

SARVANAGARARAKṢĀSAM̐BHAVATEJAḤŚRĪ

- 39.1 Sudhana, the head merchant's son, was meditating on, familiarizing himself with,¹⁵²⁹ and cultivating the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. He was following, remembering, [F.148.a] and comprehending the instruction and teachings of the night goddess Praśantarutasāgaravatī, remembering each word and letter, the numerous countless aspects, the knowledge of the aspects of the nature of phenomena, and he was relying on it through his memory, analyzing it with his intelligence, comprehending it with his understanding,¹⁵³⁰ increasing it with his intellect, feeling it with his body, practicing it, and engaging in it, and eventually he arrived where the night goddess Sarvanagararakṣāsambhavatejaḥśrī was.
- 39.2 He saw the night goddess Sarvanagararakṣāsambhavatejaḥśrī seated upon a great lotus throne containing the kings of precious jewels that illuminate towns and dwellings, with an entourage of countless night goddesses, with a body that appeared in all directions to all beings, with a body that had the forms of those of all beings, with a body that appeared before all beings, with a body that was unstained by all beings, with a body that had the same nature as that of all beings, with a body that was superior to those of all beings, with a body of the kind that could ripen and guide all beings, with a body through which she spoke to all beings, with a body that did not pass away among all beings, with a body that had vanquished all obscurations, with a body that had the nature of the ultimate nature of things,¹⁵³¹ with a body that had reached the conclusion of guiding all beings.
- 39.3 When Sudhana saw her, he was filled with joy, delighted, elated, pleased, and happy. He bowed his head to the night goddess Sarvanagararakṣāsambhavatejaḥśrī's feet, circumambulated the night goddess Sarvanagararakṣāsambhavatejaḥśrī many hundreds of thousands of times, and then stood before the night goddess Sarvanagararakṣāsambhavatejaḥśrī.

- 39.4 With his hands placed together in homage, [F.148.b] he said, “Goddess! I have entered upon the highest, complete enlightenment. Goddess, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct so that they will be a medicine¹⁵³² for beings. How do bodhisattvas gather beings into the highest gathering? How do bodhisattvas, authorized by the tathāgatas, dedicate themselves to bodhisattva conduct so that, having become dedicated, they become kings of the Dharma.
- 39.5 The night goddess Sarvanagararakṣāsaṃbhavatejaḥśrī said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you ask about conduct that is a rain from clouds of Dharma that accords with the aspiration of the entire ocean of beings, so as to reach the conclusion of ripening and guiding all beings; so as to reach the conclusion of joining and maintaining the family of the tathāgatas; so as to conjoin with the wisdom that pervades throughout the extent of the directions; so as to focus on comprehending the entire ocean of the ways of the realm of the Dharma; so as to pervade the infinity of all that can be known, which is as vast as the extent of space; and so as to obtain and possess the wheels of Dharma of all the tathāgatas.
- 39.6 “Noble one, I have attained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*.
- 39.7 “Noble one, through this liberation I undertake being on the unimpeded level of a dharmabhāṇaka. I have the aspiration to make a gift of the Dharma treasure of all the tathāgatas. I have attained the power of great love and compassion. [F.149.a] I am dedicated to activities that benefit all beings in order to bring all beings to the aspiration for enlightenment. I remain on the level of a guide for beings so that they will continuously gather the accumulation of the roots of merit of the aspiration for enlightenment. In order to bring all beings onto the path to omniscience, I engage in causing the sun of the Dharma to appear out of the clouds of the Dharma in the world. I continuously engage in a motivation that regards all beings as equal in order to illuminate all worlds with countless roots of merit. I am conjoined with a pure motivation so that all beings will know the accomplishment of accumulating roots of merit. I engage in being a leader of the caravan of all beings so that they will appropriately accomplish all the paths of good actions; I am engaged in the activity of causing all beings to reject all paths of bad actions and be established in the Dharma of good actions. I am engaged in teaching the path to happiness to all beings. I bring all beings to the beginning of the array of the yānas. I am engaged in establishing all beings in all virtuous Dharma practices. I am engaged in providing unceasing service and veneration to all kalyāṇamitras. I am engaged in establishing all beings in the teaching of the tathāgatas. I am engaged in

causing all beings to commence upon good qualities through receiving the very first gift of the Dharma. I cause the arising of an aspiration for omniscience that is enduring and indestructible. I have the vast domain of the aspiration focused on the strengths of the Buddha, which is as enduring and solid as the most powerful vajra, [F.149.b] and I practice by relying on a kalyāṇamitra.

