for<sup>2176</sup> bodhisattva accumulations; he is the one who has revealed<sup>2177</sup> the kalyāṇamitras to you; he is the one who has inspired you toward all qualities; he is the one who caused you to enter the net of great prayers; he is the one who has established you in the accomplishment of prayers; he is the one who caused you to hear the secrets of all the bodhisattvas; he is the one who has taught you all the inconceivabilities of the bodhisattvas; and he is the one who has practiced together with you in your past lives.<sup>2178</sup>
- 54.419 “Therefore, noble one, be again at the feet of Mañjuśrī, and do not weary or be disheartened while receiving all the instructions for the qualities. Why is that? It is because, Sudhana, you should see that all the kalyāṇamitras that you have seen, all the gateways to conduct that you have heard, however many liberations you have engaged in, and whatever specific prayers you have been immersed in are all because of the power and blessing of Mañjuśrī Kumārabhūta.”

54.420      Then Sudhana, the head merchant's son, bowed his head to the feet of the bodhisattva mahāsattva Maitreya, circumambulated him many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bodhisattva Maitreya. [F.344.b]