## PRAMUDITANAYANAJAGADVIROCANĀ

Sudhana, the head merchant's son, was blessed by the instruction of the kalyāṇamitra; his mind practiced the words of the kalyāṇamitra; his mind had the perception of the kalyāṇamitra as a physician and himself as a patient; [F.96.a] his mind was contented by focusing on the vision of the kalyāṇamitra; his mind had obtained the opportunity to disperse the mountain of obscurations to the vision of the kalyāṇamitra; his mind had attained, through seeing the kalyāṇamitra, entry into the ocean of the ways of the great compassion that saves all the realms of beings; his mind had attained, through seeing the kalyāṇamitra, the illumination by wisdom of the ocean of the ways of the realm of phenomena.

Thus, he approached the night goddess Pramuditanayanajagadvirocanā.

36.2

The night goddess Pramuditanayanajagadvirocanā, in order to further increase the ripening of his accumulation of the roots of merit through approaching a kalyāṇamitra, blessed approaching a kalyāṇamitra as arising from a great accumulation, blessed going to a kalyāṇamitra as great prowess, blessed approaching a kalyāṇamitra as diligence in actions that is difficult to realize, blessed approaching a kalyāṇamitra as reliance throughout a long time, blessed approaching a kalyāṇamitra as going into centerless and limitless directions, blessed approaching a kalyāṇamitra as the source for dwelling together for a long time, blessed approaching a kalyāṇamitra as the source of perceiving infinite tasks being completed, blessed approaching a kalyāṇamitra as the prowess of an accumulation of centerless and limitless displays of the path, blessed approaching a kalyāṇamitra as prowess through every gateway, [F.96.b] and blessed approaching a kalyāṇamitra as the prowess of undeviating arrival.

36.3

Sudhana, the head merchant's son, approached the night goddess Pramuditanayanajagadvirocanā in this way: approaching a kalyāṇamitra with diligent dedication in the accumulation of omniscience; approaching a

kalyāṇamitra with the prowess of accomplishing an ocean of great prayers; approaching a kalyāṇamitra with the resolve to undergo suffering for the sake of a single being until the conclusion of the last future kalpa; approaching a kalyānamitra with the prowess of remaining for a long time  $\frac{1332}{1}$  within a single atom, emitting sound  $\frac{1333}{1}$  throughout the entire realm of phenomena while wearing the armor of diligence; approaching a kalyāṇamitra while moving at great speed through the entire extent of the ocean of directions; approaching a kalyāṇamitra while maintaining all bodhisattva conduct of future kalpas in a single pore of the body; approaching a kalyānamitra with the attainment of bodhisattva conduct and in each instant of mind dwelling in omniscient wisdom; approaching a kalyāṇamitra while intent on following the path and the display of miracles of the tathagatas of the three times; approaching a kalyanamitra while following the path of entering the stream of all the ways of the realm of phenomena; and approaching a kalyāṇamitra without deviating from being focused on all the ways of the realm of phenomena and pervading the entire realm of phenomena. [F.97.a]

He saw the night goddess Pramuditanayanajagadvirocanā seated on a flower in the center of a lion throne within the circle of the assembly of the Bhagavat, resting in the bodhisattva samādhi called *the banner of the power of vast, stainless, completely good joy*.

36.5

36.6

36.7

36.8

He saw emanating from all her pores clouds of manifestations of the practice of the perfections, such as generosity, which delighted all beings, which brought pleasure to all beings, and which were various kinds of beauty for all beings.

They were like this: he saw clouds of manifestations of the practice of generosity in accord with the aspirations, perceptions, and languages of all beings, in order to benefit beings without causing discord, in order for there to be no concern for all material things, in order to give equally to all beings, in order for there to be impartiality toward all beings, in order to give respectfully to all beings, in order to give all inner and outer things, in order to manifest the generosity that is difficult, and in order to manifest in all worlds the practice of generosity according to the wishes of beings.

He saw clouds of manifestations of the countless difficult acts of generosity by the bodhisattvas that appear in the three times, [F.97.b] which being emanated were perceived by all beings within the vast extent of the worlds in the ten directions.

