

ཀུ་གར་རྒྱལ་དུ་ལྷན་ཅི་ཐུག་བྱ་དུ་རྒྱལ་མ་ཕྱེ་ན་སྐྱེ་དུ།  
བོད་རྒྱལ་དུ་འཕགས་པ་ཀུན་སྐྱབས་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

T.Y.S. Lama Gangchen - World Healer

# Seeds for Peace VI

विश्व शान्ति  
WORLD PEACE

The Gandavyuha Sutra of Borobudur

The Superior Dense Array of Adornments Mahayana Sutra





## SEEDS FOR PEACE VI

### The Gandavyuha Sutra of Borobudur

ཐུ་གར་སྐད་དུ་ཁྱུ་ཕྱུ་ཏ་རྣམ་མ་རྩ་ཡུ་ན་སུ་ཏ།  
བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

The Superior Dense Array of Adornments Mahayana Sutra

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### Relief 1



Relief II/1 Third Gallery, east side, south end. **The Buddha Meditates in the Jeta Grove**  
(The Buddha is silent showing the aspect of Vairochana with the Vitarka hand mudra, the  
Investigating mudra.)

At one time the Buddha was living at Jeta Grove, the beautiful garden of the Buddha's sponsor Anathpindada, in the region of Sravasti. The Buddha meditated in the company of five thousand bodhisattvas, including the bodhisattvas Samantabhadra and Manjushri.

This excellent company of highly realised beings, could complete any actions quickly, without being delayed by any problems or obstacles, because in the past they had performed countless positive past actions. These bodhisattvas through their merit and pure wish to help others had achieved miraculous emanation bodies which could travel in all directions and visit all the different buddha-lands, simultaneously creating multitudes of bodhisattvas, endless in their number, spreading throughout the different universes like vast nets of light.

These bodhisattvas had cleaned their minds of all confusion and thoroughly cleaned the mirror of their wisdom-eye. They could clearly see all the buddhas from multitudes of buddha-lands and all the miracles performed by those buddhas. The bodhisattvas had achieved vast space-like wisdom, and were able to go to any realm they wished, in any form they liked and were able to clearly explain the dharma in any language or manner or way, that was suitable for the beings of those places.

Also at the Jeta Grove there was a company of five hundred arhats. These arhats had managed to break away from the unrelenting cyclic existence of Samsara. By understanding clearly the limitations of reality and impermanent nature of phenomena. The arhats had managed to leave samsara's wheel by the continual practice of ridding their minds of desirous-attachment and by stopping the habit of grasping to new rebirths and by stopping their grasping to the illusion of having a solid self.

ཐྱག་སྒད་དུ་ཁྱེད་ལྟོ་རྩལ་མ་རྒྱུ་ཡིན་པའོ། བོད་སྒད་དུ་འཕགས་པ་བློ་སྤྲུལ་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

These arhats lived in a constant state of tranquility, unable to slip back into unhelpful habits. Their minds enjoyed the vast spaciousness of voidness.

They had cleared away all doubts that it was impossible to achieve the fully awakened state of a buddha, and had entered the path which would eventually lead them to the ocean of buddha-knowledge.

Also in the company of Sakyamuni Buddha and the five thousand bodhisattvas and the five hundred arhats, there were five hundred cakravartin kings. The cakravartin kings had accumulated great stores of merits by helping past buddhas. Not only had they supported past buddhas but they had also cared for and protected countless other beings. They were never uncaring and treated all beings equally and had great concern for all sentient beings welfare. Not only were these cakravartin kings, guardians and protectors to countless beings and tried to relieve beings of their immediate suffering by giving them food, shelter, clothes, medicine and wealth but these wise cakravartin kings also understood the importance of preserving and spreading the supreme teachings of the dharma in order to help rid all beings of their ultimate suffering. By understanding the importance of the dharma, and actively preserving the lineages of the buddhas the cakravartin kings were creating the causes to join the family of the buddhas themselves.

## Relief 2



Relief II/2 The Buddha's disciples in Jetavana are unable to see the miracles performed by the Buddha in his meditation, because they have not yet entered the Mahayana Path

Also at that time while the Buddha meditated not only was he surrounded by five thousand bodhisattvas, five hundred arhats and five hundred cakravartin king, but he was surrounded by lokendras, gods and at his feet sat the sravakas, the hearers the buddha's main disciples.

ཐུགས་སྐད་དུ་ལྷན་ཅུ་ཕྱུ་མ་མ་ལྷ་ཡུ་ན་སུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

The gods and disciples had not yet entered the great path of the Mahayana, and had come to the Buddha with the narrow wish for liberation only for themselves. With this attitude the gods and disciples were not able to see the Buddhas miraculous powers that occurred during his meditation or the other highly realised beings surrounding him.

The bodhisattvas gathered around the Buddha were simultaneously thinking, “It is impossible for devas, demi-gods and humans with their very narrow vision, to be able see the buddhas directly, or even be aware of the existence of buddhas and the enlightened sphere of knowledge, without the help of the past buddhas to show them and help them see.

May the Buddha teach us bodhisattvas, arhats, cakravartin kings and other sentient beings how to achieve perfect concentration and awareness and guide us personally according to our own characters, abilities and differing levels of awareness.

May we be inspired and learn from his great example of a bodhisattva who travelled through countless lives, applying great effort and eventually stopped All Pervasive Suffering, attained buddhahood and turned the Wheel of Dharma, to show the path of liberation to everyone.

As a buddha, Sakyamuni has the incredible ability to be able to enter all the different states of all the sentient beings, and His enlightened mind has the ability to project an image of Buddha into the mental states of all beings.

The Buddha can display miracles to help, guide and teach beings and has the ability to manifest in all places, at all times, to all beings. May the Buddha please show us this phenomena.”

### *Relief 3*



Relief II/3 The Buddha enters the meditation of the Lion's Yawn

The Buddha could clearly hear the thoughts of the bodhisattvas gathered around him and he granted their request by entering into a meditation called the Lion's Yawn. This profound meditation is only open to those who have fully realised great compassion, and are on the path of the Mahayana.

When the Buddha meditated, by the power of his concentration a beautiful pavilion appeared. The miraculous pavilion once it had appeared it continued to grow and grow, vast as space without an end. The ground beneath the Buddha became an indestructible, faultless diamond and the rest of the ground was covered by a vast net of jewels, from which jeweled trees and flowers sprouted, and the jewels filled the entire cosmos in a net of lights. The entire Jeta Grove was completely filled with jewels. Outside the golden ground a vast assembly gathered. By the power of the Buddha's concentration multitudes of buddha-fields as countless as atoms appeared. These buddha-lands too were filled with jewels, and jeweled lotuses grew on fragrant rivers that flowed and swirled to the right, and the waters made the sounds of the sayings of the buddhas. These buddha-land too were covered in the jeweled net of lights.

On his body, the Buddha miraculously displayed all the multitudes of buddhas and there buddha-lands. And His mirror-like mind could display all phenomena in just one single atom. The Buddha could show all the past buddhas, one after another in just one pore. With one pore of His body, a beam of light could shine out and illuminate the stream of atoms in all the worlds. By lighting up these worlds the Buddha could show their creation and their decay – All of this from one single pore of the Buddha's exalted body.

Through this meditation the Jeta Grove was purified and made into a buddha-field as well as all the other worlds in the ten directions, and clouds rained precious offerings on the Buddha.

From the buddha-land, Golden Cloud Lamp in the east. A bodhisattva called Light from the Origin of the Vow of the Illuminator, was sent by the buddha king of that world named, King Splendorous Illuminating Radiance. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove, and paid homage. Then the bodhisattvas went to the eastern horizon, and manifested magical towers and gardens, covered in nets of wish fulfilling jewels.

From the buddha-land, Diamond Ocean Womb in the south. A bodhisattva called King of Invincible Energy, was sent by the buddha king named King of All-Illuminating Radiance. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove, and paid homage. Then the bodhisattvas went to the southern horizon and manifested magical towers and gardens, covered in nets of jewels.

From the buddha-land, Lamp Representing the Radiance of a Polar Mountain of Jewels in the west. A bodhisattva named King of Fiery Energy of Universal Splendor, was sent by the buddha king named Lamp of Knowledge of the Realms of the World and the Realm of Reality. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove, and paid homage. Then the bodhisattvas went to the western horizon and manifested magical towers and gardens, covered in nets of jewels.

From the buddha-land, Luminous Banner of Jewel Cloth in the north. A bodhisattva called King of Unobstructed Splendor, was sent by the buddha king, named, Glorious Illuminator of the Space of the Cosmos. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove, and paid homage. Then the bodhisattvas went to the northern horizon and manifested magical towers and gardens, covered in nets of jewels.

From the buddha-land, Emanating Webs of Light of Beams from All the Finest of the Earth in the northeast. A bodhisattva called Supreme Moon of Vows Emanated through the Cosmos, was sent by the buddha king named Independent Eye. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove and paid homage. Then the bodhisattvas went to the northeastern horizon and manifested magical towers and gardens, covered in nets of jewels.

From the buddha-land, Banner of Array of Clouds of Fragrance in the southeast. A bodhisattva called King of Fiery Truth, was sent by the buddha king named Dragon King. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove and paid homage. Then the bodhisattvas went to the southeastern horizon and manifested magical towers and gardens, covered with nets of jewels.

From the buddha-land, Filled with Jewel Sunlight in the southwest. A bodhisattva called Standard of Knowledge Scattering All Bands of Demons, was sent by the buddha king named King of Universal Light of Knowledge of the Moon of Truth. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove and paid homage. Then the bodhisattvas went to the southwestern horizon and manifested magical towers and gardens, covered with nets of jewels.



From the buddha-land, Containing Vows of Illumination, in the northwest. A bodhisattva called Flame of Knowledge of Vows of Illumination, was sent by the buddha king named Majestic King of Radiant Splendor. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove and paid homage. Then the bodhisattvas went to the northwestern horizon and manifested magical towers and gardens, covered with nets of jewels.

From the buddha-land, Radiance of the Halos of All Buddhas, in the nadir. A bodhisattva called Valiant One with Knowledge to Dissolve All Barriers, was sent by the buddha king named, Banner of the Torch of Unobstructed Knowledge. Together with as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove and paid homage. Then the bodhisattvas went to the nadir horizon and manifested magical towers and gardens, covered with nets of jewels.

From the buddha-land, Description of Inexhaustible Lineage of Buddhas, in the zenith. A bodhisattva called Revealing the Base of Cosmic Aspiration, was sent by the buddha king named, Voice Revealing the Sphere of Universal knowledge. Together with the great space buddha Vairochana and as many bodhisattvas as there are atoms in endless buddha-lands, they came to this world of Endurance and brought offerings to the Buddha meditating in the Jeta Grove and paid homage. Then Vairochana and the bodhisattvas went to the zenith horizon and manifested magical towers and gardens, covered with nets of jewels.

The Jeta Grove was completely filled with the most incredible spiritual company of bodhisattvas. These enlightening beings had cleaned their wisdom eyes, and were now able to see buddhas face to face. These bodhisattvas had sharp ears, that could hear all the teachings of the buddhas and understand the meanings without any confusion. The bodhisattvas with just one body could be everywhere all at once and visit all the buddhas with just one quick thought. And from every single pore of their bodies, dharma teachings poured freely.

The bodhisattvas were able to display in one atom a world that reflected and contained all other worlds. They understood that worlds were like emanations, births were like dreams, and actions were like a reflection in the mirror.

With their perfect sense of timing and knowledge of all states of being and the ten powers of buddhas, the bodhisattvas could appear in all the different realms in any form they wished, to guide and help humans and non-humans.







བྱ་གར་སྐད་དུ་ལྷན་ཅུ་མཉུན་ལྷན་པ་ལྷན་སྐྱེས་ཀྱི་ཐོག་སྐད་དུ་འཕགས་པ་རྒྱལ་ལོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

All the ordinary events of the world are going on there where he is, but he does not perceive or cognize them, because of the over mastery of the power of his concentration. In the same way, the great disciples were in the Jeta grove and had the six sense faculties, but they did not see, penetrate , perceive, or discern the miracle of the power emanated from the concentration of the Buddha, nor did they gain access to, see, or cognize the great gathering of the enlightening beings, the miracle of the enlightening beings, the transfiguration of the enlightening beings. Why?The sphere of Buddha is indeed profound, vast, immeasurable, difficult to see, difficult to realize, difficult to plunge into, completely beyond all worldlings: for all disciples and individual illuminates, the sphere of Buddha is unthinkable and ungraspable. Therefore, the great disciples, even though they were there in the Jeta grove at the feet of the Buddha, did not see the transfigurations of the Buddha, and they did not see or apprehend the great gathering of enlightening beings or their concentration of the arrays of qualities of enlightening beings or their concentration of the arrays of qualities of inconceivable, innumerable purified worlds in the Jeta grove, because they did not have the capacity to do so.

#### *Relief 4*



Relief II/4 The Bodhisattva of the East praises the Buddha

The Bodhisattva named Light from the Origin of Vows of Illumination, looked in the ten directions and said:

“See how unbelievable the enlightened power of the Buddha is, the best of beings. In the Jeta Grove, he shows the Victor's power of complete change of appearance. With his unimaginable independent power. But the the rest of the confused world, cannot see the Buddha's qualities.

Too profound and infinite are the Buddha's miracle powers, beyond the range of the world.



ཐུགས་སྒད་དུ། ལྷ་རྩ་མཁའ་པོ་ཡེ་ནས་བྱུང་། བོད་སྒད་དུ། དཔག་ས་པ་རྒྱུ་རྟུག་པོ་བཀོད་པ་ཞེས་བྲལ་ཐེག་པ་ཆེན་པོའི་མདོ།

The transfigurations the Buddha displays in the Jeta Grove are boundless and too difficult to describe with words.

The bodhisattvas who have come to visit the Buddha, by their determination have attained the sphere of unobstructed and unattached actions.

Solitary realisers (enlightened on their own) and the disciples at the feet of the Buddha, do not see the great company of heroes around them and do not understand the great wisdom of the bodhisattvas, who have attained great concentration and display miracles throughout the great cosmos.”

### Relief 5



### Relief II/5 Bodhisattva of the South praises the Buddha

The bodhisattva named King of Invincible Energy looked in the ten directions and said:

“These offspring of the Buddha, givers of security, full of goodness and great knowledge, wisdom and concentration, have entered the realm boundless, deep and broad knowledge.

In the Jeta Grove the radiant Buddha is surrounded by great oceans of bodhisattvas, from the ten directions sitting on lion thrones, not resting, not grasping, free from ignorance, without homes, without passion. With unattached diamonds minds, set only on the reality realm.

In the middle of unalterable truths, they make a show of nirvana. And have come from countless different worlds in the ten directions, to the Buddha without any concepts of duality. They can see the miracles of the powerful independent Buddha, who's meditation has them here to the Jeta Grove.

They are nondiscriminatory in regard to Buddha teachings and the plane of realities.

ཐྱག་སྒད་དུ། ལྷ་རྩ་བླ་འཁོར་པ་ཕྱིན་ཆེན་པོ། བོད་སྒད་དུ། དཔག་ས་པ་རྒྱལ་ཡོང་ཤོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

The offspring of Buddha have thoroughly realized that distinctions are merely mundane conventions.

The buddhas stand in the undifferentiated ultimate limit of the reality realm,  
Yet show the differentiation of things by inexhaustible sayings.

*Relief 6*



Relief II/6 The Bodhisattva of the West praises the Buddha

The bodhisattva named King of Fiery Energy of Universal Splendor, looked in the ten directions and said:

“The Buddha, the best of beings, with his vast sphere of knowledge, knows exactly the best time to teach and when not to teach the truth to people. With his superior wisdom he can destroy any arguments that try to dispute the validity of the dharma. And he can guide beings to spiritual change according to their individual abilities.

The Buddha is beyond finite or infinite, he is like the sun crossing the sky, he is a guiding light that appears, independent of past, present and future. Like the cool moon that shines at night the Buddha is full of pure qualities. As the sun travels through space without stopping so does the Buddha's transfiguration.

Just as space is independent of all land,

So is the Buddha transfiguration of the Lamp of the World to be known.

The earth supports all beings with bodies in the world, in the same way the wheel of dharma is dependable and steadfast.

The wind blows throughout the world without sticking to anything, this is the way the Buddha works too.

ཐྱག་སྒད་དུ་ཁྱེ་རྩ་བུ་ཏུ་བློ་མ་རྩ་ལ་བསྟུང་། བོད་སྒད་དུ་འཕགས་པ་རྒྱན་རྒྱལ་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Lands are established on a mass of water. The buddhas of all times are established on a mass of knowledge.

Lands emerge from the ocean of water. The Light of the world emerges from the ocean of truth.

Like an ocean filled with deposits of jewels, is the Buddha's mind of instant awareness of endless knowledge.

The Buddha's knowledge is profound, immeasurable and infinite. With this he shows infinite, unimaginable Buddha transfigurations.”

*Relief 7*



Relief II/7 The Bodhisattva of the North praises the Buddha

The bodhisattva named, King of Unobstructed Splendor, looked in the ten directions and said:

“Like a mountain made of diamonds, does the Buddha emerge in the world.

Like a pure ocean of an immeasurable water, the sight of Buddha tops the thirst of the world.

A magician can conjure illusionary forms. Buddha, master of knowledge displays transfigurations.

Pure wish-fulfilling jewel grants desires. The Buddha fulfills the aspirations of those with pure intentions.

Like a luminous shining jewel, is the mind of the Buddha that illuminates the minds of others.

Like an octagonal jewel facing all directions, the Unobstructed Lamp lights up the cosmos.

Like purifying water the, a vision of the Buddha purifies people's senses".





### Relief 9



Relief II/9 The Bodhisattva of the South East worships the Buddha

The bodhisattva named King of Fiery Energy of Truth, by the Power of the Buddha, looked in the ten directions and said:

“Even the top disciples of the Buddha, trained in past present and future, do not know a footstep of a perfect buddha.

Even solitary realisers (individual illuminates) do not know the footstep of a protector.

It is even harder for ordinary beings to know the Buddha, as they are bound in chains and covered in the dark of ignorance.

Impossible to measure and describe is the Buddha. With unobstructed knowledge, the Buddha is beyond words.

A radiant full moon, with many qualities, the Buddha passes infinite eons creating transformations.

If you think about the Buddha and meditate on the Buddha with perfect concentration, for billions of eons. Even then the many qualities of Buddha would still be inconceivable.

But those who's minds are intent on entering the sphere of buddha knowledge and find delight in doing so, will attain these realms, which are hard to see.

Heros and heroines with great merit, intelligence, pure-minds and stability. Enter this teaching made of endless virtue and knowledge.

Great is their aspiration, discipline, they will become enlightened and arrive at the sphere of the Buddha.”





*Relief 11*



Relief II/11 The Bodhisattva of the North West praises the Buddha

The bodhisattva named, Flames of knowledge of Vows of the Illuminator, looked in the ten directions and said:

“Those enlightened beings with perfect memory, pure, born of truth, and sure minds of unimaginable wisdom, are oceans of enlightenment without end.

Here is the sphere of action for the bodhisattvas.

Their know is unshakeable, and without any doubts.

These beings never become depressed or dejected,  
As their minds are completely focused on attaining enlightenment.

They have realised many good qualities over countless lifetimes, and dedicate them all.

They do not go for refuge to anything in the mundane life, which other beings vainly cling onto.

But take refuge in the teachings of the Buddha and play in the realm of the Buddha.

The bodhisattvas resolve to let go of any mundane fortunes that can be achieved in the realm of sentient beings, they only wish to attain buddhahood.

And their actions are unobstructed, and always directed to help others.

Their superior actions are unimaginable to sentient beings,

For them happiness is a world where suffering is repelled.

The have purified the knowledge of enlightenment and are compassionate towards all beings.

Lights of the world, they free all beings.

*Relief 12*



Relief II/12 The Bodhisattva of the Nadir praises the Buddha

The bodhisattva named Valiant One with Knowledge to Disperse All Barriers, looked in the ten directions and said:

“The name of Buddha is extremely rare and hard to come by.  
How much rarer is it to see the Buddha, who can end all desires.

Buddha appears as a light, shining the way to the goal of truth  
Worthy of all offerings of the three realms, is the purifier of sentient beings.

Bodhisattvas never get bored of seeing the body of the Buddha, even after countless aeons.

Bodhisattvas are inspired by looking at the body of the Buddha, the best of humans.

Without attachment, they dedicate themselves to attaining enlightenment.

This door to enlightenment, this Buddha manifested in a human body,  
with unobstructed, tireless analytical and intellectual powers,

The Buddha having led countless beings to the Mahayana, the Great Vehicle,  
He teaches and illuminates countless beings and can predict their future enlightenment.

The great field of blessing and sphere of knowledge is here and blesses and illuminates countless beings, and increases their virtue.

There is no fear, for those who are familiar with the Buddha, the One who cuts through the net of misery and purifies the mass knowledge.

From seeing the Buddha a great mind is born, and wisdom and power as radiant as a full moon.

Those beings who have seen the Buddha will be sure of becoming a buddha themselves.

### Relief 13



Relief II/13 The Bodhisattva of the Zenith praises the Buddha

The bodhisattva named King of Super Knowledge Discerning the Differentiations of the Plane of the Cosmos, by the Power of the Buddha, looked in the ten directions and said:

“Those beings who are dedicated to the Mahayana path having seen the Buddha with infinite good qualities, their minds are purified.

Buddhas appear in the worlds solely for the welfare of all sentient beings.

Compassion and stable, they turn the wheel of dharma.

How would beings manage to return the kindness of these buddhas who for countless aeons have been dedicated to helping others.

It is better to live in the three hellish realms for aeons,

Than not to see the great teacher who pacifies all attachments.

All the sufferings of all the realms of sentient beings is tolerable,

But not to be able to see the Buddha is intolerable.

It is better live for a long time in every miserable way in the world,

Than not to be able to hear the buddhas.

Each aeon spent in hell is better,

Than being apart from Buddha, far away from enlightenment.

What is the reason for wanting to live long amid calamities?

It is to see the Buddha and increase in Knowledge.

All sufferings are end once the Buddha has been seen,

And the entry into knowledge, takes place in the sphere of enlightened.

All obstacles are removed when the Buddha is seen,

And good qualities increase without measure, whereby enlightenment is attained.

The sight of Buddha removes all doubts of sentient beings,

And fulfills all purposes, mundane and transcendental.



### Relief 14



Relief II/14 Samantabhadra explains the Lion's Yawn Samadhi

Then the bodhisattva Samantabhadra, Universally Good, looked all around at the great company of bodhisattvas and explained to them that the Buddha succeeded in his meditation on Lion's Yawn Samadhi, by displaying the ten signs, of the succession of all buddhas and all the buddha-lands, as many as atoms in in the buddha-lands throughout the universes.

The first sign of seeking out all the buddhas in all the buddha-lands in the whole of space and future time, and following their teachings and advice. The sign of buddhas appearing in buddha-lands, and showing the ocean of infinite doors of enlightenment. The sign of the bodhisattvas in the circles of the buddhas in all the buddha-lands throughout space, all facing the terrace of enlightenment. The sign of pervading the entire cosmos in a moments thought, with emanations in the forms of the buddhas of past, present and future, coming out of every pore. The sign of the magical light that spreads throughout the multitudes of lands, in all the oceans, in all directions, equally from just one body. The sign of the power of concentration of all pasts, presents, and futures of the complete changes to the state of buddhahood, displayed in all surfaces of all objects. The sign of the manifestation of the oceans of aeons of various complete transformations of Buddha in the lands of past, present and future, equal to all the atoms in all the lands. The sign of the birth of bodhisattvas from the endless power emanating from every pore by the ocean of vows of all buddhas of past, present and future. The sign of endless manifestations of varied explanations of the dharma within sites of enlightenment with circles of bodhisattvas gathered around lion thrones spreading throughout space. *ONE SIGN MISSING*



The bodhisattva Samantabhadra spoke:

“These ten signs of the Buddha's Lion's Yawn meditation, are the first ten of a multitude of signs. There are as many signs as atoms in unknown buddha-lands. These signs however can only be seen by those who have realised emptiness.”

With the help of the Buddha, Samantabhadra was able to explain the meaning of the Lion's Yawn and all the different signs and by looking at the face of the Buddha, Samantabhadra was able to see the whole assembly gathered around the Buddha and the multitude of pure-lands.

“To see the Buddha on his throne is like being able the ocean of buddha-lands as atoms on the tip of a single hair.

Like the atoms contained in all lands are the oceanic buddha-land on a single hair tip. Surrounded by a circle of bodhisattva the Buddha sits on the throne of enlightenment.

In the ocean of buddha-lands on a single hair, on a lotus throne at the place of enlightenment. Spreading throughout the cosmos, the Buddha is seen at the trees of enlightenment.

Like the atoms in all the lands are the buddhas gathered on a single hair tip,  
Surrounded by bodhisattvas , they explain all good actions.

The Buddha sits in one land and pervades all lands.

Infinite numbers of bodhisattvas, gather there from everywhere.

Like atoms in countless lands, enlightening beings, radiant seas of virtue,  
Should appear in the audiences of the Teachers, throughout the cosmos.

Like infinite atoms from countless lands, bodhisattvas shine seas of virtues.

Appearing like reflections in all lands, oceans of wisdom buddhas, fixed in good practices, arrive in the great assembly of all buddhas.

Gathered everywhere in all lands, in the realm of enjoyment of enlightening practice.

These beings delight in hearing the various teachings and spend millions of aeons in each land.

Bodhisattvas carry out their practices, sailing in the ocean of truth, shining light.

The enter the ocean of vows, established in the sphere of buddhahood.

Born of the teachings of the buddhas, acting with universal good in their minds.

They enter the ocean of qualities of buddhas in vast transfigurations.

Pervading the refuge of the reality realm, they constantly emanate a cloud of bodies, Many as atoms in all lands, with the rain of truth , for enlightenment.



ཐུགས་སྐད་དུ་ཁྱེད་ལྟ་བུ་ཏུ་བླ་མ་རྒྱལ་པོ་ལྟ་བུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་ཐུབ་སྟེ་ལོ་ལོ་ཤོ་ཤོ་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

These bodhisattvas entered the ocean blessed by Vairochana's mystical projections of buddhahood they were able to remember past transformations, and those bodhisattvas in the Jeta Grove by the mental-moment-to-mental-moment entry.....1164 1165 1166

The Manjushri spoke these words

“See the infinite, vast power of the Buddha in the Jeta Grove,  
Who has emanated clouds of bodies as sense objects that spread throughout the  
ten directions.

This vast company of bodhisattvas the children of the Buddha in their many forms,  
Are seen reflected from the thrones which contain all the objects of sense.

From the pores of the bodhisattvas the children of the Buddha, radiant jewels emanated and spread across the land, emitting the sound of the Buddha.

From the trees and flowers pure forms emerge that look like brahma and Indra,  
With tranquil behaviour they speak about meditation.

From the Buddha's pore countless bodhisattvas like Universally Good, with auspicious marks, are emitted.....1168

The bodhisattvas through the luminous help of the Buddha, entered the many gates of compassion. There were as many gates as atoms in unheard of buddha-lands and they all attained the greatest ability to help all beings. From the pores of all the bodhisattvas light rays shone, as many as atoms in unheard of buddha-lands. And from these lights bodhisattvas appeared and chakravartin kings and other bodies of beings that could help all sentient beings. Without leaving the Jeta Grove and the side of the Buddha, these bodhisattvas were able to send their emanations to help beings by appearing in dreams various ways each of which illuminated the path of buddha knowledge.

