

37. Chapter 37

SAMANTA SATTVA TRANOJAH ShRI

37. 1 Then Sudhana, the head merchant's son, aspiring to the night goddess Pramudita nayana jagad virocana's samadhi of the Bodhisattva liberation called the banner of the power of vast, stainless, completely good joy, comprehending it, understanding it, knowing it, believing in it, undertaking it, pervading it, recollecting it, remembering it, and meditating on it, practicing the instruction of the kalyanamitra and memorizing the instruction given by the night goddess Pramudita nayana jagad virocana in order to maintain the continuity of the teaching of instruction, approached the night goddess Samanta sattva tranojah shri. Through contemplating seeing a kalyanamitra, through the domain of all his faculties, by going from place to place to obtain the sight of a kalyanamitra, through looking in all directions, through being intent on searching for a kalyanamitra, through being free from all pride, [F.113.b] through the prowess of pleasing a kalyanamitra, through being resolved to create a great accumulation of merit, through having become single-mindedly intent upon a kalyanamitra, and through all his roots of merit, he had gained the unwavering motivation for a kalyanamitra's conduct of skillful methods, had developed an ocean of the power of diligence for increasing reliance on a kalyanamitra, and had prayed to dwell with and follow kalyanamitras equally in all kalpas.¹⁴³¹

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37. 2 As he approached her, the night goddess Samanta sattva tranojah shri, in order to demonstrate the supreme might of the limitless Bodhisattva liberation called the manifestations that guide beings that appear in all worlds, revealed her body, which had the complete beautiful signs and features of a great being. She then radiated from her urna hair a ray of light called the banner of stainless light that is a lamp of the complete radiance of wisdom, accompanied by light rays without end or center. They illuminated all worlds and then descended into the crown of the head of Sudhana, the head merchant's son, and spread throughout his entire body.

37. 3 As soon as Sudhana, the head merchant's son, was touched by those light rays, he instantly attained the samadhi called the area that is completely free of particles.1439

37. 4 Because he had attained that, he saw the area of ground that was the route between the night goddess Pramudita nayana jagad virocana and the night goddess Samanta sattva tranojah shri as being made of atoms of fire; or atoms of water; or atoms of earth; or atoms of diamond; or atoms of various great kings of precious jewels; or atoms of flowers, incense, and powders; [F.114.a] or atoms of all precious arrays; or atoms of all locations. In each atom there were world realms as numerous as the atoms in a Buda realm.

37. 5 He saw that they had aggregations of water, had aggregations of fire, had aggregations of air, had aggregations of earth, had world-realm boundaries, had bases, had foundations, had different shapes, had surfaces of various kinds of different forms, had different kinds of encircling mountains, had various kinds of encircling oceans, had arrays of various

kinds of buildings made of divine materials, had various kinds of trees, had various adornments in the sky, had the adornment of the buildings of the cities of devas, had the adornment of the buildings of the cities of Nagas, had the adornment of the buildings of the cities of yakshas, had the adornment of the buildings of the cities of gandharvas, had the adornment of the buildings of the cities of the asuras, had the adornment of the buildings of the cities of garudas, had the adornment of the buildings of the cities of kinnaras, had the adornment of the buildings of the cities of mahoragas, had the adornment of the buildings of the cities of humans, had the adornment of the buildings of the cities of all beings in the main and intermediate directions, had the realm of the world of hells, had the realm of the world of animals, had the realm of the world of Yama, had the realm of the death and rebirth of humans and nonhumans, had various kinds of births, and had the accumulation and destruction of various kinds of existences.¹⁴⁴⁰

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37. 6 He saw various kinds of differences between those worlds: he saw some worlds that were defiled, [F.114.b] some that were pure, some that were completely defiled, some that were purified of ordinary existences, some that were purified of defilements, some that were both pure and defiled, some that were completely pure, some that were a flat surface, some that were upside-down, and some that were disordered, and he saw how in all the existences of beings, in all the births of beings in those world realms, the night goddess Samanta sattva tranojah shri became present for all those beings in order to guide them according to their circumstances.

37. 7 He saw her becoming present separately for every being in order to ripen and guide them in accordance with their lifespans; the various scopes of

their aspirations; the forms of their bodies; their languages, terminology, and established definitions; the forms of their practices; and their dominance.

37. 8 This means that he saw her becoming present separately for every being in order to dispel the fear of the various sufferings of hell for the beings who were in hell existences; in order to dispel in beings among the various animals the fear of being eaten by one another; in order to dispel the fear of the suffering of hunger, thirst, and so on for beings within Yama's realm; in order to dispel all fear of the suffering of Nagas for those in Naga existences; [F.115.a] in order to dispel all fear of the sufferings of the desire realm for all beings within the desire realms; in order to dispel in those who existed in the human world all fear of being bewildered in the darkness of night; in order to dispel the fear of blame and infamy for those who were preoccupied with criticism, blame, and infamy; in order to dispel the fear of anxiety before an assembly for those beings who had the fear of anxiety before an assembly; in order to dispel the fear of death in those beings who were frightened and terrified of death; in order to dispel the fear of the abyss of the lower existences for those beings who were frightened and terrified of the abyss of the lower realms; in order to dispel the fear of having no livelihood for those beings who were frightened and terrified of having no livelihood; in order to dispel the fear of the loss of their roots of merit for those beings who were frightened of losing their roots of merit; in order to dispel the fear of a diminution of the aspiration for enlightenment for those beings who were afraid of a diminution of their aspiration for enlightenment; in order to dispel the fear of meeting bad companions for those beings who were frightened of meeting bad companions; in order to dispel the fear of separation from kalyanamitras in those beings who were frightened of separation from

kalyanamitras; [F.115.b] in order to dispel the fear of falling to the level of Shravakas and pratyeka Budas in those beings who were frightened of falling to the level of Shravakas and pratyeka Budas; in order to dispel the fear of the various kinds of suffering in samsara for those beings who were afraid of the various kinds of suffering in samsara; in order to dispel the fear of meeting contrary beings for those beings who were frightened and afraid of meeting contrary beings; in order to dispel the fear of unfortunate times in those beings who were frightened and afraid of unfortunate times; in order to dispel the fear of rebirth into unfortunate families in those beings who were frightened and afraid of rebirth into unfortunate families; in order to dispel the fear of committing bad actions for those beings who were frightened and afraid of committing bad actions; in order to dispel the fear of the obscurations of karma and kleshas for those beings who were frightened and afraid of the obscurations of karma and kleshas; and in order to dispel the fear of the bondage of remaining fixed in a variety of conceptions for those beings who were frightened and afraid of remaining fixed in a variety of conceptions.

