15. Chapter 15

Indriyeshvara

15. 1 Sudhana, the head merchant?s son, recited, promulgated, presented, investigated, elucidated, reflected on, described, taught, contemplated, bestowed, understood, was immersed in, repeated again and again, realized, propounded, illuminated, and surveyed the teaching of the Bikshu Sudarshana.798 799

15. 2 He eventually, with an entourage of devas, Nagas, yakshas, and gandharvas, arrived at the city of Sumukha in the land called Shramana-mandala.

15. 3 He searched for the boy Indriyeshvara until the devas, Nagas, yakshas, and gandharvas in the sky above called down, ?Noble one, [F.2.a] the boy Indriyeshvara, accompanied by ten thousand other children, is playing in the sand at the conflux of the rivers.?

15. 4 Then Sudhana, the head merchant?s son, went into the city of Sumukha toward the confluence of the rivers. When he arrived there, he saw the boy Indriyeshvara accompanied by ten thousand children, playing in the sand.

15. 5 When he saw the boy Indriyeshvara, he approached him, bowed his head to the boy Indriyeshvara?s feet, circumambulated the boy Indriyeshvara many hundreds of thousands of times, keeping him to his right, and then sat down before the boy Indriyeshvara. He placed the palms of his hands together and said, ?Arya, I have developed the aspiration for the highest, complete enlightenment. How does a Bodhisattva train in Bodhisattva conduct? In what way does a Bodhisattva practice it??

15. 6 ?Arya, I have heard that you teach and give instructions to Bodhisattvas. Therefore, Arya, teach me how Bodhisattvas train in Bodhisattva conduct

and in what way they practice it!?

15. 7 Indriyeshvara said, ?Noble one, Manjushri Kumara bhuta has taught me writing, numbers, symbols, and counting so that I entered through the gateway called the wisdom that possesses clairvoyance in all crafts.

15. 8 ?Thus, noble one, [F.2.b] I know all writing and terminology in this world; all numbers, calculations, symbols, the knowledge of dice throwing, and the knowledge of the various crafts; physiology; methods to cure poisoning; exorcising shoshas, apasmaras, bhutas, pretas, and demons; the knowledge of where to establish villages, towns, marketplaces, cities, parks, and forest groves for ascetics; the knowledge of the measurements of walls, houses, windows, and kutagaras; the knowledge of how to make various machines and chariots; the knowledge of good and bad omens, omens of danger and safety; the knowledge of the practices of farming and business; the knowledge of the analysis of the signs of the movement and characteristics of the limbs and the minor extensions of the body; the knowledge of the ways of purifying the path of karma that leads to the higher realms or the lower existences; the knowledge of good and bad groups and offerings; the knowledge of the accumulations that lead to the higher existences or to the lower existences; the knowledge of the accumulations that lead to the Shravakayana and Pratyeka buddhayana; the knowledge of the accumulations that lead to the level of the Tathagatas; and the knowledge of the processes of application to causes and actions.800

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15. 9 ?I make all beings enter into those knowledges, settle them in those knowledges, establish them in those knowledges, make them study those knowledges, make them practice those knowledges, make them stable in

those knowledges, make them dedicated to those knowledges, make them complete those knowledges, make them accomplished in those knowledges, make them use those knowledges, make them elevate those knowledges, make them increase those knowledges, make those knowledges effective, bring those knowledges to their conclusion, make them purify those knowledges, make those knowledges stainless, make those knowledges shine, make those knowledges bright and clear, and make those knowledges vast.

15. 10 ?Thus, noble one, I know the way of calculations of the Bodhisattvas. What is it? [F.3.a]

?A hundred thousand times a hundred is ten million. Ten million times ten million is an ayuta. An ayuta times an ayuta is a niyuta. A niyuta times a niyuta is a bimbara. A bimbara times a bimbara is a kimkara. A kimkara times a kimkara is an agara. An agara times an agara is a pravara. A pravara times a pravara is a mapara. A mapara times a mapara is an avara. An avara times an avara is a tapara. A tapara times a tapara is a sima. A sima times a sima is a yama. A yama times a yama is a nena. A nena times a nena is an avaga. An avaga times an avaga is one mrigava. One mrigava times one mrigava is one vinaha. A vinaha times a vinaha is one viraga. A viraga times a viraga is one avagama. An avagama times an avagama is a vigava. A vigava times a vigava802