Their compassion included every single sentient being, as they tried to reach as many beings as possible, and teach them according to their mental capacities, as teachers, doctors, nurses, artisans, mothers, fathers, business people, bankers.

These bodhisattvas with their perfect timing and skillful means, by being able to change their manners to suit any situation or being with a flexible mind and insight to know what method would be best to lead an individual to enlightenment.





“Look at the unbelievable purity of Manjushri's form and the web of light that radiates from him, helping infinite beings and dispelling darkness. Look how the chakravartin kings, pour countless offerings for him from the sky and how all the buddhas of the ten directions, pass on their teachings to him by beams of light coming from the hair between their eyebrows, into the top of his head” The monks were not able to see all of these miracles, but from Shariputra's description their minds were purified, calmed and inspired to practice well and with their senses clear and tranquil as if they themselves had come face to face with a vision of a Buddha, confidence rose in them and they dedicated their minds to realising the buddha-teachings, along with great compassion. The monks took the bodhisattva vow and entered the sphere of transcendences, and were able to see for themselves all the buddhas of the ten directions. The monks requested Shariputra:

“Teacher, please introduce us to that wise man.” Shariputra took the monks to Manjushri. Manjushri looked on the monks with the gaze of an elephant, and the monks prostrated themselves.

“By the blessings of Shakyamuni Buddha may we become like you.” To which Manjushri replied:

“A person on the Mahayana vehicle of a bodhisattva with ten tireless determinations will be able to realise Thusness. These ten determinations are, the aim to see, be present, help, serve all buddhas, growth of roots of goodness that do not wilt, to find truths, and to practice the ways of the bodhisattvas. In order to achieve the meditative concentrations of the bodhisattvas, to enter successfully into all ages and purify all the ten directions into buddha-lands, and help all beings to awaken. People who have confidence and faith in the dharma and have these ten seeds, stop unhelpful habits and ordinary worldly ways and are no longer concerned about social status. Or by liberation solely for themselves and are born into the families of the buddhas.”

After the monks had listened to Manjushri's teaching they all achieved the higher concentration called the 'Sphere of the Unobstructed Eye of Visions of All Buddhas.' With this concentration they could see all the the buddha in the ten directions, and all the buddha-lands. The monks could see these worlds in minute detail, and count how many atoms there were, what the furniture looked like and all the precious substances in those worlds and they could hear all the different voices of the buddhas' teachings. And they could remember ten past lives and see ten future lives. Also they understood the ten cycles of teaching and the ten mystical powers, the ten guiding principles, ten instructive statements and the achievements of analytical knowledge of those buddhas.

Ten powers -These are ten kinds of enlightened knowledge. One description of the ten powers according to the Chinese tradition is given in the Introduction to this volume. They are also described as knowledge of the following ten things: ( 1 ) what is so and what is not so; (2) results of actions; (3) various interests; (4) various realms; (5) higher and lower faculties; (6) all destinations; (7) all states of meditation and concentration, how they are defiled, how they are purified, and how to emerge from them; (8) past states of being; (9) the conditions of death and birth of other beings; ( 1 0) the end of contamination. These ten kinds of knowledge power are sometimes equated with the comprehensive omniscience of Buddhas, the knowledge of all particulars . The term "ten powers " typically refers to these ten powers of Buddhas, but there are also ten powers of enlightening beings: ( 1 ) resolution; (2) deliberation; (3) becoming; ( 4) patience; (5) knowledge; (6) extirpation; (7) concentration; (8) presence of mind; (9) virtue; ( 1 0) action. Another enumeration of the ten powers of enlightening beings gives ( 1 ) intent; (2) will; (3) application; (4) wisdom; (5) commitment; (6) means; (7) practice; (8) magic; (9) awakening; (1 0) teaching.

Tenfold knowledge- Knowledge of facts, inferential knowledge, knowledge of others ' minds, knowledge of the world , knowledge of the Four Truths (of the existence of suffering, the cause of suffering, the end of suffering, and the way to end suffering) , knowledge of extinction, and knowledge of non-origination.

Manjushri encouraged the monks to follow the path of the bodhisattva, and to enter the ocean of great vows. To take the vows of a bodhisattva and fulfill them. By purifying their minds they automatically purified their bodies and achieved physical lightness, which prepared them for mystic knowledge which enabled them to emanate other bodies which could go and visit all the other buddhas of the ten directions and receive teachings from them, without leaving the side of Manjushri.

1172

After guiding these monks onto the Mahayana path, Manjushri continued south to the human realm and to the city of Dhanyakara. At Dhanyakra Manjushri stayed in a forest to the east of the city called 'Array of Various Standards of Strength,' a place where past buddhas had lived, and a place where humans, non-humans, dragons, nagas, garudas, asuras, devas, and devis had made many offerings at this sacred place. At this place Manjushri taught the sutra called the 'Illumination of the Principle of the Cosmos.' From Manjushri flowed ten hundred thousand trillion sutras, which caused ten hundred thousand trillion dragons to come to him from the ocean. After hearing these teachings the dragons wanted to become buddhas, and immediately they were reborn in the deva realm or human realm. The wishes of the dragon's were so strong, that they progressed along the path without going back, at anytime.

When the people of the city heard that Manjushri had arrived and that he was giving teachings they all gathered in the forest. A group of five hundred men were brought by a man called Mahaprajna . When the group arrived, they bowed to Manjushri and circled him three times and sat down and listened. A second group of five hundred women arrived brought by a woman also called Mahaprajna, they also prostrated and circled Manjushri three times and sat down to listen. Then an outstanding boy arrived called Sudhana, with a company of five hundred other boys, they all prostrated to Manjushri and circled him three times before sitting down. Then a girl called Subhadra the daughter of Mahaprajna arrived together with a company of five hundred girls. They too prostrated themselves and circled Manjushri three times and sat down.

Manjushri looked at all the people of the city who had gathered to listen to him teach. Everybody felt comfortable in his company, and they felt very peaceful when they looked at him. Manjushri looked back at them with great compassion, and he could understand each individual's mentality and knew which was the best way to teach them the dharma.

In particular Manjushri noticed the boy Sudhana and using his clairvoyance he looked into Sudhana's life. When Sudhana was in his mother's womb, seven precious

substances sprouted from the earth in the family home. Underneath the earth the small seven sprouts were attached to treasuries of seven precious substances, of gold, silver, sapphire, crystal, ruby, emerald and coral. After ten lunar months when Sudhana was born, the sprouts grew and the treasuries of precious substances burst out of the earth, like jewelled trees. Also miraculous pots of ghee, sesame, honey and fresh butter appeared, along with a chests of fine clothes and cloth and other treasures and precious stones. Because these miraculous events took place at his birth, the brahmins told the parents to name the child Sudhana, which means Good Wealth.

Manjushri could see into the mental continuum of Sudhana and see clearly the karma he had created to cause these miracles. In past lives Sudhana, had helped buddhas with great devotion and had therefore planted the seeds for his mind to become a good vessel to hold the Buddha's teaching and become enlightened in an unattached way.

Manjushri gave a teaching to the company gathered around him about the different elements needed for attaining buddhahood, and how to encourage these elements to grow. Manjushri also explained the infinity of all the buddhas, and how they appeared one after the other in the world, and how to achieve the reality-body of buddhas, and the wisdom and speech of buddhas.

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Manjushri's teaching delighted everybody and inspired and sharpened their minds and encouraged them to direct their lives towards enlightenment. Manjushri helped them to see that in the past they all must have created some very good karmic seeds to be able to listen to the precious teachings. Then Manjushri finished his teaching because by this understanding of the minds of all the people gathered there he could tell that they were getting tired.

The teachings made a profound impact on Sudhana, and he set his mind on enlightenment. And he uttered these words to himself as he looked at Manjushri:

"By your power, Great Teacher hear what is on my mind, I want to achieve enlightenment for the benefit of all beings.

Existence is like a castle with high walls made of egotism and pride, surrounded by a moat of delight and the doors of the castle are the condition of all beings.

Blinded by ignorance and burnt by lust and hate. Constantly under the influence of the delusions are the unenlightened.

Bound by envy and jealousy, causes us to become ghosts, animals and fiends. Trapped by birth, sickness and death, wandering lost on the wheel of existence.

May your orb of compassion, sun-like, radiate knowledge and dry up the sea of suffering, and shine on me.

May your orb of love, shine moonbeams of happiness and good qualities.

You shine like a full moon on the abodes of all beings.

Your mind is in the sky of the reality realm. Please teach me with the jewel of the wheel of the dharma.

You are the Great Vehicle for enlightenment, wishing to carry all beings,

Please protect me.

You have armor of patience, strength and stability and a sword of wisdom held in the hand of compassion. Facing an army of delusions, please guide me to safety.

You live at the top of a mountain of truth, surrounded by beings with great concentration.

Please look at me great destroyer of suffering.

In the city of existences, in the houses of unawareness, you are the definitive Guide amongst the confusing cycle of birth, death and rebirth you are the light, that will show me the way.

Leaving the road of suffering and purifying the path of bliss,

You who have transcended all the worldly states,

Please, please show me the door to liberation.

I am stuck with my beliefs of permanence, self and pleasure, caught by my ignorance and desire.

With your sharp eye of truth, wisdom and power,

Please open the door of liberation for me!



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You who is fearless and know which paths lead to truth and which ones lead to ignorance,

Please show me to way to enlightenment.

Like a tree of correct insight, rooted firmly into a ground whose soil is fed by the virtues of all buddhas, and showering blossoms of the virtue of the buddha-teachings,

Please show me the way.

Please show me the buddhas of the past, present and future.

Put me on the carriage of enlightenment, driven by faith, and decorated by jewels of good qualities.

A globe with wheels of mantras and vows.

Strengthened by patience and supported on an axle of compassion.

An orb of all memory, with a roof of kindness,

Decorated with a bell-garland of analytical powers,

Put me on this vehicle, with a seat of pure conduct.

Filled with millions of concentration ladies.

With the drum of truth resounding, take me to this vehicle.

With a vast infinite chamber of the four integrative methods,

Decorated with jewels of wisdom and pearls of good qualities,

Radiant light of renunciation, sandalwood of morality and the perfume of compassion.

With the weapon of patience, held together by stability, put me on this great carriage.

Vows steer the direction and align the wheels, and is well made by the dynamics of wisdom and holds the truth steadily.

Lift me up onto the carriage of truth.

Put me on the carriage that drives through all obstacles,

Steady and strong as steel and beautifully decorated with wisdom garlands,

As it rides through the masses of sufferings and clears away the dust of actions that cause suffering,

And clears away obstructions to awareness.

The carriage is spacious and clean

And welcomes all beings seeking refuge and happiness.

Put me on that carriage, as infinite as space, that spreads light throughout all the cosmos, helping beings.”

Manjushri was pleased with the words of Sudhana and the young boy's sincere wish was to become a bodhisattva and follow the bodhisattvas path. Manjushri advised Sudhana to continually visit spiritual teachers and listen to their wisdom.

Sudhana asked Manjushri for advise on how to become a bodhisattva. What did he need to do in order to become initiated on the path and what did he need to know and practice, in order to continue on the path, until he reached the state of a bodhisattva? Manjushri said;

“Good! With a mind full of compassion and a great commitment to liberate not only yourself but all other beings. You have come to me looking for guidance on how to become enlightened.

Bodhisattvas who are stable and do not get tired working within the mundane world. You are committed to helping others and will see infinite buddhas in the all ten directions and will be able to remember all their teachings. When you see all the buddha in the ten directions you will be able to clearly understand all the vows and practices.

Having practiced the path and kept all the vows for many aeons as many as there are atoms in the lands you will reach enlightenment. Countless beings rejoice in your wish to enter this path.

It is good that you have set your heart on becoming enlightened in order to help others. It is very rare to find beings with this wish, who want to find out the practices of bodhisattvas. A bodhisattva gains wisdom through contact with true spiritual friends and spiritual teachers. You should be tireless in your search for true teachers and once you have found these teachers, you need to follow their advice, without stopping.

South of here is a country called Ramavaranta, in that country is a mountain called Sugriva and on that mountain lives a monk called Meghashri. Go to him and ask him what do you need to know in order to become a bodhisattva. How should you behave and purify? How do you apply the teachings? And once you have fully understood the teachings and committed them to your heart, how should you spread the teachings and how can a bodhisattva fulfil the sphere of universally good action.”

Sudhana was very happy with his instructions from Manjushri and gently touched Manjushri's feet with his forehead, and circled him hundreds and thousands of times. With a mind full of love for his spiritual friend, already missing Manjushri, Sudhana began to cry as he left the great being's company.

### Relief 17



## Relief II/17 Sudhana visits the Bhikṣu Meghashrī, Glorious Cloud

Sudhana went south to Ramavaranta and climbed mount Sugriva 'Happy Mountain,' looking everywhere for the monk. Sudhana could not find him, but he was determined and was not discouraged and he continued to search. Seven days later Sudhana saw the monk on the plateau of another peak, and Sudhana went directly to him. As Sudhana approached Megashri he prostrated and then spoke:

“I want to become enlightened. But I do not know how to learn the way of the bodhisattvas. I do not even know where to begin, let alone how to carry out the teachings and practices and how to fulfill the commitments and purify and have realisations and pass on the dharma and spread it. Please will you give me instructions.” Meghashri smiled and said to Sudhana:

“It is very good that you have set your heart on this path of enlightenment.” Then Meghashri gravely continued, “It is a very difficult and rare path, to seek the company of bodhisattvas. Great purification is needed to achieve the freedom of a bodhisattva. Great purification is needed to follow the path of a bodhisattva. Great purification is needed to achieve the behaviour of a bodhisattva. And great purification is needed to gain the wisdom of the bodhisattvas and to show this wisdom and great compassion to others and to teach them according to their individual abilities. Great purification is needed in order to show others the worldly face of a bodhisattva and a bodhisattva's transcendental faces.

Purification is needed to clean away the obstructions of awareness, and fears that are created and uncreated. With pure wisdom eye, that can look into any direction without obstacles, and without any judgemental feelings of like or dislike, which can skilfully observe and remember and use the vast ocean of the teachings of the buddhas.

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I can see all the buddha-lands in all the ten direction. Now in the east I can see, one buddha, two buddhas, three buddhas. One hundred buddhas. Now a thousand buddhas. A million buddhas! A hundred million buddhas, a billion buddhas, a million billion buddhas. So many now I am unable to count! I can see as many buddhas as there are atoms on this continent. As many as atoms in four continents. I can see as many buddhas as there are atoms in a million billion buddha-lands! And that is just in the east, when I look in the other directions it is the same a huge endless network of lights, of buddhas in all different forms to help sentient beings, roaring the mighty lion roar of the buddhas.

Sudhana from this universal light in which is concentrated the information of all sense objects I have achieved mindfulness of the buddhas. But I have not purified the sphere of endless wisdom, and do not know the practices and teachings of those bodhisattvas who have achieved mindfulness of the buddhas in the sphere of Universal Illumination, and developed the ten powers, (.....).

But I do not know the vast path of the bodhisattvas practicing Mahayana, who are free from attachment and work solely to benefit others, whose behaviour and conduct is continually positive and helpful. Continue south to Saramukha and visit the Bhiksu Sagaramegha.

Sudhana paid his respects to Meghashri and headed south.

*Relief 18*



Relief II/18 Sudhana visits the Bhikṣu Sagaramegha, Ocean Cloud

As Sudhana travelled, he was constantly thinking about the teaching he received from Supratishita, of cleaning and polishing his mind in order to achieve great concentration, to be able to see buddhas directly and all the oceans of buddha-lands in the skies of enlightenment.



When Sudhana reached Sagaramukha, he found the monk Sagaramegha and showing great respect to the monk, Sudhana introduced himself,

“Please noble one, I want to achieve enlightenment and I want to enter the great ocean of wisdom, but I do not know how to do this. I do not know how bodhisattvas manage to free themselves from the whirlpool of concerns of the normal world and manage to die away from the state of an unknowing being and be reborn into the family of the buddhas and escape the wheel of continual rebirthing and instead turn the wheel of dharma of the vows and practices of bodhisattvas, which dry up the ocean of desire for luxury and instead continually fill the great ocean of compassion, to give help and to feed the will power to care for all beings.”

“I am happy that you wish to achieve enlightenment. In order to achieve enlightenment it is important to sow the seeds of good qualities and grow a strong root system which will make a strong base for your practice. Those who wish to attain enlightenment need to cultivate concentration and collect an ocean of helpful actions and qualities, and continuously try. These people should not be worried about sustaining their body's and not be concerned about material things and have minds which are balanced, neither high or low and have natural compassion and seek the sphere of those who have realised Thusness.

I have lived here at Sagaramukha 'Ocean Facing,' for twelve years. All this time I have kept my mind focused on the ocean, always keeping it at the front of my awareness, contemplating the ocean's vastness, clarity, it's gradual deepening and unfathomable depth. A measureless body of water, with deposits of precious substances and animals and plants. As I meditated in this way, a huge jeweled lotus grew from the bottom of the ocean and appeared to me. The lotus was adorned with sapphires and diamonds, held up by asuras, and watered with sweet smelling water by nagas, while kinnaras flew above with banners of silk, while yakshas paid homage to the shining lotus.

The lotus that had appeared out of the ocean had grown up through the roots of goodness of the buddhas, and pure actions and comes from the principle of illusoriness by showing that the nature of being is equal to that of a dream. It would take some aeons to describe fully how that lotus manifested. In the centre of the lotus I saw a the Buddha, sitting cross legged, upon a throne emanating an incredible aura. I could hear clearly his teachings and see all his past lives as a bodhisattva in that vision and his final attainment of buddhahood.









At the Dravidian city Vajrapura At the Dravidian city Vajrapura, Sudhana found Megha in the centre of the city at a cross road sitting on a lion seat. Megha was teaching the sutra Manifestation of Turning of the Wheel of Letters. Sudhana respectfully approached Megha:

“Please noble one I want to become enlightened, but I need to learn the practices of the bodhisattvas. And not only learn the practices, but learn how to carry them out, without becoming tired and stopping and have perfect concentration and perfect discerning wisdom.”

Megha could see that Sudhana was being completely sincere in his wish to become a buddha, out of for this aspirant bodhisattva Megha got up off his seat and prostrated himself to Sudhana and tossed flowers and precious substances on him, and decorated him with scarfs and robes. Megha said encouragingly:

“It is good that you have set your mind on becoming enlightened, and wish to carry on the teachings of the buddhas, and mastering the teachings and overcoming the three kinds of bad conditions in all the worlds, continuously achieving the best conditions to follow this path and always attaining rebirth in the god or human realms and always finding qualified teachers.

Bodhisattvas do what is difficult to do, and they are difficult to find, but are the great comforters for the world, the mothers and fathers to all beings, offering refuge protection and the light of wisdom. They are the fire which burns up self cherishing and they are huge clouds ready to rain down water to encourage other being's good qualities to grow. Bodhisattvas are guides and the bridge between the mundane world and the buddha-lands.

As Megha was speaking these words which praised bodhisattvas, flames came out of his mouth, which illuminated thousands of worlds. And all the sentient being who could see light of the flames, all came to see the source, Megha. In his presence those beings felt respect towards Megha and their bodies and minds became cool and calm. To this group Megha, taught the sutra the Manifestation of the Turning of the Wheel of Letters. By listening to this teaching everyone present, could not go backwards in their progression along the spiritual path.

Then Megha sat back down and spoke to Sudhana:

“I have attained this light of the spell of eloquence of bodhisattvas, but I do not know the vast practices and speech of the bodhisattvas, who have entered to vast ocean of conceptions and and the vast ocean of all the languages of all peoples and beings. Bodhisattvas have entered the ocean on all logical connections between statements, and the explanation and analysis of statements, who have entered the sphere of pure sound and who have entered the ocean of teaching beyond words and verbal expression.

Go to the south to a place called Vanavasin, and visit a man called Mukta.





ཐུགས་སྐད་དུ་ལྷན་ཅུ་ཐུན་བྱ་ཏུ་མ་མ་རྩ་ཡུ་ན་སུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

To the north I see the world Vestment Banner, with the buddha called Diamond Crusher, with a retinue of bodhisattvas led by the bodhisattva called Boldly Advancing on Indestructible Feet.

To the northeast I see the world called Beauty of All Jewels with a buddha called Radiance of the Independent Eye, with a retinue of bodhisattvas led by the bodhisattva called Independent Emanation.

To the southeast I see the world called Glow of Fragrant Flames, with a buddha called Fragrant Lamp and a retinue of bodhisattvas led by a bodhisattva called Supreme Intellect Differentiating the Planes of All Realms of Reality.

To the southwest I see the world called Sunny Golden Shinning with a buddha called Illuminating Voice of Universal Knowledge, with a retinue of bodhisattvas led by the bodhisattva called Hanging Crest of Radiant Flowery Flames.

To the northwest I see the land Brilliant Shinning Treasury with Fragrant Adornments, with a buddha called Light of a Measureless Ocean of Virtue, with a retinue of bodhisattvas led by the bodhisattva called Mind Blazing with Light in a Body Free from Attachments.

In the nadir I see in the world Blaze of Lights from the Jewel Lions a buddha called Beam of Light Illuminating the Cosmos, with a retinue of bodhisattvas led by the bodhisattva called Mind Born of the Light of the Cosmos.

In the zenith I see the world Radiant with Splendor of Appearance with a buddha called Light of Liberation of Indestructible Virtue and Glory, with a retinue of bodhisattvas led by the bodhisattva called Mind of Energy of Unobstructed Power. Beyond these buddhas and bodhisattvas I see as many buddhas in the ten directions as atoms in all the buddha-lands. But those buddhas do not come here and I do not go there, all the same I can see which ever buddha I wish, in which ever direction and at which ever time I wish, without me going there or them coming here, there is no discernible coming or or going from their side or mine. Knowing that the buddha exist like a dream and that my own mind is like a dream, and the buddhas can reflect on my clear still mind.

I understand that our minds are the basis for all the enlightening principals of the bodhisattvas. All the purification, vows and liberation practices, and the ability to meet the buddhas and bodhisattvas are all dependent on our own minds. If the mind is supported by roots of goodness and rained upon with teachings, and purified by ethics, and strong by patience, guided by knowledge and made clear by wisdom, it will become equal with the buddhas and lit up by the ten powers of the enlightened.



བྱུ་གར་སྐད་དུ་ཞུ་བའི་ཐུགས་རྒྱུ་ཏུ་མ་མ་ཏུ་ཡུ་མ་མ་ཏུ་། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷན་གྱི་བོད་ཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

I know this buddha-freedom of unobstructed manifestation and can go in and out of it. But how can I know and tell you about all the many and vast practices of the bodhisattvas and buddhas, whose minds are completely unobstructed, and live in a sphere free from obstruction, these who have reached concentration that leads them to enlightenment, and understand that the past, present and future are equal, and know the science of the spheres of concentration on the flow of all the planes, and can spread their body's throughout all the buddha-lands, who's out look sees in all directions and know how worlds come into being then decay all in their own bodies, without a dual vision between their bodies and the world.

Visit Milaspharana in the south on the tip of the continent, there you will find a monk called Sagaradhvaja.

### *Relief 22*



Relief II/22 Sudhana visits Saradhvaja

When Sudhana reached Milaspharana the southern tip of the continent he found the monk Saradhvaja sitting in meditation, in complete stillness and mindfulness. Sudhana did not interrupt Saradhvaja, but continued to watch as Saradhvaja began to emanate other bodies from the pores of his skin, which were sent out to help guide all beings.

From the soles of Saradhvaja's feet, noblemen as many as atoms in all the buddha-land appeared wearing fine clothes and jewels. Sudhana also saw brahmins and householders living the body of Saradhvaja and going to the ten directions to care and help the poor, with food and clothes and medicines.

From Saradhvaja's knees warrior sages, brahmin sages and worldly sages and scholars of humanism, science and metaphysics emanated and went into the directions in many different forms, talking in kind and pleasing voices to help, inspire and comfort beings who are materially and spiritually poor.

From Saradhvaja's navel multitudes of wizards, emanated and went into the ten directions carrying staffs and wearing rags and clothes made of bark. Their manners were calm. They spoke of the vast qualities of the buddhas and caused the teachings of the dharma to be heard and advising beings to protect their sense doors, and the explaining emptiness of intrinsic essence, and teaching worldly science and how the dharma path can be seen scientifically.

From Saradhvaja's sides multitudes naga girls appeared and travelled through the ten directions, displaying their magical powers and spreading the sky with precious offering substances

From auspicious marks on Saradhvaja's chest asuras appeared, and disturbed the seas and caused multitudes of worlds to shake, crushing armies of yakshas, and destroying delusions and unhelpful habits of pride, cruelty and ignorance. They pacified being's eternal craving for pleasure and encouraged beings to strive away from the mundane activities and the view that things and events occur solely by themselves without causes and conditions and enter the path of non-staying and lead other beings to enlightenment.

From Saradhvaja's spine countless Buddhist followers appeared and filled the cosmos and advised beings not to be self-cherishing and attached to their sense of self and instead taught the benefits of selflessness and the emptiness of self. And encouraged those beings who preferred to meditate alone in tranquility to take the Mahayana vows and help other beings.

From Saradhvaja's shoulders devas with various forms, sizes and colours, appeared countless as atoms in all the buddha-fields, filling the entire cosmos. Some were riding in chariots, others were surrounded by their entourage. Their aim was to protect all sentient beings, and protect all sages and yogis in their quests to attain enlightenment, and attend all buddhas, with the work of the thunderbolt bearers.

From Saradhvaja's abdomen, centaur chiefs galloped, as many as atom in countless buddha-fields, pervading the entire cosmos. The chief were surrounded by centaur princesses. These were followed by musician kings, surrounded by musician princesses, singing dharma songs and praises to the Buddha. Their songs contained the path, and exalted the behaviour of bodhisattvas, and described all the various ways to attain enlightenment, and displayed all the different ways of presenting the teachings.

From Saradhvaja's face emperors appeared, countless as atoms in all the buddha-fields. These emperors were surrounded by seven treasures and four armies. From the emperors masses of jewels and treasure poured forth, as the emperors visited the poor. Causing people to stop killing and stealing. Emperors gave away beautiful men and maidens, to the people which caused the people to give up sexual misconduct, and lying and caused them to speak positively and meaningfully.

The wealth and spouses caused people to be content and have few desires, and produced harmonious relationships with each other, The emperors separated people from the web of all views, destroying doubt and uncertainties and taking away the darkness of confusion. They explained to the people causality and interdependent origination and pointed the way to the truth about inherent existence, which dispels all obstacles to enlightenment.

From Saradhvaja's eyes hundreds and thousands of suns appeared as numerous as atoms in countless buddha-fields, lighting up the great hells, dispelling the great darkness in the world, by removing the darkness of sentient being's delusions. The suns warms the beings trapped in the cold hells and shinning lapis light in the golden worlds and golden light in the lapis worlds. Shinning golden light in the silver worlds and clear crystal light in the gold land and golden light in coral lands, and coral light in the gold lands. shinning golden light in the ruby lands and ruby light in the gold lands,..... emerald lands.....,..... and sapphire lands.....Shinning the light of various jewels in the land of one jewel and shinning the light of one jewel in the land of various jewels.

From the circle of hair from between Saradhvaja's eyebrows many moons as numerous as atoms in countless buddha-fields appeared, out shinning all the celestial chiefs, and turning all worldly beings away from lust to the enjoyment of the vision of Buddha.

From Saradhvaja's forehead appeared many great Brahmas as numerous as atoms in countless buddha-fields. their manners were completely tranquil, as they whispered prayers and mantras, as they asked the buddhas for teachings and instructions on how to help all sentient beings and pervaded the cosmos, praising all the buddhas, and pleasing the bodhisattvas.

