

## SIMHAVIJṚMBHITĀ

- 27.1 Sudhana, the head merchant's son, set out for the town of Kaliṅgavana in the land of Śroṇāparānta and then arrived there. Searching for the bhikṣuṇī Simhavijṛmbhitā, as he roamed here and there he questioned the people he met. There were many hundreds of young men<sup>1154</sup> and many hundreds of young women assembling and following in the streets, crossroads, and street junctions, together with many hundreds of men and many hundreds of women.
- 27.2 They said, "Noble one, the bhikṣuṇī Simhavijṛmbhitā is in this town of Kaliṅgavana, sitting in the great park called Sūryaprabha donated by Jayaprabha, where she is teaching the Dharma for the sake of countless beings."
- 27.3 Then Sudhana, the head merchant's son, went to Sūryaprabha Park. Walking around it and looking about, he saw in the park many trees called *candrodgata* that had the shape of kūṭāgāras, had various colors of light, and shone with light, illuminating everywhere around up to a yojana. He saw many leafy trees called *saṃpracchada* that had the shape of a parasol, and their leaves covered everywhere, like shining clouds the color of blue beryl. He saw many blossoming trees called *kusumakośa* that had the varied beautiful shape of the Himalaya, king of mountains, and from which fell unceasing flows of a rain of flowers of various colors; they were an accumulation of all the adornments of the Trāyastriṃśa palace<sup>1155</sup> and could not be destroyed by anyone.<sup>1156</sup> He saw many fruit trees called *anupama-svāduphalanicita*, which had the form of gold mountain peaks<sup>1157</sup> and always had perfect fruit that was always ripe. [F.55.a] He saw many trees of kings of jewels called *vairocanakośa* that had the shapes of incomparable kings of jewels and possessed perfect divine strings of jewels, necklaces, and precious adornments that seemed to have come from the treasury of the kings of wish-fulfilling jewels and were the source of jewels of countless

colors. He saw many cloth trees called *prasādana*, which were adorned by being strewn and hung with precious divine cloths of various colors. He saw many music trees called *pramodana*, which emitted the sounds of beautiful music from instruments superior to those of the devas. He saw many perfume trees called *samantaśubhavyūha*, from which arose pleasing perfumes of every kind of pleasant aroma spreading freely in all directions. There were springs, ponds, reservoirs, and pools that had balustrades made of the seven precious materials around them, with precious steps on all four sides, encircled by precious platforms perfumed with the pleasant aroma of yellow sandalwood, with perfectly laid bottoms made of precious blue beryl, the king of jewels, and which were spread with the sand of Jambu River gold and filled with aromatic divine water that had the eight qualities. Their waters were covered with the various colors and divine scents of precious lotuses, blue lotuses, night lotuses, and white lotuses; were filled with flocks of various birds, with beauty that transcended the divine, emitting beautiful sounds; and were beautified by being encircled with radiant trees made of various divine jewels. Arranged at the feet of all those trees of various jewels<sup>1158</sup> were precious lion thrones, with various beautiful forms, arrayed in inconceivable adornments of various jewels, [F.55.b] adorned and spread with divine precious cushions,<sup>1159</sup> perfumed by all kinds of scents and incenses, hung with precious, beyond-divine ribbons, canopied by canopies of various jewels, covered by nets<sup>1160</sup> of Jambu River gold and various jewels, adorned by many<sup>1161</sup> precious beautiful nets of bells that emitted beautiful sounds, and accompanied by many hundreds of thousands<sup>1162</sup> of seats made of divine jewels.

- 27.4 He saw, arranged at the feet of some jewel trees, lion thrones with lotuses in their centers that were made of jewels; at the feet of some, lion thrones with lotuses in their centers that were made of the precious jewel *king of perfumes*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of jewels *array of nāgas*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *lion's trunk*;<sup>1163</sup> at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *the sun*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *radiance*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *Indra's vajra*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *beauty of the world*; and he saw, arranged at the feet of some jewel trees, lion thrones with lotuses in their centers that were made of the king of precious jewels *white light*.