37. 9 This means he saw her, being present in and purifying all realms, through possessing the supremacy of the vast miraculous powers of Bodhisattva liberation and through the accomplishment of the power of the prayer to protect all beings: beings born from eggs, born from wombs, born from warm moisture, born spontaneously, and with form, without form, with perception, without perception, and neither with perception nor without perception; through the vast prowess of the power of Bodhisattva samadhi; [F.116.a] through the power of the great higher cognitions of a Bodhisattva; through the power of attaining the completely good conduct and prayer of a

Bodhisattva; and through developing the power of an ocean of the ways of compassion; in order to spread everywhere the great love for all beings that is free of attachment; in order to create happiness for all beings and increase the power of their joy; and so that all beings will accomplish the accumulation of wisdom.¹⁴⁴²

37. 10 He saw her focused on knowing the knowledge of all Dharmas; being present there focused on making offerings and honoring all Buddhas; focused on holding the teachings of all the Tathagatas; focused on the accumulation of all roots of merit; focused on the increase of all Bodhisattva conduct; focused on the minds of all beings being free of obscurations; focused on ripening the faculties of all beings; focused on purifying the ocean of the aspirations of all beings; focused on dispelling obscuring qualities in all beings; focused on dispersing the darkness of ignorance in all beings; and focused on creating the light of omniscient wisdom. [F.116.b]¹⁴⁴³

37. 11 When Sudhana, the head merchant's son, had seen this miraculous prowess of the night goddess Samanta sattva tranojah shri's inconceivable Bodhisattva liberation called the manifestations that guide beings that appear in all worlds, he was overjoyed and acquired an ocean of the power of great delight.

37. 12 He prostrated with his entire body before the night goddess Samanta-sattva tranojah shri and then stood and gazed upon her.¹⁴⁴⁴

37. 13 Then the night goddess Samanta sattva tranojah shri made her appearance in the pure form and physical signs of a Bodhisattva vanish, and she remained in the form of a night goddess emanating all miraculous manifestations.

37. 14 At that time, Sudhana, the head merchant's son, standing with hands together in homage before the night goddess Samanta sattva tranojah shri,

recited these verses to her:

37. 15 ?I have seen your vast body¹⁴⁴⁵

Adorned by the excellent, beautiful signs¹⁴⁴⁶

And the wonderful special features,

Like the sky adorned by stars. {1}

37. 16 ?Your perfect, beautiful body's halo of light rays

As numerous as the atoms in infinite realms,

With its multicolored, incomparable radiance,¹⁴⁴⁷

Spreads throughout the extent of every direction. {2}

37. 17 ?From the pores of your body shine

As many networks of light rays as there are minds of beings.

At the tip of each light ray an emanation of yours,

Seated upon a beautiful lotus, eliminates the sufferings of beings. {3}

37. 18 ?Clouds of incense mists are emitted,

Taking on the forms of beautiful beings.

Flowers spread out everywhere [F.117.a]

To all the jinas in the realm of phenomena. {4}

37. 19 ?The vast, sublime mass of your shoulders¹⁴⁴⁸

Shines with stainless jewel light, the size of Mount Meru,

With which you illuminate all beings,

Dispelling the darkness of ignorance. {5}

37. 20 ?Vast masses of clouds of suns are emanated¹⁴⁴⁹

From your beautifully colored, stainless face.¹⁴⁵⁰

Your wonderful light, which is like the disk of the sun,

Is emanated throughout Vairocana's vast field of activity. {6}

37. 21 ?Clouds of the stainless light of the moon and the stars

Are constantly emanated from your eyes.

They spread throughout the ten directions,

Illuminating beings and eliminating the world's blindness. {7}

37. 22 ?An ocean of emanations as numerous as the bodies of beings

Is emanated into all directions from your physical signs of a great being.

They spread throughout the vast realm of phenomena

And guide the immeasurable multitudes of beings. {8}1451

37. 23 ?Your body appears throughout the extent of the directions,

Appearing to all beings and bringing them happiness,

Dispelling and alleviating all fears

Created by kings, fire, thieves, and water. {9}

37. 24 ?When I was sent into your presence,

I approached you contemplating good qualities.

At that time a beautiful, stainless mass of light rays

Radiated from between your eyebrows. {10}

37. 25 ?They illuminated hundreds of oceans of directions

And created a vast radiance in the world.

They revealed many miraculous manifestations,

And at that time they entered into my body. {11}

37. 26 ?When that mass of light touched me,

At that time I experienced a marvelous bliss.

I gained mastery of many hundreds of dharanis and samadhis,

And I saw limitless jinas in the ten directions. {12}

37. 27 ?Wherever I stepped with my feet

I could perceive the number of atoms there,

And I saw in every single atom

Realms as numerous as a realm's atoms. {13} [F.117.b]

37. 28 ?There were many hundreds of defiled realms

Of many different kinds, located in atoms

In which beings experienced suffering,

Crying out with the sounds of lamentation and wailing. {14}

37. 29 ?There were also many realms both defiled and pure,

In which there was much suffering and little happiness,

In which the compassionate jinas took birth,

As did the jinas? Shravakas and pratyeka Budas. {15}1452

37. 30 ?There were some realms, purified of defilements,

That were ornamented by the presence of many Bodhisattvas

And adorned by beautiful men and women,

And the brilliant family of the jinas resided there. {16}

37. 31 ?There were vast, stainless oceans of realms,

With level surfaces, that were located in atoms,

Where for many hundreds of kalpas

Vairocana purified his conduct in the past. {17}

37. 32 ?Within that entire vast extent of realms,

Jinas were revealed going to the lord of trees,

Attaining enlightenment, manifesting miracles,

Turning the wheel of the Dharma, and guiding beings. {18}

37. 33 ?And I saw you also following

In the vast scope of Vairocana's activity

And making offerings equally to all the jinas

With countless millions of billions of offerings.? {19}

37. 34 When Sudhana, the head merchant's son, had recited those verses, he said to

the night goddess Samanta sattva tranojah shri, ?Goddess, that profound Bodhisattva liberation is a great wonder. What is the name of that liberation? How long ago did you attain it? How does a Bodhisattva practice in order to purify that Bodhisattva liberation??

37. 35 The night goddess Samanta sattva tranojah shri said, ?Noble one, this subject is difficult to believe in for the world and its devas, as well as for the Shravakas and pratyeka Budas. Why is that? Because it is the field of practice of those Bodhisattvas who follow the completely good conduct and prayer of the Bodhisattvas; [F.118.a] who are dedicated to the essence of compassion; who are engaged in saving all beings; who purify the paths that lead to all unfortunate and lower realms; who purify all realms to become the highest Buda realms; who create the unbroken continuity of the Buda?s family in all Buda realms; who hold the teachings of all the Budas; who have oceans of great prayers for remaining in the practice of Bodhisattva conduct throughout all kalpas; and who create the pure light of wisdom, free of darkness, for all the oceans of Dharma; and those Bodhisattvas who in each instant have attained the state of remaining in the light of wisdom of the entire ocean of the ways of the three times. However, through the blessing of the Tathagata, I will teach it.

37. 36 ?Noble one, in the past beyond kalpas as numerous as the atoms in a Buda realm, there was a world realm called Vairocana tejahshri during a kalpa called Virajomandala. In that kalpa there appeared as many Budas as there are atoms in Sumeru. In that world realm called Vairocana tejahshri there was an array of clouds of all jewels, and it was beautified by aerial palaces made of diamonds.