From Saradhvaja's head appeared multitudes of Bodhisattvas as countless as the atoms in buddha-fields. These bodhisattvas appeared in many different forms and bodies which all emitted brilliant light, and showing all the different past practices of all the buddhas. From each of the pores of the bodhisattvas, other bodhisattvas would manifest, showing how to practicing giving without attachment or wanting praise. These transcendental actions of the bodhisattvas encouraged beings to give up envy and grasping, and become familiar instead with the transcendental practice of giving, and how it greatly contributes to the causes of becoming a buddha, and mastery over material phenomena.

Sudhana saw countless bodhisattvas emerging from Saradhvaja, who were showing right actions (ETHICS), the transcendental ways of behaving. Encouraging beings away from mundane states and attitudes and lessening their taste for the desire realm, helping them to discover their delusional thoughts and that reality is a dream they grasp to, and showing them the enjoyment of great compassion as the way to enlightenment.

Sudhana saw countless bodhisattvas appear as golden lights, which lit up the sentient beings' minds and guided them to a state without hatred or malice. From these bodhisattvas' pores other bodhisattvas appeared who were showing all the past positive actions and practices of all the buddhas and how they overcame their harmful habits and brutal attitudes which brought them to a state of tolerance and mastery over phenomena.

Sudhana saw countless bodhisattvas appear with boundless energy, showing the endless power of bodhisattvas as they move towards enlightenment without faltering and regressing, and guiding other beings tirelessly. From these bodhisattvas' pores appeared countless other bodhisattvas showing all the passed efforts and practices of the buddhas to perfect their transcendental energy that overcomes all laziness, and leads beings to the mastery of actions.

Sudhana also saw countless bodhisattvas emerge who were guiding beings to mindfulness. Helping to illuminate sentient beings' minds and ridding them of all their obstructions. Helping sentient beings to lose their taste for intoxication, and take down their flags of arrogance and pride, and revealing and teaching them the ocean of meditations of the buddhas. From these bodhisattvas' pores emerged countless other bodhisattvas showing the countless past efforts, actions involved with the perfection of transcendental meditations and the mastery of mind which pervades the entire cosmos from moment to moment.

Sudhana saw countless bodhisattvas emerge who pervaded the entire cosmos in every moment of thought. From the pores of these bodhisattvas appeared bodhisattvas showing all the past effort of searching for buddhahood, and as they whispered mantras showing the effort needed to practice the perfection of transcendent wisdom by the ocean of words, while emitting brilliantly bright light showing the perfection of correct insight, and expressing the true nature of phenomena and destroying the notion of a solid self, and the darkness of desire and showing the mastery over habits.

Sudhana saw multitudes of bodhisattvas emerge who could pervade the entire cosmos in a mental impulse, showing the bodhisattvas unlimited skill in liberating methods, and from their pores multitudes of bodhisattvas showing the past actions and perfection of skillful means of the past buddhas and showing how the bodhisattvas with their skillful means unite the mundane and transcendental and showing the bodhisattvas mastery of regeneration. Sudhana saw multitudes of bodhisattvas emerge and fill the entire cosmos in each moment of thought, and through their will power, from each one of their pores emanated oceans of the names of all the past buddhas and all the past efforts of purification, through keeping the supreme vows shone from all their pores. The radiance of which helps to guide sentient beings on to the chariot of the bodhisattvas, whose wheels of great vows eternally roll through eternity following truth.



Sudhana saw multitudes of bodhisattvas emerge, filling the entire cosmos in each moment of thought showing all the effort and nurturing behaviour involved with the consummation of transcendental power, which cannot be matched by any other. Bodhisattvas possessing such power would shatter diamond mountains with one touch, and they cannot be destroyed even by the fire that blazes at the end of each eon. They can hold all worlds in their compassionate hands, while hovering in space, guiding beings with their mastery of magical powers.

Sudhana saw multitudes of bodhisattvas emerge filling the entire cosmos in a moments thought, illuminating the sphere of knowledge for sentient beings and showing them the past efforts of the buddhas in the purification of consummate knowledge. The bodhisattvas manifested in the world for sentient beings to see, the different stages of the buddhas mystic knowledge of virtue, of perception, of the commitment of all vows and finally the buddhas mystic knowledge and commitment to the greatest vow of helping all sentient beings. From keeping this supreme commitment enables the realisation of the mystic knowledge of the lack of a self and the interdependence of all beings which enables one to enter the ocean that can see all minds of all sentient beings and understanding their different tastes, abilities and inclinations and all their previous actions, to enable the bodhisattvas to guide sentient beings according to the perfection of knowledge.

From Saradhvaja's top knot of flesh Sudhana saw multitudes of buddhas emerging, with all the signs and indications, like mountains of gold, with blazing rainbow auras, illuminating everything in the ten directions, with their voicing filling the entire cosmos, spreading through all the different universes, and showing the miraculous transformations of a Buddha, and showering teachings to everyone without exception.

Raining down the cloud teaching called:

*Knowledge Confronting the Distinction of all Planes of the Cosmos on Bodhisattvas on the verge of Enlightenment. Raining down the cloud teaching called, The Ground of Universality on Crowned King Bodhisattvas. Raining down the cloud teaching called, Entry into the Ground of Universality on Bodhisattvas Ordained as Princes of the Great Teachings. And raining down teachings called, The Universal Arrangement of Youthful Bodhisattvas, The Steadfast Head of Great Compassion of Non-regressing Bodhisattvas, The Diamond of Knowledge Distinguishing the Intrinsic Essence of All Phenomena of Bodhisattvas Purified Motivation. The Arrangement Taking All Beings on Bodhisattvas Accomplished in Foundation Practices. Communication with the Assemblies of All Buddhas of the Past, Present and Future on Regenerated Bodhisattvas. Voice of the Ground of Intrinsic Essence of All Phenomena of Bodhisattvas Engaged in Concerted Practice. The Ways and Means of Great Compassion of Bodhisattvas Engaged in Primary Practices.*

*Stores of Kindness of Bodhisattvas Newly Determined to See Enlightenment. Inexhaustible Treasure of Kindness of the Buddha's Commitment to Liberation of Bodhisattvas of Great Zeal. Inexhaustible Treasury of the Universal ground on Beings in the world of Form. Sound Produced by the Measureless Ocean of Principles on Brahma Body Deities. Inexhaustible Treasury of Power Producing Spiritual Methods on Controlling Deities. Sound Cleaning Various Represented provisions for Omniscience on Demon Body Deities. Varied Cargo of Jewels of Knowledge on the Deities who Enjoy Emanations. Varied Representation of the Vows of Bodhisattvas on Deities in the Heavens of Happiness. Treasury of Recollections of all Buddhas on Deities in the Heavens of Timely Proportions. Source of the Rapture of the Vision of Buddha on the Abodes of the Chief of Devas.*

*Multitudes of Transformations of Buddha Pervading the Space of the Cosmos on the Abodes of the Demi-gods. Sound of Eulogies of the Qualities of All the Buddhas on the Abodes of the chiefs of the Gandhavas. Indestructible Sphere of Ways to Knowledge on the Abodes of the Chief of the Asuras. Multitude of Means of Development of All Buddhas on the Abodes of the chief of Garudas. Source of the Magical Utterances of Bodhisattvas Traveling Swiftly through the States of Existence on the abodes of the chief of dragons. Speed of increase of the ocean of joy on the chief of the Nagas. Sphere of the highest knowledge of all beings on the realm of the humans. Ornament bearing the words of the holy path bespeaking the extinction of all the pains of mundane existence on the hells. Round body of clouds of remembrance of buddhas bespeaking the practice of impeccable action on the realms of animals. Declaration of the transcendence of all buddhas producing a mind of non-attachment in all sentient beings on the ghost realms. Comforting sound effecting the cessation of all pains on beings in distress.*

*Sudhana could see many orbs which were webs of light beams, emerge from every pore along with whirling phantom forms of power, manifesting countless deeds filling the entire cosmos. In some orbs, Sudhana could see scenes of the practice of pure giving, and relinquishing everything. In other orbs were scenes of the procedures of all past, present and future bodhisattva's investiture with ethical precepts. In some orbs were scenes of all bodhisattvas of past, present and future practicing forbearance, enduring dismemberment, beatings, having their eyes gauged out. He saw scenes of practices forbearance of all bodhisattvas by the oppressed bodhisattvas of past, present and future with bodies torn apart in the search for omniscience, enduring, forgiving, and overlooking all physical and mental harassment, out of great compassion. Sudhana saw scenes of different forms of the immensity of the practice of vigor of all the bodhisattvas, scenes of the great prowess of bodhisattvas, shaking the world, agitating the seas. In other orbs were scenes of the the deeds of bodhisattvas, the forms taken on, the perfection of physical bodies to be born in good families, the acceptance of instruction from spiritual benefactors, the states of practices of the teachings of spiritual benefactors, the abandonment of home, country, and city for suitable abodes to accomplish the branches of meditation of the enlightened seers, yogis, the kings, the hermits, the manners of disciplined conduct. In some orbs Sudhana could see emanations seeking all truths in the stations of practice of transcendent wisdom. From the orbs of webs of light from every pore Sudhana could see bodhisattvas, helping sentient beings, practicing skillful means and approaching each sentient being in the same form as that being. Within the orbs he could see the vast oceans of past effort involved in the completion of the path of transcendent wisdom and the awakening of sentient beings from the sleep of ignorance.*

Sudhana watched closely the monk Saradhvaja in meditation, in the mindful sphere of concentration and liberation, which contemplates the unimaginable power of concentration of the bodhisattvas, who have entered the unimaginable ocean of ways of helping beings. Saradhvaja strongly concentrated on entering the door of knowledge of purity of arrangement of the cosmos, aspiring to enlightened power, increasing knowledge, seeing the controlling power of the bodhisattvas, stabilising the power of the vows of the bodhisattvas.

Sudhana stayed at the feet of Sradhvaja and watched him for a day, for a night, for two days and nights, seven days and nights, a fortnight, a month, six months and then six more days.

After six months and six days Saradhvaja came out of his meditation. Sudhana said:

“Noble One, how profound meditation is, how vast and immeasurable and unimaginable, all the magical projections, the light, the countless manifestations! This meditation’s pure sphere, illuminates everywhere and helps all beings in all states, and path and vows and increasing compassion, needed to accomplish the Mahayana What is the name of this meditation?”

Saradhvaja said:

“There is a perfection of wisdom called, Equanimity of the of the Universal Eye, and this meditation is its light called, Manifestation of Universal Purification. From this countless tens of hundreds of thousands of complete concentrations beginning with the manifestation of universal purification.

“What is the greatest range of this meditation?” Asked Sudhana.

“One who has mastered this meditation is able to see all worlds, enter all worlds, and travel freely in all worlds, to purify worlds and beautify all worlds. Can see buddhas, can see the qualities of buddhas, can know the different emanations of buddhas, can enter the powers of the buddhas, can enter the ocean of virtues of the buddhas in order to receive the teachings of buddhas, to follow the unity of all the buddhas knowledge, and enter the ocean of buddhas. One who has mastered this meditation can go anywhere in the ten directions, and see the buddhas teachings, actions, can see the realms of the buddhas and embrace all with great compassion and fill everywhere with love, and enter the realms of all beings and understand all beings.

I know this state of perfection of wisdom. But how can I know the practice, describe the virtues and power of the great vows, and light up the path of liberation. And be able to explain the attainments and qualities of minds of those bodhisattvas who have entered the ocean of states of perfection of wisdom, who have clarified cosmic perception and know where all the teachings lead, who fill an infinite space with vast awareness, with mental control, concentration and magical

ཐྱག་རྒྱུ་ལྟར་སྤྲོད་བྱེད་པའི་མཁན་ཆེན་ཀླུ་སྦྱུང་། བོད་རྒྱུ་འཕགས་པ་རྒྱལ་སྡེ་པ་བཞི་པ་ཨེམ་པོ་ལེ།

power attained through mystical knowledge, who have entered the ocean of intelligence and true refuges for all beings.

Go south to a place called Samudravetadin, there is a park called Samantavyuha, in the front of the city Mahaprabha. There you shall find a lay woman called Asha, the wife of king Suprabha.”

Sudhana get up, inspired and grateful to Saradhvaja, for helping him enter the realm of concentration and helping him to attain illumined knowledge by the light of concentration. Sudhana thanked Saradhvaja again and again, humbly prostrating, as he took leave of this great monk.

*Relief 23*

Relief II/23 Sudhana visits the Princess Asha, a lay woman (Upasika)

Sudhana followed the instructions of Saradhvaja, and carried away with him the deep impressions he had gained through the visions emanated by his spiritual teacher, and understood that the teachers were the eyes through he could see the sky of buddhahood.

Eventually he reached Samantavyuha park, which was surrounded by a jeweled fence. Inside the fence was the grounds of the park, completely smooth and level throughout. The lush trees were in full bloom with fragrant blossoms and decorated with silk banners and jewels that twinkled in the sun light, and from their branches hung various musical instruments that made sublime sounds, when played by the wind and the gentle breeze carried the sweet scent in all directions.

In the park there was ten hundred thousand towers all beautifully adorned with jewels, and ten thousand sweet smelling, jeweled, lotus ponds. Which surrounded the large palace in the middle of the park. The palace was called Multi-colored Banner, and decorated entirely of precious jewels and stones with a roof of gold covered with jeweled towers.







བྱ་གར་སྐད་དུ་ལྷན་ཅུ་མཉམ་པ་སྤྲུལ་སྤྱོད། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

nor even to understand the oceans of actions of all beings in as many worlds as atoms in countless buddha-fields. Bodhisattvas do not wish to realise enlightenment to understand the ocean of all modes of behaviour of all beings in one world, nor even to understand the oceans of of all modes of behaviour of all beings in as many worlds as atoms in countless buddha-fields. Bodhisattvas wish to become enlightened to lead all beings, without exception to full development, they, wish to attend on all buddhas, and wish to preserve the teachings of all buddhas and determined purify all buddha-lands. They wish to enter the assemblies of all buddhas, and wish to deeply enter the minds of all sentient beings, and inspire and encouraged beings to cut off unhelpful habits and afflictions.

There are ten hundred thousand countless practices to be accomplished by bodhisattvas. Because of my vow when the purification of the desire realm is finished my commitment will be finished. when the six realms are purified then my commitment is fulfilled. When all sentient beings propensities to continue afflictive habits are ended, my commitment has ended.”

Sudhana asked:

“What is the name of this liberation?” to which Asha answered,

“This is the liberation called ‘Sorrow-less Well-being.’ I know this enlightening liberation. But how can I know the practices, and all the countless virtues and skills of the bodhisattvas who have oceanic minds. Go south to the district in Samudravetalya called Nalayur, there lives a Rishi called Bhismottaranirghosha.

#### *Relief 24*



Relief II/24 Sudhana visits the Rishi Bhishmottaranirghosha

Sudhana travelled south with great enthusiasm, his mind ignited by the treasury of the teaching, and his energy increased with the undertaking of the bodhisattva vow, seeing clearly the intrinsic nature of all things.

At that time Bhishmottaranirghosha, was in retreat, at a beautiful place where the flowers were always in bloom. Sudhana saw the rishi, with his matted hair sitting on a seat of bark, rags, fragrant grasses, and the skin of an antelope. Sudhana looked at him with deep respect and regarded him as a lamp on his way to omniscience, a bridge across the perils of of a existence and an umbrella bringing the cooling shade of bodhichitta. Sudhana respectfully greeted the Rishi:

“Noble One, I have set my mind on the path to enlightenment, but I do not know how to learn all the practices of a bodhisattva and how to carry them out. I have heard that you give teachings to bodhisattvas. Please can you teach me the practices of a bodhisattva and how to apply them.”

Bhishmottaranirghosha, was surrounded by ten thousand disciples and spoke:

“This youth has set his mind on supreme enlightenment and has invited all sentient beings to fearlessness, his supreme wish is for the welfare of others. He is facing the great ocean of knowledge, and wants to spread the clouds of teachings of all the buddhas. He wants to live in the light of the dharma and wants to bring the cloud of bodhichitta(compassion) near. He wants to cause the teachings to rain down, and cause the full moon of dharma to rise in the world and cool and pacify all problems, and help all beings develop their own roots of goodness.

The ten thousand disciples rejoiced in the kindness of Sudhana and threw fragrant flowers and petals over him, and prostrated and circumambulated him respectfully, saying “this person person will be an enlightening being, and will stop all the hellish torments of all beings, he will close the doors to conditions that are unhelpful for enlightenment.” Then Bhishmottaranirghosha proclaimed:

“Whoever aims for enlightenment, and motivated by the wish to secure the happiness of all beings, will eventually attain omniscience. This youth will attain the state of complete buddhahood.” Then Bhishmottaranirghosha spoke directly to Sudhana, “I have attained the realisation called ‘Unsurpassed Banner.” Sudhana asked:

“What is this realisation?” Bhishmottaranirghosha, with his right hand rubbed Sudhana on the head and then held Sudhana’s right hand. In that moment Sudhana saw in all the ten directions as many buddhalands as atoms in ten hundred thousand buddha-lands. In all these buddha-lands he saw himself at the feet of as many buddhas as there are atoms in ten hundred thousand buddha-lands. Sudhana could see clearly the auspicious marks of the buddhas and the pure adornments of those buddha-lands, and an ocean of beings surrounding him also receiving teachings from those multitudes of buddhas. Sudhana simultaneously heard all the teachings of all the buddhas without missing a single word and he remembered every cycle of teaching, in order without confusion.





The Brahmin Jayoshmayatana, was practicing the ascetic practice of enduring intense heat. Jayoshmayatana sat in meditation surrounded by four huge fires, and above him was a razor-edge-path mountain.

Sudhana approached the Brahmin with great respect:

“Please Noble One, I have set my mind on supreme enlightenment, I want to learn the practices and ways of bodhisattvas. please can you teach me.’

“Climb up to the top of this razor-edge-path mountain and jump from there into the fire. In this way your practice will be purified.”

Sudhana thought to himself, “It is hard to avoid situation that are unfavourable for enlightenment, and it is hard to get a precious human rebirth and it is hard to remove doubt about the right opportunity. It is hard to find a buddha in the world. It is hard to train your mind, it is hard to hear the truth. It is hard to find true spiritual teachers, and get genuine guidance and instructions. It is hard to live in the human world well, and hard to carry out the truth in all respects. Might this Brahmin be a demon? Or possessed by a demon? A fraud? A charlatan? Does he want to destroy me and prevent me from attaining enlightenment?”

While Sudhana was preoccupied by his troubled thoughts, ten thousand Brahma gods appeared in the sky and spoke to Sudhana,

“Don’t get preoccupied by such thoughts. Jayohmayatana, has achieved the siddhi of the Light of the Concentration of the Adamantine Flame. He has unrelenting energy for liberation. He wishes to end the emotional attachments of all sentient beings, and dissolve the web of all views. He wishes to burn up, all problems and their actions. and wishes to destroy all beings fears of old age, sickness and death and to shine the beams of the light of all truths. Jayoshmayatana, mortifies himself with four fires and the blazing sun. The Brahma devas, who believe themselves to be supreme creators, and hold all sorts of deluded views. When they see this Brahmin they no longer take pleasure in their state, which is dull in comparison, to the light given off by Jayoshmayatana’s practice of heat austerity. The Brahma devas come to him, and he overwhelms them with mystic power and through fierce practice teaches them to burn up all their deluded views, pride and arrogance. He teaches them that they may spread love and compassion throughout all worlds. And inspires the Brahma devas towards buddhahood.”

Ten thousand Yakshas appeared in the sky and told Sudhana,

“The light from the flames used by this Brahmin from his fire, hides our homes and possession. Terrified we go to him, and he teaches us and inspires us attain enlightenment.”

Ten thousand Controlling Devas appeared in the sky:

“While Jayoshmayatana is mortifying himself with the four fires and the burning sun, we cannot find any pleasure in our world.

Therefore we go to him for guidance, on how to control our minds, and solve our problems, and gain the ability to choose where and what form we shall be reborn in, and the ability to clear away all obstacles, and master all meditations and concentrations, [control of paraphernalia to purify our arrangements, and control conforming to our wishes.](#)"

Ten thousand devas of pleasant emanations appeared in the sky:

"The Brahmin's fire is so bright and powerful that it is purifying our realm, and through this purifying power, our abode is even more radiant and beautiful, and the devi's beauty are increasing too. Us devas and devis, can no longer find any sensual pleasure in our realm of abundant objects of sensual desire. Our bodies and minds have been cooled, as we visit this Brahmin, who gives us teachings that help us to purify our minds, so that they become bright, joyful, and flexible purified our bodies enough to realise the wisdom of the Ten Powers, and purified our bodies so that we can emanate countless buddha bodies, and purify our voices to attain the voice of a Buddha."

Ten thousand devas of the Heaven of Satisfaction appeared in the sky along with their assembly of celestial boys and girls.

"While the Brahmin Jayoshmayatana fire burns, we can find no pleasure in our world. We are freed from attachment, and we come to this great Brahmin so that he can teach us how to sever our attachment to all sense objects, so that our minds are completely satisfied and content, fertile grounds that can easily produce roots of goodness, and by inspired towards enlightenment and attain all the qualities of the buddhas."

Ten thousands devas from the heaven of Timely Portion, along with their retinue of celestial sons and daughters.

"While this Brahmin's fire is burning we find no pleasure in our world and are freed from attachments and all sensuality, now we can direct our minds towards enlightenment."

Ten hundred thousand beings of the Thirty-Three-Fold heavens, together with each of their thirty-two brothers and sisters, and with their celestial sons and daughters appeared in the sky.

"While this Brahmin is practicing tapas (heat, austerity, spiritual ecstasy) we cannot find any pleasure in our world, in our parks and groves and music and dancing have lost their enjoyment qualities. freed from our attachment to sensuality, we come to this Brahmin Jayoshmayatana, to teach us about impermanence, and to help us cut away our pride, and set us in the direction towards enlightenment.



Ten thousand centaur kings appeared in the sky:

“As this brahmin purifies himself with fire, the voice of Buddha is heard coming from the trees, which are decorated with bells and jeweled nets and instruments that are played by the wind. The voice of the dharma sounds, and voices of bodhisattvas explaining the great vows that help us to move towards enlightenment.”

Magnificent Devas of the desire realm appear:

“The luminescent light from the brahmin’s fire, lights up all the hell realms, even the uninterrupted hell. All the sufferings of those unfortunate beings cease. It is because of the bright light that he is emitting that we can see him too in the desire realm. At one time we wished to be reborn of this realm of heavenly desire and created the conditions in order to fulfill that wish. But now we are tired of sensual desire, the objects that cause of bliss of our realm, are no match to the the spiritual bliss coming from his light. we want to attain enlightenment.”

Sudhana as he listened to the multitude of beings, his confidence and respect grew for Jayoshmayatana. And Sudhana humbly prostrated at the feet of Jayoshmayatana,

"I am sorry I doubted you and did not recognise you as a spiritual teacher."

“A bodhisattva who follows advise, is in no doubt that his mind is one with the teacher.

All benefits will be his, and they will be auspicious;

Sure of buddhha-knowledge too, he awakes at the foot of the bodhi tree.”

Sudhana lifted himself up from the feet of the master, and climbed the cliff path of mountain of mass razor edges. And without hesitation and relaxed threw himself into the fire. As he fell he attained the enlightening concentration called “well established.” And as Sudhana entered the blazing fire he attained “mystic knowledge of the bliss of tranquility.” Enraptured Sudhana said:

“How wonderful is the feeling of the fire and this razor-edge mountain.”

“I have attained the siddhi that cannot be overcome. But how can I know all the practices and methods of the bodhisattvas, whose determination is like fierce rays of energy, single pointedly wishing to rid all beings of suffering. They do not become discouraged or depressed or tired in the face of such a huge task of guiding all sentient beings to perfection. Go south to a city called Simhavijumbhita, find the daughter of the rajah Simhaketu, she is called Maitrayani. Ask her about the ways of the bodhisattvas.”

With great enthusiasm and enjoying the purity of his mind Sudhana continued south.





བྱུང་བ་ལྟར་དུ་ལྷན་སྦྲེལ་བྱས་པའི་ཐབས་ཀྱིས་ཐུགས་སྦྱོར་བྱས་པ་ལྟར་དུ་ བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷན་སྦྲེལ་བྱས་པའི་ཐབས་ཀྱིས་ཐུགས་སྦྱོར་བྱས་པ་ལྟར་དུ་

“I have the siddhi of access to perfect wisdom from the arrangement of the totality. To be able to attain this I met, as many buddhas as there are grains of sand in thirty-six Ganges rivers. All those buddhas taught me how to access perfect wisdom by the arrangement of the totality, by entering through multitudes of different ways.”

“What is the sphere that gives access to the perfect wisdom by the arrangement of the totality?”

“By focusing on the access to perfect wisdom by the way of the arrangement of the totality and meditating on it, thinking about, becoming familiar with it, applying it and examining and analysing it and perfecting it I developed the siddhi called ‘facing all directions’ this sphere of mental control incalculable tens of hundreds, of thousands of faces of the dharma, how they work, how see them, and how to enter them and develop. For example the faces of the buddha-lands, the faces of the buddhas, the faces of dharma, the faces of the past, present and future, faces of vows, faces of practices, faces of purification, faces of fulfillment of practices, faces of harmonious actions, faces of concentration, faces of mystic knowledge, faces the ocean of minds, faces of calming and clearing the pool of the mind, faces of realms of phenomena, faces of great compassion, faces of kindness, faces of renunciation, faces of ethics of buddhas, faces of ethics of bodhisattvas, the faces of ethics of disciples, faces of the meditation of buddhas, faces of buddhas satisfaction, faces of emptiness, faces of infinite forms of enlightenment and faces of forms of purification of mindfulness.

I know this access to perfect wisdom the array of total mindfulness, but how can I know all the practices and virtues of the bodhisattvas, who’s minds are like space and as wide as the cosmos, who’s mental flow, is a river of helpful actions. Go south to the land of Trinayana, there you will a monk called Sudarshana.”

*Relief 26*



Relief 26 Sudhana visits the Bhiksu Sudarshana

As Sudhana travelled south to the land of Trinyana. Sudhana looked everywhere for the Bhiksu Sudarshana, the towns, cities, villages, market places, temples, hermitages, the mountains, caves, forests. Until he reached a wood where he saw the young handsome monk walking, with a steady gaze and mindful composure, neither walking quickly or slowly, dressed like a deity from the pure-lands and surrounded by all kinds of beings.

As Sudarshana walked in front of him were the deities of the direction, who caused the world to turn. And behind them, were deities that produced lotus's for the Bhiksu to walk upon. Fire deities illuminated Sudarshana's path, and the forest deities showered him with flowers. Earth deities, showed him where the crystals were embedded, and the sky deities decorated the sky.

Sudhana approached Sudarshana and asked:

"Noble One please teach me the ways of the bodhisattvas. I have set my mind on attaining enlightenment but I do not know the different methods for achieving my aim." To which Sudarshana said:

"I am young and have only just become a monk. In one life I practiced in the company of many buddhas. As many buddhas as there are grains of sand in thirty-eight Ganges rivers. With some Buddhas I practiced with them for one day and night, others for a week, others for a fortnight, others a month, others a year, others a century, others a millennium, others a hundred millennia, others a million years, others an aeon, others countless aeons. From these buddhas I received cycles of teachings which I remembered without confusion and I purified my vows, and put into practice all that I had learnt from the teachings. By purifying my own vows and meditating on the sphere of vows, I was able to understand that by upholding their vows, the buddhas of the past purified their own buddha-lands.