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is a samkrama. A samkrama times a samkrama is a visara. A visara times a

visara is a vibhaja. A vibhaja times a vibhaja is a vijangha. A vijangha times a

vijangha is a visota. A visota times a visota is a vivaha. A vivaha times a

vivaha is a vibhakta. A vibhakta times a vibhakta is a vikhata. A vikhata times a

vikhata is a tulana. A tulana times a tulana is an atula. An atula times an

atula is a varana. A varana times a varana is a vivarana. A vivarana times a

vivarana is an avana. An avana times an avana is a thavana. A thavana times a

thavana is a viparya. A viparya times a viparya is a samarya. A samarya times

a samarya is a viturna. A viturna times a viturna is an hetura. A hetura times

a hetura is a vicara. A vicara times a vicara is a visara. A visara times a visara

is a vyatyasta. A vyatyasta times a vyatyasta is an abhyudgata. An abhyudgata

times an abhyudgata is a vishishta. A vishishta times a vishishta is a nivala. A nivala

times a nivala is a haribha. A haribha times a haribha is a vikshobha. A vikshobha

times a vikshobha is a halibha. A halibha times a halibha is a harisa. A harisa

times a harisa is an aloka. An aloka times an aloka is a drishtanta. A drishtanta

times a drishtanta is a hetuna. A hetuna times a hetuna is a durbuda. A durbuda

times a durbuda is a haruna. A haruna times a haruna is an ela. An ela times

an ela is a dumela. A dumela times a dumela is a kshemu. A kshemu times a

kshemu is an akshayamukta. An akshayamukta times an akshayamukta is an elada.

An elada times an elada is a maluda. A maluda times a maluda is a manduma.

A manduma times a manduma is a vishamata. [F.3.b] A vishamata times a vishamata

is a samata. A samata times a samata is a visada. A visada times a visada is a

pramanta. A pramanta times a pramanta is a pramatra. A pramatra times a

pramatra is an amatra. An amatra times an amatra is a bhramatra. A bhramatra times a bhramatra is a gamatra. A gamatra times a gamatra is a namatra. A namatra times a namatra is a hematra. A hematra times a hematra is a vimatra. A vimatra times a vimatra is a paramatra. A paramatra times a paramatra is a shivamatra. A shivamatra times a shivamatra is an ela. An ela times an ela is a vela. A vela times a vela is a tela. A tela times a tela is a shaila.A shaila times a shaila is a gela. A gela times a gela is a shila. A shila times a shila is a shvela. A shvela times a shvela is a nela. A nela times a nela is a bhela. A bhela times a bhela is a kela . A kela times a kela is a sela. A sela times a sela is a pela. A pela times a pela is a hela. A hela times a hela is a mela. A mela times a mela is a sarada. A sarada times a sarada is a maruta. A maruta times a maruta is a meruda. A meruda times a meruda is a kheluda. A kheluda times a kheluda is a maluda. A maluda times a maluda is a samula. A samula times a samula is an ayava. An ayava times an ayava is a kamala. A kamala times a kamala is a magava. A magava times a magava is an atara. An atara times an atara is a heluya. A heluya times a heluya is a veluva. A veluva times a veluva is a kajava. A kajava times a kajava is a havava. A havava times a havava is a821 822

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havala. A havala times a havala is a vivara. A vivara times a vivara is a

bimba. A bimba times a bimba is a carana. A carana times a carana is a

carama. A carama times a carama is a parava. A parava times a parava is a

dhavara. A dhavara times a dhavara is a dhamana. A dhamana times a

dhamana is a pramada. A pramada times a pramada is a nigama. A nigama

times a nigama is an upavarta. An upavarta times an upavarta is a nirdesha. A

nirdesha times a nirdesha is an akshaya. [F.4.a] An akshaya times an akshaya is a

sambhuta. A sambhuta times a sambhuta is an amama. An amama times an

amama is an avada. An avada times an avada is an utpala. An utpala times an

utpala is a padma. A padma times a padma is a samkhya. A samkhya times a

samkhya is a gati. A gati times a gati is an upagama. An upagama times an

upagama is an aupamya. An aupamya times an aupamya is an asamkhyeya.

An asamkhyeya times an asamkhyeya is an asamkhyeya parivarta. An asamkhyeya-

parivarta times an asamkhyeya parivarta is an aparimana. An aparimana times an

aparimana is an aparimana parivarta. An aparimana parivarta times an aparimana-

parivarta is an aparyanta. An aparyanta times an aparyanta is an aparyanta-

parivarta. An aparyanta parivarta times an aparyanta parivarta is an asamanta.