37. 37 ?That world realm was situated on a foundation of an ocean of the kings

of jewels possessing stainless light. Its solid body was formed from precious jewels possessing all the kings of perfumes. It was completely round in shape. It was both pure and defiled. It was covered by a canopy of clouds of every adornment. [F.118.b] It had the array of a thousand precious Cakravala mountains. It was adorned by a quintillion four-continent worlds. Some four-continent worlds were defiled and were the dwelling places of beings who had defiled karma. Some were the dwelling places of beings who had a mixture of both defiled and pure karma. Some were the dwelling places of beings who were pure and also defiled, who had pure good actions and few blameworthy actions. Some were the dwelling places of pure Bodhisattvas.1453

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37. 38 ?To the east of the world realm Vairocana tejahshri, next to the Cakravala mountains, there was a four-continent world called Ratna kusuma pradipadhvaja. It was pure but defiled. There beings enjoyed the unplowed harvests. They lived in kutagaras and aerial palaces that were created by the ripening of their past karma. It was encircled by wish-fulfilling trees. There were various kinds of aromatic trees that continually released clouds of perfume. There were various kinds of garland trees that continually released clouds of garlands. There were various kinds of flowering trees from which fell a continuous rain of clouds of flowers with inconceivable colors and scents. There were various kinds of colored-powder trees from which fell a continuous rain of the powders of all the kings of precious scents. There were various kinds of jewel trees from which fell many jewel seed-pods that shone with various colors. [F.119.a] There were trees of various kinds of divine music from which were emanated clouds of the sound of music. From

the sky came melodious sounds. Day and night, there was the pleasant light of the sun and moon. The ground, which shone with all precious jewels, was level.¹⁴⁵⁵

37. 39 ?In those four continents there were a quintillion royal cities. Each of those royal cities was encircled by a thousand rivers. All those rivers were filled with the petals of divine flowers. They emitted the melodious, beautiful sounds of divine music and song. Their banks were adorned by beautiful precious trees. Boats adorned by various jewels crossed back and forth. Every kind of happiness that could be delighted in was enjoyed there. In between each river a quintillion towns had been established. Each of those towns was encircled by a quintillion markets. All those villages, cities, and markets were encircled by a quintillion divine parks, aerial palaces, and mansions. In the center of the Jambudvīpa of that four-continent world was the central royal city, which was called Ratna kusuma pradīpa.

37. 40 ?This was a place that was prosperous and wealthy, with an abundance of food; it had every kind of happiness and was filled with many devas and humans, and the beings there followed the path of the ten good actions.

[F.119.b]¹⁴⁵⁶

37. 41 ?Here dwelled King Vairocana ratna padma garbha śrī cūḍa, a cakravartin who was sovereign over the four continents. He had been spontaneously born from the center of a lotus flower, was adorned by the thirty-two signs of a great being, was a follower of the Dharma, a Dharma king, and possessed the seven jewels of a cakravartin.

37. 42 ?He had a full thousand sons who were courageous and heroic, who had perfectly formed bodies, who crushed the armies of enemies and had perfect bodies fully formed in all aspects.¹⁴⁵⁷

37. 43 ?In his harem there were a quintillion women, all of whom had originated from roots of merit that corresponded to those of the cakravartin, who had the same conduct as he had, were born adorned with jewels, had virtuous minds, and had bodies that were no different from those of goddesses, bodies that were the color of Jambu River gold, that emitted various divine scents from the pores of their bodies, and that shone with a pure, aromatic, divine light.1459

?He had millions of ministers such as the precious prime minister.1460

37. 44 ?The cakravartin king Vairocana ratna padma garbha shri cuda?s queen named Sampurna shrivakra was the precious woman. She was beautiful, attractive, and lovely to look at. She possessed an excellent, magnificent, perfect color. Her hair was deep black. She had deep black eyes. She had golden skin. She had the voice of Brahma. Light continually shone from her body. She spread lights of various colors and divine aromas for a thousand yojanas around her.1461

37. 45 ?Sampurna shrivakra, the king?s queen, [F.120.a] had the cakravartin?s daughter named Padma bhadrabhirama netra shri candra. She had a completely perfect body. She was beautiful, attractive, and lovely to look at. The whole world never had enough of looking at her. For example, noble one, just as no one was ever satisfied that they had seen enough of the cakravartin, in the same way no one was ever satisfied that they had seen enough of the cakravartin?s daughter Padma bhadrabhirama netra shri, except for those who had gained the satisfaction of wisdom.1462

37. 46 ?At that time, in that time, beings had an immeasurable lifespan. There was no definite lifespan, so death occurred during it. At that time, beings

had various shapes, various colors, various voices, various names, various families, various lifespans, and different sizes; different aspirations, strengths, diligences, and powers; different beautiful and ugly appearances; and various higher and lower aspirations.¹⁴⁶³

37. 47 ?Those beings who had good color, high aspirations, and perfect bodies and were beautiful and lovely to look at said, ?Oh! We have a much better color than you!?

37. 48 ?In the same way, those beings who had an excellent body shape were dismissive and arrogant toward those beings who had ugly body shapes. In that way, they did not care about each other, so that through the roots of demerit, their lifespans diminished. Even their color, strength, and happiness diminished.

37. 49 ?To the north of the royal capital Ratna kusuma pradipa there was the bodhimanda tree called Samantavabhasana Dharma megha nirghosha dhvaja that manifested in each instant the display of the bodhimandas of all Tathagatas. [F.120.b] Its roots were as hard and indestructible as diamond, the king of jewels. Its bulk was made from all precious jewels and was vast and huge. Its trunk, branches, leaves, flowers, and fruit were made from all jewels. It was perfectly symmetrical. It had branches that spread everywhere. It was a spreading, unceasing display. It shone with the lights of various jewels, its light rays shining everywhere. It resounded with descriptions of the miraculous manifestations that were the scope of all the Tathagatas.

37. 50 ?In front of that bodhimanda there was a lake of scented water called Ratna kusuma vidyuddharma nigarjita megha ghosha. It was encircled by a quintillion precious trees, and all those precious trees had the same form as the Bodhi tree.

37. 51 ?All the banks of that great lake of scented water called Ratna kusuma-vidyuddharma nigarjita megha ghosha were covered with a splendid array of all precious jewels, decorated by various strings of all jewels, adorned by an array of mansions made of pure jewels, and beautified by an array of all pure adornments.

?All around the bodhimanda were countless kutagaras made of precious jewels, with lotuses in their centers.

37. 52 ?In the center of the great lake of scented water called Ratna kusuma-vidyuddharma nigarjita megha ghosha there was a great king of lotuses called Sarva tryadhva Tathagata vishaya patra samdhi vidyotita megha vyuha. On that great lotus appeared a Tathagata named Samanta jnana ratnarci shri guna-ketu raja, who was the very first from among Tathagatas as numerous as the atoms in Sumeru. He would be the first of all of them to attain the highest, complete enlightenment in that kalpa. [F.121.a] Having ripened beings by teaching the Dharma for many thousands of years, he was ripening beings for ten thousand years through the miraculous manifestation of the radiance of light rays, and then after ten thousand years that Tathagata would appear there.1464

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37. 53 ?At that time, the great king of lotuses, Sarva tryadhva Tathagata vishaya-patra samdhi vidyotita megha vyuha, radiated a ray of light called Sarva sattva-virajahpradipa. The beings who were touched by that ray of light knew that in ten thousand years a Tathagata would come.

37. 54 ?At the time when the Tathagata would come in nine thousand years, the Bodhi tree shined a ray of light called Virajovati shri garbha. The beings who were touched by that ray of light saw all subtle forms.