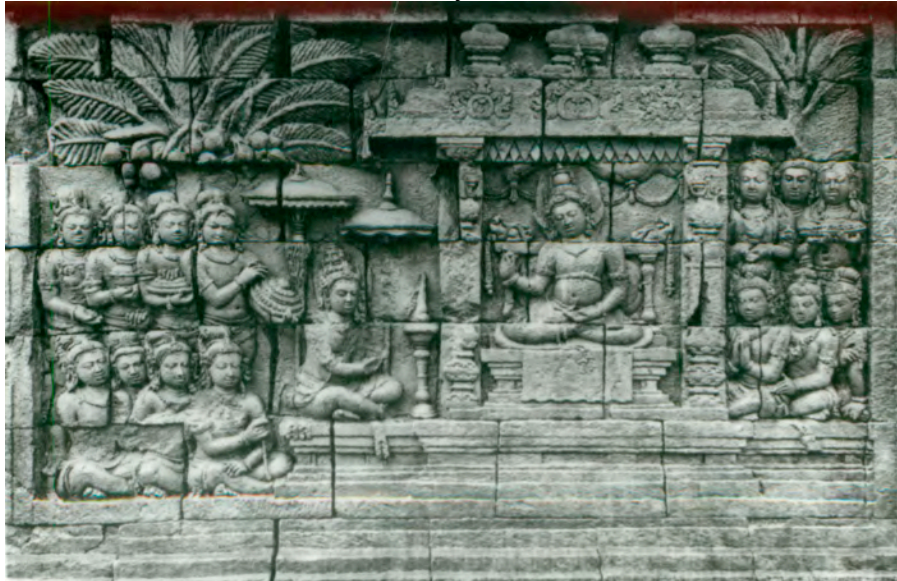
As I walk all realms flow towards me, "because of keenly observant knowledge brought to the fore" All worlds flow away from me, roll over countless other worlds and purifying them with a single thought, by fulfilling the Mahayana vows. In one thought I can think of practical advice that helps sentient beings, achieve the ten powers and by being able to uphold the Mahayana vows of remembering the Wheel of Teachings, the vow of accomplishing all the practices of the bodhisattvas, the vow to learn all the methods of concentration, in one way of concentration, the vow to attain mindfulness, and the vow to continue and teach until all sentient beings achieve enlightenment. In a single thought wheels of time manifest, for me so that I can teach the best dharma appropriate for each time. Past, present and future exist for me in a single thought, through the power of upholding the vow of Illumination of Comprehensive knowledge.

བྱུ་གར་སྐད་དུ་ལྷ་མེད་ཀྱི་མཁའ་མ་རྩ་ཡུལ་སྤྱོད། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

I have the siddhi of ‘The Lamp of Knowledge which is Never Extinguished.’ But how can I know all the practices and methods of all the bodhisattvas with their many faceted diamond minds, who are like udumbara flowers because they are so rare..

Go south to the land of Shramanamandala, in the city Sumukha you will find a boy called Indriyeshvara. Ask him to teach you about the ways of the enlightening beings and how to carry out their practices.”

*Relief 27*



Relief II/27 Sudhana visits the Daraka (boy) Indriyeshvara

As Sudhana travelled, surrounded by celestial beings, he thought carefully about the teaching he had just received, by analysing, meditating, and talking about the teaching he brought it near to his mind.

When Sudhana reached the city of Sumakha in the land of Shramanamandala he found the boy Indriyeshvara near where two rivers meet. The boy was playing in the sand with ten thousand other boys.

Sudhana respectfully bowed to Indriyeshvara and asked him to teach him the ways of bodhisattvas. Indriyeshvara said,

“Manjushri taught me writing and mathematics, and all the higher and practical arts and sciences, symbols, physiology, rhetoric, physical and mental health, city planning, architecture, construction, mechanics, engineering, divination, agriculture, commerce, conduct and manner, helpful and unhelpful actions, which actions produce happiness and which produce sadness. What is needed for the vehicles of buddhas, and disciples, what is needed for buddhahood and behavior which connects reason and action. I know all these sciences and I teach, and help people to study and broaden their minds.

I know the bodhisattva's method of reckoning, a hundred hundred thousand is a koti; a koti squared is an ayuta; an ayuta squared is a niyuta; a niyuta squared is a bimbara; a bimbara squared is a kinkara; a kinkara squared is an agara; an agara squared is a pravara; a pravara squared is a mapara; a mapara squared is a tapara; a tapara squared is a sima; a sima squared is a yama; a yama squared is a nema; a nema squared is an avaga; an avaga squared is a mrgava; a mrgava squared is a viraga; a viraga squared is a vigava; a vigava squared is a samkrama; a samkrama squared is a visara; a visara squared is a vibhaja; a vibhaj squared is a vij angha; a vij angha squared is a vishoda; a vishoda squared is a vivaha; a vivaha squared is a vibhakta; a vibhakta squared is a vikhata; a vikhata squared is an ilana; an ilana squared is an avana; an avana squared is a thavana; a thavana squared is a viparya; a viparya squared is a samaya; a samaya squared is a viturna; a viturna squared is a hetura; a hetura squared is a vicara; a vicara squared is a vyavasta; a vyavasta squared is an abhyudgata; an abhyudgata squared is a vishishta; a vishishta squared is a nilamba; a nilamha squared is a harita; a harita squared is a vikshoba; a vikshoba squared is a halita; a halita squared is a luri; a luri squared is an aloka; an aloka squared is a drshvanta; a drshvanta squared is a hetuna; a hetuna squared is an ela; an ela squared is a dumela; a dumela squared is a kshemu; a kshemu squared is an eluda; an eluda squared is a bhaluda; a bhaluda squared is a samata; a samata squared is a visada; a visada squared is a pramatra; a pramatra squared is an amantra; an amantra squared is a bhramantra; a bhramantra squared is a gamantra; a gamantra squared is a namantra; a namantra squared is a nahimantra; a nahimantra squared is a vimantra; a vimantra squared is a paramantra; a paramantra squared is a shivamantra; a shivamantra squared is a delu; a delu squared is a velu; a velu squared is a gelu; a gelu squared is a khelu; a khelu squared is a nelu; a nelu squared is a bhelu; a bhelu squared is a kelu; a kelu squared is a selu; a selu squared is a pclu; a pelu squared is a mel u; a melu squared is a sarada; a sarada squared is a bherudu; a bherudu squared is a kheludu; a kheludu squared is a maludu; a maludu squared is a samalu; a samalu squared is an athava; an athava squared is a kamala; a kamala squared is an agava; an agava squared is an ataru; an ataru squared is a helura; a helura squared is a mirahu; a mirahu squared is a carana; a carana squared is a dhana; a dhana squared is a pramada; a pramada squared is a nigama; a nigama squared is an upavarta; an upavarta squared is a nirdesha; a nirdesha squared is an akshaya; an akshaya squared is a sambhuta; a sambhuta squared is a mamama; a mamama squared is an avada; an avada squared is an utpala; an utpala squared is a padma; a padma squared is a sankhya; a sankhya squared is a gati; a gati squared is an upama; an upama squared is an aupamyā; an aupamyā squared is incalculable; an incalculable to the fourth power is measureless; a measureless to the fourth power is boundless;



ཐྱག་སྒད་དུ། ལྷ་རྩ་བླ་འཇམ་ཏེན་པ་ཡོད་ཀྱིང་། བོད་སྒད་དུ། དཔག་ས་པ་རྒྱལ་ལྷ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

a boundless to the fourth power is incomparable; an incomparable to the fourth power is uncountable; an uncountable to the fourth power is unequalled; an unequalled to the fourth power is inconceivable; an inconceivable to the fourth power is immeasurable; an immeasurable to the fourth power is unspeakable; an unspeakable to the fourth power is unspeakably unspeakable; and unspeakably unspeakable squared is untold."

Indriyeshvara, counted out the grains of sand that stretched out before him for miles and told Sudhana exactly how many grains there were and how many unspeakable grains of sand there were, one by one. Then Indriyeshvara explained, “This is the counting method used by bodhisattvas, to count the succession of worlds. Using this method they can count the multitudes of worlds in all the ten directions, and they can remember the names of all the worlds in the ten directions, and the succession of the names of eons, buddhas, teachings, sentient beings, actions, everything in the ten directions.

I know this light of knowledge of the bodhisattvas, of higher knowledge of all arts and sciences, but how am I could I know all the ways and methods of the bodhisattvas, of their commitments and practices. The bodhisattvas know the number of all world, they know the number of all the modes of spiritual practice, they know the number of pasts, presents and futures, they know the number of all sentient beings, and know the number of all teachings, know the number of enlightenments of all buddhas who have mastered the wheel of names of all the teachings.

Go south of here to the city called Samudrapratishthana, there live a lay practitioner called Prabhuta. Ask her to teach you the methods and practices of the bodhisattvas.

*Relief 28*



Relief II/28 Sudhana visits the Upasika (Lay woman) Prabhuta



Sudhana had a rain of teachings poured over him, and his mental powers sprouted from the clear and even ground of his mind. These sprouts were fed by sun rays of light from the knowledge of his spiritual teachers. Sudhana's body and mind were cooled by the moon rays of light of his spiritual teachers. Sudhana drank deeply the teachings like a herd of parched animals, on the hot planes. And lotuses bloomed in his mind, as he made his way to Samudrapratishthana, to find the lay woman Prabhuta.

Sudhana found Prabhuta at her house, which was large, with four doors on each side and covered in ornaments. Sudhana entered the house and greeted Prabhuta. Prabhuta was young and beautiful, she did not wear any jewelry just pure white clothes. Her beauty and mastery of mind outshone everyone who came to visit her, apart from the buddhas and bodhisattvas.

Also there were ten million seats, but even though there was room for so many guests, Sudhana could not see any food or drink supplies or clothing, the only possession Prabhuta had was a pot which sat in front of her. And surrounding Prabhuta was ten thousand ladies as beautiful as devis, wearing celestial clothes and jewels. These heavenly women were her attendants, and from their bodies sweet perfumes emitted and spread throughout the city. whoever smelled the perfume, their minds were released from violent and hateful thoughts, and freed from jealousy and sadness. And whoever heard the voices of the attendants, became happy and were freed from desire.

Sudhana respectfully approached Prabhuta:

"Please noble lady I have set my mind on attaining the awakened state of a buddha, Please teach me the ways of the buddhas and bodhisattvas."

"I have attained the siddhi called the inexhaustible treasury of manifestations of good. With this one pot I can satisfy the hunger of countless sentient beings, with whichever food they wish. This pot never runs out. Because of this countless sentient beings as many as atoms in untold buddhalands come and see me and I satisfy their hunger with this pot. Not only does this pot satisfy peoples hunger and cater for all their different tastes, but it satisfies their thirst, with all kinds of different drinks. This pot can also produce clothes and jewelry too, flowers and incense, perfumes.

Also if a buddhist disciple in his or her last incarnation in one world in the east visits me and eats the food from the pot they will attain the fruits of their discipleship. Also this will happen for any buddhist coming from any of the ten directions, from whichever of the countless worlds as many as atoms as there are in untold buddha realms.

ཀྱུ་གར་སྐད་དུ། ལྷ་བླ་ཉི་ཤེས་པ་རྒྱ་མཚོ་ཡུན་ལྷོ་ཏུ། བོད་སྐད་དུ། དཔལ་གསལ་ཆུ་ཕྲུག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

A bodhisattva, who eats my food will in one lifetime, sit on the site of attaining full awakening and conqueror all obstacles and attain perfect enlightenment. This is true for all bodhisattvas in the ten directions from the countless worlds as numerous as all the atoms in untold buddha-lands, they too will sit on the site of awakening and attain perfect enlightenment after eating my food.

All these ladies around me they also practice like me and have the same siddhi and there are countless tens of hundreds of thousands of them. Our practices are the same, we keep the same vows we are equal in vows and attainments and equal in our practice of kindness and providing for all sentient beings, and we all visit buddhas and attend on them and we all receive teachings from them on how to practice the ways of bodhisattvas.

These ten thousand women can spread throughout the ten directions in an instant and give food to the bodhisattvas who will become awakened in that lifetime. All the food comes from this same pot. And they feed the Solitary Realisers too, and all the hungry ghosts.

*I also satisfy all the celestial beings with celestial food from this same vessel : I satisfy dragons with dragon food, spirits with spirit food, cherubim with cherub food, titans with titan food , birds with bird food, centaurs with centaur food, serpents with serpent food, humans with human food, and nonhumans with nonhuman food. Come here and in a moment you shall see with your own eyes. "*

No sooner had Prabhuta mentioned all these different beings, when they began to all appear at her door, and they sat down and she then began to provide them with whatever food they wished. Then Prabhuta provided the company of beings with clothes, jewels, incense, perfumes, chariots whatever they needed. All of these things were magically produced from the pot that never ran out.

“I have attainment of the Inexhaustible Treasury of Manifestations of Good. But how can I know all the practices and methods of the Bodhisattvas? The goodness of the bodhisattvas are as deep as the oceans and as vast as the skies, they are wish fulfilling jewels.

Go south to a city called Mahasambhava, and find the householder Vidvan. He will explain the practices of the bodhisattvas and how to put them into practice.

Then Sudhana went to Samudrapratishthana, saw the laywoman Prabhuta, and realized the practice of nonopposition.

The city where Prabhuta lived was called Ocean Foundation because her tolerance was like the ocean admitting a hundred rivers. Prabhuta was called Perfected because she perfected all practices through patience and tolerance.

Because of her patience, Prabhuta is depicted as physically beautiful, clothed in pure white, her hair hanging down. Because of her fulfillment of myriad practices, she is depicted as being surrounded by ten thousand maidens.

བྱུང་བ་ལྟར་དུ་ལྷན་ནས་ཕྱི་རྒྱུ་ཏུ་ལྷན་པ་ལྟར་སྤྱོད་། བོད་རྒྱལ་དུ་ལམ་གསལ་པ་རྒྱལ་ལྷན་གྱི་བོད་ཀྱི་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

By means of the distribution of the cosmic network of knowledge of the real universe, the small contains infinity; and by the great heart of willpower of knowledge of the real universe, Prabhuta could satisfy the hunger of all living beings with a tiny morsel of food, yet without diminishing the food.

Because a single morsel of food is as extensive as the universe-food unlimited to inside or outside, center or extremes- Prabhuta said she had attained a way of liberation that was an infinite treasury of blessings and could feed an unlimited number of beings with a small vessel of food and drink .

Countless beings entered Prabhuta's home by its four doors, because they were received by the four infinite minds infinite love, infinite compassion, infinite joy , and infinite equanimity.

### *Relief 29*



Relief 29 Sudhana visits the grhapati (householder) Vidvan

Sudhana as he continued south meditated and became familiar with the Inexhaustible Treasury of Good which he had received from Prabhuta, as he meditated on the mountain of good, the oceans of good, the sky of good, crossing the bridge of good and purifying the sphere of good, and seeing the treasury of good, as he travelled to Mahasambhava.

Sudhana found Vidvan sat on a jeweled throne under a jeweled canopy, with banners blowing in the wind, at a cross roads in the middle of the city. Vidvan was surrounded by ten thousand people, who all looked like devas because of their past actions of goodness.

Sudhana respectfully approached Vidvan and asked him:

“Please will you teach me the ways of the bodhisattvas. I have set my mind waking up and attaining enlightenment and finishing the suffering of all beings, but I do not no all the teachings and methods of the bodhisattvas or how to put them into practice. Please can you teach me?”

བྱ་གར་སྐད་དུ་ལྷ་ཁྱེད་ཀྱི་ལྷ་མ་མ་ལྷ་ལྷ་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷ་ག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

“It is good that you are aspiring to become a bodhisattva, this is very rare, and very rare are those who devote their lives to finding teachers without becoming tired, and who will travel endlessly to attend on spiritual guides, and put their teachings into practice, and do not turn away from their advise.

All of the people around me, I inspired them to turn their minds towards perfect awakening. I caused them to be born into the family of the buddhas, and taught them the Ten Powers of which they are now familiar with, and they have the utmost confidence in the Dharma through me.

I have the siddhi of, Good Works Produced from the Treasury of Mind. Those who need food, I give food, those who need shelter, I give shelter, those with need precious metals, I give gold and silver, those who need medicine I give medicine. Come here and I'll show you.”

As soon as Vidvan said this many beings gathered at his house, from all different places, and regions, with different states of minds and desires. They came to beg from Vidvan because they knew in the past Vidvan had promised to help all beings. The beggars all gathered around and looked at Vidvan, he looked back at them and thought for a moment, then he looked up at the sky. From the sky various foods and drinks appeared, and floated gently down to the beggars. And they all ate the incredible feast.

When they had finished and their hunger had been satisfied, Vidvan then began to teach the dharma. He clearly explained, that by collecting merit would lead them to the wisdom of the dharma and this would ultimately rid them of poverty, and they could feed on the joy of the dharma.

Those who came to Vidvan for food, once he had fed them he taught them to attain intelligence for life, health and strength. Those who came to Vidvan for drinks, once he had satisfied their thirst, he taught them to put an end to their mundane cravings and instead crave enlightenment. For those who came to Vidvan with a sweet tooth, he gave them sweets and taught them strive for the manners of great beings. For those beings who came wishing for a cart or chariot, Vidvan gave them transport, and taught them about the great vehicle to enlightenment the Mahayana. Those who came needing new clothes Vidvan produced from the sky beautiful clothes and taught them how the buddhas purified their bodies until they have attained a golden aura.

After showing Sudhana the great display from the sky and the teachings, Vidvan said to him,

“Sudhana, I have attained the siddhi of the Capacity of the Treasury of Mind. But I cannot tell of all the vast methods and practices of the bodhisattvas, who have treasure producing hands, who cover all worlds with their hands, who can make

བྱུ་གར་རྒྱལ་ཁྱུ་མཁུ་ལྷན་སྐྱེས་པ་འདི་ལྟར་བཤད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

vast clouds of offerings rain down on the buddhas, in all the different buddha-lands, go south to the city Simhapota and find Ratnachuda, and ask him to teach you.”

Then Sudhana went to Mahasambhava, saw the householder Vidvan, and realized the practice of indomitability .

Because his diligence produced great benefit , Vidvan' s city was called Great Production; and because he observed faculties and examined phenomena, Vidvan was called the Knower . He is represented as a householder because he stayed in society to improve customs and morals.

As he used the practices of the four integrative methods and seven branches of enlightenment to live on the road of life and death unwearied, Vidvan was seen at a crossroads in the city, sitting on a pedestal made of seven precious substances.

Using diligence to equip himself with blessings and virtues and to eliminate suffering and poverty, Vidvan said he had attained a way of liberation that enabled him to produce treasuries of blessings at will.

Since both material and metaphysical generosity are produced by knowledge of emptiness and baselessness , therefore when countless beings came from various lands seeking from him what they desired, Vidvan looked up to the sky, and all they wanted descended from the sky; and he taught them truths according to their faculties.

In the first abode, one begins to understand the wisdom of buddha, and one is born in the home of the enlightened. In the fourth abode one quells worldly delusions, pure buddha-knowledge appears , and one is born in the home of the enlightened. In the eighth abode one is born in the house of the effortless knowledge of the enlightened. In the tenth abode, knowledge and compassion help everyone, one ascends to the rank of coronation, and one is born in the house of the enlightened.

Now in the fourth practice, by using the approach of contemplating the emptiness of phenomena, this understanding produces liberation and quells remaining worldly habits; knowledge of the reality body appears , and one is born in the home of the enlightened. Thus Vidvan said that his companions had already been reborn in the family of buddhas .



### Relief 30



Relief II/30 Sudhana visits the Dharmaresthin (Good Friend) Ratnacuda

Sudhana travelled to Simhapota, Lion Foundation city and he Ratnachuda in the market place. Sudhana approached the Dharmaresthin, the Good Friend.

“Please noble one I have set my mind on achieving the great awakening, please teach me the path of the bodhisattvas.” To which Ratnachuda replied

“Come with me I will show you my house.”

Then Sudhana went to Simhapota, saw the eminent Ratnachuda, and realized the practice of nonconfusion .

The city was called Lion Foundation to represent the fearlessness attained through meditation. The body of concentration pervades all practices : just as Mukta in the fifth abode contained innumerable lands in himself and took for his meditation the provenance of objects from the body, here in the fifth practice the body is in function; so countless objects are all included in one meditation, reaching the crown of the Teaching- therefore Ratnachuda is called Jewel Topknot.

The silent function of the body of practice is always concentrated, undiminished in the midst of the marketplace of life and death; so Sudhana saw Ratnachuda in a marketplace.

Ratnachuda used meditation to embody the ten transcendent ways and the eight-fold right path, so he is represented as living in a building with ten stories and eight doors .

On the first floor of the building, food was being distributed, representing generosity. The other floors each represent one transcendent way; finally the top floor was filled with buddhas, representing knowledge. These ten floors completely take in the five ranks and include buddhahood . Since the substance was independent meditation in the real universe, the stories of the building were adorned by the ten transcendent ways within meditation.

*Relief 31*



**Relief 31** Ratnacuda shows Sudhana his residence

Ratnachuda lead Sudhana to is home:

“Have a good look at my house.” Ratnachuda’s house was radiant, wide and ten stories high with eight doors and made from gold, and surrounded with silver walls, with crystal terraces, and lapis lazuli turrets and red coral pillars, and a lion throne decorated with red pearls, with a garden and beautiful lotus pools.

Sudhana with invited to enter the house. On the first floor food and drink was being given away. On the second floor clothes were being given away. On the third floor jewels were being given away. On the fourth floor the most talented women on earth were been given away.

On the sixth floor Sudhana saw a gathering of bodhisattvas, singing Dharma songs, and thinking about the welfare of all sentient beings, practicing all the sciences and using mantras, using the ocean of concentration, the emergence from concentration, meditation in concentration and the light of knowledge. On the sixth floor Sudhana saw a company of bodhisattvas who had attained transcendent wisdom and deep knowledge, who had a mystic understanding of the stillness of phenomena, and knew the comprehensive method, which contained the method of concentration with the mantras of the stages. Their sphere of action was with obstacles, as they practiced non-dualism. They sang songs, which described the process of transcendence of wisdom, analysis, and opening the door of the matrix of equality. Opening the door of wisdom called orderly analysis of the knowledge of all sentient beings. Opening the door of wisdom of Unmoving. Opening the door of wisdom of the Light of Dissipation. Opening the door of wisdom called the Invincible Matrix. Opening the door of wisdom called World Illumining Sphere. Opening the door of wisdom called Sphere of the Ways of Siddhis.



ཐུགས་རྒྱལ་དུ། ལྷ་བླ་འཕྲིན་པ་མཁའ་ལྡན་ལྟོང་། བོད་རྒྱལ་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

The remoteness of that past event symbolizes the transcendence of feelings and entry into concentration. The music symbolizes explanation of truth. This represents producing insight through concentration.

The ball of incense represents one kind of "scent"- concentration - including the five kinds of "scent", "the fivefold spiritual body consisting of discipline, concentration, insight, liberation, and the knowledge and vision of liberation. The three points are always seeing the enlightened, always hearing truth, and always being free from poverty and misery.

The message is that the substance or body of concentration has already been attained in the ten abodes, and now, in the meditational aspect of the ten practices, independence of tranquil function is attained. Ratnachuda's attainment of liberation of the treasury of infinite blessings means fulfillment of myriad practices within meditation.

*Relief 32*



## Relief II/32 The Apparition of the Tathagata Dharmaraja

To answer Sudhana's question Ratnachuda told him about a past....

“A remember many past lives ago, eons ago, as many eons as there are atoms in a buddha-land. In that time, in a world called Wheel of Many Colours, there appeared a Tathagata called Dharmaraja, a buddha King known as the, Teaching Adorning the Cosmos with Infinite Rays of Light. The buddha appeared together with a company of a billion disciples led by Radiance of Knowledge, and a trillion Bodhisattvas, led by Energy of the Sun Knowledge. Dharmaraja and his company were invited to the park by the King of that world the master of laws.



ཐུགས་སྐད་དུ་ལྷན་ཅི་ཐུགས་ལྷན་ཅི་ཐུགས་ལྷན་ཅི། བོད་སྐད་དུ་ལམ་གསལ་ཐུགས་ལྷན་ཅི་བཞིན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

At that time I played music for Dharmaraja in the marketplace and burned a ball of incense as an offering to the buddha and bodhisattvas. When I burned the incense the continent was covered in a cloud of infinitely different fragrant smells, that lasted seven days. Not only smells emerged from those cloud but sounds too! saying:

*'Inconceivable is the Buddha, possessed of a body of knowledge extensive as past, present, and future, omniscient, free from all obstructions, rid of all afflictions and habit energies, raised by all enlightened ones, sincere, giver of the fruits of measureless omniscience, concentration of all knowledge'*

These words came from the clouds of incense by the power of buddha, and inspired me to put down roots of goodness. Inspired by buddha Dharmaraja, I dedicated my roots of goodness to three things, to end all poverty, to all ways hear the truth and meet all buddhas, bodhisattvas and teachers of the dharma.

I have the siddhi of Supernatural Manifestation of the Sphere of Unobstructed Vows. But how can I know all the infinite methods, teachings and practices of the bodhisattvas? Who have spread the net of infinite goodness. Who live in the purity of non-discrimination, who live in the equality of past, present and future, who live continuously throughout the ages without tiring, who are at the level of the sphere of the Unfragmented Universal Eye.

Go south to the land of Vetrumulaka, and the city of Samantamukha, there you will find a Gandhika (Perfumer) Samantanetra, ask him to teach you the ways of the bodhisattvas.

### *Relief 33*



Relief II/33 Sudhana visits the Gandhika Samantanetra

When Sudhana reached the land of Vetramulaka, he searched the highlands and the lowlands for the city of Samantamukha, without tiring, he finally found the city surrounded by ten thousand towns, and surrounded by high walls, decorated in



forty eight ways. And in the city he found the Gandhika Samantanetra's perfume shop.

Sudhana approached the perfumer Samantanetra and said:

“Noble One, I have set my mind on becoming a fully awakened buddha. But I do not know all the practices and methods of the bodhisattvas, let alone how to carry out all the various practices. Please teach me.”

“It is very good that you strive to become awakened. I know all the sicknesses and diseases of all sentient beings, and how to cure them. Many beings come to visit me from the ten directions. When they are here, I cure their sickness, bath and perfume their bodies and I give them clothes and jewels to wear, and give them good food to eat and drink and wealth. After the patient is cured and satisfied, I teach them the Dharma. The benefit of ridding oneself of desire and teaching them great love over hatred, and showing them the analysis of the elements to get rid of their delusions. I teach them how to stop problems caused by their actions by avoiding hatred, desire and ignorance and showing them the way to higher knowledge. I inspire these beings towards enlightenment by telling them about the qualities of the buddhas. I inspire them to generate bodhichitta, the great compassion by showing them the suffering of the mundane world. I teach the path of accumulation of good actions, merit and knowledge.

I teach the great vow of the Mahayana, by guiding and teaching beings. I explain how the bodhisattvas spread the net of practice throughout all the lands and all the times. I explain how to achieve a buddha-body with the thirty two marks by practicing generosity. I explain how to attain a buddha's purity by practicing morality. I explain how to achieve the appearance of a buddha by practicing patience. I explain how to achieve the invincible body of a buddha by practicing transcendent health. I explain how to achieve the unsurpassed purity of a buddha's body by meditation, and to achieve purity of the reality body through wisdom. How to achieve a buddha body can be seen by all beings by practicing Skillful Means and how to provide what each individual like according to their tastes by transcendent knowledge. And how to appear in all buddha-lands by transcendent power. I look after beings in this way and support them with endless wealth and let them go.