- 27.5 He saw that the entire ground of that great park was covered with various jewels like an ocean covered by islands of jewels.
- 27.6 He saw that the land was beautified by blue beryl dust,<sup>1164</sup> was adorned with various jewels, and was as pleasant and soft<sup>1165</sup> to the touch as down; it sank as one stepped on it and rose as one lifted the foot,<sup>1166</sup> [F.56.a] its surface was strewn with the petals<sup>1167</sup> of beautifully aromatic lotuses that were pleasant to the touch and made of diamond jewels; it was filled with ruddy shelducks,<sup>1168</sup> peacocks, cranes, snipes, avadavats, cuckoos,<sup>1169</sup> and partridges that emitted beautiful sounds; it was adorned by perfectly formed forests of many divine, precious sandalwood trees; there was a continuous rainfall from clouds of lotuses made of various jewels and a rain of various precious flowers; it was superior to Miśrakavana; there were kūṭāgāras made of various jewels arrayed as adornments from within which constantly emanated the unequaled<sup>1170</sup> aromas of the kings of perfumes; it was a display superior to that of Sudharma, the meeting hall of the devas; they were covered with nets of various jewels that were superior to divine jewels; they were adorned by hanging bundles of pearls, jewels, and flowers;<sup>1171</sup> they were entirely adorned by shining gold nets arrayed with a variety of precious bells.
- 27.7 Beautiful and pleasant music came from trees with a variety<sup>1172</sup> of musical instruments, precious palm trees, and nets of bells when they were stirred by the breeze. There arose the perfectly delightful sound of songs like those of the apsaras of the king of the Vaśavartin devas. The park was beautified by a rain that fell from clouds of divine cloths, of various colors, that fulfilled all wishes. It resembled a vast ocean with a variety<sup>1173</sup> of colors and lusters so that one could not stop looking at it. It was adorned by countless hundreds of thousands of kūṭāgāras adorned with jewels.<sup>1174</sup> It was as beautiful to behold as the residence<sup>1175</sup> of Indra<sup>1176</sup> in Trāyastriṃśa.<sup>1177</sup> It was adorned by an array of various jewels of every kind. There was the beautiful sight of an array of perfectly formed parasols standing erect. It was made beautiful by various pinnacles,<sup>1178</sup> like the realm of great Indra. [F.56.b] There shone constantly a great beautiful radiance of light. Like the divine palace of Mahābrahmā, it was radiant with the light of the kings of jewels that brought delight to beings.
- 27.8 That great park called Sūryaprabha, through the bhikṣuṇī Siṃhaviṣṇubhitā's great, inconceivable, miraculous abilities and attainment of power,<sup>1179</sup> was as vast, immense, and extensive as the expanse of the sky over countless world realms.
- 27.9 Sudhana, the head merchant's son, saw in that way the displays in the park of aggregations of measureless, inconceivable qualities, which were accomplished through the ripening of a bodhisattva's karma; which were

born from vast, transcendent roots of merit that appeared as the natural result of inconceivable offering and service to buddhas; which all the roots of merit without exception in all worlds could not surpass; which were present as the illusory nature of phenomena; which originated from the ripening of the merit of vast, stainless virtue; which originated from the strength and power that is the natural result of the conduct perfectly accomplished in the past by the bhikṣuṇī Siṃhavijṛmbhitā; which could not be surpassed by all the śrāvakas and pratyekabuddhas; which could not be destroyed by tīrthikas and opponents; which could not be harmed<sup>1180</sup> by any of the activities of the path of the māras; and which could not be seen at all<sup>1181</sup> by ordinary, foolish beings.

27.10 He saw seated upon lion thrones at the feet of all those various precious trees the bhikṣuṇī Siṃhavijṛmbhitā surrounded by a great assembly.<sup>1182</sup> She had a beautiful body, the peaceful conduct of a mendicant,<sup>1183</sup> pacified senses,<sup>1184</sup> and a peaceful mind; she was perfectly self-controlled<sup>1185</sup> and had conquered her senses; she was as perfectly tamed as an elephant; her mind was as pure, clear, and unsullied as a lake; she fulfilled all wishes like a king of wish-fulfilling jewels; [F.57.a] she was as unstained by worldly concerns as a lotus by water; she was as free of fear and trepidation as a lion; because of her perfectly pure confidence she was as unshakable as the great king of mountains; because of her pure discipline she brought delight to beings like the king of entrancing perfumes; like Himalayan sandalwood, she extinguished the burning of the kleśas; like the beautiful king of herbs, she brought an end to the sufferings of all beings; like the noose of Varuṇa, she was a beneficial sight;<sup>1186</sup> like the light from a tathāgata, she brought peace and happiness to body and mind; like Mahābrahmā, she was free from the arising of anger, desire, and ignorance; like the king of jewels that purifies water, she brought delight to the minds of beings that were turbid with kleśas; and like a fertile land, she multiplied the roots of merit. On the surrounding seats a diverse assembly was seated.