An asamanta times an asamanta is an asamanta parivarta. An asamanta parivarta

times an asamanta parivarta is an aganeya. An aganeya times an aganeya is an

aganeya parivarta. An aganeya parivarta times an aganeya parivarta is an atulya.

An atulya times an atulya is an atulya parivarta.An atulya parivarta times an

atulya parivarta is an acintya. An acintya times an acintya is an acintya-

parivarta. An acintya parivarta times an acintya parivarta is an aparyanta. An aparyanta times an aparyanta is an aparyanta parivarta. An aparyanta parivarta times an aparyanta parivarta is an amapya. An amapya times an amapya is an amapya parivarta. An amapya parivarta times an amapya parivarta is an anabhilapya. An anabhilapya times an anabhilapya is an anabhilapya parivarta. An anabhilapya parivarta times an anabhilapya parivarta is an anabhilapyanabhilapya. An anabhilapyanabhilapya times an anabhilapyanabhilapya is an anabhilapyanabhilapya parivarta.?902 903

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15. 11 In front of Indriyeshvara there was a heap of sand that was many yojanas high. [F.4.b] He counted how many grains of sand there were in that heap, beginning with ?the number of grains of sand in this mound? and continuing until he said, ?there are an anabhilapyanabhilapya parivarta of grains of sand in this heap.? Having taught Sudhana through the teaching that stipulated the number of grains of sand in that heap of sand, he said, ?Noble one, this method of counting of the Bodhisattvas continues from one world realm to another. With this method of counting of the Bodhisattvas, one can calculate the number of the entire extent of world realms in the eastern direction. In the same way, with this method of counting of the Bodhisattvas, one can calculate the number of the entire extent of world realms in the southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction, and in the downward direction.

15. 12 ?Noble one, with this method of counting of the Bodhisattvas, the entire

extent of the succession of the names of world realms in the ten directions are taught; with this method of counting of the Bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions is counted.

15. 13 ?Just as the entire extent of the succession of world realms in the ten directions is taught, in the same way the succession of names of kalpas in the ten directions is taught, the succession of the names of Budas is taught, the succession of the names of Dharmas is taught, the succession of the names of beings is taught, and the succession of the names of actions is taught, so that all these are comprehended.

15. 14 ?With this method of counting of the Bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is comprehended in full. [F.5.a]

15. 15 ?With this method of counting of the Bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is counted in full.

15. 16 ?However, noble one, in that way I know only this light of Bodhisattva wisdom that is the possession of the clairvoyance of crafts that is the knowledge of all phenomena. How could I know the conduct of the Bodhisattvas who engage with the number of all beings, who engage with the number of all the accumulations of Dharmas, who engage with the number of all the Budas and Bodhisattvas, and who have power over the wheel of the names of all the Dharmas? How could I describe their qualities? How could I reveal the range of their activity? How could I elucidate the scope of their knowledge? How could I praise their strengths? How could I proclaim their resolute intentions? How could I cast light on their

accumulations? How could I explain their prayers? How could I teach their

conduct? How could I speak of their pure perfections? How could I make

clear their pure attainments? How could I describe the range of their

samadhis? How could I comprehend the light of their wisdom?947

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15. 17 ?Depart, noble one. In this southern region there is a town called Samudra-

pratishthana, where dwells an upasika by the name of Prabhuta. Go to her

and ask her, ?How should a Bodhisattva train in Bodhisattva conduct? How

should a Bodhisattva practice it?? ?

15. 18 When Sudhana, the head merchant?s son, heard the words of the

kalyanamitra, the hairs on his body rose, he felt a powerful great happiness,

and he had great joy in his mind. He had obtained this rare, wonderful jewel

of motivation. He had developed the motivation of intending to benefit many

beings. He had the power to encounter the successive appearances of the

Budas. [F.5.b] He was dedicated to understanding the pure field of the

Dharma. He was dedicated to demonstrating setting forth to liberation in

different ways appropriate to all places. He knew the distinct ranges of

activity of the Budas in the levels of the three times. He had a state of

mind that had arisen from an inexhaustible ocean of merit. He had the power

of the illumination of great wisdom. He had broken open the gate that sealed

beings within the city of the three realms.950

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15. 19 Sudhana bowed his head to the feet of the boy Indriyeshvara,

circumambulated the boy Indriyeshvara many hundreds of thousands of

times, keeping him to his right, and, looking back again and again, departed

from the boy Indriyeshvara.