I also know the all the different compounds of smells, incenses, perfumes, oils and balms. More importantly I know how to make balls of incense, that are for offering when meeting buddhas and pleasing all beings. This incense fulfills all wishes. When I offer this incense:

ཐུགས་སྐད་དུ་ལྷུ་རྩུ་ཕྱུ་མ་མ་ཏུ་ཡུ་ན་སུ་དྲ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*Whenever I want to make offerings to buddhas, I produce clouds of towers of fragrance and cause them to appear in all universes , in the assemblies of all buddhas. I adorn all universes with purification of buddha-lands, palaces of fragrance, walls of fragrance, turrets of fragrance, arches of fragrance, windows of fragrance, penthouses of fragrance, crescents of fragrance, parasols of fragrance, banners and pennants of fragrance, canopies of fragrance, webs of fragrance, lights of fragrance, immaculate adornments of fragrance, and rain showering from clouds of all fragrances.*

I know this way of teaching and how to make the ball of incense for offering when meeting buddhas and pleasing all beings. But how could I possibly know all the methods, teachings and practices of the bodhisattvas? Who are great medicines, just by seeing, hearing and touching them, sentient beings are turned away from unhelpful behaviour. Continue south to the city of Taladhvaja, there you will find a Raja called Anala, ask him to teach you about the ways of the bodhisattvas.

Then Sudhana went to Vetramulaka, saw the perfumer Samantanetra, and realized the practice of good manifestation.

The land was called Reed Roots, because wisdom is deep and stable, penetrating to the wellspring of truth, just as reed roots reach deeply into the water table.

Samantanetra was called Universal Eye because he knew all through wisdom.

Because the gates of wisdom are manifold, lofty, and hard to enter, the city where Samantanetra lived was seen to have high walls. Because insight into emptiness has no boundaries, the streets were wide and even.

Samantanetra said he was skilled in curing diseases , meaning that he had learned conventional medicine; this also represents the Teaching. For example, illnesses associated with wind represent people who think too much, an affliction cured by counting breaths. Jaundices represent people with too much desire, an affliction cured by contemplation of impurity. Inflammatory illnesses represent people with too much foolishness, an affliction cured by contemplation of conditioning.

Mental illnesses represent people who cling to subtle forms and are not free from bewilderment and extraordinary perceptions, an affliction cured by contemplation of the emptiness of phenomena. Illnesses caused by toxins represent the way possessiveness can produce binding and harmful actions . Illnesses associated with water represent craving, illnesses associated with fire represent anger. All these illnesses can be treated by the Teaching.

Samantanetra also said he was skilled at compounding perfumes. This means he practiced worldly arts, and it also represents the Teaching , as wisdom skillfully expounds the Teaching, whose fragrance perfumes the odors of evildoing to turn them into the scent of knowledge.

Samantanetra said he knew how to induce sentient beings to see buddhas everywhere and rejoice, using wisdom to cause all realms to enter the realm of buddhahood .

This is a large, rectangular stone relief carving, likely from the Angkor Wat temple complex. The central panel depicts a group of figures. On the left, a prominent figure is seated in a meditative or royal pose. To the right, a group of standing figures, possibly soldiers or attendants, are arranged in a line. The entire relief is framed by a decorative border. The carving is set into a wall of large stone blocks.

As Sudhana travelled he was absorbed in endless visions of buddhas, and talked with an endless company of bodhisattvas. Sudhana's mind broadened.

When Sudhana reached the city of Taladhvaja, he asked where he could find the king Anala. He was informed that the Raja Anala was, carrying out his royal duties, punishing people who had behaved badly and rewarding others who had behaved well, and settling arguments. Sudhana was given directions to the throne room.



Raja Anala, having finished his courtly duties, climbed down from his jeweled throne and took Sudhana to his palace, and gave him a seat of honor next to him and told Sudhana to look at his home. Anala's house was very large and the walls were made of seven precious substances, and there were hundreds of thousands of jeweled towers. Raja Anala also introduced Sudhana to all of his hundred million consorts, who were beautiful, and talented in all the sixty four arts and kind and compassionate. Then King Anala asked Sudhana a question:

“Do you think a villain could attain such good conditions, beautiful home, loving wives and wealth and power and be able to sustain these conditions with consistently bad actions.”

“No your majesty,” Replied Sudhana “I have attained the siddhi, of the bodhisattva's magical liberation. The people in my kingdom all have the habit of performing unhelpful actions and have negative minds, and are prone to such acts as murder, rape, theft, slander, abusive speech, jealousy, violence and cruelty. I cannot pacify their negative minds by any other means, and guide them to maturity and security. Out of compassion I can create the illusion, of torturing and punishing criminals. I can manifest a great theatre of pain, and intense suffering and hellish visions. The people of my kingdom are terrified and think that it is real, so they stop behaving negatively out of fear. But in this way I can guide them, and ensure their future security, from the consequences of their own negative actions. I do not harm any sentient being, it is just a spectacle. I would rather go to a deep hell than harm a being. Even in my dreams I do not behave negatively.

I have attained this magical bodhisattva siddhi of liberation. But how can I know all the methods and practices of the bodhisattvas? The bodhisattvas who have attained the complete realisation of non-origination, who relate to all states of beings as illusory, who know that all the deeds of bodhisattvas are magical creations, all worlds are reflections, and nature of existence is like a dream. The bodhisattvas who relate to reality through non-attachment, who accomplish a network of interrelated practices, with the sphere of unobstructed knowledge, masters of endless mental command and who are intent on buddhahood.

Go south to the city of Suprabha, there you will find the Raja Mahaprabha, ask him about the ways of the bodhisattvas.

Then Sudhana went to Taladhvaja, saw the king Anala, and realized the practice of non-attachment.



ཐྱག་སྒད་དུ། ལྷ་རྩ་བླ་འཁོར་པ་ཕྱིན་ཆེན་པོ། བོད་སྒད་དུ། རམ་གསལ་པ་རྒྱལ་ཡོང་བཞིན་པ་ཞེས་བྲལ་ཐེག་པ་ཆེན་པོའི་མདོ།

Taladhvaja is called Bright and Clean, because the bright and clean knowledge and wisdom that goes beyond the world also enters the world to practice compassion, observing people's faculties so as to be able to harmonize with them, not contacting people randomly-hence the name of the city.

King Anala is called Tireless because he helped beings masterfully and never tired of helping them. Because King Anala used a myriad of activities to enter the world, Sudhana saw him surrounded by ten thousand ministers , collectively ordering the affairs of state.

Anala used his knowledge of skill in means to manifest the appearance of horrifying scenes in order to govern, so there were ten thousand fierce soldiers cutting off the heads of criminals, or gouging out their eyes , or any number of similar horrors.

The king had Sudhana enter his palace and look at its superlative adornments ; then he said he knew magical liberation, explaining that these punishments , the criminals, and the soldiers, were all magical projections of great compassion to frighten actual people into giving up evil. In reality, not even a single gnat or a single ant was harmed, much less any humans.

This was why he had been rewarded with such splendor, to make it clear that he would, on the contrary, have been doomed if he had been torturing people intentionally because of his own subjective feelings.

*Relief 36*



Relief II/36 Sudhana visits king Mahaprabha

Sudhana reached the impressive city of Suprabha. The city's buildings were made of the seven precious substances, gold, silver, lapis lazuli, crystal, pearl, emerald and coral. The city was built within a huge indestructible wall built with shining flawless diamonds. The walls had eight sides with eight gates so that the city was enclosed in a symmetrical octagon, and surround by a deep mote with, in the bottom was gold sands and suspended in the water was seven precious substances and sandal wood and lotuses floating on top. There were ten million streets, and they were all lined with great mansions, also made with precious substances, and lavishly decorated. As well as grand houses the city also had many temples all beautifully decorated and jewel net of bells was suspended above the entire city. On all the streets were heaps of precious substances. In the middle of the city was king Mahaprabha's palace, and was the most impressive of the buildings, four leagues wide on each side, and encrusted with shining jewels and in the middle was a tower built of world illuminating jewels and built by Raja Mahaprabha as a treasury of good law.

As Sudhana walked the streets to find the palace of the Raja, as beautiful as the city was Sudhana, was not drawn to any of the wealth, or fascinated by the jewels, or enchanted by the celestial music and chiming of the bells. Sudhana, was detached from the pleasure of the senses, he only sought the truth as he asked people where he find the Raja, Mahaprabha. At the main cross roads Sudhana saw Mahaprabha sat cross legged on a grand throne of the Great Law carved out of lapis lazuli in the form of a calyx of a lotus, covered in wishfulfilling jewels and rested on lions carved out of white lapis. Sudhana saw that Mahaprabha had the thirty two marks of a great person, and was like a mountain of gold, emanating light like the sun and the cool placid light of the moon. Mahaprabha was an ocean of collected goodness. Surrounding Mahaprabha were endless heaps of jewels, precious stones, coral, clothes, incense, conches, heaps of food, musical instruments, herbs and medicines, and hundreds of thousand milking cows with gold horns. And millions of beautiful perfumed girls all skilled in the sixty four arts of love.

These heaps of precious things were not just at the feet of Mahaprabha, the heaps extended out through all the streets and the city and people could help themselves to whatever they liked. Everyone in that city was satisfied, and no one experienced jealousy or malice.

Sudhana respectfully approached Mahaprabha:

"Noble one I wish to become fully awakened and achieve buddhahood please can you teach me the ways of the bodhisattvas?"

“I purify and fulfill the bodhisattva’s practice that is great kindness. This practice I have asked about, purified, ordered, observed, carried out, followed, entered into, altered, expanded, in the company of hundreds of thousands of millions of countless buddhas.

With this practice of kindness, I can rule fairly, I treat the world fairly, I pass through the world fairly, I lead people fairly, and turn peoples minds toward the sphere of the RIGHT (want to change this), I give them good guidance, and fairness. I show them the way to the truth and help them to think about the nature of things. and help people to develop the habit of kindness, in the command of great kindness, in the power of kindness, in altruism, in good will, in empathy, and friendliness. I cool people’s minds, and remove their mental knots by producing in them the bliss of cessation. I change the course of their minds which are normally attracted to mundane things and purify their minds with the enjoyments of the pleasure of truth. I calm the turbulent oceans of their minds, to generate the indestructible power of confidence. In this way I rule my kingdom with the bodhisattva siddhi of kindness.

After people have met me no one leaves my presence feeling intimidated or frightened. When the poor visit me, they are taken to the royal storehouse where they can take whatever they need and like, like wise they can take from the heaps of wealth that are on the streets. In this way no one has to commit any crime or wrong doing to fulfill their material needs.

All the inhabitants of this city are bodhisattvas, and are firmly on the path of the Mahayana. each one see the city according to the purity of their own minds. Some see the city as small, some see it as large. Some see the city as a pile of earth, others see the ground spread with lapis lazuli. Some see clay walls, others see the walls decorated with banners and covered with jewels. Some see the city as uneven and full of deep ditches, other see the city, smooth and even full of jewels. Even people who live outside of the city see the city in different ways according to their own purity. Those who have in the passed attended on buddhas and those who in the past i have taken care of see the city filled with jewels. But those beings who have nor planted roots of goodness see the city as being made of clay.

When one of the people of my kingdom, wants to perform an unhelpful action in the degenerate world, I sense this and disturbed by these thoughts and I go into a bodhisattva meditation, guided by great kindness called ‘Adopting to the faculties of the world’ with this concentration, the person who is about to perform an unhelpful act, their mind is pacified, and their fears, hostilities, animosities, misfortunes, quarrels, problems end. Come here and I will show you how this works.

ཐུགས་སྐད་དུ་ལྷུ་རྩུ་ཐུ་བྱུ་ཏ་རྒྱ་མ་མ་རྩུ་ལྷུ་རྩུ་ཏ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷུ་ག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Mahaprabha went into meditation. The whole city and the provinces around the city began to quake. The jeweled walls, temples, houses, treasuries, palaces, towers, windows, balconies, terraces, domes, statues, canopies, trees, bells gave of sweet sounds and all bowed towards the Raj Mahaprabha. All the citizens of Suprabha, were ecstatic and prostrated in the direction of the Raj. And the people in the surrounding places were re-energised and bowed towards Mahaprabha. The animals were harmonious and also bowed towards Mahaprabha. The natural world, the mountains, hills, trees, flowers and bushes bowed towards the Mahaprabha and the lakes, rivers and streams began to flow towards him. Water spirits sent gentle rains and aromatic scent, with thunder and lightening. Asuras filled the sky offering music and billowing clouds of other precious offering substances.

All the humans became calm and tranquil, as they bowed towards the king and experienced mental and physical bliss. All fears, hostilities, animosities, misfortunes, quarrels, problems came to an end. This not only happened on earth but this spread throughout the galaxies, as a result of the meditation of 'adapting to the faculties of the world' with the guidance of great kindness.

Mahaprabha, came out of this meditation and spoke to Sudhana:

"I know this bodhisattva practice of great kindness, but how can I know the endless ways and practices of the bodhisattvas? Go south to the kingdom of Sthira there you will find a very devoted lady called Achala, ask her how to learn and carry out the practices of the bodhisattvas".

Then Sudhana went to Suprabha, saw the king Mahaprabha, and realized the practice of the difficult-to-attain.

The city is called Beautiful Light to represent the subtle function of differentiation within effortless knowledge.

King Mahaprabha is called Great Light to represent fundamental effortless independent knowledge.

One gains access to effortless, subtle function only when one has remedied the unfulfilled knowledge and compassion of earlier stages and balanced them masterfully; thus in the story Sudhana wandered through the human world, eventually to make his way to the city of Beautiful Light.

Effortless knowledge and compassion are difficult to attain; even though Sudhana looked around, he still sought certainty through direction. So when he had reached the city he inquired further of the longtime inhabitants.

Because Sudhana had embodied a variety of practices of knowledge and compassion, he saw the ground, trees, buildings, terraces, and flower ponds of the city to be all adorned with jewels .

The story says the city was octagonal, with ten leagues to a side, and also that it had ten million streets , on each of which lived countless beings . Ten million streets could not fit into a ten-league octagon; these are not worldly measurements, but representative of the great metropolis of fundamental knowledge, with streets representing the infinity of interactions of the ten ways of transcendence.

Therefore beings saw the city differently, according to their faculties and their ways of acting-some saw it as large, some as small, some as clean, some as polluted, and so on. In this way the king of knowledge showed everyone the laws of reality.

When one uses independent knowledge to enter into minds as many as beings and identify with them, there is no separate nature-the sentient and insentient are of one nature, and all are transformed according to knowledge into agents of buddha work.

In the world when a national leader is enlightened, even the animals dance, and phoenixes appear. When ordinary people are perfectly filial, they also experience phenomena like finding leaping fish in frozen ponds and bamboo shoots sprouting in winter. How much the better when knowledge penetrates the fountainhead and practice is equal to the real world kindness takes in all beings, spirituality gathers all awarenesses; one has no subjective mind but takes to heart the minds of all beings , just as a clear jewel may take on all colors.

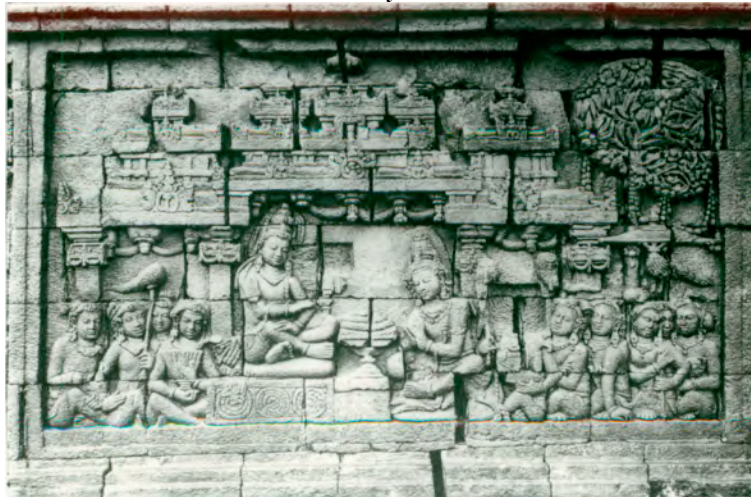
As the king had entered the door of absorption in great kindness adapting to the world, so the people, birds, and animals of the city and its environs all came to pay him respect.

The trees and grasses of the mountains and plains all bowed towards him; the lakes, springs, rivers, and seas all flowed towards him; and the celestial spirits showered him with gifts.

The reason that the seventh and this eighth practice are both represented by kings is to illustrate that while the power and function of compassion and knowledge differ according to the rank, there are not two paths . Therefore the seventh and eighth abodes are both represented at the seashore, and the seventh and eighth dedications are represented in the same assembly. The appearance of the teachers as various persons in various walks of life symbolizes the differences in power and function.



*Relief 37*



Relief II/37 Sudhana visits ??????

*Relief 38*



Relief II/38 Sudhana visits the Upasika Achala

As Sudhana travelled to the kingdom of Sthira, he meditated on Mahaprabha's teaching of great kindness, and he thought to himself:

"Meeting spiritual guides, is like mining all sorts of different precious jewels, which purify and fulfill all the liberating practices and methods. My spiritual teachers guide me away from unhelpful ways and show me the dangerous and safe paths. They teach me by the truth of equality of things, and clearly explain the way to universal enlightenment and the behaviour of a bodhisattva." Thinking about the kindness of all his teacher had shown to him, Sudhana began to cry. A group of bodhisattvas, sent by the buddhas to accompany Sudhana on his journey to watch over him and inspire him. At this moment they appeared to Sudhana and said:

“The buddhas always rejoice when a bodhisattvas puts into practice the advise given by a spiritual teacher. Those bodhisattvas that follow the advise come closer to gnosis. Go to Sthira and find Achala.” Then Sudhana came out of his meditation of ‘light of concentration knowledge’ and continued on his way.

Once Sudhana reached Sthira he was given directions to Achala’s home, where she lived with her parents and relatives. There she would also give teachings. when Sudhana reached Achala’s house he could see that the entire house glowed with a soothing golden light. When Sudhana was touched by the rays of light, five hundred subtle trances descended on him. The first trance was characterised by power over all sensations, trance absorption in the realm of tranquility, absorption in the welfare of all beings, absorption in the equanimity of the universal eye, absorption in the matrix of realisation of Thusness. The trances were as subtle as the consciousness of a half day old embryo.

Sudhana could also smell a scent more beautiful than any god or goddess. When Sudhana saw Achala for the first time he had not seen someone so beautiful in this human realm, her golden complexion and magnificent aura was unmatched, only by buddhas and crowned bodhisattvas. her body was perfectly proportioned. When beings looked at Achala even though she was beautiful they were not filled with lust, and when anyone looked at her their problems stopped when they saw her. Achala’s aura of light could not be obstructed, by all the cities and mountains on the earth. Overwhelmed by the beneficial scent emitting from Achala’s pores, he said:

*“Who keeps conduct pure,  
Develops great tolerance,  
And makes vigor enduring as a diamond  
Stands out in the world like a mountain of light.*

Noble One I have set my mind on supreme Awakening, please can you teach me the ways of the bodhisattvas” Achala welcomed Sudhana with the warmth and affection of a bodhisattva:

“It is good that you wish to wake up. I have a liberating Siddhi containing invincible Knowledge, and I practice the bodhisattva’s way of firm resolve. I have obtained the stage of equanimity of all things, and gained the light of knowledge which reveals the true state of all phenomena, and I have achieved the concentration of searching for truth untiringly.”

Sudhana asked Achala about her siddhis, to describe them and how they are attained. Achala told him that her story was very hard to believe, but Sudhana urged her to tell him anyway, as he had great confidence in his teachers, and that by the power of Buddha, and with the help of all his teachers, he would believe





the bodhi tree, others overcoming their delusions, others achieving the waking up and full gnosis of enlightenment of a buddha. Sudhana saw other buddhas teaching and some entering paranirvana. It was possible for Sudhana to see all this because there were no obstructions to vision in the worlds made of clear lapis lazuli. Sudhana could see the auras of the buddhas spreading throughout the universes, and all their retinues, and he could each buddha teaching.

Achala, came out of her meditation and asked Sudhana:

“Did you see? Did you hear? Did you understand?”

“I saw, I heard, I understood.”

“This is how bodhisattvas practice firm resolve, while being completely absorbed in the search for all truths, and having the realisation of the bodhisattva’s way to freedom by invincible knowledge. I can satisfy all sentient beings, by teaching clearly by following mental command of the stage of the equanimity in all things and using the skillful knowledge of how to explain the basis of all things.

Then Sudhana went to the kingdom of Sthira, saw the devout woman Achala, and realized the practice of good teaching. The location is called a kingdom to represent mastery of teaching, the devout woman is called Immovable because of her spiritual power to remain unaffected.

Protected by the mother of knowledge and the father of skill in means, the mind is not influenced by objects; to represent this and compassionate humility, Achala is said to be a young woman in the care of her mother and father. When Sudhana went into her house, upon contact with the golden aura of the house he attained five hundred trances; illumined by the edifying light of the chamber of compassion, he gained access to five hundred entryways into the five ranks. The trances were subtle as the consciousness of a new embryo, because when knowledge enters compassion, it is harmonized and becomes comfortable.

No one who saw this young woman became enamored of her; because her behavior was unaffected by emotional love, her body was not erotic but caused the minds of all who saw her to become upright and correct .

Achala said that long ago in the time of an ancient buddha she had been a princess, daughter of a king named Vidyuddatta, called Lightning-bestowed. At that time she was inspired with the thought of enlightenment on seeing the magnificence of the buddha, and in all the eons since that time she had not so much as had a lustful thought, let alone acted on lust.







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Sarvagamin is represented as a mendicant because his knowledge was equal to a buddha' s. He is called Going Everywhere because he appeared to assimilate to false ideas and to the three vehicles of buddhism . The Confucian and Taoist sages were also in this category.

Ordinarily, learners are called outsiders as long as they have not yet entered into the real universe, where there is interpenetration of noumenon and phenomena, of bodies and lands. In this case, Sarvagamin appeared to be an outsider, helping beings according to type, yet in reality he was not an outsider.

In the middle of the night Sudhana saw the flora on the mountain east of the city of Tosala radiate light like the rising sun, representing the sun of great knowledge in the middle of the night of birth and death.

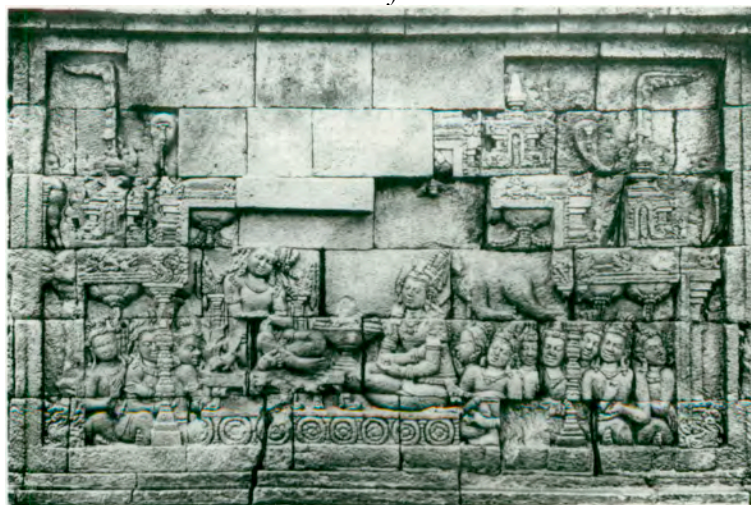
Sudhana saw Sarvagamin walking around on the flat mountain top: the mountain top symbolizes the lofty supremacy of knowledge, the flatness symbolizes the evenness of compassion.

Walking around illustrates not dwelling partially on either knowledge or compassion.

Sarvagamin said he knew the enlightening practice of going everywhere; by means of knowledge he penetrated all existences, and appeared in corresponding physical forms, as echoes respond to sounds without there being any substance coming or going.

After this the ten dedications are set up. By means of the ten practices one can perfect worldly arts of government and education, yet one is still unable to remain in the ocean of birth and death, neither emerging nor sinking, based on unobstructed action in the real universe by the universally good practice of inherent buddhahood. Therefore the ten dedications are needed .

*Relief 40*

**Relief II/40** Sudhana visits the gandhikasrethin (perfume merchant) Utpalabhuti

Sudhana travelled south, he gave no thought to his body or life, he only thought of becoming fully awake and helping others to wake up too. When Sudhana reached Prthurashttra, he immediately found the Gandhikasrethin, the perfumer, Utpalabhuti.

“Noble One, I have set my mind on becoming enlightened. Please can you teach me the ways of the the bodhisattvas.” Respectfully requested Sudhana.

“It is very good that you have set your mind towards awakening. My speciality is perfume, incense and ointments and aromatic powders. I know how to make and use them and where they are from, and I know the divine fragrances and the other fragrances of both humans and nonhumans. I know which fragrances cure illness, which relive depression, which incite mundane joy, which incite passion, and those that end passion. I know the scents that can make people enjoy created things. I know the scents that can make people reject created things. I know the scents that can stop arrogant and unmindful attitudes. I know the scents that can make people think of Buddha. I know the scents that are in harmony with the truths of the teachings, the scents that sages and yogis enjoy, all the different smells of the bodhisattvas. And I know what all these scents look like, where they come from, what you need to do to prepare and make and refine them and how to use them most effectively.

In the human world, there is a scent that is found by stirring the the Nagas, the water spirits. One grain of this substance the size of a mustard seed can make a cloud of scent big enough to cover this entire country for seven days. When the scent lands on peoples bodies or clothes, as it lands the fragrant mist turns into golden flowers. And the scent makes those who smell it become ecstatic, and experience many physical and mental pleasures, and they do not experience any sicknesses or negative emotions, and become happy and joyful. In this state I begin to teach them purification and teach them the dharma.

There is a species of sandalwood from the mountains, that if it is made into an ointment it will protect you from burning, even if you fall into a fire. Also if the same sandalwood ointment is smeared onto drums and conches, it will drive away all enemy armies. There is a species of aloe called ‘lotus calyx’, found on the banks of the lake, Heatless. A grain of this aloe the size of a sesame seed can fill a whole continent with a smell which will stop people from acting in negative and unhelpful ways. There is a scent from the Himalayas, which when people smell it they become dispassionate and they are not ruled by strong emotions. In this state I am able to teach them the meditation concentration called ‘sphere of dispassion’.





[illegible]

In the ocean there is a fragrance called invincible, which, when painted on drums, causes even brave opponents to retreat on hearing the sound of the drums; this represents the development of acceptance of reality in the abode of practical cultivation, causing evils to withdraw spontaneously.

Ten kinds of fragrance are mentioned, representing the ten abodes ; by combining the two aspects of the ten abodes and ten practices-the absolute and the mundane, knowledge and compassion- causing them to be free, the method of dedication is created.

Because this dedication first enters the ocean of great compassion, one might leave out the awareness of knowledge; so ten fragrances are used to symbolize the principle of the ten abodes. Because one principle contains all the principles, this is represented by compounding fragrance.

*Relief 41*



Relief II/41 Sudhana visits mariner Vaira

As Sudhana travelled to kutagara, sometimes the path was low and high, even and uneven, dust and dust-free, safe and unsafe, crooked and straight. Sudhana thought to himself:

“By visiting spiritual teachers, will be my way the accomplish the path of the bodhisattvas, and to learn how to help sentient beings by understanding and realising the dharma teachings.

When Sudhana eventually arrived at Kutagara he saw the mariner Vaira surrounded by hundreds and thousands of merchants and hundreds and thousands of other people who were listening to his teachings, about the oceans of the buddhas good qualities.