27.11 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the categories of unceasing liberation* to the deva Maheśvara and other inhabitants of the Śuddhāvāsa paradise who were seated upon some of the assembly seats.

27.12 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the pure realm of sound called *the complete categories of the ground* to the deva Rucirabrahmā and the other inhabitants of the Brahmakāyika paradise who were seated upon some of the assembly seats.

27.13 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the display of the power of the pure motivation of bodhisattvas* to the deva king Vaśavartin and other inhabitants of the Paranirmitavaśavartin paradise

- who were seated upon some of the assembly seats. [F.57.b]
- 27.14 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *display of the goodness of all dharmas*<sup>1187</sup> to the deva king Sunirmita and other devas and devīs of the Nirmāṇarati paradise who were seated upon some of the assembly seats.
- 27.15 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *process of the treasure of one's own mind* to the deva king Saṃtuṣita and the other devas and devīs of the Tuṣita paradise who were seated upon some of the assembly seats.
- 27.16 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *infinite display* to the deva king Suyāma and the other devas and devīs of the Yāma paradise who were seated upon some of the assembly seats.
- 27.17 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *gateway to revulsion* to the deva king Śakra and the other devas and devīs of the Trāyastriṃśa paradise who were seated upon some of the assembly seats.
- 27.18 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *display of the light of miracles*<sup>1188</sup> and the *range of activity of the buddhas* to the nāga king Sāgara and other nāga kings—Śataraśmin, Nanda and Upananda, Manasya, Airāvata, Anavatapta, and so on—with their nāga sons and nāga daughters who were seated upon some of the assembly seats.
- 27.19 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *treasure that protects all beings* to Mahārāja Vaiśravaṇa and other lords of yakṣas, yakṣa daughters, and yakṣa sons who were seated upon some of the assembly seats. [F.58.a]
- 27.20 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called *rainfall*<sup>1189</sup> of *unceasing happiness* to the gandharva king Dhṛtarāṣṭra and many other gandharvas, gandharva daughters, and gandharva sons who were seated upon some of the assembly seats.
- 27.21 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *display of the power of knowing the nature of phenomena* to the asura lord Rāhu and other asura lords, asura daughters, and asura sons who were seated upon some of the assembly seats.
- 27.22 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *range of the fear of the ocean of existence* to the garuḍa lord Mahāvegadhārin and other garuḍa lords, garuḍa daughters, and garuḍa sons who were seated upon some of the assembly seats.
- 27.23 He saw the bhikṣuṇī Siṃhaviḥṛmbhitā teaching the Dharma gateway called the *light of the conduct of buddhas* to the kinnara lord Druma and other kinnara lords, kinnara daughters, and kinnara sons who were seated upon

some of the assembly seats.

- 27.24 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *reaching a special wisdom*<sup>1190</sup> to the mahoraga lord Bhṛkuṭīmukha and mahoraga daughters and mahoraga sons who were seated upon some of the assembly seats.
- 27.25 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the arising of delight toward the buddhas* to many hundreds of thousands of men, women, boys, and girls who were seated upon some of the assembly seats. [F.58.b]
- 27.26 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the arising of compassion* to the rākṣasa lord Nityaujoharadrumarāja and to other rākṣasa lords, rākṣasa daughters, and rākṣasa sons who were seated upon some of the assembly seats.
- 27.27 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the power of exceptional wisdom* to beings who aspired to the Śrāvakayāna and were seated upon some of the assembly seats.
- 27.28 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the light of the vast*<sup>1191</sup> *qualities of buddhas* to beings who aspired to the Pratyekabuddhayāna and were seated upon some of the assembly seats.
- 27.29 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the light of wisdom and samādhi called *the universal gateway* to beings who aspired to the Mahāyāna and were seated upon some of the assembly seats.
- 27.30 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the aggregation of the prayers of all the buddhas* to bodhisattvas who had first developed the aspiration to enlightenment and were seated upon some of the assembly seats.
- 27.31 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the unsullied disk* to bodhisattvas who were on the second bhūmi and were seated upon some of the assembly seats. [F.59.a]
- 27.32 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the display of complete peace* to bodhisattvas who were on the third bhūmi and were seated upon some of the assembly seats.
- 27.33 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the scope of the power of omniscience* to bodhisattvas who were on the fourth bhūmi and were seated upon some of the assembly seats.
- 27.34 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the essence*<sup>1192</sup> *of the flowers of the creepers*<sup>1193</sup> *of the mind* to bodhisattvas who were on the fifth bhūmi and were seated upon some of the assembly seats.