37. 55 ?At the time when the Tathagata would come in eight thousand years, the great Bodhi tree shined a ray of light called Sarva sattva karma vipaka-nirghosha. The beings who were touched by that ray of light comprehended the ocean of their own karma and attained the wisdom that remembers karma.

37. 56 ?At the time when the Tathagata would come in seven thousand years, the great Bodhi tree shined a ray of light called Sarva kushala mula sambhava-nirghosha. The beings who were touched by that ray of light gained unimpaired complete faculties.

37. 57 ?At the time when the Tathagata would come in six thousand years, the great Bodhi tree shined a ray of light called Acintya Buda vishaya nidarshana-nirghosha. The beings who were touched by that ray of light made emanations with a vast motivation.

37. 58 ?At the time when the Tathagata would come in five thousand years, [F.121.b] the great Bodhi tree shined a ray of light called Sarva Buda kshetra-parishuddhi nigarjita pratibhasa vijnapana. The beings who were touched by that ray of light saw with complete purity all Buda realms.

37. 59 ?At the time when the Tathagata would come in four thousand years, the great Bodhi tree shined a ray of light called Sarva Tathagata vishayasambheda-pradipa. The beings who were touched by that ray of light comprehended the all-pervading miraculous manifestations of the Tathagatas.

37. 60 ?At the time when the Tathagata would come in three thousand years, the great Bodhi tree shined a ray of light called Sarva jagad abhimukha pradipa. The beings who were touched by that ray of light directly saw, through their aspiration, the Tathagatas.

37. 61 ?At the time when the Tathagata would come in two thousand years, the

great Bodhi tree shined a ray of light called Tryadhva jnana vidyut pradipa.

The beings who were touched by that ray of light realized and comprehended the ocean of the past ways of the Tathagatas.

37. 62 ?At the time when the Tathagata would come in a thousand years, the great Bodhi tree shined a ray of light called Vitimira jnana Tathagata pradipa.

The beings who were touched by that ray of light attained the all-seeing view of the vision that sees all the manifestations of the Tathagatas, all realms, and all beings.

37. 63 ?At the time when the Tathagata would come in a hundred years, the great Bodhi tree shined a ray of light called Sarva jagad Buda darshana vipaka-kushala mula sambhava. The beings who were touched by that ray of light attained the perception of the arising of the Tathagatas. [F.122.a]

37. 64 ?At the time when the Tathagata would come in seven days, the great Bodhi tree shined a ray of light called Sarva sattva praharsha priti pramodya-samudaya nirghosha. The beings who were touched by that ray of light developed the great power of the joy of seeing the Tathagatas.

37. 65 ?Noble one, he ripened beings through that kind of immeasurable method of ripening through light rays for a thousand years. Then, on reaching the seventh day, he blessed the entire world realm as completely pure by shaking it through an immeasurable method for shaking it. In each instant of mind, all the pure Buda realms of all the Tathagatas in the ten directions with their various inconceivable displays appeared in that Buda realm.

37. 66 ?On the last, seventh, day, the beings in that world realm had been ripened by the sight of the Budas, and they all came to face the bodhimanda.

37. 67 ?Then, from all that world realm?s Cakravala mountains, from all the

Sumeru mountains, from all mountains, from all rivers, from all oceans, from all trees, from all the surface of the ground, from all towns, from all walls, from all dwellings, from all aerial palaces, from all clothes, jewelry, and enjoyments, from all musical trees, from all sounds of musical instruments, from all emanated displays, from each perceived thing, there came the description of the range of activity and the power of all Tathagatas, and there issued forth clouds of all incenses and perfumes; clouds of lights shining from jewels; clouds of lights shining from all perfumes and incenses; [F.122.b] clouds in the form of all perfume and jewels; clouds of all clothing, jewels, and precious jewelry; clouds of Sumerus of various precious flowers; many clouds of various powders; and clouds of the light rays of all the Tathagatas. The Cakravala mountains and so forth emitted clouds of the halos of light of all the Tathagatas. They resounded with clouds of the music of all instruments and drums. They emitted clouds of the sound of the prayers of all the Tathagatas. They resounded with clouds of the aspects of voice and the oceans of speech of all the Tathagatas. They manifested clouds of various images of the signs and features of a great being possessed by all the Tathagatas. They revealed countless omens of the coming of a Tathagata.¹⁴⁶⁷

37. 68 ?The lotus Sarva tryadhva Tathagata vishaya patra samdhi vidyotita megha-vyuha had a retinue of great lotuses that were all made of the kings of jewels. On the filaments and pericarps of the great lotuses that were the retinue of the great lotus made of the kings of jewels, there were precious lion thrones with great lotuses in their centers. They were as numerous as the atoms in ten Buda realms. As many Bodhisattvas as there are atoms in ten Buda realms were seated cross-legged around those thrones with a precious center.

37. 69 ?The moment that Tathagata, the Bhagavat Samanta jnana ratnarci shri guna-
ketu raja, attained the highest, complete enlightenment of buddhahood,
many Tathagatas in world realms in the ten directions also attained the
highest, complete enlightenment of buddhahood and, in accordance with
the dispositions of beings, turned the wheel of the Dharma. [F.123.a]

37. 70 ?The countless beings in those world realms were turned away from all
lower realms and downfalls. Countless beings were brought to rebirth in the
higher realms. Countless beings were established on the level of the
Shravakas. Countless beings were ripened for the enlightenment of the
pratyeka Budas. Countless beings were ripened for the enlightenment that
arises in the light of power. Countless beings were ripened for
enlightenment in the banner of stainless diligence. Countless beings were
established in the enlightenment that arises in dwelling in meditation on the
Dharma. Countless beings were ripened for the enlightenment that arises in
meditation on the purification of the faculties. Countless beings were
ripened for the enlightenment that arises in comprehending the practice of
the equanimity of strength. Countless beings were established in the
enlightenment that arises in the emergence of the yana with its field of
attention turned toward the city of the Dharma. Countless beings were
established in the enlightenment that arises in the yana of the ways of
various miraculous manifestations that pervade everywhere. Countless
beings were established in the enlightenment that arises in the way of being
dedicated to practice. Countless beings were established in the
enlightenment that arises in the ways of entering samadhi. Countless beings
developed the aspiration for the enlightenment of the Bodhisattvas.
Countless beings were established on the Bodhisattva path. Countless

beings were established on the pure path of the perfections. [F.123.b]

Countless beings were established on the first Bodhisattva bhumi.

Countless beings were established on the second, third, fourth, fifth, sixth,

seventh, eighth, and ninth Bodhisattva bhumis. Countless beings were

established on the tenth bhumi. Countless beings were brought into the

preeminent conduct and prayers of the Bodhisattvas. Countless beings were

established in the completely good conduct and prayers of the Bodhisattvas.¹⁴⁶⁸

37. 71 ?In that way, the Tathagata turned the wheel of the Dharma through the

inconceivable miraculous manifestations and the power of the preeminence

of a Buddha, so that in each instant of mind he guided realms of beings

without end or center.

37. 72 ?All the beings of that world realm understood the Dharma taught by that

Tathagata through various bodies and the accomplishment of various skillful

methods.