Sudhana respectfully approached Vaira and asked him:

“Please Noble One teach me the ways of the bodhisattvas. I have set my mind on full awakening.” Vaira smiled and replied.

“It is good that you aspire for this, and that you want to learn about the cause of suffering that keeps us bound to the mundane whirl and how to arrive at the island of All-knowing and how to build a great indestructible ship of universal liberation, and not wishing just to free yourself, but instead adopting the vows and the practices of the bodhisattvas, that go everywhere.

I live here in this coastal region of Kutagara, perfecting the liberating practice of great compassion. A practice a method that causes being's wishes to be fulfilled. I take care of beings mundane needs and welfare, and I will satisfy them spiritually. I teach beings the path of accumulation, to develop their storehouse of good karma, and help them to plant roots of goodness and inspire them to wake up fully and attain enlightenment. I help them to purify their motivation for this achieving this state, and help them to develop great compassion, help them to help others in this mundane world without tiring. In this way I roam this city at the edge of the ocean, committed to helping all sentient beings.

As a mariner, I know all the treasure islands in the ocean, and where all the deposits of precious substances are. I know how to mine and extract the substances and refine them. I know where all the Nagas live. I know how to avoid whirlpools and their billows, I know all the colours and depths of the waters. I know the cycles of the suns and the moon. and the stars and planets, and the lengths of the days and nights. I know when to travel and when not, when it is safe and dangerous. I can judge a good sturdy hull and rigging, and how to control and steer a ship and I can catch the wind and know where it rises from. I know when to anchor and when to sail.

In this way working for others, with a strong sturdy ship, safe and peaceful. I take merchants to treasure islands of their choice, and along the way we talk about buddhadharma. I have never lost a ship, and all those who have been in my company and heard my teachings do not fear sinking in the ocean of the mundane whirl. And they understand how to enter the ocean of all-knowing, and how to dry up the ocean of desirous attachment, and are lit up by the ocean of past, present and future and can destroy the ocean of suffering of all sentient beings, and pacify the turbulent stormy oceans of being's minds, with skillful means according to individual's tastes and needs.

I have perfected the siddhi characterised by great compassion, and the sound of flowing water. It is beneficial for people to see me, hear me, live with me or remember me. But how can I tell you the practices and methods of all the bodhisattvas?





There were incense trees called ‘gracing everywhere’, which produced all kinds of sweet smells. In the park there was also cooling lotus ponds with gold sand in the bottom, with multi coloured sweet smelling lotuses. Around the pond where ledges, made of the seven precious substances, with benches made of precious stone and scented with sandal wood and built on a base of smooth lapis lazuli. The park was filled with the sound of bird song.

Underneath each these trees of celestial treasures Sudhana saw a jeweled lion throne, with a canopy adorned with tiny bells. All the thrones were sitting on top of a lotus calyx, and Sudhana saw that the ground of the whole park was covered in jewels and precious substances, but that the ground was also very soft to touch and would give way and spring back perfectly when walked on. More beautiful than a garden of Indra's, and surrounded by well spaced towers, that had clouds of incense burning all the time. And the park was entirely covered by a jeweled net, and the sublime singing goddesses could be heard.

Sudhana understood immediately that ‘sunlight’ park was great space which held within it multitudes of worlds and was a pure-land made by the mystic power of the Bhiksuni Simhavijurbhita. The whole park reflected the past actions of a bodhisattva, of one that had made countless offerings to the buddhas.

On top of each of the lion thrones under the precious treasure trees was Simhavijurmbhita, sitting in meditation surrounded by a great company of dharma students. Simhavijurmbhita, was composed and still, her senses restrained like an elephant and her mind quiet, controlled, clear and deep like a pool. She could grant all desires and was unaffected by worldly things. Those who looked at her were instantly calmed as their problems melted away in her presence. Looking at Simhavijurmbhita people felt the physical and mental bliss of stillness, like the light of the Buddha free from all problems and desirous attachment.

On one throne Simhavijurmbhita, was surrounded by the devas of the pure heavens, and she was teaching the dharma called 'unity with endless liberation'. Under another tree Simhavijurmbhita was teaching the devas of Brahma's heaven the 'purity of the sphere of the voice called division of the universal ground'. Under another tree Simhavijurmbhita was surrounded by devas and devis from the heaven of 'control of others emanations' and she was teaching them the dharma called 'display of powers of the purification of minds of bodhisattvas'. Under another tree Simhavijurmbhita was surrounded by devas and devis from the heaven of 'enjoyable emanations', teaching them the dharma of 'pure array of all phenomena'.









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The park was magnificently adorned, illustrating environmental perfection as a result of spiritual development. Sudhana saw the nun sitting on various seats lecturing to various groups, symbolizing her integrative educational activities, including those in all the stages up to the eleventh, which borders on buddhahood. This is the teaching of the infinite cosmic network, in which one rank pervades all ranks , and each rank pervades the spiritual cosmos, all refining one another, forming fifty-three teachings and one hundred and ten cities as a totality , as individually distinct, as the same, as different, as integrated, and as disparate, all freely interacting.

*Relief 44*

Relief II/44 Sudhana visits the grhapati (householder) Veshthila

Sudhana travelled to the city of Shubhaparamgama to find the Veshthila, Sudhana went directly to his house and asked Veshthila for teachings.

“Noble One, I wish to become a fully awakened buddha, please can you teach me the methods and practices of the bodhisattvas.”

“I have attained the siddhi called ‘not ultimately exhausted’, I think that all the buddhas that have appeared in many of the worlds, as an illusory play, as emanation bodies which merely appear to become extinct and achieve paranirvana. When I opened the door of a shrine called the ‘Buddha Sandalwood Throne’ I attained a liberating concentration called the manifestation of the endless lineage of buddhas’ I enter this meditation every mental moment and understand many qualities”.

“What is the sphere of this meditation?” asked Sudhana.

“When I am meditating on the ‘manifestation of endless lineages of buddhas,’ all the buddhas beginning with Kashyapa, Kanakamuni, Krakucchanda, Vishvabhuja, Shikhin, Vipashyin, Tashya, Pushya, Yashottara and Padmottara appear to me.









Avalokiteshvara saw Sudhana and smiled at him and said:

“Many greetings to you! You who have set forth on the Mahayana path. You who is full of the great energy of compassion that wishes to help all beings. You that wishes to purify the sphere of the vows and who’s mind has been broaden by the desire to help other. You who wishes to receive teachings from the buddhas directly, and be able to remember and understand the dharma and develop single pointed concentration, and tirelessly help beings and inspire them with the light and the energy of the buddha dharma, which is rooted in the power of great compassion.”

“Noble One please will you teach me the methods, practices and ways of the buddhas and the bodhisattvas and how to carry them out.” Requested Sudhana.

“I have perfected the liberating practice called ‘engaging in great compassion without delay.’ With this I can begin to guide all beings without exception to the fully awakened state of a buddha, by communicating the dharma through any method. I can appear to all sentient beings without leaving the presence of the buddhas. I help through generosity and kind speech and helpful actions. I can also appear in any form that is helpful, and speak to individuals in a way which is fitting for their tastes and mentalities and in a way that is inspiring to them on a personal level according to their interests. I live together with beings to help them.

I have perfected this practice of compassion without delay, by promising to be a source of refuge for all and free beings from fear and the causes which chain them to samsara, from poverty, violence, sadness. I have vowed to support beings and their material welfare. I have appeared in all world and become famous, my name is known in all worlds and drives away all beings fears. Those who remember my name will not be violent but peaceful. Those who I can cause all beings to feel peaceful, and appear to them infinite forms, and talk to in the style of the time. I release beings from their fears and inspire them towards buddha-hood. Beings who remember my name will not be reborn in the realms or be reborn as animals or ghosts. But instead they will be reborn as devas, humans or purified beings. Those who offer flower petals to me with a clear mind will, will become worthy of receiving offerings from my buddha-land, the place where purified beings are reborn and come face to face with all buddhas.

I have perfected this liberating practice of instant compassion and can help beings with this and an infinity of other methods, But how can I know all the good qualities and vows of the great bodhisattvas? Who’s behaviour are streams of helpful actions, without stopping. Who are always focused in meditation on the view of the bodhisattvas. Who practice without ever stopping or leaving the path, they are always making progress and never slip back into unhelpful habits. Who encourage beings to have positive thoughts and to break the habits of the mundane









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Mahadeva said he had attained " cloud net" liberation, showering teaching as rain from clouds of great compassion and rescuing sentient beings as with a net.

Mahadeva manifested heaps of gold, silver, and jewels, then gave them to Sudhana for him to practise giving to others.

This illustrates how the function of acts is inexhaustible with the magical great compassion born of uncontrived knowledge.

#### *Relief 49*



**Relief II/49** Sudhana visits the goddess Vasanti

Then Sudhana went to the city of Kapilavastu, saw the night goddess Vas anti, and realized the stage of joy.

Kapilavastu is called the Yellow City, representing knowledge uniting with the middle way. Yellow is the color associated with the center and with felicity.

Vasanti is said to be in charge of spring growth, symbolic of the production o f myriad practices in the first stage. She is a night goddess to represent great knowledge in the night o f birth and death. The next ten teachers beginning with this night goddess are female, emblematic of the great compassion of enlightening beings, like a mother begrudging no effort to raise her children.

As they are in the spiritual ranks-in charge of protecting and helping the world-even though they do not physically leave the Buddha's assembly, they still can project their appearances throughout the ten directions.

The night goddess wore a red robe, a sacred crest, and pearl necklaces; all the stars and constellations shone on her body. This represents how the first stage includes the laws of all the stages , so the awareness of great compassionate differentiating knowledge is comprehensive.

ཐྱག་སྒད་དུ་ཁྱེ་རྩ་བུ་ཏུ་རྣམ་པ་རྩ་བུ་ཡོང་། བོད་སྒད་དུ་འཕགས་པ་རྩུབ་སྟེ་ཤོ་བོ་དེ་པ་ཞེས་བྲལ་ཐེག་པ་ཆེན་པོ་ལོ་མདོ།

The goddess said she had attained the liberation of the light of truth that dispels the darkness of ignorance in all sentient beings and was able to be a guide or make shelter, passage, and light on dark, stormy, and dangerous nights to free beings from fear of the darkness. This shows how the practice of great compassion is detailed and comprehensive.

She also said she had always been a woman for countless eons, practicing this teaching, showing how great compassion is so deep that it does not seek to leave the world, for in the original real universe there is no world to leave.

*Relief 50*



### Relief II/50 Vasanti in a previous rebirth as the Queen of a Just King

Relief 51



**Relief II/51** Sudhana pays homage to a night goddess Samantasattvatranojahshri

Then at the same assembly Sudhana saw the night goddess Samantasattvatranojahshri and realized the stage of blazing radiance.





[illegible]

Relief 52



### Relief II/52 Sudhana visits a night goddess

Relief 53



### Relief II/53 Sudhana visits a night goddess

*Relief 54*



### Relief II/54 Sudhana travels on an elephant

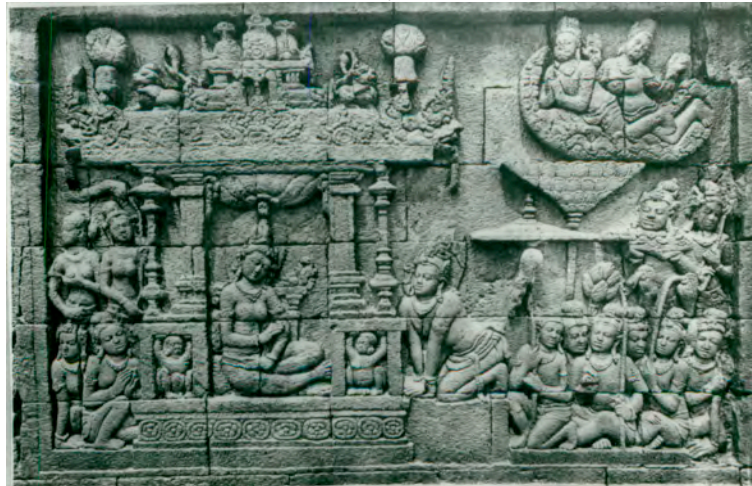


*Relief 55*



Relief II/55 Homage to a king????

*Relief 56*



Relief II/56 Sudhana pays homage to a night goddess

*Relief 57*



Relief II/57 Sudhana visits a night goddess



ཀྱ་གར་རྒྱ་དབྱིས་ཁྲོན་ལྷ་མོ་འཕྲུལ་པ་ལྟར། བོད་རྒྱ་དབྱིས་པ་ཀྱེན་ལྷ་མོ་བཞེད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མངོད།

*Relief 58*



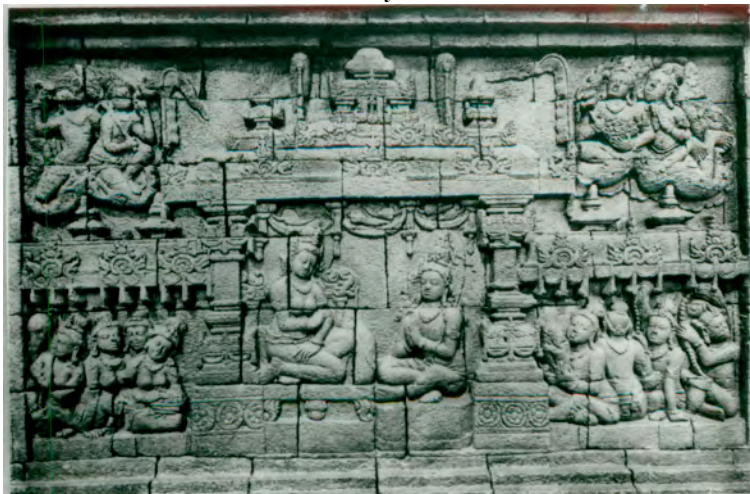
Relief II/58 Sudhana travels on foot

*Relief 59*



Relief II/59 Sudhana visits a night goddess

*Relief 60*



Relief II/60 Sudhana visits Gopa

Then Sudhana saw the girl Gopa in Kapilavastu and realized the stage of clouds of teaching.

The setting symbolizes the essence and function of knowledge and compassion reaching everywhere, immaterial yet nurturing and supporting all beings . The setting is the same as that of the first stage (represented by the night goddess Vasanti, the thirty-first benefactor) because knowledge and compassion are simultaneous.

Gopa's name has the sense of watching over, or protecting, representing the preservation of the ground of great compassion.

According to the story, Gopa was the wife of Buddha in a past life, representing kindness, compassion, and delight in truth. She also is said to have been wife to Buddha for eons, symbolizing the inseparability of knowledge and compassion.

Knowledge attuned to reality is omnipresent; it cannot be discussed in terms of matter, cannot be understood in terms of form or appearance. It manifests similarity to humans and demonstrates humanlike laws, it manifests similarity to celestials and demonstrates celestial ways; it is variegated according to the species to which it appears; it cannot be known by one practice, cannot be understood by one body. This is because that is the nature of the body of practices of Universal Good.

The qualities of knowledge are briefly described in ten ways . First, the body of knowledge rests on nothing, manifesting characteristics according to the subject. Second, appearances of knowledge are like reflections in essence, without any material conventionality. Third, reflections of knowledge originally do not exist; the subject appears according to the mind. Fourth, knowledge has no " here" or " there"-it responds to objects like an echo. Fifth, sentient beings see it falsely, but that is not

the doing of knowledge itself. Sixth, knowledge makes nothing but arises according to illusions. Seventh, magical birth does not involve thoughts of desire. Eighth, the space-like power of intention appears responsively throughout the ten directions.

Ninth, uncontrived, great compassion pervades the ordinary world to benefit beings. Tenth, knowledge is common to all conscious beings, so observation of the ordinary is always real.

These ten aspects of the Teaching are Gopa's practice.

At that time there was in the hall of universal reflections of the light of truth a goddess named Sorrowless who came with ten thousand house goddesses to welcome Sudhana. Ten thousand symbolizes myriad practices, the house goddesses represent the shelter of kindness and compassion. Welcoming represents knowledge and kindness meeting.



ཐྱག་སྒད་དུ་ཁྱེད་ལྟོ་རྩམ་པ་ཡོད་ཀྱི་ཡོད། བོད་སྒད་དུ་འཕགས་པ་བྱེད་པ་ཤིང་འཕགས་པ་ཆེན་པོ་ཡོད།

Sudhana saw Gopa surrounded by eighty-four thousand maidens of royal lineage, representing the eighty-four thousand afflictions. All of them were engaged in the same practice, through kindness and compassion; and compassion is born of knowledge.

Gopa said she had once been the bride of a prince, who was a previous manifestation of the present Buddha; she and her husband went together to see the Buddha of their time and hear the Teaching. This symbolizes the inseparable union of knowledge and compassion in this stage.

She added that she had attained liberty to observe the concentrations of all enlightening beings, yet even after eons she did not completely know the practices of enlightening beings, because the practice of Universal Good is infinite.

The ten teachers who follow Gopa represent the practice of Universal Good in the eleventh stage.

*Relief 61*



Relief II/61 Nocturnal scene

*Relief 62*

Relief II/62 Sudhana visits Gopa (concluded)

ཀླག་རྒྱུ་སྤྲོད་པ་བྱེད་པ་ལྟར་འཇུག་པ་མཛུགས། བོད་རྒྱུ་འཕགས་པ་རྒྱལ་སྤྱིའི་ཁོང་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*Relief 63*



Relief II/63 Sudhana meets a city goddess

*Relief 64*



Relief II/64 Sudhana meets with the gatekeeper of the Bodhimanda

*Relief 65*



Relief II/65 Sudhana visits Queen Maya









ཐུགས་སྒྲུབ་ལྷན་ཁྲིའི་ཕྱོད་ཀྱི་མ་ལུ་ལྷན་སྒྲུབ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་སྐད་ལོ་བཞེད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

traveling the ocean of birth and death, hauling out " fish, " those with attachments, and placing them on the shore of independent knowledge, to dwell in the precious hall of the real universe, like the tower of Maitreya described hereafter.

*Relief 67*



Relief II/67 Sudhana visits the Boy Visvamitra

Then Sudhana saw the young teacher Vishwamitra in the city of Kapilavastu and realized how to be a teacher of worldly principles everywhere.

Vishwamitra did not tell Sudhana anything but sent him to see Shilpabhijna, illustrating the rule for teacher-exemplars, which is properly not to instruct personally but to leave this to assistant mentors, just answering questions about unresolved matters. This represents the fact that the virtuous are never alone, always having associates to assist in the development of education.

*Relief 68*



Relief II/68 A Night Goddess announces the arrival of a Tathagata to a Royal couple



*Relief 69*



Relief II/69 Sudhana visits the householder Ajitasena

Sudhana travelled to the city of Roruka and found the householder Ajitasena. Respectfully Sudhana prostrated and spoke to Ajitasena:

“Noble one, I have set my mind on becoming a fully awakened buddha, please can you teach me the wisdom and methods and ways of the bodhisattvas.” Ajitasena replied to Sudhana: “I have attained the liberating siddhi called ‘inexhaustible appearance.’ With this siddhi I an inexhaustible treasury of visions of buddhas.

Go south to the village called Dharma, there you will a brahmin called Shivaragra, ask him to teach the ways of the bodhisattvas.”

Then Sudhana saw the householder Ajitasena in the city of Roruka and realized the method of finding infinite forms in formlessness. The city Roruka represents the great vows that produce spiritual practices. The householder Ajitasena represents victory over the demons of birth and death. The totality of states of mind are the infinite forms of buddha. These are the infinite forms in formlessness.

*Relief 70*

Relief II/70 Sudhana visits the Brahmin Shivaragra

ཐུགས་སྐད་དུ་ལྷུ་རྩེ་མུ་ལྷུ་ཏ་ལྷུ་མ་ཏུ་ལྷུ་ལྷུ་ཏ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷུ་ག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Sudhana travelled to Dharma village to find the brahmin Shivaragra, and when he found the brahmin Sudhana humbly asked:

“Noble One I have set my mind on becoming enlightened please, will you teach me the wisdom, methods and ways of the bodhisattvas?” Shivaragra replied:

“I up hold a vow of truth, by teaching the truth that there has never been one single bodhisattva and never will be a bodhisattva who has turned his back on the path to becoming a buddha, an awakened one. By this vow of true speech my work will succeed. And because I speak the truth what I wish for becomes realised, and I can finish my work.

I have perfected and upheld this vow of truth, but how can i know all the practices, methods and ways of the bodhisattvas, who’s words and actions are always in harmony with reality.

Go south to the city of Sumanamukha, there you will find a boy called Shrisambhava and a girl called Shrimati, ask them to teach you about the ways of the bodhisattvas.”

Then Sudhana saw the Brahmin Shivaragra in Dharma village and realized the way of speaking in such a manner that truth is revealed.

Dharma village represents the rank of a teacher of Dharma whose village is the real universe. The Brahmin Shivaragra represents transcendent power-in the ordinary without being ordinary, in the clamor without making clamor.

The liberation of speech revealing truth is attained by realization that the essence of all words and speech is inherently real and that persons and things are all thus- so there is no empty talk.

### *Relief 71*



Relief II/71 Sudhana visits the young woman (darika) Srimati



ཐུགས་སྐད་དུ་ལྷུ་རྒྱུ་ཕྱེ་བུ་ཏུ་རྒྱུ་མ་མ་རྒྱུ་ཡུ་རྒྱུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱུ་སྤྱད་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Then Sudhana went to the city of Sumanamukha, saw the boy Shrisambhava and the girl Shrimati, and realized illusoriness, living in the world with complete knowledge and compassion.

The city represents subtle practice within knowledge, the boy and girl represent desireless, unaffected gentility and humility, with equal knowledge and compassion.

The boy and girl said they had attained the liberation of illusoriness, meaning they had realized that the realms of buddhas and sentient beings are both illusory products of knowledge.

In the illusory state, there is neither real nor false; mind and objects merge, essence and appearance do not interfere: the body and the environment interpenetrate, their radiance and reflections multiply ad infinitum. The being pervading the sacred and the profane, the essence complete through all time, they abide in the world permanently yet without resting on anything. Therefore they said that the essence of illusory states is inconceivable.

### *Relief 72*



Relief II/72 Sudhana visits the Young Man (daraka) Srisambhava

Then Sudhana went to the city of Sumanamukha, saw the boy Shrisambhava and the girl Shrimati, and realized illusoriness, living in the world with complete knowledge and compassion.

The city represents subtle practice within knowledge, the boy and girl represent desireless, unaffected gentility and humility, with equal knowledge and compassion.

The boy and girl said they had attained the liberation of illusoriness, meaning they had realized that the realms of buddhas and sentient beings are both illusory products of knowledge.

[illegible]

In the illusory state, there is neither real nor false; mind and objects merge, essence and appearance do not interfere: the body and the environment interpenetrate, their radiance and reflections multiply ad infinitum. The being pervading the sacred and the profane, the essence complete through all time, they abide in the world permanently yet without resting on anything. Therefore they said that the essence of illusory states is inconceivable.

After this they directed Sudhana to see Maitreya, who is to fulfill buddhahood in one lifetime. This one lifetime is the birthless lifetime, not a lifetime in the temporal order. The three principles represented by Maitreya, Manjushri, and Samantabhadra are the body of all causes and effects of the fifty ranks, not principles that exist outside the fifty ranks.

*Relief 73*

Relief II/73 A procession of Divinities Walking in the Clouds

*Relief 74*



Relief II/74 A Buddha and four Bodhisattva emerge from the sea



## Relief 75



Relief II/75 The Tathagata extends his Right Hand

*Relief 76*

Relief II/76 Women pay homage to a Buddha

Nine women are all asha's successive rebirths of paying homage to buddhas.

Sudhana followed the instructions of Saradhvaja, and carried away with him the deep impressions he had gained through the visions emanated by his spiritual teacher, and understood that the teachers were the eyes through he could see the sky of Buddhahood.

Eventually he reached Samantavyuha park, which was surrounded by a jeweled fence. Inside the fence was the grounds of the park, completely smooth and level throughout. The lush trees were in full bloom with fragrant blossoms and decorated with silk banners and jewels that twinkled in the sun light, and from their branches hung various musical instruments that made sublime sounds, when played by the wind and the gentle breeze carried the sweet scent in all directions.

In the park there was ten hundred thousand towers all beautifully adorned with jewels, and ten thousand sweet smelling, jeweled, lotus ponds. Which surrounded the large palace in the middle of the park. The palace was called Multi-coloured Banner, and decorated entirely of precious jewels and stones with a roof of gold covered with jeweled towers. Inside the palace there were infinite seats and sweet smelling jeweled lotuses.

The entire park was covered by ten hundred thousand canopies of fine cloth, of plant tendrils and vines, of nymphs magically produced by the chief of the nagas. There was also ten hundred thousand precious jeweled nets with bells, pearls, sapphires, moon-like jewels, nets of crowns. And the park was rained on by ten hundred thousand clouds of ornaments, sandalwood incense, garlands, fine cloths, and celestial beings and showered by clouds of ten hundred thousand bodhisattvas come to hear the teachings.

Sudhana was not the only person present at Asha's palace, countless beings from all the ten directions had come to hear the teachings of this laywoman, who was seated on a golden throne wearing a tiara, and her body was adorned with jewelry more beautiful than could be found in the realms of the devas. From her ears hung cooling deep blue gems, and around her neck was a string of wish-fulfilling jewels. Beings who came to see Asha, with all their problems and afflictions and delusions that caused themselves great suffering and sicknesses, had their sufferings lessened just by seeing her. Their minds freed from their problems and the thorn of delusion removed from their vision and mountains of obstacles crumbled leaving a landscape where sprouts of spiritual qualities could grow. They recited the ocean of all mantras, leading them to mental command. And came face to face with the ocean of all the mediums of concentration. And began to commit to the liberating vows, and begin the purification practices, in order to attain all virtues and higher wisdom and become physically unattached and unobstructed, able to go everywhere.

Sudhana respectfully approached Asha:

“Noble One, I have set my mind on attaining supreme and perfect enlightenment, but i do not know how to learn and carry out the practice of a bodhisattva. Please can you give me some instructions.” Asha answered:

“I have attained a siddhi called, Sorrow-less Wellbeing. Being benefit from just being able and see me, hear me, attend on me, live with me, and just by remembering me. However only those beings who have developed the foundation of goodness can see me and come into contact with me. I am visible only to those under the guidance and care of spiritual teachers and the Buddhas.

ཐུགས་རྒྱལ་དུ། ལྷ་བླ་འཕྲིན་པ་མཁའ་ལྡན་ལྟོང་། བོད་རྒྱལ་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

For those beings who see me they will not be able to regress on the path to enlightenment. The eighty four thousand quadrillion beings who live in this park practicing as I have done, are all irreversible in progression to enlightenment. And the Buddhas of the ten direction come here to this seat to teach me the dharma. I am always seeing buddhas, meeting bodhisattvas and hearing the dharma.” Sudhana wanted to know more about this teacher and asked:

“When did you set your mind on the path to supreme enlightenment?” To which Asha answered.

“I remember a past life when I was practicing in the company of a Buddha called the Lamp, I was that Buddha’s attendant and received teachings. Before that I had renounced society and left to be the disciple of a Buddha called Undefined, and held the wheel of teachings of that Buddha. Before that I made an offering to a Buddha called Star. Before that there was a Buddha called Splendor of the Polar Mountain and before then was a Buddha called Lotus Calyx. Before that was a Buddha called Illuminating. Before that, there was a Buddha called Universal Eye.