- 27.35 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the solar*<sup>1194</sup> *essence* to bodhisattvas who were on the sixth bhūmi and were seated upon some of the assembly seats.
- 27.36 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the complete display of bhūmis* to bodhisattvas who were on the seventh bhūmi and were seated upon some of the assembly seats.
- 27.37 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the range of the complete distribution of the body through the realm of phenomena* to bodhisattvas who were on the eighth bhūmi and were seated upon some of the assembly seats.
- 27.38 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the Dharma called *the display of dwelling in the power of nondependence* to bodhisattvas who were on the ninth bhūmi and were seated upon some of the assembly seats.
- 27.39 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the unobscured disk* to bodhisattvas who were on the tenth bhūmi and were seated upon some of the assembly seats.
- 27.40 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the Dharma called *the display of the great might of the vajra wisdom* to the assembled retinue of vajrapāṇis who were seated upon some of the assembly seats. [F.59.b]
- 27.41 Similarly, he saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma to classes of beings—those categorized as beings, who had different kinds of births and states, beings who had been ripened, had correct behavior, and were worthy recipients and who had various motivations, various aspirations, constant motivations,<sup>1195</sup> and the strong elixir<sup>1196</sup> of faith—who had come into this great park and were seated upon separate assembly seats, teaching them the Dharma that would make them firmly established in wishing to attain the highest, complete enlightenment.
- 27.42 What was the cause of this? The bhikṣuṇī Siṃhavijṛmbhitā had practiced countless hundreds of thousands of gateways to the perfection of wisdom such as *the complete sight of equanimity, the teaching of all the Dharmas of the buddhas, the different bases of the realm of phenomena, the destruction of all the domains of obscuration, the arising of the virtuous mind in all beings, the exceptional display, the essence of the way of nonattachment, the domain of the nature of phenomena, the treasure of the mind, and the essence of the complete attainment of one's aspirations.*
- 27.43 All those bodhisattvas and other beings who came to the great Sūrya-prabha Park in order to see the bhikṣuṇī Siṃhavijṛmbhitā and listen to the Dharma had in the past been established by the bhikṣuṇī Siṃhavijṛmbhitā in the accomplishment of the roots of merit and set on irreversible progress toward the highest, complete enlightenment. [F.60.a]



27.44 In that way, Sudhana, the head merchant's son, saw the bhikṣuṇī Sīṃhaviṣṇubhitā's perfect park, perfect forest,<sup>1197</sup> perfect viḥāra, perfect walkway, perfect enjoyments, perfect seat, perfect assembly, perfect supremacy, perfect miraculous manifestations, and perfect display of eloquence. He heard her inconceivable way of the Dharma. His mind was saturated by a vast cloud of Dharma, and with perfect motivation toward<sup>1198</sup> the bhikṣuṇī Sīṃhaviṣṇubhitā he thought, "I shall circumambulate her to my right many hundreds of thousands of times." In that instant, the bhikṣuṇī Sīṃhaviṣṇubhitā filled the entire park and the assembly with light. He circumambulated her many hundreds of thousands of times<sup>1199</sup> and thought, "As I circumambulated, the bhikṣuṇī Sīṃhaviṣṇubhitā was always seated before me."