39.8 “I have a mind that shatters the mountain of all the obscurations from karma and kleśas. I am dedicated to the accumulation of omniscience. I am engaged in accomplishing all good qualities. I am dedicated to being engaged in a mind that is focused on and aspires for omniscience that has no end or center.

39.9 “Noble one, in that way, I am purifying the revelation to all beings of the gateway to the light of the Dharma, and I am establishing them in gathering the accumulation of roots of merit.

39.10 “I look upon, comprehend, and fathom the realm of phenomena in ten ways. What are those ten? (1) I comprehend the realm of phenomena because I have attained the vast light of wisdom. (2) I comprehend the realm of phenomena as having no end and no center in order to perceive the miraculous manifestations of all the tathāgatas. (3) I comprehend the realm of phenomena as limitless in order to reach all buddha realms and to make offerings and show veneration to the tathāgatas. (4) I comprehend the realm of phenomena as having no boundary in order to have the vision of bodhisattva activities within the ocean of all worlds. (5) I comprehend the realm of phenomena as being without division in order to enter the undivided domain of wisdom of the tathāgatas. (6) I comprehend the realm of phenomena as singleness [F.150.a] in order to enter the domain of speech of the tathāgatas, which is perceived by all beings in accordance with their aspirations. (7) I comprehend the realm of phenomena as having a nature of vastness¹⁵³³ in order to realize the ultimate conclusion of the past prayers of the tathāgatas to reach the conclusion of guiding all beings. (8) I comprehend the realm of phenomena as having the equality of all beings in order to realize the vast extent of completely good bodhisattva conduct. (9) I comprehend the realm of phenomena as a single adornment in order to comprehend the adornment of the miraculous manifestations of completely good conduct. (10) I comprehend the realm of phenomena as being indestructible¹⁵³⁴ in order for the pure pervasion of the realm of phenomena by all good actions to have the nature of indestructibility.

39.11 “Noble one, I look upon, comprehend, and fathom the entire realm of phenomena in those ten ways in order to gather all the accumulations of good karma, in order to comprehend the greatness of the buddhas, and in order to realize the inconceivable scope of the buddhas.

- 39.12 “Moreover, noble one, I teach the Dharma to beings with my mind fixed upon the greatness of the tathāgatas and through ten-thousandfold domains of the activity of mental retention. What are those ten? They are (1) the domain of mental retention called *the gathering of the entire ocean of the Dharma*, (2) the domain of mental retention called *the blessing of all dharmas*, (3) the domain of mental retention called *the holding of all dharmas*, (4) the domain of mental retention called *the lamp of the intention of all the tathāgatas*, (5) the domain of mental retention called *the essence that illuminates the ocean of the karma of all beings*, [F.150.b] (6) the domain of mental retention called *the fathoming of the entire stainless ocean of the ways of the yānas*,¹⁵³⁵ (7) the domain of mental retention called *the proclamation of the turning*¹⁵³⁶ *of the wheel of the names of all the buddhas*, (8) the domain of mental retention called *the fathoming of the teaching of the ocean of the past prayers of the buddhas in the three times*, (9) the domain of mental retention called *the intense power of the gathering of all dharmas*, and (10) the domain of mental retention called *the arising of the power of omniscience*.
- 39.13 “Noble one, I teach the Dharma to beings through these ten domains of mental retention and the rest of the ten thousand domains of mental retention.
- 39.14 “Moreover, noble one, I teach the Dharma to beings through the wisdom that comes from hearing the Dharma. I teach the Dharma to beings through the wisdom from contemplation and the wisdom from meditation.
- 39.15 “I teach the Dharma to beings beginning with one existence. I teach the Dharma to beings beginning with all existences.
- 39.16 “I teach the Dharma to beings beginning with the ocean of the wheel of names of one tathāgata. I teach the Dharma to beings beginning with the ocean of the wheel of names of all tathāgatas.
- 39.17 “I teach the Dharma to beings beginning with one ocean of world realms. I teach the Dharma to beings beginning with all oceans of world realms.
- 39.18 “I teach the Dharma to beings beginning with the ocean of prophecies of one buddha. I teach the Dharma to beings beginning with the ocean of prophecies of all tathāgatas.
- 39.19 “I teach the Dharma to beings beginning with the ocean of the community of the followers of one tathāgata. [F.151.a] I teach the Dharma to beings beginning with the ocean of the communities of the followers of all tathāgatas.
- 39.20 “I teach the Dharma to beings beginning with the Dharma wheel of one tathāgata. I teach the Dharma to beings beginning with the ocean of the Dharma wheels of all tathāgatas.