37. 73 ?In order to guide those beings in the royal capital Ratna kusuma pradipa,

who were proud and arrogant because of their form, color, scope, and

enjoyments and had no care for one another, the Bodhisattva Samanta bhadra

manifested a supreme color and form and went to the royal capital. His halo

was so vast that it illuminated the entire royal capital.¹⁴⁶⁹

37. 74 ?The light of the royal capital, the light from the body of the cakravartin

king Vairocana ratna padma garbha shri cuda, the light from the precious queen,

the light from the precious trees, the light from the precious jewels, the light

from the sun, moon, planets, and stars, and whatever lights there were in

Jambudvipa all ceased to shine.

37. 75 ?For example, [F.124.a] when the sun shines, darkness and the light of the

moon, planets, stars, and constellations vanish, and the light from fire and

jewels vanishes. In the same way, through being outshined by the

Bodhisattva Samanta bhadra, all the lights in Jambudvipa vanished.

37. 76 ?It is just as if, for example, you were to place some lampblack in front of a lump of Jambu River gold, it would not be beautiful, would not be bright, would not glow, and would not shine. In the same way, when the physical forms of those beings were in front of the Bodhisattva Samanta bhadra, they were not beautiful, were not bright, were not glowing, and were not shining.¹⁴⁷⁰

37. 77 ?They thought, ?In front of him our bodies, light, color, and brilliance are not beautiful, not bright, not glowing, and they do not shine. Is this a deva or Brahma whose attributes we are unable to comprehend??

37. 78 ?Then the Bodhisattva Samanta bhadra stood in the sky above the aerial palace of the cakravartin king Vairocana ratna padma garbha shri cuda, which was in the center of the royal capital Ratna kusuma pradipa. He said to the cakravartin king Vairocana ratna padma garbha shri cuda, ?Great king, know this! A Tathagata arhat samyak sambuddha has appeared in this world. He is dwelling in your land, at the bodhimanda called Samantavabhasana Dharma-megha nirghosha dhvaja.¹⁴⁷¹

37. 79 ?When the king?s daughter, Samanta jnanarci padma bhadrabhira-ma netra-shri candra, saw the Bodhisattva Samanta bhadra?s body, light, miracles, and adornments and heard his voice, she experienced a powerful happiness and delight. [F.124.b]¹⁴⁷²

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37. 80 ?At that time, she thought, ?May I, through whatever roots of merit I accumulate, attain a body like that! May I have that kind of jewelry, those kinds of characteristics, that kind of conduct, and those kinds of miraculous powers! Just as he has brought a great light for beings in the darkness of

night and told them of the birth of a Buda, so may I dispel the darkness of ignorance in beings and bring them the light of great wisdom! Wherever I am reborn, may I never in all those lives be separated from this kalyanamitra!?

37. 81 ?Then, noble one, the cakravartin king Vairocana ratna padma garbha shri-cuda, with the four divisions of his army, with his seven jewels, with his retinue of women, and with his ministers and the people of his land, through the king's miraculous powers, through the great might of the king, rose up into the sky above the royal capital Ratna kusuma pradipa to a height of one yojana. He filled the whole of Jambudvipa and the entire four-continent world with a great light. In order to encourage all beings to come and see the1474 Buda, he manifested his image on all the precious mountains and became present before all beings in the four-continent world realm and sang a song of verses that praised seeing the Buda:

37. 82 ? ?Into the world has come a Buda

Who will be a savior for all who have bodies.

Everyone should rise and set forth

In order to see that lord of the world! {20}

37. 83 ? ?The appearance of a Tathagata,

Someone who teaches the Dharma

In order to benefit all who have bodies,

May occur only once in a billion kalpas. {21}1475

37. 84 ? ?He developed compassion on seeing

The world having gone astray,

Obscured by the darkness of ignorance [F.125.a]

And experiencing the suffering of samsara. {22}

37. 85 ? ?In order to ripen beings

So as to extinguish all suffering,

He practiced enlightened conduct

For countless millions of kalpas. {23}

37. 86 ? ?For limitless, endless kalpas,

For the sake of the supreme enlightenment of buddhahood,

He gave away his legs and his arms,

And he also gave away his eyes, ears, and head. {24}

37. 87 ? ?To see him, honor him,

And hear him will be beneficial.

It is rare even in ten million kalpas

For a lord of the world to appear in the world. {25}

37. 88 ? ?He is dwelling at the seat of enlightenment.

He is there like a supreme secret.

He has subjugated Mara and his armies

And attained the supreme enlightenment of buddhahood. {26}

37. 89 ? ?There is an infinite aura of light

That radiates from the Buddha's body.

Come see its various colors

That bring satisfaction to beings. {27}

37. 90 ? ?There are countless clouds of light rays

That come from the Buddha's body.

Those beings upon whom they shine

Attain an unparalleled happiness. {28}

37. 91 ? ?Develop great diligence.

And each according to your wishes,

Make offerings to that protector.

Come! And go into his presence! {29}

37. 92 ?After King Vairocana ratna padma garbha shri cuda had thus encouraged all the beings in his realm with those verses, the cakravartin's roots of merit created a rain of a million clouds of various offerings that descended onto the bodhimanda Samantavabhasana Dharma megha nirghosha dhvaja. Clouds of precious parasols covered the entire sky. Clouds of canopies of all flowers were spread above. Clouds of all kinds of food covered and adorned the sky. Clouds of nets of bells of various jewels adorned the expanse of the sky. [F.125.b] The adornment of clouds of light rays of perfume that had been perfumed by an ocean of various perfumes was present throughout the expanse of the sky. The adornment of clouds of thrones made of all jewels with seats that were precious cushions was present throughout the expanse of the sky. The adornment of clouds of upright banners, made of all jewels, was present throughout the expanse of the sky. The all-covering adornment of clouds of mansions and aerial palaces was present throughout the sky. The all-covering adornment of clouds of various flowers was present throughout the sky. The adornment of rain from clouds of every display of offerings was present throughout the sky.1476

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37. 93 ?The king approached the location of the Bhagavat Samanta jnana ratnarci-shri guna ketu raja. Having arrived, he bowed his head to the feet of the Bhagavat Samanta jnana ratnarci shri guna ketu raja. Then with the Bhagavat to his right, he circumambulated him many hundreds of thousands of times. He then sat before the Bhagavat upon a seat that had as its center a great lotus of precious jewels that shined light into the ten directions.

37. 94 ?Then the cakravartin?s daughter, Padma bhadrabhiraṃśa netra śrī candra, removed the jewelry from her body and scattered it over the Bhagavat Samanta jñāna ratnārca śrī guṇa ketu rāja.

37. 95 ?She saw that the jewelry became a great parasol of jewelry made of precious jewels that was situated in the air above the crown of the Bhagavat?s head. Around its border hung a net of various jewels, it was held by a lord of the Nagas, its round form was composed of all the jewelry, and it was surrounded by a circle of ten parasols made of jewelry. [F.126.a] There was also a beautiful display of a completely pure variety of kuṭāgaras. There was a covering of clouds of every jewel adornment. There was a covering of an array of trees made of all king jewels. There was the adornment of all the king jewels of an ocean of perfume. In their center there was a great Bodhi tree called Dharma dhatu prabhava sarva ratna māṇi śakha pralamba. This was a display with no end or center to its description, a variety of displays that were revealed with each instant.