27.45 With his hands together in homage he stood before her and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

27.46 She said, "Noble one, I have attained the bodhisattva liberation called *the eradication of all conceit*." [F.60.b]

27.47 Sudhana asked, "Āryā, what is the scope of that bodhisattva liberation called *the eradication of all conceit*?"

She replied, "Noble one, it is the light of wisdom; it has the nature of perceiving in a fraction of an instant of mind the displays that occur in the three times."

27.48 Sudhana asked, "Āryā, what is the scope of that light of wisdom?"

She replied, "Noble one, when I had striven for and accomplished<sup>1200</sup> this light of wisdom,<sup>1201</sup> there arose the samādhi called *accordance with all Dharmas*.<sup>1202</sup> With the attainment of that samādhi, I go in bodies that are made of mind to the bodhisattvas with one life remaining who reside in Tuṣita palaces in all the world realms in all ten directions, so that with bodies as numerous as the atoms in an inexpressible number of buddha realms I can engage in making offerings to each bodhisattva with offerings that are as numerous as the atoms in an inexpressible number of buddha realms. This means I go as the bodies of lords of devas and as the bodies of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, holding clouds of flowers, holding clouds of perfumes, holding clouds of incense, holding clouds of garlands, holding clouds of ointments, holding clouds of powders, holding clouds of clothing, holding clouds of parasols, holding clouds of banners, holding clouds of flags, holding clouds



of jewel ornamentations, holding clouds of arrays of nets of jewels, holding clouds of arrays of bejeweled canopies, [F.61.a] holding clouds of arrays of spread-out jewels,<sup>1203</sup> holding clouds of arrays of bejeweled lamps, and holding clouds of arrays of bejeweled seats so as to engage in making offerings.

27.49 “In the same way that I go to the bodhisattvas with one life remaining who reside in Tuṣita so as to engage in making offerings, I go in bodies that are made of mind and in such forms engage in offerings to all the tathāgatas who have entered the bodies of their mothers, who are born, who reside within harems, who have gone forth into homelessness, who are going to the bodhimaṇḍa, who are present at the bodhimaṇḍa, who have attained the highest, complete enlightenment of buddhahood, who turn the wheel of the Dharma, and who are entering nirvāṇa having satisfied the minds and wishes of those who reside in the dwellings of the devas and those who reside in the dwellings of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and in the dwellings of all beings.

27.50 “Those beings who know my offerings and service to the buddhas will all definitely attain the highest, complete enlightenment.

27.51 “I give the instructions on the teachings of the perfection of wisdom to all those beings who come to me.

27.52 “Noble one, I look upon all beings with wisdom eyes, but I do not give rise to the concept of ‘beings,’ and I do not become conceited. I listen to the ocean of the languages of all beings but do not become attached to any way of speaking, and I do not become conceited. I also see all the tathāgatas, but through knowing the body of [F.61.b] the Dharma, I do not become conceited. I possess the Dharma wheels of all the tathāgatas, but because I have realized the nature of phenomena, I do not become conceited. In each instant of mind I permeate the entire realm of phenomena, but because I have realized the illusory nature of phenomena, I do not become conceited.

27.53 “Noble one, I know this bodhisattva liberation called *the eradication of all conceit*, but how could I know the conduct or describe the qualities of the bodhisattvas who have comprehended the endless and centerless realm of phenomena, who remain without conceit within all phenomena, who sitting cross-legged alone pervade the entire realm of phenomena, who reveal all buddha realms contained within their bodies, who in a single instant come into the presence of all the tathāgatas, within whose bodies all the miracles of the buddhas take place, who manifest and introduce within a single pore-hair an *anābhilāpyānābhilāpya* of buddha realms, who manifest in their pores the kalpas of the creation and destruction of an *anābhilāpyānābhilāpya* of

countless world realms, who in one instant enter into the equality of dwelling in an *anabhilāpyānabhilāpya* of kalpas, and who in one instant move through an *anabhilāpyānabhilāpya* of kalpas?

27.54 “Depart, noble one. In this southern region, in the land called Durga, in the city called Ratnavyūha, dwells a courtesan by the name of Vasumitrā. Go to her and ask her, [F.62.a] ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

27.55 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣuṇī Siṃhavijṛmbhitā, circumambulated the bhikṣuṇī Siṃhavijṛmbhitā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the bhikṣuṇī Siṃhavijṛmbhitā.