- 39.21 “I teach the Dharma to beings beginning with one sūtra. I teach the Dharma to beings beginning with the sūtras that are present within the Dharma wheels of all tathāgatas.
- 39.22 “I teach the Dharma to beings beginning with the gathering of the community of followers of one tathāgata. I teach the Dharma to beings beginning with the ocean of the gatherings of the communities of followers of all tathāgatas.
- 39.23 “I teach the Dharma to beings beginning with one aspiration to omniscience. I teach the Dharma to beings beginning with the entire ocean of the aspects of the aspiration to enlightenment.
- 39.24 “I teach the Dharma to beings beginning with one yāna. I teach the Dharma to beings beginning with the ocean of the arising of all yānas.
- 39.25 “Noble one, in that way, I teach the Dharma to beings through comprehending that in the way of the realm of the Dharma there is no differentiation in the ocean of the tathāgatas. Thereby I create an unsurpassable accumulation of the Dharma, continue with the bodhisattva’s completely good conduct throughout all future kalpas, and meditate on this bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, expanding with each instant of mind the way of meditation on the vista of this liberation, with each instant of mind expanding throughout the entire realm of phenomena the way of meditation on the vista of this liberation.” [F.151.b]
- 39.26 Sudhana said, “Goddess, it is wonderful that this bodhisattva liberation is so profound. Āryā, how long has it been since you attained this bodhisattva liberation?”
- She replied, “Noble one, in the past, in time gone by, beyond as many kalpas as there are atoms in a world realm, there was a world realm called Dharmārcinagarameghā, which had as many clouds of perfumed jewels as there are atoms in a four-continent world realm. It was bordered with lotuses that had been proclaimed in the past prayers of all the tathāgatas. Its body was formed from the ocean as the king of precious jewels, having arisen from the ocean of the karma of all beings. It had the shape of a great lotus. It was both pure and defiled.¹⁵³⁷ It had as many encircling Cakravāla mountain ranges of lotuses as there are atoms in Sumeru. It was adorned by as many risen Sumerus of perfumed jewels as there are atoms in Sumeru. It was adorned by as many great four-continent worlds as there are atoms in Sumeru. In each four-continent world there was an *anabhilāpyānabhilāpya* of quintillions of cities.
- 39.27 “Noble one, there was in that world realm a kalpa called Vimalābha.¹⁵³⁸ During that kalpa there appeared as many tathāgatas as there are atoms in Sumeru. In the center of that world realm called Dharmārcinagarameghā

there was a four-continent world called Vicitrādhvaja, in the center of which was the royal capital called Samantaratnakusumaprabhā.

39.28 “Not far from that royal capital was a bodhimaṇḍa called Dharmarāja-bhavanapratibhāsa. [F.152.a] At that bodhimaṇḍa there appeared the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja, the first of the tathāgatas of that kalpa, who were as numerous as the atoms in Sumeru.

39.29 “At that time there was a cakravartin king by the name of Vimalavakrabhānuprabha, who received from the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja the sūtra called *The Ocean of All Dharmas*. After he had received it, after the Dharma wheel was turned, and after the passing into nirvāṇa, the king entered homelessness and possessed all the teaching.