It was like this: because of her attainment of the inconceivable miraculous powers of the might of bodhisattvas, he saw, issuing forth from all her pores, clouds of emanated bodies of various beings, equal in number to that of all beings, which spread throughout all beings within all world realms,

demonstrating directly to them the unwavering commitment to vows of discipline; demonstrating throughout the realms of beings the field of the various vows of discipline of 1335 asceticism; demonstrating nondependence on all worlds, no concern for all fields of perception, and the rejection of all locations in saṃsāra; demonstrating entering the gateway to the decline of the good fortune of devas and humans; demonstrating the field of unattractiveness; dispelling the incorrect perception of attractiveness in the world; revealing the nature of phenomena to be impermanence, instability, destruction, and change; showing the true nature of all that is composite to be suffering and the absence of a self; yearning to dwell inseparably within the field of activity of the tathāgatas; inspiring beings toward the perfectly stainless conduct of the tathāgatas; teaching to beings, in accordance with their aspirations and languages, the practice of correct conduct; manifesting the lovely scent of correct conduct that brings satisfaction to beings; [F.98.a] and ripening all beings.

36.9

He saw, issuing forth from all her pores, clouds of emanated bodies of various colors, which were as numerous as all beings, teaching the endurance by all beings of the major and minor parts of their bodies being cut off; teaching the endurance by all beings of harm to their bodies; teaching the endurance by all beings of being falsely reviled, censured, reproached, disgraced, and threatened; teaching the imperturbability of all beings; teaching all beings teaching to be neither uplifted by honors nor made downcast by disrespect; teaching humility in all beings; teaching the unceasing wisdom of the unceasing patience toward the nature of all phenomena; teaching the practice of patience that eliminates the kleśas in all beings; turning all beings away from misshapen bodies with ugly color; teaching 1339 the supreme pure color of the tathāgatas; and ripening beings.

36.10

He saw, issuing forth from all her pores, clouds of emanated bodies of various colors, shapes, and sizes, equal in number to that of all beings, which spread everywhere in accordance with the aspirations of beings, teaching exertion in diligence for the great accumulation of omniscience; [F.98.b] the diligence that puts to flight all discord from the māras; the diligence that is constant and unwavering in undertaking the attainment of enlightenment; the diligence for rescuing all beings from the ocean of saṃsāra; the diligence that turns beings away from all the paths that lead to unfortunate existences, calamitous existences, terrible existences, and downfalls; the diligence for shattering to pieces the mountain of ignorance; the diligence that never wearies in serving and making offerings to all the tathāgatas; the diligence for receiving and holding the Dharma wheel of all the buddhas; the diligence for shattering and scattering the mountain of all obscurations; the diligence

that never wearies of ripening and guiding all beings; and the diligence for purifying all buddha realms and teaching the pure, unsurpassable diligence of the tathāgatas, and he saw them ripening beings.

He saw, issuing forth from all her pores, clouds of emanated bodies of 36.11 various colors and shapes that through various methods brought joy to beings; prevented unhappiness; condemned all delights in desire; proclaimed in the world the quality of a sense of shame; brought beings to control of their senses; praised the unsurpassable conduct of celibacy; taught the fearfulness of the world of desire and the realm of Māra; taught all the worlds that are the range of desire, even to those who were free from delighting in desires; caused beings to delight in the pleasures of the Dharma; [F.99.a] enabled the successive attainment of the gateways 1340 to dhyāna, samādhi, and samāpatti; described the mind that comprehends the elimination of all kleśas in all beings; taught all the miraculous manifestations of the ocean of bodhisattva samādhis; taught the miracles and supremacy of the higher cognitions of the bodhisattvas; brought joy to all beings; increased enthusiasm, 1341 created happiness; dispelled unhappiness; caused the attainment of faultless minds; made minds skillful; purified thoughts; clarified the senses; brought physical bliss; magnified the power of delight in the Dharma; and thus ripened beings.

36.12 He saw, issuing forth from all her pores, clouds of various bodies resembling all bodies that appear, in order to appear in accordance with the wishes of all beings within all realms, demonstrating unwearyingly going into the presence of kalyāṇamitras, 1342 demonstrating unwearying service and attendance to ācāryas, gurus, and kalyāṇamitras; 1343 demonstrating the diligence that never wearies of receiving and holding the turning of the Dharma wheel of all the tathagatas; describing the way of comprehending the ocean of all the buddhas; [F.99.b] contemplating the ocean of all Dharma entrances; explaining the characteristics, natures, and ways of all Dharmas; teaching the entrances into the samādhis of all Dharmas, 1344 teaching the range of wisdom that dispels the ocean of questions and doubts of all beings, 1345 teaching the vajra of wisdom that destroys the mountains of wrong views of all beings; teaching, with every instant of mind, the rising of the disk of the sun of wisdom that dispels the darkness of the ignorance of all beings; and ripening beings 1346 by bringing happiness to all beings.