37. 96 ?She saw at the foot of that tree the Tathagata named Vairocana. ?She saw Bodhisattvas as numerous as the atoms in countless Buda realms, who had all arisen through the completely good Bodhisattva conduct and prayer and practiced many countless various different Bodhisattva displays surrounding him and in front of him.

37. 97 ?She also saw all the lords of the world present there. ?She saw the Bhagavat Vairocana?s Buda miracles that were without end or center.

37. 98 ?She comprehended his past Bodhisattva conduct through a succession of kalpas. She comprehended that world realm?s kalpas of formation and destruction. She comprehended the succession of past Budas in that world

realm.

?She saw the Bodhisattva Samanta bhadra diligently making offerings at the feet of all the Tathagatas. She saw his ripening and guiding of all beings.

37. 99 ?She saw all Bodhisattvas becoming images within the body of the Bodhisattva Samanta bhadra, [F.126.b] and that she herself followed them there.

?She saw the image of the Bodhisattva Samanta bhadra appearing everywhere -at the feet of all the Tathagatas, in the dwelling places of all beings, and in every one of the world realms.

37. 100 ?She saw that in each of those world realms there were as many worlds as there are atoms in a Buda realm, with the extent of their arrays and with their foundations, their shapes, their forms, their various pure arrays, their being covered by clouds of various displays, their various names and numbers, the descriptions of their various Buda lineages and their various appearances within the three times, their pervasion throughout the extent of the directions, their various presences throughout the extent of the realm of phenomena, their appearance within the various areas of the realm of phenomena, their various locations within areas in space, their displays of various bodhimandas, the arising of the various miracles of the Tathagatas, the display of the various lion thrones of the Budas, the various oceans of the assemblies of followers of the Tathagatas, the various activities of the followers of the Tathagatas, the revelation of the skillful methods of the Tathagatas, the various ways of the turning of the Dharma¹⁴⁷⁸ wheels of the Tathagatas, the arising of the various aspects of speech and the sound of the voices of the Tathagatas, the teaching through an ocean of various languages, and the roar of clouds of various sutras.

37. 101 ?When she saw that, she attained a powerful happiness and delight.

[F.127.a] After she had given rise to powerful happiness, that Tathagata, the Bhagavat Samanta jnana ratnarci shri guna ketu raja, taught the sutra called The Resounding of the Dharma Wheels of All the Tathagatas and as many accompanying sutras as there are atoms in ten Buda realms. When she heard that sutra, she attained the bliss of reaching ten thousand subtle gateways to samadhi. This was like the day a consciousness enters the mother?s womb, to give an analogy. This was like the completed karma of beings. This was like a day in which a seed or seedling that is the cause of an excellent sal tree is planted.1479

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37. 102 ?She attained these gentle and pleasant samadhis: the samadhi called directly perceiving all Tathagatas, the samadhi called the radiance that goes through the entire extent of all the realms, the samadhi called entry into comprehending all the ways of the three times, the samadhi called the resounding of the Dharma wheels of all the Tathagatas, the samadhi called perceiving the ocean of prayers by all the Budas, the samadhi called the perception of the resounding of the roaring that saves beings afflicted by the suffering of samsara, the samadhi called the array of prayers to dispel the darkness of all beings, the samadhi called the perception of the prayers for all beings to be free from suffering, the samadhi called the origin of the attainment of happiness by all beings, the samadhi called the essence of never wearying in ripening and guiding all beings, [F.127.b] the samadhi called the banner of entering the path of all Bodhisattvas, the samadhi of the display of reaching all the bhumis of the Bodhisattvas, and the other ten thousand gateways to

samadhi.

37. 103 ?She had a mind that rested in subtle equanimity, a mind that was unwavering, a mind that was filled with joy, a mind that was relieved, a mind that was immeasurable, a mind that followed the kalyanamitras, a mind that was focused on profound omniscience, a mind that had entered an ocean of the ways of kindness, a mind that had risen above all attachments, a mind that did not dwell within the scope of the world, a mind that had entered the scope of the Tathagatas, a mind that was illuminated by the forms and colors of all the Budas, a mind that was undisturbed, a mind that was immovable, a mind that was without anger, a mind that was without instability, a mind that was without weariness, a mind that was without regression, a mind that was without dejection, a mind that understood the nature of all phenomena, a mind that had the understanding of the analysis of all phenomena, a mind that comprehended the ocean of all beings, a mind that wished to save all beings, a mind that gave rise to the1485 1486 1487

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illumination of the ocean of multitudes of Budas, a mind that comprehended the ocean of prayers of all the Tathagatas, a mind that shattered the mountain of all obscurations, [F.128.a] a mind that accomplished a vast accumulation of merit, a mind that was directed toward attaining the ten strengths of the Tathagatas, a mind that had attained the illumination of the range of all Bodhisattvas, a mind that increased the accumulations of all Bodhisattvas, and a mind that pervaded throughout all directions.1489

37. 104 ?With an ocean of prayers as numerous as the atoms in ten Buda

realms, she made the past prayers of all Tathagatas, so that she could acquire completely good great prayers and purify her own Buda realm.¹⁴⁹⁰

37. 105 ?They included prayers to ripen and guide all realms of beings, to know the entire extent of the realm of phenomena, to comprehend the ocean of the ways of the realm of phenomena, to practice Bodhisattva conduct in all Buda realms throughout future kalpas, to remain in the domain of Bodhisattva conduct throughout all future kalpas, to go into the presence of all Tathagatas, to please all kalyanamitras, to perfectly make offerings to and be an attendant for all Tathagatas, to attain omniscient wisdom in every instant, and to have continuous Bodhisattva conduct in order to attain buddhahood.

37. 106 ?Through accomplishing an ocean of gateways to prayers, as numerous as the atoms in ten Buda realms, she was making the prayer for completely good Bodhisattva conduct.

37. 107 ?In order for her to accomplish the completely good Bodhisattva conduct and prayer, the Bhagavat [F.128.b] Samanta jnana ratnarci shri guna ketu raja encouraged her and inspired her with past roots of virtue that he taught, revealed, explained, displayed, made stable so they would not be lost, increased so that they would spread greatly, and caused to remain so that there would be dedication to omniscience.

37. 108 ?This concerned the first development of her aspiration to enlightenment and her acquiring an ocean of the countless prayers of past Tathagatas.

37. 109 ?Noble one, in a past time, ten kalpas before that, the daughter Samanta-jnanarci padma bhadrabhirama netra shri candra was following the teaching of the Tathagata Candra dhvaja shri ketu in a world realm called Mani surya-candra vidyotita prabha. The Bodhisattva Samanta bhadra instigated her to

repair a broken statue of the Tathagata seated upon a lotus. When she had repaired it, she painted it. When she had painted it, she adorned it with jewels. Through following the Bodhisattva Samanta bhadra she developed the aspiration for the highest, complete enlightenment.

37. 110 ?As a result of that root of merit, she became a Dharma follower free of downfalls. She was always born into a family of lords of devas or a family of lords of humans. In all her lives she had a body that was attractive and lovely to look at and had an excellent, beautiful color. She always saw Tathagatas [F.129.a] and was never separated from the Bodhisattva Samanta bhadra. That Bodhisattva ripened her in every lifetime and made her remember. She always honored the Bodhisattva Samanta bhadra and was always devoted to him.