39.30 “At the time when the teaching was reaching its end, it divided into a thousand teachings, and in each teaching there was a division into a thousand ways of teaching. During the intermediate kalpa of deterioration, beings were obscured by the obscurations of karma and kleśas, and they were engaged in fighting, quarreling, and disruption. Bhikṣus were not concerned with the good qualities of the Buddha’s teachings but were dedicated to delighting in the objects of the senses, engaged in conversations about kings and thieves, were interested in stories about women and countries and oceans, and used the words of the Lokāyatas.

39.31 “The follower of the Dharma cried out, ‘Oh! The great lamp of the Dharma, which has been established for many kalpas, is close to being extinguished!’ Having said these sad words, he rose into the air to the height of seven palm trees and emanated clouds of light of infinite colors. When he had emanated that great display of a net of light rays of various colors, [F.152.b] those multicolored lights pacified the torment of the kleśas in the world and established beings without end or center in enlightenment, which revived the teachings of the tathāgata so that it remained for a further sixty thousand years.

39.32 “At that time, the cakravartin king Vimalavakrabhānuprabha’s daughter, a bhikṣuṇī by the name of Dharmacakranirmāṇaprabhā, had an entourage of a hundred thousand bhikṣuṇīs. When she heard those sad words and saw that miraculous manifestation, she and her entourage developed the aspiration for enlightenment, and the hundred thousand bhikṣuṇīs became irreversible on the path to the highest, complete enlightenment and attained the samādhi called *the manifest presence of the tathāgatas*. They also obtained the power of mental retention called *the light emanated from the Dharma wheel of all the tathāgatas*. They also attained the perfection of wisdom called *the entry into all the ways of the ocean of the Dharma*. The bhikṣuṇī Dharmacakranirmāṇaprabhā attained the samādhi called *the lamp of the light that arises from the teachings of all the tathāgatas*, and she attained in a subtle and gentle way this

bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. When she had attained that, she directly perceived all the miraculous manifestations of the Tathāgata Sarvadharmasāgaranirghoṣa-prabharāja.

39.33 “Noble one, what do you think? At that time, in that time, who do you think was the cakravartin king Vimalavakrabhānuprabha, who entered homelessness in the teaching of the Tathāgata Sarvadharmasāgaranirghoṣa-prabharāja [F.153.a] and, after the turning of the wheel of the Dharma and the passing into nirvāṇa, when the teachings were coming to an end, lit the Dharma lamp of holding the teaching? Noble one, do not think that he was anyone else; at that time, in that time, the bodhisattva Samantabhadra was the cakravartin king Vimalavakrabhānuprabha.

39.34 “Noble one, what do you think? At that time, in that time, who do you think was the bhikṣuṇī Dharmacakranirmāṇaprabhā, the daughter of the cakravartin king Vimalavakrabhānuprabha, who had an entourage of a hundred thousand bhikṣuṇīs? Noble one, do not think that she was anyone else; at that time, in that time, I was the bhikṣuṇī Dharmacakranirmāṇaprabhā. In that way, I held the teaching of the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja. I caused those hundred thousand bhikṣuṇīs to progress irreversibly toward the highest, complete enlightenment. I established them in the samādhi called *the manifest presence of the tathāgatas*. I also established them in the power of mental retention called *the light emanated from the Dharma wheel of all tathāgatas* and the perfection of wisdom called *the entry into all the ways of the ocean of the Dharma*.

39.35 “After that tathāgata, I venerated the Tathāgata Vimaladharmaparovata-jñānaśikharābha. After him, I venerated the Tathāgata Dharmamaṇḍalāvabhāsaprabhacūḍa.¹⁵³⁹ After him, I venerated the Tathāgata Dharmabhāskaraśrīmegha. [F.153.b] After him, I venerated the Tathāgata Dharmasāgaranirdeśaghoṣa. After him, I venerated the Tathāgata Dharmādityajñānamaṇḍalapradīpa. After him, I venerated the Tathāgata Dharmakusumaketudhvajamegha. After him, I venerated the Tathāgata Dharmārciḥparvataketurāja. After him, I venerated the Tathāgata Dharmayagambhīraśrīcandra. After him, I venerated the Tathāgata Dharmajñāna-saṃbhavasamantapratibhāsagarbha. After him, I venerated the Tathāgata Jñānākaracūḍa. After him, I venerated the Tathāgata Śailendraśrīgarbharāja. After him, I venerated the Tathāgata Samantamukhajñānabhadrameru. After him, I venerated the Tathāgata Sarvadharmavīryavegadhvaja. After him, I venerated the Tathāgata Dharmaratnakusumaśrīmegha. After him, I venerated the Tathāgata Śāntiprabhagambhīrakūṭa. After him, I venerated the Tathāgata Raśminetrapatibhāsaprabhacandra. After him, I venerated the Tathāgata Jñānārciśrīsāgara. After him, I venerated the Tathāgata Samanta-