36.13 He saw, issuing forth from all her pores, clouds of emanations of many bodies of inconceivable colors and shapes, equal to those of all beings, becoming present before all beings in accordance with their motivations and aspirations, and teaching, giving instructions by having mastered various languages, the knowledge of what is meritorious in the world and what is not meritorious. He saw the worldly deeds that should be accomplished,

the description of the origin of all three realms, the explanation of the direction that leads to leaving all three realms, the teaching of the direction that leads to leaving the unendurable misery 1348 of wrong views, and thereby the teaching of the unique path to omniscience, the teaching of the transcending of the path of the śrāvaka and pratyekabuddha levels, the teaching of being unstained by anger or love toward those who show respect and those who disrespect, the teaching of nonengagement with the gateways 1349 to either saṃsāra or nirvāṇa, the teaching of the unceasing successive passage from one place to another such as the Tuṣita paradise, [F.100.a] the teaching of the unceasing succession of going to the bodhimaṇḍa and attaining complete buddhahood, and the ripening of beings for omniscience.

36.14

He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the atoms in all buddha realms and visibly present in all worlds of beings. They were describing the completely good bodhisattva conduct and prayer; describing the special prayer for the perfect purification of the entire realm of phenomena; describing the purification of the entire ocean of world realms in each instant of mind; describing continuous service and offering to all the tathagatas; teaching the continuous entry into the ocean of all the ways of the Dharma in each instant of mind; describing the continuous entry into the ocean of the ways of the realm of phenomena, which are as numerous as the atoms in the entire ocean of world realms, in each instant of mind; describing the continuous teaching of the purification of the path to omniscience while remaining resolutely throughout all future kalpas in all realms; describing continuous entry into the strengths of the tathāgatas in each instant of mind; teaching continuous entry into the ocean of all the ways of the three times; teaching the continuous manifestation of miraculous powers in all realms; and establishing all beings in omniscience through the teaching of bodhisattva prayer and conduct. [F.100.b]

36.15

He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the minds of all beings, and in the presence of all beings teaching the limitless strength of the accumulation of omniscience; teaching the inexhaustible, indestructible, 1350 and everlasting strength of the mind that knows all phenomena; teaching the irreversible, nonregressive, invincible, ever-continuing, 1351 unsurpassable strength of the attainment of all bodhisattva conduct; teaching the bodhisattva strength that is unstained by any of the faults of saṃsāra; teaching the bodhisattva strength that disperses the entire army of Māra; teaching the bodhisattva strength that is unafflicted by the stains of any of the kleśas; teaching the bodhisattva strength that disperses the mountain of all karmic obscurations; teaching the bodhisattva strength of great compassion that continues throughout all

kalpas with unwearying bodhisattva conduct; teaching the bodhisattva strength that brings happiness to all beings by shuddering and shaking all buddha realms; teaching the bodhisattva strength that defeats all the hosts of māras and adversaries; and elucidating in the world the great strength of the wisdom of turning the Dharma wheel and thus ripening all beings for omniscience. [F.101.a]

36.16 He saw, issuing forth from all her pores, clouds of emanated bodies, as numerous as the minds of all beings, which spread throughout the infinite realms of beings in the ten directions, teaching in accordance with the motivations and aspirations of beings the prowess of bodhisattva conduct and wisdom; teaching the wisdom that comprehends the ocean of all the realms of beings; teaching the wisdom that comprehends the ocean of the minds of all beings; teaching the wisdom that knows the ocean of the faculties of all beings; teaching the wisdom that comprehends the ocean of the conducts of all beings; teaching the wisdom that always knows the time for ripening and guiding all beings; teaching the wisdom that resounds throughout the entire realm of phenomena; teaching the wisdom that pervades everywhere, in each instant of mind, the ocean of all the ways of knowing the entire realm of phenomena; teaching the knowledge of the formation and destruction of the ocean of all world realms; teaching the knowledge of the basis, shape, and arrayed displays of all world realms; and teaching the knowledge of emanating offerings to all the tathagatas, going into their presence, making offerings, rendering service, and possessing clouds of Dharma wheels. And by teaching in that way the practice of the