37. 111 ?Noble one, who do you think was the cakravartin king Vairocana ratna-padma garbha shri cuda at that time, in that time? Do not think that it was anyone else. It was the Bodhisattva Maitreya who was Vairocana ratna-padma garbha shri cuda at that time, in that time.

37. 112 ?Noble one, who do you think was the king?s queen, Sampurna shrivakra, at that time, in that time? Do not think that it was anyone else. It was this night goddess, Prashanta ruta Sagara vati, who is before me.

37. 113 ?Noble one, who do you think was the king?s daughter, Samanta jnanarci-padma bhadrabhiraama netra shri candra, at that time, in that time? Do not think that it was anyone else. I was at that time, in that time, the king?s daughter, Samanta jnanarci padma bhadrabhiraama netra shri candra. When I was a young girl in the time of the teaching of the Tathagata Candra dhvaja shri ketu and repaired the statue of the Tathagata seated upon a lotus, that was the cause for my highest, complete enlightenment. At that time, the Bodhisattva

Samanta bhadra inspired me toward the highest, complete enlightenment,
and that was my first development of that aspiration. [F.129.b]

37. 114 ?I went into the presence of the Bhagavat Samanta jnana ratnarci shri guna-
ketu raja and scattered my jewelry over him and then saw the Tathagata's
miraculous manifestations. Then when I heard the Dharma from that
bhagavat, I attained this Bodhisattva liberation called the manifestations that
guide beings that appear in all worlds.

37. 115 ?I have honored Tathagatas as numerous as the atoms in Sumeru. I have
honored them by all the activities of offering them necessary articles and
attending upon them. I have heard all the Dharma that those Tathagatas have
taught, and I have followed the instructions and teachings of those
Tathagatas. I have greatly venerated those Tathagatas so that through that
veneration I have seen in an instant of mind all Tathagatas, their assemblies
of Bodhisattvas, and all their Buda realms.

37. 116 ?The world realm Vairocana tejahshri passed away, and the kalpa called
Virajomandala came to an end. They were followed by the world realm called
Mani cakra vicitra pratimandita vyuha and the kalpa called Mahaprabha, in
which appeared five hundred Budas, and I honored all of them. The very1491
first of them in the Mahaprabha kalpa was the Tathagata whose name was
Maha karuna megha dhvaja. When he set forth into homelessness, I was a
night goddess who made offerings to him.

37. 117 ?After that, there was the Tathagata whose name was Vajra narayana ketu. I
was a cakravartin who made offerings to him. [F.130.a] That Tathagata taught
me the sutra called The Birth and Arising of All Budas, together with
accompanying sutras as numerous as the atoms in ten Buda realms. I
heard it and retained it.

37. 118 ?After that, there was the Tathagata whose name was Jvalanarcih parvata-shri vyuha. I was a head merchant's daughter and made offerings to him. That Tathagata taught me the sutra called The Essence of the Light of the Three Times, together with accompanying sutras as numerous as the atoms in Jambudvipa. I heard it and retained it.

37. 119 ?After that, there was the Tathagata whose name was Sarva Dharma-samudrabhyudgata vega raja. I was a king of devas and made offerings to him. That Tathagata taught me the sutra called The Categories of the Knowledge of All the Bases of the Realm of Phenomena, together with five hundred accompanying sutras. I heard it and retained it.

37. 120 ?After that, there was the Tathagata whose name was Gambhira Dharma shri-samudra prabha. I was the daughter of a lord of the Nagas and made an offering to him of the rain from a cloud of kings of precious wish-fulfilling jewels. That Tathagata taught me the sutra called The Power of an Increasing Ocean of Delight, together with a million accompanying sutras. I heard it and retained it.

37. 121 ?After that, there was the Tathagata whose name was Ratna shikhararcih-parvata pradipa. I was an ocean goddess who approached him and made an offering of the rain from a cloud of precious lotuses. [F.130.b] That Tathagata taught me the sutra called Ways of the Ocean of Phenomena, together with accompanying sutras as numerous as the atoms in a Buda realm. I heard it and retained it, memorized it, and kept it.

37. 122 ?After that, there was the Tathagata whose name was Guna-samudravabhasa mandala shri. I was a Rishi with the five higher cognitions who was encircled by sixty thousand Rishis and manifested great miracles. I approached him and made an offering of the rain from a mountain-sized

cloud of perfumed lotuses. That Tathagata taught me the sutra called The Lamp of Phenomena Being without Location, together with ten thousand accompanying sutras. I heard it and retained it.

37. 123 ?After that, there was the Tathagata whose name was Vairocana shri garbha.

I was an earth goddess named Samatartha sambhava. Together with a countless retinue of earth goddesses, I approached him to make an offering of the rain falling from a cloud of precious flowers and a cloud of strings of jewels that had arisen from the trunks of trees made of all jewels. That Tathagata taught me the sutra called The Essence of the Source of the Wisdom That Is the Origin of All the Tathagatas, together with countless accompanying sutras. I heard it, retained it, and did not lose it.¹⁴⁹²

37. 124 ?Noble one, the last of all those five hundred Tathagatas was the Tathagata Dharma dhatu gagana purna ratna shikhara shri pradipa who appeared in the world. At that time, I was the daughter of a dancer [F.131.a] and had the name Abhirama shrivakra. The Tathagata came to the city, and when the dancers were playing music, through the power of the Buda I rose up into the air and praised the Tathagata with a thousand verses. Then I went to him. From the Tathagata's urna hair shined a ray of light called the display of the radiance of the realm of the Dharma, which illuminated my entire body. The instant that light touched my body, I obtained the liberation called the concentrated essence of the way of the realm of Dharma.

37. 125 ?Noble one, in that way I pleased and made offerings to all those Tathagatas, the five hundred Budas that appeared in the world realm called Mani cakra vicitra pratimandita vyuha during the kalpa called Mahaprabha. Those Tathagatas taught me the Dharma, and I remembered it all. I did not forget a single letter or a single word of those ways of the

Dharma.

37. 126 ?When I went before each of those Tathagatas, I recited the Buda?s

Dharma, and in that way I benefited countless beings.

37. 127 ?From each of those Tathagatas I obtained an ocean of the contents of the

realm of the Dharma, an illumination from the lightning of omniscience,

[F.131.b] which was called The Extensive Realm of the Dharma That Is the Essence

of the Knowledge of the Three Times, and I followed and continued all the

completely good conduct.

37. 128 ?In that way, noble one, in each instant of mind there appear Tathagatas

without outer limit or center. When I see those Tathagatas, there is the

illumination of the lightning of omniscience, and that which I had not

previously attained, which I had not previously seen, becomes present

within the continuum of my mind, without ever deviating from the

completely good conduct of the Bodhisattva.

37. 129 ?Why is that? This attainment of the illumination from the lightning of

omniscience is a teaching that has no outer limit or center.?