jñānabhadramaṇḍala. After him, I venerated the Tathāgata Adhordhavadig-jñānāvabhāsa. After him, I venerated the Tathāgata Raśmisaṃkusumita-pradīpa. [F.154.a] After him, I venerated the Tathāgata Jñānasimhaketu-dhvajarāja. After him, I venerated the Tathāgata Samantasūryāvabhāsa-prabharāja. After him, I venerated the Tathāgata Ratnalakṣaṇavibhūṣita-meru. After him, I venerated the Tathāgata Sūryavikramasamantapratibhāsa. After him, I venerated the Tathāgata Dharmajālavibuddhaśrīcandra. After him, I venerated the Tathāgata Dharmapadmapraphullitaśrīmegha. After him, I venerated the Tathāgata Lakṣaṇasūryacakrasamantaprabha. After him, I venerated the Tathāgata Samantāvabhāsadharmasrīghoṣa. After him, I venerated the Tathāgata Vaiśārdyavajranārāyaṇasimha. After him, I venerated the Tathāgata Samantajñānadhvaśūra. After him, I venerated the Tathāgata Dharmapadmaphullagātra. After him, I venerated the Tathāgata Guṇakusumaśrīsāgara. After him, I venerated the Tathāgata Dharmadhanaśikharābhaskandha. After him, I venerated the Tathāgata Jñānaśikharārcimegha. After him, I venerated the Tathāgata Samantadharmadvāravahanaśikharābha. After him, I venerated the Tathāgata Bodhimaṇḍavibuddhaśrīcandra. After him, I venerated the Tathāgata Dharmolkājvalanaśrīcandra. After him, I venerated the Tathāgata Samantapratibhāsacūḍa. [F.154.b] After him, I venerated the Tathāgata Dharmameghadhvajapradīpa. After him, I venerated the Tathāgata Vajrasāgaradhvajamegha. After him, I venerated the Tathāgata Yaśaḥparvataśrīmegha. After him, I venerated the Tathāgata Candanaśrīcandra. After him, I venerated the Tathāgata Samantaśrīkusumatejābha. After him, I venerated the Tathāgata Sarvasattvāvabhāsatejas. After him, I venerated the Tathāgata Guṇapadmaśrīgarbha. After him, I venerated the Tathāgata Gandhārciravabhāsarāja. After him, I venerated the Tathāgata Hetupadma. After him, I venerated the Tathāgata Lakṣaṇaparvatavairocana. After him, I venerated the Tathāgata Samantavighuṣṭakīrtidhvaja. After him, I venerated the Tathāgata Samantajñānaprabhāmeru. After him, I venerated the Tathāgata Dharmanagaraprabhaśrī. After him, I venerated the Tathāgata Drumaparvatatejas. After him, I venerated the Tathāgata Samantaśrīvairocanaketu. After him, I venerated the Tathāgata Dharmasāgaranirmādanirghoṣa. After him, I venerated the Tathāgata Sarvadharmabhāvanārambhasaṃbhavatejas. After him, I venerated the Tathāgata Samantajñānābhappravara. [F.155.a] After him, I venerated the Tathāgata Varalakṣaṇaśrī. After him, I venerated the Tathāgata Dharmabalaśūladhvaja. After him, I venerated the Tathāgata Dharmacakraprabhanirghoṣa. After him, I venerated the Tathāgata Raśmiguṇamakuṭajñānaprajñāprabha. After him, I venerated the Tathāgata Dharmacakracandrodgataśrī. After him, I venerated the Tathāgata Dharmapadmavairocanavibuddhaketu. After him, I venerated the Tathāgata Ratnapadmāvabhāsagarbha. After him, I venerated the