36.17 In the same way that he saw beings being ripened in worlds through the teaching of the practice of the perfections, he saw the night goddess Pramuditanayanajagadvirocanā proclaiming all the bodhisattva Dharmas: the initial accumulation of developed motivation; the methods for serving and venerating kalyanamitras; approaching the feet of tathagatas and making offerings to them and attending them; every method for practicing good qualities; making the most difficult of gifts through the practice of the perfection of generosity; the methods for training in the perfection of correct conduct; all the methods for giving up the great power of kingship, retinues, and great power over enjoyments and becoming a renunciate; all the accomplishments of patience in the domain of vows of discipline and great asceticism that are difficult to undertake in this world; all resolute

perfection of knowledge, they were bringing happiness to beings, making their minds clear, creating joy, increasing aspiration, dispelling unhappiness, purifying 1352 the mind, [F.101.b] creating a faultless mind, clarifying the senses, creating the power of aspiration, and causing irreversible progress

toward omniscience.

engagement in the bodhisattva vows of discipline; the ocean of the qualities of firm bodhisattva commitments; the endurance 1353 of the bad actions, bad speech, and bad thoughts of all realms of beings; the endurance of harm to the body and the mind; the patience of the nonperishing  $\frac{1356}{1}$  nature of the Dharma; 1357 the patience of belief in all Dharmas; [F.102.a] the patience of realizing the nature of the Dharma; the diligence for engaging in undertaking omniscience; the diligence for accomplishing all the qualities of buddhahood; the practice of the perfection of diligence; the accumulation of the perfection of meditation; dedication to the perfection of meditation; the pure practices that accomplish the perfection of meditation; the miraculous powers from the attainment of bodhisattva samādhis; the entry through an ocean of samādhi gateways; the practices of the perfection of meditation; the accumulation of the perfection of wisdom; the ways of purifying the sun disk of great bodhisattva wisdom; the ways of accumulating 1358 the clouds of great wisdom; the accumulations of the great treasure of wisdom; the ways of analyzing the great ocean of wisdom; dedication to purification 1359 and skill in great methods; the bodies from the perfection of great bodhisattva prayers; the accomplishment of the perfection of great prayers; the practice of the perfection of great prayers; the dedication in the past to the perfection of great prayers; [F.102.b] the great accumulations for attaining the perfection of strength; the conditions for the perfection of strength; the great ocean of the ways of the perfection of strength; the teaching of the perfection of strength; the dedication in the past to the perfection of strength; the practice of the perfection of knowledge; the ways of the perfection of knowledge; the ways of the purification of the perfection of knowledge; the direction of the perfection of knowledge; following the perfection of knowledge; the vastness of the perfection of knowledge; absorption in the ways of the perfection of knowledge; focusing on the ways of the perfection of knowledge; 1360 following the vastness of the perfection of knowledge; the pervasion of the perfection of knowledge; the extent of the perfection of knowledge; the assemblage of the perfection of knowledge; <sup>1361</sup> dedication in the past to the accomplishment of the perfection of knowledge; the arrangement of the arising of entry into the classification of the kinds of practice of the perfection of knowledge; possessing the ways of absorption in the perfection of knowledge, 1362 seeking the knowledge of Dharma that encompasses what is Dharma and what is not Dharma; 1363 seeking the knowledge of karma; seeking the knowledge of realms; [F.103.a] seeking the knowledge of kalpas; seeking the knowledge of times; seeking the knowledge of the occurrence of buddhas; seeking the knowledge of buddhas; seeking the knowledge of the bodhisattvas; seeking the knowledge of the arising of bodhisattva motivation; seeking the knowledge

of the presence of bodhisattvas; seeking the knowledge of the arising of bodhisattvas; seeking the knowledge of the setting-forth of bodhisattvas; seeking the knowledge of the Dharma wheels of bodhisattvas; seeking the knowledge of the analysis of the Dharma by bodhisattvas; seeking the knowledge of the ways of the sea of Dharma of the bodhisattvas; seeking the knowledge of the ocean of Dharma of the bodhisattvas; seeking the knowledge of the turning of the Dharma wheel of the bodhisattvas; seeking the knowledge of the treasure of the Dharma of the bodhisattvas; and seeking the knowledge of the state of the Dharma of the bodhisattvas. Clouds of bodies of beings of various colors emitted from each of the night goddess Pramuditanayanajagadvirocanā's pores ripened beings through all the limitless and centerless bodhisattva practices of beings endowed with the perfection of knowledge.