Before then was a Buddha called Purified by Spiritual Knowledge. Before then was a Buddha named Diamond Navel. Before then was a Buddha called Defying the Universe. I can remember far back lifetime to lifetime, age to age, I remember countless Buddhas that appeared in the world as many as grains of sand in the sixty-six Ganges Rivers, all of whom I attended to, made offerings to, praised and received teachings and practiced in the company of. This is what I can remember, beyond that only the Buddhas know how many I had the great fortune to come into contact with.

I cannot even count the bodhisattavs I have had contact with from life to life because, bodhisattvas are infinite, all pervading, entering into all worlds, realms and ages, suffusing all beings with love. Bodhisattvas are infinite because of the power of mental command, because of the attainment of the method of mantra to hold the memory of the truths for all beings. Bodhisattvas are infinite because of their ability to manifest wheels of nets which please all mentalities.”





ཐུགས་རྒྱལ་དུ། ལྷ་བླ་འཕྲིན་པ་མཁའ་ལྡན་ལྟོང་། བོད་རྒྱལ་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

They do not want. Bodhisattvas do not wish for enlightenment to penetrate the ocean mind of one being or the minds of sentient being as many as there are atom in inexpressible numbers of buddha-fields. Bodhisattvas do not wish to realise enlightenment to understand the ocean of all actions of the beings in just one world, nor even to understand the oceans of actions of all beings in as many worlds as atoms in countless buddha-fields.

Bodhisattvas do not wish to realise enlightenment to understand the ocean of all modes of behavior of all beings in one world, nor even to understand the oceans of of all modes of behavior of all beings in as many worlds as atoms in countless buddha-fields. Bodhisattvas wish to become enlightened to lead all beings, without exception to full development, they, wish to attend on all buddhas, and wish to preserve the teachings of all buddhas and determined purify all buddha-lands.

They wish to enter the assemblies of all buddhas, and wish to deeply enter the minds of all sentient beings, and inspire and encouraged beings to cut off unhelpful habits and afflictions.

*Relief 79*



Relief II/79 Unidentified visit (Asa continued?)

“There are ten hundred thousand countless practices to be accomplished by bodhisattvas. Because of my vow when the purification of the desire realm is finished my commitment will be finished. when the six realms are purified then my commitment is fulfilled. When all sentient beings propensities to continue afflictive habits are ended, my commitment has ended.”



ཐུགས་སྐད་དུ་ལྷན་ཅི་ཐོག་ཏུ་ཕྱེ་མ་མུ་ཡུ་མ་སུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*Relief 80*



Relief II/80 Unidentified visit (*Asa continued?*)

“What is the name of this liberation?” asked Sudhana.

“This is the liberation called ‘Sorrow-less Well-being.’ I know this enlightening liberation. But how can I know the practices, and all the countless virtues and skills of the bodhisattvas who have oceanic minds. Go south to the district in Samudravetalya called Nalayur, there lives a Rishi called Bhismottaranirghosha.

*Relief 81*



Relief II/81 The Seer (Rishi) Bhismottaranirghosa and the Tathagata

Sudhana travelled south with great enthusiasm, his mind ignited by the treasury of the teaching, and his energy increased with the undertaking of the bodhisattva vow, seeing clearly the intrinsic nature of all things.

At that time Bhishmottaranirghosha, was in retreat, at a beautiful place where the flowers were always in bloom. Sudhana saw the rishi, with his matted hair sitting on a seat of bark, rags, fragrant grasses, and the skin of an antelope. Sudhana looked at him with deep respect and regarded him as a lamp on his way to omniscience, a bridge across the perils of of a existence and an umbrella bringing the cooling shade of bodhichitta. Sudhana respectfully greeted the Rishi:

“Noble One, I have set my mind on the path to enlightenment, but I do not know how to learn all the practices of a bodhisattva and how to carry them out. I have heard that you give teachings to bodhisattvas. Please can you teach me the practices of a bodhisattva and how to apply them.”

Bhishmottaranirghosha, was surrounded by ten thousand disciples and spoke:

“This youth has set his mind on supreme enlightenment and has invited all sentient beings to fearlessness, his supreme wish is for the welfare of others. He is facing the great ocean of knowledge, and wants to spread the clouds of teachings of all the buddhas. He wants to live in the light of the dharma and wants to bring the cloud of bodhichitta(compassion) near. He wants to cause the teachings to rain down, and cause the full moon of dharma to rise in the world and cool and pacify all problems, and help all beings develop their own roots of goodness.

The ten thousand disciples rejoiced in the kindness of Sudhana and threw fragrant flowers and petals over him, and prostrated and circumambulated him respectfully, saying “this person person will be an enlightening being, and will stop all the hellish torments of all beings, he will close the doors to conditions that are unhelpful for enlightenment.” Then Bhishmottaranirghosha proclaimed:

“Whoever aims for enlightenment, and motivated by the wish to secure the happiness of all beings, will eventually attain omniscience. This youth will attain the state of complete buddhahood.” Then Bhishmottaranirghosha spoke directly to Sudhana, “I have attained the realisation called ‘Unsurpassed Banner.” Sudhana asked:

“What is this realisation?” Bhishmottaranirghosha, with his right hand rubbed Sudhana on the head and then held Sudhana’s right hand. In that moment Sudhana saw in all the ten directions as many buddhalands as atoms in ten hundred thousand buddha-lands. In all these buddha-lands he saw himself at the feet of as many buddhas as there are atoms in ten hundred thousand buddha-lands. Sudhana could see clearly the auspicious marks of the buddhas and the pure adornments of those buddha-lands, and an ocean of beings surrounding him also receiving teachings from those multitudes of buddhas. Sudhana simultaneously heard all the teachings of all the buddhas without missing a single word and he remembered every cycle of teaching, in order without confusion.





Purified, and aware that non-duality is like space and free from attachment to any particular place, and free of attachment even to the assembly of buddhas and the purity of the buddha-lands, and being able to see that all sentient beings do not possess an inherent self, all sounds are echoes, all forms are reflections, Sudhana is this way went to Simhavijumbhita to find the girl Maitrayani.

When he entered the city Sudhana was told that Maitrayani along with a retinue of five hundred girls was on the roof of the palace of radiant jewels, giving teachings. Sudhana respectfully went first to the rajah Simhaketu, to ask permission to see his daughter. As he reached the palace, at the entrance he saw hundreds of thousands of people going in. He asked someone what was happening, and he was told that Maitrayani was giving teachings and everyone was welcome.

As he entered he saw that the palace stood on a resplendent crystal base, with lapis lazuli pillars and the walls where decorated in diamonds. He saw the beautiful Maitrayani with dark eyes, black hair, and golden skin.

“Please noble One, I want to become enlightened, but I do not know the practices of the bodhisattvas, or how to carry them out. Please will you teach me.”

“Take a closer look at the decorations in my palace.” Said Maitrayani. As Sudhana looked he saw that every wall, pillar, mirror, each jewel, on each girls’ body and on each bead, pearl, and jewels adorning their bodies, Sudhana saw buddhas in the cosmos reflecting their first inspiration turning their minds towards enlightenment, the sphere of practice and vows, their rebirth into the human realm, the mystical transformation and enlightenment, and the Turning of the Wheel of Dharma and finally the entering into Para Nirvana. Just as the sun and the moon and stars reflect in a clear still pool, the buddhas of the cosmos reflected in each object of the palace, as a manifestation of the results of Maitrayani’s past actions of goodness. Sudhana after seeing this phenomena prostrated again to Maitrayani.

“I have the siddhi of access to perfect wisdom from the arrangement of the totality. To be able to attain this I met, as many buddhas as there are grains of sand in thirty-six Ganges rivers. All those buddhas taught me how to access perfect wisdom by the arrangement of the totality, by entering through multitudes of different ways.” “What is the sphere that gives access to the perfect wisdom by the arrangement of the totality?”

“By focusing on the access to perfect wisdom by the way of the arrangement of the totality and meditating on it, thinking about, becoming familiar with it, applying it

བྱ་གར་སྐད་དུ་ལྷུ་ཅི་ལྟ་བུ་ཏུ་བླ་མ་མ་རྩ་ཡུ་ན་སུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

and examining and analysing it and perfecting it I developed the siddhi called 'facing all directions' this sphere of mental control incalculable tens of hundreds, of thousands of faces of the dharma, how they work, how see them, and how to enter them and develop. For example the faces of the buddha-lands, the faces of the buddhas, the faces of dharma, the faces of the past, present and future, faces of vows, faces of practices, faces of purification, faces of fulfillment of practices, faces of harmonious actions, faces of concentration, faces of mystic knowledge, faces the ocean of minds, faces of calming and clearing the pool of the mind, faces of realms of phenomena, faces of great compassion, faces of kindness, faces of renunciation, faces of ethics of buddhas, faces of ethics of bodhisattvas, the faces of ethics of disciples, faces of the meditation of buddhas, faces of buddhas satisfaction, faces of emptiness, faces of infinite forms of enlightenment and faces of forms of purification of mindfulness.

I know this access to perfect wisdom the array of total mindfulness, but how can I know all the practices and virtues of the bodhisattvas, who's minds are like space and as wide as the cosmos, who's mental flow, is a river of helpful actions. Go south to the city of Samudpratishtana, there you will find a lay practitioner Prabhuta. Ask her to teach you about the ways of the bodhisattvas"

### *Relief 83*



Relief II/83 Sudhana visits the upasika Prabhuta

Sudhana had a rain of teachings poured over him, and his mental powers sprouted from the clear and even ground of his mind. These sprouts were fed by sun rays of light from the knowledge of his spiritual teachers. Sudhana's body and mind were cooled by the moon rays of light of his spiritual teachers. Sudhana drank deeply the teachings like a herd of parched animals, on the hot planes. And lotuses bloomed in his mind, as he made his way to Samudrapratishthana, to find the lay woman Prabhuta.

Sudhana found Prabhuta at her house, which was large, with four doors on each side and covered in ornaments. Sudhana entered the house and greeted Prabhuta. Prabhuta was young and beautiful, she did not wear any jewelry just pure white clothes. Her beauty and mastery of mind outshone everyone who came to visit her, apart from the buddhas and bodhisattvas.

Also there were ten million seats, but even though there was room for so many guests, Sudhana could not see any food or drink supplies or clothing, the only possession Prabhuta had was a pot which sat in front of her. And surrounding Prabhuta was ten thousand ladies as beautiful as devis, wearing celestial clothes and jewels. These heavenly women were her attendants, and from their bodies sweet perfumes emitted and spread throughout the city. whoever smelled the perfume, their minds were released from violent and hateful thoughts, and freed from jealousy and sadness. And whoever heard the voices of the attendants, became happy and were freed from desire.

Sudhana respectfully approached Prabhuta:

“Please noble lady I have set my mind on attaining the awakened state of a buddha, Please teach me the ways of the buddhas and bodhisattvas.”

“I have attained the siddhi called the inexhaustible treasury of manifestations of good. With this one pot I can satisfy the hunger of countless sentient beings, with whichever food they wish. This pot never runs out. Because of this countless sentient beings as many as atoms in untold buddhalands come and see me and I satisfy their hunger with this pot. Not only does this pot satisfy peoples hunger and cater for all their different tastes, but it satisfies their thirst, with all kinds of different drinks. This pot can also produce clothes and jewelry too, flowers and incense, perfumes.

Also if a buddhist disciple in his or her last incarnation in one world in the east visits me and eats the food from the pot they will attain the fruits of their discipleship. Also this will happen for any buddhist coming from any of the ten directions, from whichever of the countless worlds as many as atoms as there are in untold buddha realms.

A bodhisattva, who eats my food will in one lifetime, sit on the site of attaining full awakening and conquer all obstacles and attain perfect enlightenment. This is true for all bodhisattvas in the ten directions from the countless worlds as numerous as all the atoms in untold buddha-lands, they too will sit on the site of awakening and attain perfect enlightenment after eating my food.

ཐུགས་རྒྱལ་དུ། ལྷ་བླ་འཕྲིན་པ་མཁའ་ལྡན་ལྟོང་། བོད་རྒྱལ་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

All these ladies around me they also practice like me and have the same siddhi and there are countless tens of hundreds of thousands of them. Our practices are the same, we keep the same vows we are equal in vows and attainments and equal in our practice of kindness and providing for all sentient beings, and we all visit buddhas and attend on them and we all receive teachings from them on how to practice the ways of bodhisattvas.

These ten thousand women can spread throughout the ten directions in an instant and give food to the bodhisattvas who will become awakened in that lifetime. All the food comes from this same pot. And they feed the Solitary Realisers too, and all the hungry ghosts.

*I also satisfy all the celestial beings with celestial food from this same vessel : I satisfy dragons with dragon food, spirits with spirit food, cherubim with cherub food, titans with titan food , birds with bird food, centaurs with centaur food, serpents with serpent food, humans with human food, and nonhumans with nonhuman food. Come here and in a moment you shall see with your own eyes. "*

No sooner had Prabhuta mentioned all these different beings, when they began to all appear at her door, and they sat down and she then began to provide them with whatever food they wished. Then Prabhuta provided the company of beings with clothes, jewels, incense, perfumes, chariots whatever they needed. All of these things were magically produced from the pot that never ran out.

“I have attainment of the Inexhaustible Treasury of Manifestations of Good. But how can I know all the practices and methods of the Bodhisattvas? The goodness of the bodhisattvas are as deep as the oceans and as vast as the skies, they are wish fulfilling jewels.

Go south to.....find Kalyanamitra.

Then Sudhana went to Samudrapratishthana, saw the laywoman Prabhuta, and realized the practice of non opposition.

The city where Prabhuta lived was called Ocean Foundation because her tolerance was like the ocean admitting a hundred rivers. Prabhuta was called Perfected because she perfected all practices through patience and tolerance.

Because of her patience, Prabhuta is depicted as physically beautiful, clothed in pure white, her hair hanging down. Because of her fulfillment of myriad practices, she is depicted as being surrounded by ten thousand maidens.

ཐྱག་སྒད་དུ། ལྷ་རྩ་བླ་འོན་པ་མཁའ་ལྡན་ལྟེན་ཅིང་། བོད་སྒད་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

By means of the distribution of the cosmic network of knowledge of the real universe, the small contains infinity; and by the great heart of willpower of knowledge of the real universe, Prabhuta could satisfy the hunger of all living beings with a tiny morsel of food, yet without diminishing the food.

Because a single morsel of food is as extensive as the universe-food unlimited to inside or outside, center or extremes-Prabhuta said she had attained a way of liberation that was an infinite treasury of blessings and could feed an unlimited number of beings with a small vessel of food and drink.

Countless beings entered Prabhuta's home by its four doors, because they were received by the four infinite minds infinite love, infinite compassion, infinite joy, and infinite equanimity.

*Relief 84*



Relief II/84 Sudhana visits a male Kalyanamitra

*Relief 85*

Relief II/85 Sudhana visits a lay woman Acala







ཐྱག་རྒྱུ་ལྟར་སྤྲོད་བྱེད་པའི་མཁན་ཆེན་ཀླུ་སྦྱེ་ཡོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Sudhana saw Sarvagamin walking around on the flat mountaintop: the mountaintop symbolizes the lofty supremacy of knowledge, the flatness symbolizes the evenness of compassion.

Walking around illustrates not dwelling partially on either knowledge or compassion.

Sarvagamin said he knew the enlightening practice of going everywhere; by means of knowledge he penetrated all existences, and appeared in corresponding physical forms, as echoes respond to sounds without there being any substance. Coming or going.

After this the ten dedications are set up. By means of the ten practices one can perfect worldly arts of government and education, yet one is still unable to remain in the ocean of birth and death, neither emerging nor sinking , based on unobstructed action in the real universe by the universally good practice of inherent buddhahood. Therefore the ten dedications are needed.

*Relief 87*



Relief II/87 Sudhana visits the gandhikaresthin (perfumer) Utpalabhuti (II/40)

Sudhana travelled south, he gave no thought to his body or life, he only thought of becoming fully awake and helping others to wake up too. When Sudhana reached Prthurasashtra, he immediately found the Gandhikasrethin, the perfumer, Utpalabhuti.

“Noble One, I have set my mind on becoming enlightened. Please can you teach me the ways of the the bodhisattvas.” Respectfully requested Sudhana.

“It is very good that you have set your mind towards awakening. My speciality is perfume, incense and ointments and aromatic powders. I know how to make and use them and where they are from, and I know the divine fragrances and the other fragrances of both humans and nonhumans.



ཐུགས་སྐད་དུ་ལྷུ་རྩུ་ཐུ་བྱུ་ཏ་ལྷ་མ་མ་རྩུ་ལྷ་ལྷུ་ཏ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷུ་ག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

I know the art of perfuming, but how can I tell you all the different practices, methods and ways of the bodhisattvas. Go south to the city of Kutagara, there you will find a mariner called Vaira, ask him to teach you.”

Then Sudhana went to Prthurasashtra, saw the eminent perfumer Utpalabhuti, and realized dedication to saving all beings without clinging to any image of beings.

The land is called Vast Territory to represent far-ranging vows . Utpalabhuti's being a perfumer symbolizes the combining of knowledge and compassion, noumenon and phenomena, nirvana and samsara, and ideas of defilement and purity all into one ball while still freely totalizing or distinguishing them. He is a layman on account of his great compassion, entering birth and death without being affected.

The nature of fragrance rests on nothing, yet it radiates good and extinguishes bad; this symbolizes great vows that rely on nothing yet radiate deeds that benefit beings.

The regal fragrance of fundamental knowledge emerges within ignorance, the fragrance of differentiating knowledge emerges within myriad objects; so the eminent said he knew where the king of fragrances came from and knew how to compound fragrances.

According to Utpalabhuti there is in the human world a fragrance that comes from the struggle of water spirits and that causes those anointed with it to become golden in color. This represents the first abode, in which tranquillity and insight struggle with conditioning , producing the fragrance of knowledge; those who enter thereupon attain true awakening.

Also, there is a kind of sandalwood whose essence will protect people from burning by fire. This represents the abode of preparing the ground, in which the body of discipline is anointed with the principle of essencelessness so that it can enter the fire of the three poisons without being burned.

In the ocean there is a fragrance called invincible, which, when painted on drums, causes even brave opponents to retreat on hearing the sound of the drums; this represents the development of acceptance of reality in the abode of practical cultivation, causing evils to withdraw spontaneously.

Ten kinds of fragrance are mentioned, representing the ten abodes ; by combining the two aspects of the ten abodes and ten practices-the absolute and the mundane, knowledge and compassion-causing them to be free, the method of dedication is created.



ཐྱག་སྒད་དུ་ཁྱེ་རྩ་བུ་ཏུ་རྣམ་པ་རྩ་བུ་ཡོད། བོད་སྒད་དུ་འཕགས་པ་རྩ་བུ་གཤིང་པ་ཞེས་བྲལ་ཐེག་པ་ཆེན་པོའི་མདོ།

Because this dedication first enters the ocean of great compassion, one might leave out the awareness of knowledge; so ten fragrances are used to symbolize the principle of the ten abodes because one principle contains all the principles, this is represented by compounding fragrance.

*Relief 88*



Relief II/88 Sudhana visits the Ship's Captain and slave Vaira

As Sudhana travelled to kutagara, sometimes the path was low and high, even and uneven, dust and dust-free, safe and unsafe, crooked and straight. Sudhana thought to himself:

“By visiting spiritual teachers, will be my way the accomplish the path of the bodhisattvas, and to learn how to help sentient beings by understanding and realising the dharma teachings.

When Sudhana eventually arrived at Kutagara he saw the mariner Vaira surrounded by hundreds and thousands of merchants and hundreds and thousands of other people who were listening to his teachings, about the oceans of the buddhas good qualities.

Sudhana respectfully approached Vaira and asked him:

“Please Noble One teach me the ways of the bodhisattvas. I have set my mind on full awakening.” Vaira smiled and replied.

“It is good that you aspire for this, and that you want to learn about the cause of suffering that keeps us bound to the mundane whirl and how to arrive at the island of All-knowing and how to build a great indestructible ship of universal liberation, and not wishing just to free yourself, but instead adopting the vows and the practices of the bodhisattvas, that go everywhere.

I live here in this coastal region of Kutagara, perfecting the liberating practice of great compassion. A practice a method that causes being's wishes to be fulfilled. I take care of beings mundane needs and welfare, and I will satisfy them spiritually. I teach beings the path of acculmulation, to develop their storehouse of good karma, and help them to plant roots of goodness and inspire them to wake up fully and attain enlightenment. I help them to purify their motivation for this achieving this state, and help them to develop great compassion, help them to help others in this mundane world without tiring. In this way I roam this city at the edge of the ocean, committed to helping all sentient beings.

As a mariner, I know all the treasure islands in the ocean, and where all the deposits of precious substances are. I know how to mine and extract the substances and refine them. I know where all the Nagas live. I know how to avoid whirlpools and there billows, I know all the colors and depths of the waters. I know the cycles of the suns and the moon. and the stars and planets, and the lengths of the days and nights. I know when to travel and when not, when it is safe and dangerous. I can judge a good sturdy hull and rigging, and how to control and steer a ship and I can catch the wind and know where it rises from. I know when to anchor and when to sail.

In this way working for others, with a strong sturdy ship, safe and peaceful. I take merchants to treasure islands of their choice, and along the way we talk about buddha dharma. I have never lost a ship, and all those who have been in my company and heard my teachings do not fear sinking in the ocean of the mundane whirl. And they understand how to enter the ocean of all-knowing, and how to dry up the ocean of desirous attachment, and are lit up by the ocean of past, present and future and can destroy the ocean of suffering of all sentient beings, and pacify the turbulent stormy oceans of being's minds, with skillful means according to individual's tastes and needs.

I have perfected the siddhi characterised by great compassion, and the sound of flowing water. It is beneficial for people to see me, hear me, live with me or remember me. But how can I tell you the practices and methods of all the bodhisattvas?

Go south to the city of Nandihara, and find Jayottama, and ask him to tell you about the ways of the bodhisattvas.

ཐུགས་རྒྱལ་དུ། ལྷ་བླ་འཕྲིན་པ་མཁའ་ལྡན་ལྟོང་། བོད་རྒྱལ་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Kutagara is called the City of High Houses, the high houses representing knowledge. Vaira is called Independent, because he used natural discipline and great compassion to go into the ocean of birth and death while remaining free. Vaira is represented as a mariner, he is like a ship that does not stay on the near shore, does not stay on the farther shore, and does not stay midstream, but carries people across. Being deeply calm and unshakable in the middle of the ocean of birth and death.

Having knowledge of the locations of precious substances refers to the empty and nonempty matrices of enlightenment. Knowledge of categories of precious substances refers to countless natural virtues. Knowledge of types of precious substances refers to the realization of buddha-nature. Knowledge of precious vessels refers to understanding of beings ' faculties. Extraction of precious substances refers to setting up teachings according to faculties in order to bring out knowledge and virtue.

*Relief 89*



## Relief II/89 Sudhana visits the Banker Jayottama

## Jayottama's story

Sudhana went to Nandihara to find the eminent man Jayottama. Sudhana found him in a forest grove at the eastern edge of the city, in the company of thousands of elders. Jayottama was giving advice about various things regarding the running and organising the city. Jayottama was advising the elders to run the city without egotism, and possessiveness, and desirous attachment to material things, and without narrow, unclear and self-limiting views. Jayottama inspired them with the teachings of the buddhas and to apply them to the welfare of the city, and to seek full awakening.

ཐུགས་སྐད་དུ་ལྷུ་རྩེ་མུ་བྱུ་ཏུ་བླ་མ་མ་རྩེ་ཡུ་ན་སུ་ཏུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷན་གྱི་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Sudhana respectfully approached Jayottama:

“Noble one I have set my mind on becoming a fully awakened buddha please can you teach me the ways of the bodhisattvas.”

“It is very good that you wish to follow the path of the bodhisattvas. I am perfecting the method of the bodhisattvas that goes everywhere, by the power of nondoing based on nonbeing. With the siddhi of going everywhere, I can teach the beings of all the different realms of the universe through teaching the dharma i can stop fights and conflicts. I can destroy mental chains and get rid of fear, and turn beings away from their unhelpful behaviour and false views. As well as the Dharma I teach beings all kinds of helpful arts, crafts, sciences and skills that will benefit their realm and development.

I visit all devas in the form realm, all the way up to Brahma and teach the Buddha Dharma. And when I teach in this universe I do the same in countless other worlds, as numerous as atoms in countless buddha-lands. I teach the ways of the buddhas, the bodhisattvas, the way of buddhist students and the way of solitary realisers.

I teach about the six realms of Samsara. I explain what intentions and actions will cause a being to be reborn in the hells, and what behaviour and thoughts will cause a being to be reborn as an animal. I teach which actions and motivations will cause a being to be reborn into the deva realms and what will cause a being to be reborn into the human realm.

I teach how the world works, how the world was formed, how it will decay and how to free yourself from the world. And I teach the liberated state of those that have realised Thusness and the progress of the wheel of dharma.

I have perfected this liberating method of going everywhere, by perfecting nondoing based on nonbeing. But how can I know all the incredible enlightening practices and methods of the bodhisattvas, who have achieved the wisdom of the universal eye, and hear all whispers, and attained the light of truth that pervades the past, present and future.

Go south to the land of Shronaparanta, to a city called Kalingavana, where you will find a nun named Simhavijumbhita.

*Relief 90*

Relief II/90 Sudhana visits the Nun Simhavijrmbhita

Sudhana travelled to the city of Kalingavana, in the land of Shronaparanta, and he started to ask people where he could find the Bhiksuni Simhavijurmbhita. As Sudhana walked through the city streets hundreds of boys and girls blocked his way. Then hundreds of men and women told Sudhana where he could find the Bhiksuni. Simhavijurmbhita, was teaching in a park called Sunlight park. The park was generously donated by Jayaprabha as a place where the nun could teach the Dharma and help countless beings.

Sudhana went directly to the park. When he got there he saw blazing trees called ‘moon-risen’ growing all around and their leaves were radiant, illuminating the space all around for miles and miles.

There were other trees called 'completely covered', which were shaped like umbrellas providing cooling shade, these trees shined like blue crystal clouds. There were flowering trees called 'treasury of flowers', these trees were shaped like the Himalaya mountains, and from them endless streams of multi-coloured flowers floated down. There were fruit trees called 'gathering fruits of indescribable sweetness' these trees looked like golden polar mountains and the fruit was always ripe. There were jewel trees called 'treasury of radiance', from the buds of these trees jewels and garlands and wish-fulfilling gems would grow. There were trees of cloth called 'soothing', hanging from these trees were divinely woven cloth in many colors. There were trees with musical instruments hanging from the branches, these trees were called 'pleasing', which were played by the gentle breeze and made sweet divine sounds more beautiful than anything played in the deva realms.



There were incense trees called ‘gracing everywhere’, which produced all kinds of sweet smells. In the park there was also cooling lotus ponds with gold sand in the bottom, with multi colored sweet smelling lotuses. Around the pond where ledges, made of the seven precious substances, with benches made of precious stone and scented with sandal wood and built on a base of smooth lapis lazuli. The park was filled with the sound of bird song.

Underneath each these trees of celestial treasures Sudhana saw a jeweled lion throne, with a canopy adorned with tiny bells. All the thrones were sitting on top of a lotus calyx, and Sudhana saw that the ground of the whole park was covered in jewels and precious substances, but that the ground was also very soft to touch and would give way and spring back perfectly when walked on. More beautiful than a garden of Indra’s, and surrounded by well spaced towers, that had clouds of incense burning all the time. And the park was entirely covered by a jeweled net, and the sublime singing goddesses could be heard.

Sudhana understood immediately that ‘sunlight’ park was great space which held within it multitudes of worlds and was a pure-land made by the mystic power of the Bhiksuni Simhavijumbhita. The whole park reflected the past actions of a bodhisattva, of one that had made countless offerings to the buddhas.