Tathāgata Ratnaśrīśikhrameghapradīpa. After him, I venerated the Tathāgata Samantasūcisuvīśuddhajñānakusuma. After him, I venerated the Tathāgata Nānāraśmīśrīmerugarbha. After him, I venerated the Tathāgata Raśmimaṇḍalaśikharaṛāja. After him, I venerated the Tathāgata Puṇyameghacūḍa. After him, I venerated the Tathāgata Dharmāśikharadhvajamegha. After him, I venerated the Tathāgata Guṇaparvatatejas. After him, I venerated the Tathāgata Dharmasūryameghapradīpa. After him, I venerated the Tathāgata Dharmameghavighuṣṭakīrtirāja. After him, I venerated the Tathāgata Dharmamaṇḍalapaṭalamegha. After him, I venerated the Tathāgata Vibuddhajñānabodhidhvajatejas. [F.155.b] After him, I venerated the Tathāgata Dharmamaṇḍalavibuddhaśrīcandra. After him, I venerated the Tathāgata Kanakamaṇiparvatatejobhadra. After him, I venerated the Tathāgata Bhadraśrīmerutejas. After him, I venerated the Tathāgata Samantaprajñaptinirghoṣamegha. After him, I venerated the Tathāgata Dharmabalaśrīkūṭa. After him, I venerated the Tathāgata Gandhārcimeghaśrīrāja. After him, I venerated the Tathāgata Kanakamaṇiparvataghoṣa. After him, I venerated the Tathāgata Uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha. After him, I venerated the Tathāgata Dharmacakrajvalanatejas. After him, I venerated the Tathāgata Śailaśikharābhyudgatatejas. After him, I venerated the Tathāgata Samantavīryolkāvabhāsamegha. After him, I venerated the Tathāgata Samādhimudrāvīpulamakuṭaprajñāprabha. After him, I venerated the Tathāgata Ratnaruciraśrīrāja. After him, I venerated the Tathāgata Dharmolkāratnavitānaghoṣa. After him, I venerated the Tathāgata Dharmagaganakāntasiṃhaprabha. After him, I venerated the Tathāgata Lakṣaṇavibhūṣitadhvajacandra. [F.156.a] After him, I venerated the Tathāgata Raśmiparvatavidyotitamegha. After him, I venerated the Tathāgata Anāvaraṇadharmagaganaprabha. After him, I venerated the Tathāgata Lakṣaṇarucirasupūṣpitāṅga. After him, I venerated the Tathāgata Lokendrapravaraprabhaghoṣa. After him, I venerated the Tathāgata Sarvadharmasamādhiprabhaghoṣa. After him, I venerated the Tathāgata Dvārasvaraprabhūtaśrīkośa. After him, I venerated the Tathāgata Dharmajvalanārciḥ-sāgaraghoṣa. After him, I venerated the Tathāgata Tryadhvalakṣaṇapratibhāsatejas. After him, I venerated the Tathāgata Dharmamaṇḍalaśrīśikharābhaprabha. After him, I venerated the Tathāgata Dharmadhātusiṃhaprabha. After him, I venerated the Tathāgata Vairocanaśrīsumeru.¹⁵⁴⁰ After him, I venerated the Tathāgata Sarvasamādhisāgarāvabhāsaṣiṃha. After him, I venerated the Tathāgata Samantajñānaprabhāsa. After him, I venerated the Tathāgata Samantaprajñābhadharmanagarapradīpa.

39.36 “In that way, noble one, there were these hundred buddhas and the other tathāgatas, as numerous as the atoms in Sumeru, who appeared in the kalpa called Vimalābha.