36.18 They were like this: he saw clouds of bodies that were like those of the Śuddhāvāsa devas of the Akaniṣṭha, Sudarśana, Sudṛśa, Atapa, and Avṛha paradises issuing forth and ripening beings. [F.103.b]

In the same way, he saw clouds of bodies that were like those of the devas in the Bṛhatphala, Puṇyaprasava, and Anabhraka paradises issuing forth and ripening beings.

36.19 He saw clouds of bodies that were like those of the devas in the Śubhakṛtsna, Apramāṇaśubha, and Parīttaśubha paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the devas in the  $\bar{A}$ bhāsvara, Apramāṇābha, and Parīttābha paradises issuing forth and ripening beings.  $\underline{^{1369}}$ 

36.20 He saw clouds of bodies that were like those of the devas in the Mahābrahma, Brahmapurohita, and Brahmapārṣada paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Vaśavartin and his devas and apsarases issuing forth and ripening beings.

36.21 He saw clouds of bodies that were like those of the deva king Sunirmita and his devas and apsarases issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Saṃtuṣita and his devas and apsarases issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Suyāma and his devas and apsarases issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Śakra and his devas and apsarases issuing forth and ripening beings.

He saw clouds of bodies that were like those of the gandharva king Dhṛtarāṣṭra and his male gandharvas and female gandharvas issuing forth and ripening beings. [F.104.a]

He saw clouds of bodies that were like those of the kumbhāṇḍa king Virūḍhaka and his male kumbhāṇḍas and female kumbhāṇḍas issuing forth and ripening beings.

He saw clouds of bodies that were like those of the nāga king Virūpākṣa and his male nāgas and female nāgas issuing forth and ripening beings.

He saw clouds of bodies that were like those of the great yakṣa king Vaiśravaṇa and his male yakṣas and female yakṣas issuing forth and ripening beings.

36.25 He saw clouds of bodies that were like those of the kinnara king Druma and his male kinnaras and female kinnaras issuing forth and ripening beings.

He saw clouds of bodies that were like those of the mahoraga lord Sumati and his male mahoragas and female mahoragas issuing forth and ripening beings.

36.26 He saw clouds of bodies that were like those of the garuḍa lord Mahābalavegasthāma and his male garuḍas and female garuḍas issuing forth and ripening beings.

He saw clouds of bodies that were like those of the asura lord Rāhu and his male asuras and female asuras issuing forth and ripening beings.

36.27 He saw clouds of bodies that were like those of the Dharma king Yama and his male yamas and female yamas issuing forth and ripening beings.

He saw clouds of bodies that were like those of the lord of humans and his male humans and female humans issuing forth and ripening beings.

36.28 Thus he saw clouds of bodies that were like those of all the beings that appear in all existences issuing forth and ripening beings. [F.104.b]

He saw clouds of bodies that were like those of śrāvakas, pratyekabuddhas, and ṛṣis issuing forth and ripening beings.

36.29 He saw clouds of bodies that were like the devas of the realms of wind, water, and fire issuing forth and ripening beings.

He saw clouds of bodies that were like those of the devas of oceans, rivers, mountains, forests, harvests, <sup>1370</sup> herbs, trees, and earth issuing forth and ripening beings.

He saw clouds of bodies that were like those of the devas of parks, cities, the bodhimaṇḍa, the day, the night, space, directions, those who walk on legs, and all those who have bodies issuing forth and ripening beings.

In the same way, he saw clouds of bodies that were like Vajrapāṇi issuing forth, spreading throughout the ten directions, being present before beings throughout the extent of the ways of the realm of phenomena, and ripening beings.