37. 130 At that time, the night goddess Samanta sattva tranojah shri, in order to teach

further and classify the Bodhisattva liberation called the manifestations that

guide beings that appear in all worlds, through the blessing of the Buda recited

these verses to Sudhana, the head merchant?s son:

37. 131?The profound view is difficult; it is difficult to comprehend

The different ways of the extents of the three times

And the completely shining domain of Dharma light.

Listen to these words of mine, Sudhana. {30}

37. 132?Listen to me as I reveal the way,

Wishing for the qualities of buddhahood,

I first developed the aspiration for enlightenment

And how it was I attained this liberation. {31}

37. 133?In the past, beyond kalpa after kalpa,

As many as there are atoms in a Buda realm,

There was a vast, stainless, faultless world realm

Called Vairocana dhvaja pradipa shri. {32}

37. 134?There had arisen the kalpa Virajomandala,

In which there was a succession of Budas.

At that time those with the faultless ten strengths

Appeared as numerous as the atoms in Sumeru. {33}

37. 135?The first of those sugatas was

Samanta jnana ratnarci shri guna ketu raja,

Then there was the Jina Dharmadhvaja, then Shrisumeru,

And the fourth jina was Guna kesharishvara. {34}

37. 136?Then there were the Jina Shanti raja, Samitayus,

Yashahparvata, Guna sumeru shri,

The Jina Abhaskara, and the Bhagavat Shashimukha,

And those were, in that way, the first ten. {35}

37. 137?Then there were the Jina Gaganalaya, and Samataprabha, [F.132.a]

Dishasambhava, Smriti samudra mukha,

The Jina Abhyudgata, Sumerushri,

And the Sugata Dharmarci parvata shri, {36}

37. 138?Then Karunika, and ninth was Padmodgata.1493

The tenth Buda was Dharma dhatu kusuma.

In that way, these were the second ten

From the description of the ocean of Budas. {37}

37. 139?Then there were Prabha ketu raja mati, Jnanamati,1494

Citrarthendra, Shridevamati,

Jina Vegarajamati, jnana shri,

And Avabhasa raja, and Prabha ketu shri, {38}

37. 140?Then the Jina Vikranta deva gati,

And likewise Dharma dhatu padma.

In that way, those were the third ten

Within the way of this vast teaching. {39}

37. 141?Then there was the Bhagavat Ratnarci parvata shri,

And following him were Guna samudra shri,

Dharmaprabha, Padma garbha shri,

And the Sugata Gati candra netra nayana, {40}

37. 142?Then Gandhaprabha, Manisumerushri,

Gandharva kaya prabha raja, and

Mani garbha raja shri teja vatin,

And the tenth jina was Prashama rupa gati. {41}

37. 143?Following them were the Jina Vipulabuddhi,

Ratnaprabha, and Gagana megha shri.

Then there were the Jina Vara lakshana shri,

Vratamandala, and Svasharira prabha, {42}

37. 144?Then Narayana vrata sumeru shri,

The Jina Guna cakravala shri raja,

The Bhagavat Aparajita vrata dhvaja,

And Druma parvata, the tenth of those jinas. {43}

37. 145?Then there were the Jina Salendra raja shri garbha,

Lokendra kaya pratibhasa prabha,

The Bhagavat Abhyudgata prabha shri,

Vajraprabha, and Dharani teja shri, {44}1495

37. 146?Then the Jina Gambhira Dharma guna raja shri,

Dharma Sagara nirghosha mati,

Merudhvajashri, Prabhasamati,

And the tenth jina, Ratnarajashri. {45}

37. 147?Then there were Brahmaprabha, the Jina Gagana ghosha, [F.132.b]

Dharma dhatu pratibhasa shri,

The Bhagavat Aloka mandala prabha,

And Dishabheda jnana prabha ketu mati, {46}

37. 148?Then Gagana pradipa, Abhiramashri,

The Sugata Vairocana prabha shri, and

Punya prabhasa shri shanta shri,

And the tenth was Maha karuna megha shri. {47}

37. 149?Then there were Tathataprabha, Bala prabhasa mati,

And the Jina Sarva jagadabhi mukha rupa;

Then there was Abhyudgata,

And after him was Samasharira. {48}

37. 150?In the same way, there was the Sugata Dharmodgata,

And after him came Anilavegashri,

Shuradhvaja, and Ratna gatra shri,

And the tenth was Tryadhva pratibhasa prabha. {49}

37. 151?Then there was Pranidhana Sagara prabhasa shri,

The second was Vajrashaya giri shri,

The third jina was Harisumerushri,

And then there were Smriti ketu raja shri and Dharmamati, {50}

37. 152?Then Prajnapradipa, Prabha ketu shri,

And after them the Jina Vipulabuddhi,

The Jina Dharma dhatu naya jnana gati,

And Dharma samudra mati jnana shri. {51}

37. 153?Then there were Dharmadhara, Ratnadanashri,

The Jina Guna cakravala shri megha,

kshanti pradipa shri, and Tejovat,1496

And the Jina Vega prabha shamatha ghosha, {52}

37. 154?Then Shanti dhvaja jagatpradipa shri,

The Buda Maha pranidhi vega shri,

The Bhagavat Aparajita dhvaja bala,

And the Jina Jnanarci Sagara shri. {53}

37. 155?Then there were the Jina Dharmeshvara, Asanga mati,

Jaga mantra Sagara, Nirghoshamati,

Sarva svaranga ruta ghosha shri,

Vasha vartiyajnayashashti mati, {54}

37. 156?The Bhagavat Dishadesha mukha jaga,

Sattvashaya sama shariri shri, [F.133.a]

The Buda Parartha savihara shri,

And the Jina Prakritisharira shri bhadra. {55}

37. 157?Those jinas and the others appeared there.

When they appeared, they were lamps for the world.

I made offerings to that ocean of jinas

For as many kalpas as there are atoms in Sumeru. {56}

37. 158?Whatever jinas have appeared in kalpas

As numerous as the atoms in a Buda realm,

I have made offerings to all those sugatas

And followed this way of liberation. {57}

37. 159?I have practiced throughout endless past kalpas,

Meditating on this way of liberation.

Having heard it, practice it quickly,

And you will attain this way before long. {58}

37. 160?Noble one, I know only this Bodhisattva liberation called the manifestations

that guide beings that appear in all worlds. How could I know the conduct or

describe the qualities of Bodhisattvas who remain in the aspiration to an

ocean of Bodhisattva conduct that has no outer limit or center, who have

bodies in accordance with the various dispositions of beings, who

accomplish an ocean of various faculties, and who have the realization of the

various kinds of Bodhisattva conduct and prayers?

37. 161 ?Depart, noble one. Here in the bodhimanda, there is the goddess of the

night named Prashanta ruta Sagara vati.

?She is seated on a lotus throne with the adornment of shining banners of

kings of jewels in its center, and with an entourage of countless millions of

night goddesses. Go to her and ask her, ?How should a Bodhisattva train in

Bodhisattva conduct? How should a Bodhisattva practice it?? ?

37. 162 Then Sudhana, the head merchant?s son, bowed his head to the feet of the

night goddess Samanta sattva tranojah shri, circumambulated the night

goddess Samanta sattva tranojah shri many hundreds of thousands of times,

keeping her to his right, [F.133.b] and, looking back again and again,

departed from the night goddess Samanta sattva tranojah shri. [B8]