- 39.37 “Noble one, the last of those tathāgatas as numerous as the atoms in Sumeru was a tathāgata by the name of Dharmadhātunagarābhajñānapradīparāja. [F.156.b]
- 39.38 “In that way, noble one, I made offerings to those tathāgatas as numerous as the atoms in Sumeru, beginning with Sarvadharmasāgaranirghoṣaprabharāja and ending with Dharmadhātunagarābhajñānapradīparāja. I attended to all those tathāgatas. I heard the Dharma taught by them all. I entered homelessness in the teachings of all those tathāgatas. I possessed the teachings of all those tathāgatas. I obtained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations* from all those tathāgatas, obtaining it in various ways. At the feet of all those tathāgatas I ripened an ocean of beings without edge or center.
- 39.39 “Since then, in practicing the Dharma I have made offerings to as many buddhas as have appeared throughout as many kalpas as there are atoms in a buddha realm.
- 39.40 “Noble one, during that time, I have watched over beings as they slept in ignorance in the darkness of saṃsāra. I have guarded the cities of their minds. I have brought them up out of the city of the three realms and brought them into the city of omniscience.
- 39.41 “Noble one, I know only this bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, which prevents meaningless worldly talk, establishes speech that is not dishonest, and concludes with it being firmly established in truth. [F.157.a] How could I know the conduct or describe the qualities of bodhisattvas who know without impediment all languages,¹⁵⁴¹ who understand all Dharma in each instant of mind, who comprehend all the words and languages of all beings, who are skilled in accumulating the entire ocean of languages, who are skilled in the ways and practices of an ocean of numbers and terms in all Dharmas, who have the power of an ocean of mental retention that engages with all the Dharma, who are skilled in creating clouds of Dharma that accord with the dispositions of all beings, and who have fully attained ripening and guiding all beings? How could I know their practice of gathering all beings, their application to undertaking supreme bodhisattva activity,¹⁵⁴² their comprehension of very subtle bodhisattva knowledge, their power of supremacy in opening the treasures and treasuries of bodhisattva Dharma, or their ascending the lion throne for teaching the bodhisattva Dharma?
- 39.42 “Why is that? It is because those excellent beings have all attained the retention of the domain of the level of the entire Dharma.
- 39.43 “Depart, noble one. Here at the feet of the Bhagavat Vairocana, there is the goddess of the night who has the name Sarvavṛkṣaphullanasukhasaṃvāsā. She is not far from me, so go to her and ask her, ‘How should

- bodhisattvas¹⁵⁴³ train in omniscience? How should they practice it so as to bring all beings to omniscience?’ ” [F.157.b]
- 39.44 Then at that time, the night goddess Sarvanagararakṣāsambhavatejaḥśrī, in order to teach further the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, recited these verses to Sudhana, the head merchant’s son:
- 39.45 “Profound and difficult to see is the bodhisattvas’ liberation
By which they know every jina in the three times,
The entire realm of phenomena without edge or center,
And the complete extent of the characteristics of all cognition.¹⁵⁴⁴ {1}
- 39.46 “The ways of the liberation that arise from the accumulations are infinite.
They are inconceivable and immeasurable, for they attain¹⁵⁴⁵ the true nature.
You should enter into the paths of the ways of love in the three times
That completely increase power that is unimpeded. {2}
- 39.47 “There was a realm in the past, beyond as many kalpas
As there are atoms that exist in a buddha realm;
That glorious¹⁵⁴⁶ world realm was Dharmārcimeghanagara,
And there was a very bright kalpa called Vimalābha. {3}
- 39.48 “In that one kalpa there appeared an unbroken succession of jinas,
As many buddhas as there are atoms in Sumeru.
First to appear, the first in that kalpa,
Was the Sugata Dharmasamudraprabhagarjitarāja. {4}
- 39.49 “The last of those tathāgatas to appear in the world
Was the Jina Dharmameghanagarābhapradīparāja.
I came before them all and made offerings to them.
From them all I heard the Dharma with great joy. {5}
- 39.50 “First I saw, having a golden light,
Dharmasamudraprabhagarjitarāja,
Adorned with the thirty-two signs and resembling Meru,
And seeing him I thought, ‘I shall become a sugata!’ {6}
- 39.51 “The very moment I saw that tathāgata,
There arose the powerful first aspiration to become a jina
Who had the character of the true nature, as vast¹⁵⁴⁷ as space, [F.158.a]
Because of the all-pervading arising of omniscience. {7}
- 39.52 “All of the sugatas within the three times,
Encircled by oceans of all the bodhisattvas,