On top of each of the lion thrones under the precious treasure trees was Simhavijumbhita, sitting in meditation surrounded by a great company of dharma students. Simhavijumbhita, was composed and still, her senses restrained like an elephant and her mind quiet, controlled, clear and deep like a pool. She could grant all desires and was unaffected by worldly things. Those who looked at her were instantly calmed as their problems melted away in her presence. Looking at Simhavijumbhita people felt the physical and mental bliss of stillness, like the light of the Buddha free from all problems and desirous attachment.

On one throne Simhavijumbhita, was surrounded by the devas of the pure heavens, and she was teaching the dharma called ‘unity with endless liberation’. Under another tree Simhavijumbhita was teaching the devas of Brahma’s heaven the ‘purity of the sphere of the voice called division of the universal ground’. Under another tree Simhavijumbhita was surrounded by devas and devis from the heaven of ‘control of others emanations’ and she was teaching them the dharma called ‘display of powers of the purification of minds of bodhisattvas’. Under another tree Simhavijumbhita was surrounded by devas and devis from the heaven of ‘enjoyable emanations’, teaching them the dharma of ‘pure array of all phenomena’. Under another tree Simhavijumbhita was surrounded by devas and devis from the heaven of ‘satisfaction’, teaching the dharma called ‘making use of the treasury of one’s own mind’.



Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the fourth bhumi, teaching the meditation called production of the field of action of the energy of omniscience. Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the fifth bhumi, teaching the meditation called the ‘treasury of flowers of the tendrils of the mind’. Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the sixth bhumi, teaching the meditation, ‘filled with light’. Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the seventh bhumi, teaching the meditation called, ‘adornment of the stage of totality’. Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the eighth bhumi, teaching the meditation called the ‘realm of the body distributed equally throughout the structure of the cosmos’. Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the ninth bhumi, teaching the meditation called the ‘array of the abode of power of nonattainment. Under another tree Simhavijurmbhita was surrounded by bodhisattvas on the tenth, teaching the meditation called ‘sphere of nonobstruction’ Under another tree Simhavijurmbhita was surrounded by Vajra Holders, teaching the dharma called, ‘might array of thunderbolts of knowledge’.

Sudhana as he looked around the park at all the different beings receiving different teachings, he thought how is it possible? It was possible because the bhiksuni Simhavijurmbhita had entered hundreds of thousands of doors of transcendent wisdom. the first door being the equanimity of the universal eyes, and the doors of all the buddha’s teachings, sphere of the realm of reality and the treasury of mind. All the bodhisattvas and other beings who visited the park were taught by Simhavijurmbhita, beginning with the path of accumulation, all the way until their minds had become irreversible on the path towards enlightenment.

Sudhana’s mind was soaked by the cloud of Simhavijurmbhita’s teachings, and he prostrated to her and circumambulated her hundreds of thousands of times. After Sudhana had circled Simhavijurmbhita hundreds of thousands of times, whichever direction he looked he could see Simhavijurmbhita’s face, and respectfully said:

“Noble One, I have set my mind on attaining enlightenment, please can you teach me the methods, practices and meditations of the bodhisattvas,” to which Simhavijurmbhita replied:

“I have attained the siddhi of the ‘removal of all vain imaginings’ by realising the emptiness of reality”.

“Please can you explain the sphere of this siddhi”.

“It is the light of knowledge, that is instantaneous awareness of the phenomena of past, present and future. As I go in and out of this door of meditation I develop a concentration called ‘possessed of all phenomena’.

ཐུགས་རྒྱལ་དུ། ལྷ་བླ་འཕྲིན་པ་མཁའ་ལྡན་ལྟོང་། བོད་རྒྱལ་དུ། དཔལ་ལ་ཐུན་ལྷན་པ་ཤོག་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

With this I can go to all the worlds in the ten directions and mentally manifest bodies which can make as many offerings as there are atoms in multitudes of buddha-lands, to each of the bodhisattvas in the heaven of satisfaction, who will attain enlightenment in one lifetime. In different forms I visit and make offerings to the bodhisattvas in the heaven of satisfaction who are going to attain enlightenment in the next life. I visit buddhas in the womb, when they are born, in their home, when they leave home, journeying to awakening and at the peak of awakening, I visit those buddhas teaching and when they enter paranirvana (final extinction).

Beings who know about my work of giving offerings to the buddhas, are sure to attain enlightenment themselves, and those beings who come and see me I give teachings of this wisdom.

I see all beings with the eye of knowledge, clairvoyance, but I do not have the concept of individual beings that are truly existent from their own side. I hear all beings talking but I do not enter their sphere of spoken words. I see all buddhas but I do not grasp at them as I understand that in reality they are the dharmakaya. I pervade the entire cosmo in every moment of awareness but i am aware of the true illusory nature of all things, the dharmadhatu.

I have realised emptiness which removes all vain imaginings. But how can I tell you of all the methods and practices of the bodhisattvas, who lift up countless buddha-lands with a single hair.

Go south of here to the land of Durga to the city of Ratnavyuha, there you will find Vasumitra a devotee of the deva of light.

*Relief 91*

Relief II/91 Sudhana visits the royal courtesan (bhagavati) Vasumitra

Then Sudhana went to the land of Durga, saw the woman Vasumitra, and realized dedication of infinite stores of virtue.

This woman was settled in a polluted, fearsome realm, naking it hard for people to believe in her; so the land was called Danger. By means of meditation she entered into defiled realms and turned them all into spheres of knowledge; by virtue of great compassion she remained in the ordinary world, and by virtue of knowledge she remained unaffected, so her city was called City of Jewel Arrays .

The name Vasumitra means " Friend of the World, " meaning that she was a teacher and friend to people. Her femaleness represents being in the absolute without being absorbed by it, while being in the midst of bondage without being affected by it. She gave the appearance of impassioned behavior, yet her heart was dispassionate. She appeared to be a woman, yet in ultimate reality one is neither male nor female; she is just portrayed as a female to represent the compassion of the real universe.

In the realm of the magic of knowledge of Universal Good one's own body is like a magical effect, the world is like a projected image; with no mind influenced by objects, there are no objects that can influence the mind . The mind having no nature of its own, objects are also basically nonexistent. This is inconceivable to common sense and inaccessible to the folly and confusion of subjective views. It is necessary that knowledge penetrate the true source and that practice match the real universe before one can embody this Way.

This woman was living in her house north of the town square; this means that the dangerous road of folly in the long night of birth and death is the house of enlightening beings, and that they have no other house.

Vasumitra said she had attained the liberation of ultimate dispassion, because by means of the supreme knowledge of the real universe she lived in the midst of pollution without becoming defiled. One attains the joy of meditation just by believing in this, so Vasumitra said that anyone who looked at her became free from desire and attained absorbing joy. Because insight produced from concentration understands the nature of sound, she said that anyone who conversed with her for a while attained mastery of sound.

Vasumitra went on to speak of holding her hand, getting up on her couch, gazing at her, embracing her, and kissing her.

Holding her hand means seeking salvation. Getting up on her couch means ascendancy of formless knowledge. Gazing at her means seeing truth, embracing her means not departing from it. Kissing her means receiving instruction.

This illustrates how all who come near enter a door of total knowledge, unlike those who only seek to get out of bondage and do not arrive at the ultimate dispassion-supreme knowledge of the real universe that remains in the polluted world without being defiled, freely helping the living , neither bound nor freed.





ཀླུ་ལའ་རྒྱལ་དུ་ལྷན་སྦྲུལ་ཏུ་བློ་མཁུ་ཏུ་ཡུ་བ་ལྷུ་རྒྱུ་། བོད་རྒྱལ་དུ་འཕགས་པ་ཀླུ་རྩལ་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།།

*Relief 94*

Relief II/94 Together Sumati and her husband pay homage to the Tathagata

*Relief 95*



Relief II/95 Vasumitra bids farewell to Sudhana

*Relief 96*



Relief II/96 Sudhana is referred to the householder (grhapati) Vesthila, who venerates a stupa



ཐུགས་སྐད་དུ་ཁྱེད་མྱ་བུ་ཏཱ་ལ་མ་རྩལ་ལྷ་སྟུང་། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་སྟུག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*Relief 97*



Relief II/97 Sudhana travels to Subhaparamgama

*Relief 98*



Relief II/98 Sudhana and Vesthila at the Tathagatacaitya Candanapitha

*Relief 99*



Relief II/99 Vesthila enters the samadhi called Aksayabuddhavamsavyuha



གྱ་ཁར་སྐད་བློ་ལྟར་ལྷན་པ་འཇུག་པ་མི་ལྡན་པ། བོད་སྐད་བློ་ལེགས་པ་སྒྲུབ་སྤྱད་པ་ཞེས་བྱའཕྲུལ་པ་ཆེན་པོའི་མངོ།

*Relief 100*



Relief II/ 100 Sudhana visits the 4 armed bodhisattva Avalokiteshvara

*Relief 101*

Relief II/101 Sudhana visits the 4 armed bodhisattva Avalokiteshvara

*Relief 102*

Relief II/ 102 Sudhana visits the 6 armed bodhisattva Avalokiteshvara

*Relief 103*



Relief II/103 Sudhana visits the bodhisattva Ananyagamin

Sudhana did not feel like he had seen enough of Avalokiteshvara, but he followed his teacher's instructions and went to the bodhisattva Ananyagamin, and prostrated to him and requested Ananyagamin to teach him:

"Noble one, I have set my mind on becoming a buddha, but I do not know all the practices and methods of the bodhisattvas. Please can you teach me and instruct me on how I can carry out these methods."

"I have perfected the liberating practice of speeding in all directions."

"Which buddha did you learn this from? How far away is that buddha's land? When did you leave that world?" Asked Sudhana.

"All of this is very hard for devas, humans, asuras, monks and brahmins, to understand, the power and energy of the bodhisattvas. It is impossible for anyone to understand who does not have a teacher, and has not come under the care of the buddhas, and have grown roots of goodness and developed their wisdom eyes." replied Ananyagamin.

"Please tell me, I will believe you I have great confidence in the teachings of the buddha dharma, with the empowerment of the buddhas and help from dharma teachers." Sudhana sincerely requested.

"I come from the land of the buddha called Born of Universal Light. This land is in the east called Full of Light. I left that land a long time ago, as many eons as there are atoms in countless buddha-lands.

In a moment's thought, I can take as many steps as there are atoms in countless buddha-lands. And with each step I pass as many buddhas as there are atoms in countless buddha-lands. As I pass each buddha I mentally produce offerings STAMPED WITH A COSMIC SEAL THAT HAS NO FORMATION, APPROVED BY THE BUDDHAS AND PLEASING TO THE BODHISATTVAS(need to reword)







Shiva Mahadeva, answered Sudhana's question by manifesting a heap of gold the size of a mountain, followed by a heap of silver, a heap of lapis lazuli, a heap of crystals, a heap of coral, a heap of emeralds, a heap of starry jewels, a heap of clear jewels, a heap of shining jewels, a heap of faceted jewels facing all directions, heaps of jewelry, garlands, incense, perfumes, silks, musical instruments, flowers, parasols. Heaps of all sorts of objects of desire where manifested in that instant. Shiva Mahadeva then spoke to Sudhana and said:

“Take all these, and give them away and use them to accomplish good works. Make offerings to buddhas and help beings. Teach them renunciation by giving all of this away, which is very hard to do. In the same way as I give you all these goods, so also do I make relinquishment habitual in countless sentient beings whose sense of generosity is not repressed. Having gotten them to plant roots of goodness with the Buddha, the Teaching, and the Community, and spiritual benefactors, I get them to aspire to supreme perfect enlightenment.

Also what I do for beings who are drunk with the enjoyment of material things and objects of desire and are very greedy, I make those objects that they are obsessed with, I make them appear disgusting and impure. To those beings who are full of anger and are arrogant and proud, I show them the raksha's who feed on flesh and blood and these beings are the result of force of arrogance. To those who are lazy and negligent I show the dangers of fire, water, kings, and brigands, to stir them to vigor and diligence.

By using various antidotes I turn beings away from unhelpful habits and behaviour and attitudes, that prevent beings progressing on the path to full awakening.

I have perfected this liberating method of 'cloud net', but how can I know or explain all the practices and methods of the bodhisattvas? who are like the deva Indra who can the asuras of affliction, or like water that can put out the fire of suffering. Who are like heat that can evaporate the water of constant craving of all beings. Who are like wind, that can blow away mountains of attachment. Who are like a thunder bolt that can destroy the mountain of a solid sense of self.

Go south to the place of enlightenment in the region of Magadha in Jambudvipa. There you will find the earth goddess called Sthavara, Ask her about the ways of the bodhisattvas.”

ཀྱ་གར་རྒྱ་དབྱིས་ཁྲོན་ལྷ་མོ་འཕྲུལ་པ་ལྟོང་། བོད་རྒྱ་དབྱིས་ཀྱི་ལྷ་མོ་འཕྲུལ་པ་ལྟོང་། རྒྱ་གར་ལྷ་མོ་འཕྲུལ་པ་ལྟོང་།

*Relief 105*



Relief II/ 105 Sudhana visits a Night Goddess

Relief 106



Relief II/106 Sudhana visits a Night Goddess

*Relief 107*

Relief II/107 Sudhana visits a Night Goddess



ཀྱ་གར་རྒྱ་དབྱིས་ལྷན་ཁྲུང་འཕེལ་པའི་ཆོས་ལུགས་མཉམ་སྦྲེལ་ལྟུང་། བོད་རྒྱ་དབྱིས་ལྷན་ཁྲུང་འཕེལ་པའི་ཆོས་ལུགས་མཉམ་སྦྲེལ་ལྟུང་།

*Relief 108*

Relief II/ 108 Sudhana visits a Night Goddess

Relief 109



Relief II/ 109 Sudhana visits a Night Goddess

*Relief 110*

Relief II/110 Sudhana visits a Night Goddess



*Relief 111*



Relief II/ 111 Sudhana visits a Night Goddess

*Relief 112*



Relief II/ 112 Sudhana visits Queen Maya

*Relief 113*



Relief II/113 The Tathagata Vimaladhvaja attains enlightenment

ཐུ་གར་སྐད་དུ་ཁྱེད་ཀྱི་ཐུ་མ་མ་རྩ་ཡུལ་སྤྱོད། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་སྤྱོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*Relief 114*



Relief II/114 Sudhana approaches a temple building

*Relief 115*



Relief II/115 Sudhana visits the gatekeeper of the Bodhimanda?

*Relief 116*



Relief II/116 Sudhana takes leave of Queen Maya



Relief 117



Relief II/117 Sudhana visits two women

*Relief 118*

Relief II/118 Sudhana visits the boy Vishwamitra

Sudhana descended from the thirty-three-fold heaven to Kapilavastu, to find the young teacher Vishwamitra. When Sudhana found him he humbly asked:

“Noble One, I have set my mind on becoming a fully awakened buddha. Please will you teach me the wisdom, methods and ways of the bodhisattvas.” Vishwamitra replied to Sudhana:

“I have learned the science of writing from a young bodhisattva called Shilpabhiṣṭa. Go and ask him to teach the ways of the bodhisattvas.”

*Relief 119*



Relief II/119 Sudhana visits the boy Shilpabhijna

Sudhana found the young bodhisattva called Shilpabhijna, and humbly asked the youth to teach him:

“Noble One, I have set my mind on becoming a fully awakened buddha. Please can you teach me the wisdoms and methods of the bodhisattvas?”

“I have perfected the liberating siddhi of higher knowledge of the arts.

In uttering the phonemes, as I pronounce A, by the associative power of an enlightening being I enter a door of transcendent wisdom called sphere of totality; pronouncing Ra, I enter a door of transcendent wisdom called differentiation of infinite levels; pronouncing Pa, I enter a door of transcendent wisdom called differentiation of levels of the cosmos of realities; pronouncing Cha, I enter a door of transcendent wisdom called analysis of the universal sphere; pronouncing Na, I enter a door of transcendent wisdom called independence; pronouncing La, I enter a door of transcendent wisdom called unattached; pronouncing Da, I enter a door of transcendent wisdom called unregressing effort; pronouncing Ba, I enter a door of transcendent wisdom called adamant sphere; pronouncing Qa, I enter a door of transcendent wisdom called universal sphere; pronouncing Sa, I enter a door of transcendent wisdom called ocean womb; pronouncing Va, I enter a door of transcendent wisdom called branching out everywhere; pronouncing Ta, I enter a door of transcendent wisdom called sphere of light; pronouncing Ya, I enter a door of transcendent wisdom called multitude of mixtures; pronouncing Shta, I enter a door of transcendent wisdom called light extinguishing all burning; pronouncing Ka, I enter a door of transcendent wisdom called unified multitude; pronouncing Sha, I enter a door of transcendent wisdom called directed rain; pronouncing Ma,

I enter a door of transcendent wisdom called crest of various currents of great force; pronouncing Ga, I enter a door of transcendent wisdom called extending to all levels; pronouncing Tha, I enter a door of transcendent wisdom called unified womb of Thusness; pronouncing Ja, I enter a door of transcendent wisdom called plunging into purification of the mundane whirl; pronouncing Swa, I enter a door of transcendent wisdom called supernal manifestation of recollection of all buddhas; pronouncing Dha, I enter a door of transcendent wisdom called contemplative investigation of truths; pronouncing Sha, I enter a door of transcendent wisdom called light of the wheel of teaching of all buddhas; pronouncing Kha , I enter a door of transcendent wisdom called womb of knowledge of the causal ground of accomplishment; pronouncing Ksha, I enter a door of transcendent wisdom called investigation of the treasury of the ocean in which all actions are stilled; pronouncing Sta, I enter a door of transcendent wisdom called light of purity dispelling all afflictions; pronouncing Na, I enter a door of transcendent wisdom called access to worldly knowledge; pronouncing Tha, I enter a door of transcendent wisdom called sphere of knowledge of the cycles of the mundane whirl; pronouncing Bha, I enter a door of transcendent wisdom called array of manifestations of spheres of existence; pronouncing Chha, I enter a door of transcendent wisdom called division of the encompassing sphere of practice applied to development; pronouncing Sma, I enter a door of transcendent wisdom called turning to face all directions to see all buddhas; pronouncing Hwa, I enter a door of transcendent wisdom called matrix of power to observe what all sentient beings cannot; pronouncing Tsa, I enter a door of transcendent wisdom called plunging into practice of the ocean of all virtues; pronouncing Gha, I enter a door of transcendent wisdom called strong oceanic vessel holding the multitude of all teachings; pronouncing Tha, I enter a door of transcendent wisdom called going in the direction of the vows of all buddhas; pronouncing Na, I enter a door of transcendent wisdom called voicing the millions of configurations of the wheel of phonemes; pronouncing Pha, I enter a door of transcendent wisdom called sphere of the ultimate development of all sentient beings; pronouncing Ska, I enter a door of transcendent wisdom called suffusion of the sphere of light of unimpeded intellectual powers contained in the stages of enlightenment; pronouncing Sya, I enter a door of transcendent wisdom called sphere of exposition of all buddha-teachings; pronouncing Shcha, I enter a door of transcendent wisdom called thunder of truth filling the sky of beings; pronouncing Ia, I enter a door of transcendent wisdom called lamp of the ultimate consummation of selfless work for the benefit of sentient beings; pronouncing Dha, I enter a door of transcendent wisdom called matrix of the distinction of cycles of the Teaching.



[illegible]

"As I pronounce the phonemes, I enter immeasurable, innumerable doors of transcendent wisdom, beginning with these forty-two. I have attained this enlightening liberation with higher knowledge of arts, and it is this I know.

How can I know the practice or tell the virtues of enlightening beings who have attained perfection of all mundane and transcendental arts, inasmuch as they have no barrier, no doubt, no confusion, no uncertainty, no hesitation, no ignorance, no difficulty, no impairment, no frustration, no lack of knowledge, and no misunderstanding in regard to the subject matters of all arts—all writing and mathematics, all applied sciences of spells and herbs, all the bases of obsession, psychotherapy, epilepsy, lameness, and insanity, the science of compounding medicines, chemistry, mineralogy, the making of parks, groves, villages, towns, and cities, knowledge of the vicissitudes of the world through astronomy, physiognomy, geomancy, meteorology, agronomy, and prediction of trends of events, and the analysis, communication, understanding, and actualization of all transmundane phenomena.

Go to the city Vartanaka in the region Kevalaka in the same country as Magadha, lives a laywoman called Bhadrattama, ask her to teach you the ways of the bodhisattvas.”

*Relief 120*



Relief II/120 Sudhana visits the upasika Bhadrottama

Sudhana travelled to the city of Vartanaka, in the region of Kevalaka to find the laywoman Bhadrōttama. When Sudhana find her he humbly paid his respects and said:

“Noble One, I have set my mind on becoming a fully awakened buddha. Please can you teach me the wisdom, methods and ways of the bodhisattvas.”



བྱུ་གཤམ་སྐད་དུ་ལྷན་ཅི་མཁུ་བྱ་བྱུ་ཏ་ལྷ་མ་མ་རྩ་ལྷ་སྤྱུ་ཏ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Sudhana travelled south to the city of Bharukaccha to find the goldsmith Muktasara. When Sudhana found the goldsmith he humbly asked:

“Noble One I have set my mind on becoming a fully awakened buddha. Please can you teach me the wisdom, methods and ways of the bodhisattvas.” Muktasara replied:

“I know the liberating siddhi called ‘super manifestation of unobstructed mindfulness.’ With this attainment I can constantly receive teaching at the feet of the buddhas in the ten directions. But I only know this attainment, how can I tell you of all the ways of the bodhisattvas who roar the fearless roar of a lion, who are grounded by good qualities and knowledge.

Go and visit a householder called Suchandra, he also lives in this city and his house is always shining with light, so you can find him easily. Ask him to teach the ways of the bodhisattvas.”

Then Sudhana saw the goldsmith Muktasara in the city of Bharukaccha and realized the way to pure liberation by being in the world without clinging thoughts.

Adorn thoughts with formless knowledge and thoughts will naturally not cling to phenomena. This is liberation.

### *Relief 122*



Relief II/122 Sudhana visits the householder (grhapati)

Sudhana visited the householder Suchandra and humbly asked:

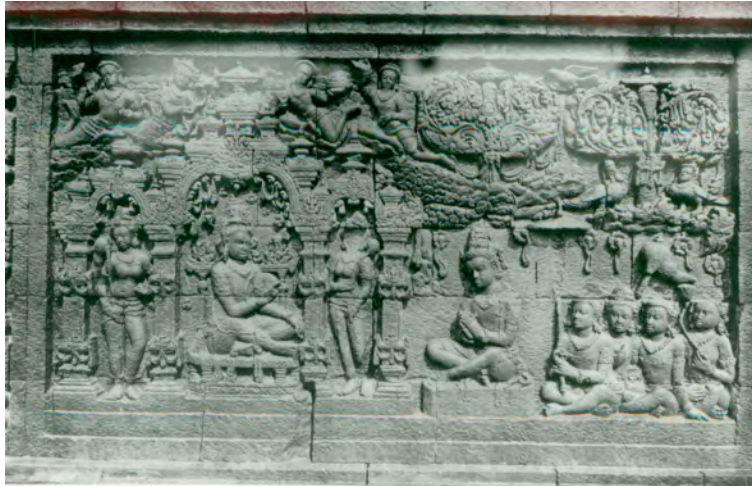
“Noble One, I have set my mind on becoming a fully awakened buddha, please can you teach me the wisdom, methods and ways of the buddhas.”



ཐུགས་སྒྲུབ་ཀྱི་ལྷན་པ་རྣམས་ཀྱི་ལཱ་ལྷན་པ་ལྟ་བུ་ཡིན་པ་ལྟར་དུ། བོད་སྐད་དུ་འཕགས་པ་རྒྱ་ལྷན་པ་ལྟ་བུ་ཡིན་པ་ལྟར་དུ།

“I perfected the liberating siddhi called the ‘light of undefiled knowledge.’ I only know this attainment, how can I tell you of all the methods, practices and ways of the bodhisattvas. Go south to the city called Roruka, there you will find a householder called Ajitasena. Ask him how to learn and practice the ways of the bodhisattvas.”

*Relief 123*



Relief II/123 Sudhana visits the householder

Sudhana travelled to the city of Roruka and found the householder Ajitasena. Respectfully Sudhana prostrated and spoke to Ajitasena:

“Noble one, I have set my mind on becoming a fully awakened buddha, please can you teach me the wisdom and methods and ways of the bodhisattvas.” Ajitasena replied to Sudhana: “I have attained the liberating siddhi called ‘inexhaustible appearance.’ with this siddhi I an inexhaustible treasury of visions of buddhas.

Go south to the village called Dharma, there you will a brahmin called Shivaragra, ask him to teach the ways of the bodhisattvas.”

*Relief 124*



Relief II/124 Sudhana visits the Brahmin Shivaragra



བྱ་གར་སྐད་དུ་ལྷན་ཅི་ཆུ་བྱ་བྱ་ཏ་ལྷ་མ་མ་ཏུ་ཡུ་ན་སུ་ཏུ། བོད་སྐད་དུ་ལམ་གསལ་པ་རྒྱ་ལྷག་པོ་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

Sudhana travelled to Dharma village to find the brahmin Shivaragra, and when he found the brahmin Sudhana humbly asked:

“Noble One I have set my mind on becoming enlightened please, will you teach me the wisdom and methods and ways of the bodhisattvas?” Shivaragra replied:

“I uphold a vow of truth, by teaching the truth that there has never been one single bodhisattva and never will be a bodhisattva who has turned his back on the path to becoming a buddha, an awakened one. By this vow of true speech my work will succeed. And because I speak the truth what I wish for becomes realised, and I can finish my work. I have perfected and upheld this vow of truth, but how can I know all the practices, methods and ways of the bodhisattvas, who’s words and actions are always in harmony with reality. Go south to the city of Sumanamukha, there you will find a boy called Shrisambhava and a girl called Shrimati, ask them to teach you about the ways of the bodhisattvas.”

*Relief 125*



Relief II/125 Sudhana visits the boy Srisambhava and sister Shrimati

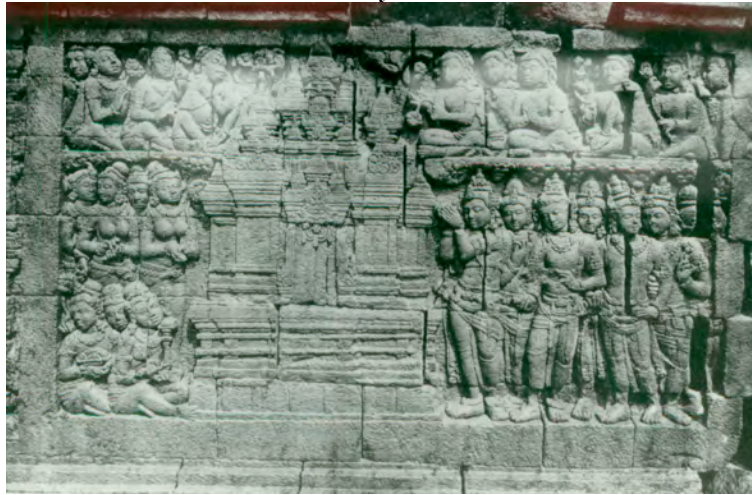
*Relief 126*



Relief II/126 Sudhana prostrates himself in front of Maitreya's palace

[illegible]

*Relief 127*



Relief II/127 Sudhana performs a Pradaksina around the Kutagara

*Relief 128*



Relief II/128 Maitreya enthroned amidst his assembly



*Most heartfelt thank you to all*

*who have contributed to the preparation of this book*

*draft*



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