- The extensive ocean of realms with their oceans of beings,
Have arisen from the great ocean of the amrita of compassion. {8}
- 39.53 “I also aspired that in order to ripen beings
I would pervade every single realm with my body,
Manifest a body to beings in accordance with their aspirations,
And illuminate and shake every single realm. {9}
- 39.54 “I also came before the second buddha
And saw jina lords in ten oceans of realms.
I saw the last jina within an ocean of realms
As numerous as the atoms in an ocean of realms. {10}
- 39.55 “Since then, during kalpas as numerous as a realm’s atoms,
I have gone before and made offerings to
All of the jinas, the lamps of the world, who appeared
And purified an ocean of ways of liberation.” {11}
- 39.56 Then Sudhana, the head merchant’s son, attained this bodhisattva liberation
called *the entry into beautiful sounds and profound manifestations*, attained an
endless, centerless ocean of samādhis, gained an understanding that arose
from a vast ocean of gateways to retention, attained the great illumination of
a bodhisattva’s higher cognitions, and entered an ocean of great
discernment,¹⁵⁴⁸ and in his mind spread a vast ocean of powerful delight.
- 39.57 He then praised the night goddess Sarvanagararakṣāsāmbhavatejaḥśrī by
reciting these appropriate verses:
- 39.58 “Your wisdom is active in a vast ocean of the Dharma.
You practice in the centerless, endless ocean of existences.
The essence of your perfect wisdom body lives long without illness. [F.158.b]
Goddess, you have come and beautified this assembly. {12}
- 39.59 “You have realized the nature of phenomena to be like space.
You realize without impediment the ways of all three times.
In each instant of mind there are inconceivable, countless
Perceptions, all of which are without conceptualization. {13}
- 39.60 “With your wisdom eyes you see the true nature in which there are no
beings,
Yet you perceive with compassion the infinite ocean of beings.
You enter the very vast¹⁵⁴⁹ liberation of your mind,
And you guide and ripen countless beings. {14}
- 39.61 “You know through analyzing the field of phenomena.

- You have realized the way of knowing the nature of phenomena.
 You meditate on all the stainless paths of the āryas.
 You purify all beings without exception and liberate them. {15}
- 39.62 “You have realized the stainless wisdom of omniscience.
 Goddess, you have become the supreme guide¹⁵⁵⁰ of beings.
 You pervade all beings within the realm of phenomena
 And teach them the Dharma and end all fear in the world. {16}
- 39.63 “Goddess, through the way of the prayers of Vairocana,
 You have a vast,¹⁵⁵¹ stainless, unimpeded, exact understanding.
 You have understood the power¹⁵⁵² of the omnipresent jinas,
 And you see the miraculous manifestation of the jinas in all realms. {17}
- 39.64 “Your mind is as invincible as space.
 You are primordially pure, unstained by the stains of the kleśas.
 Within it appear all the realms of the three times
 And the assemblies of all buddhas and bodhisattvas. {18}
- 39.65 “Within each instant there are days and nights and months,
 In each moment years and the creation and destruction of kalpas.
 You know an ocean of kalpas, their ocean of names and numbers,
 And the ocean of the perceptions of beings, within each instant. {19}
- 39.66 “You know the births and deaths of beings in all directions,
 Those with and without form, with and without perception, [F.159.a]
 Those who follow the way of belief in reality.
 You show them the path and bring them to supreme enlightenment. {20}
- 39.67 “Manifesting from the family of Vairocana’s net¹⁵⁵³ of prayers,
 Born from the single body of all the sugatas,
 Your unimpeded mind is the pure Dharma body,
 And you manifest your form body in all worlds according to aspirations.”
 {21}
- 39.68 Sudhana, the head merchant’s son, having praised the night goddess Sarva-
 nagararakṣāsambhavatejaḥśrī with these appropriate verses, bowed his
 head to the feet of the night goddess Sarvanagararakṣāsambhavatejaḥśrī,
 circumambulated the night goddess Sarvanagararakṣāsambhavatejaḥśrī
 many hundreds of thousands of times, keeping her to his right, and, looking
 back again and again, departed from the night goddess Sarvanagararakṣā-
 sambhavatejaḥśrī. [B10]