He saw, beginning with the night goddess Pramuditanayanajagadvirocana's first accumulation of the development of the aspiration to enlightenment, the unbroken succession of the accomplishment of a virtuous mind in her past lifetimes; the constant succession of praising the aspiration to enlightenment; the constant succession of passing away and obtaining a rebirth; the constant succession of the possession of a body; the constant succession of the wheel of names; the constant succession of going to a kalyāṇamitra; [F.105.a] the constant succession of honoring the appearance of a buddha; the constant succession of acquiring the sentences and syllables of the Dharma; the constant succession of the motivation to practice the bodhisattva path; the constant succession of attaining samādhi; the constant succession of seeing buddhas through having attained samādhi; the constant succession of the expanding vision that sees the realms; the constant wheel of the knowledge of the succession of the kalpas; the constant succession of the knowledge that comprehends the realm of phenomena; the constant succession of seeing the natures of beings; the constant succession of knowing the successive passing and rebirth of beings who are within the ocean of the ways of the realm of phenomena; the constant succession of understanding pure divine hearing; the constant succession of the gateways for entering into the continuum of looking into the minds of the entire realm of beings; the constant succession of gateways for first entering divine sight; the constant succession of the first perception through divine hearing; the constant succession of the first knowledge of the minds of other beings; the constant succession of the first knowledge of the memory of the previous lifetimes of herself and others; [F.105.b] the constant succession of the first conditions for attaining miraculous activity through being established in the absence of existence; the constant succession of spreading the prowess of miraculous powers throughout the directions; the constant succession of attaining bodhisattva liberations; the constant succession of realizing the inconceivable ways of an ocean of bodhisattva liberations; the constant succession of the miraculous manifestations of bodhisattva samādhi; the constant succession of bodhisattva prowess; the constant succession of bodhisattva domination; the constant succession of gaining the title of bodhisattva; the constant succession of entering the bodhisattva path; and the night goddess Pramuditanayanajagadvirocanā's constant succession of bodhisattva knowledge all issued from all her pores as clouds of emanated bodies that he then saw teaching the Dharma to beings.

He saw them declaring it, elucidating it, revealing it, communicating it, categorizing it, expanding upon it, enumerating it, giving instruction on it, making it known, and accomplishing it.

36.32

He saw some teaching the Dharma through speech from the sound of shaking in a domain of wind, [F.106.a] some through speech from the sound of crashing waves on a mass of water, some through speech from the sound of the roaring flames of a fire, some through speech from the sound of a roaring ocean, some through speech from the sound of the rumbling of an earthquake, some through speech from the sound and noise of great mountains striking against and buffeting one another, some through speech from the melodious sound of the shaking of the cities of the devas, some through speech from the sound of divine aerial palaces buffeting one another, some through the speech of the lords of the devas; some through the speech of the lords of the nagas, some through the speech of the lords of the yaksas, some through the speech of the lords of the gandharvas, some through the speech of the lords of the asuras, some through the speech of the lords of the garudas, some through the speech of the lords of the mahoragas, some through the speech of the lords of the kinnaras, some through the speech of the lords of the humans, some through the speech of the lords of the Brahmā devas, some through the speech of the songs of the apsarases, some through speech from the playing of divine music, some through speech sounding from precious jewels, <sup>1372</sup> and some through the speech of all the various classes of beings, describing to beings the scope of the liberation of the night goddess Pramuditanayanajagadvirocanā.

36.34

In the same way, he saw clouds of bodhisattva bodies with various kinds of bodhisattva speech and clouds of emanated 1373 tathāgatas, with the ways of the aspects of voice of the different kinds of speech of each tathāgata and describing to all beings the range of the liberation of the night goddess Pramuditanayanajagadvirocanā, including the first occurrence of developing the aspiration to enlightenment and the accumulation of accomplishments. [F.106.b]

36.36 He saw that each of those clouds of emanated forms purified, in each instant of mind, an *anabhilāpyānabhilāpya* of buddha realms in the world realms in the ten directions.

36.37 He saw them liberating  $\frac{1374}{}$  an infinite ocean of beings from all the sufferings of the lower realms.

He saw them establishing realms of beings, without limit or center, in the good fortune of devas $\frac{1375}{2}$  and humans.

He saw them freeing an ocean of beings, without limit or center, from the ocean of saṃsāra.

He saw them establishing an ocean of beings without limit or center on the śrāvaka and pratyekabuddha levels.

- 36.39 Sudhana, the head merchant's son, saw them bringing, in each instant of mind, an ocean of beings, without limit or center, to the level of the ten strengths.
- 36.40 He heard them, contemplated them, scrutinized them, comprehended them, understood them, knew them, followed them, fathomed them, and was resolved as to their equality.
- This was because of the night goddess Pramuditanayanajagadvirocanā's having become an appropriate vessel for the completely good bodhisattva conduct, her supremacy through the miracles of the bodhisattva liberation called *the vast banner*<sup>1376</sup> *of inconceivable, completely good joy*, her corresponding practice in the past, her being blessed by the blessings of the tathāgatas, and the ripening of her countless roots of merit.
- Then Sudhana, the head merchant's son, who had attained the illumination of an ocean of the power of great bodhisattva joy, who had been blessed by all the tathāgatas in the ten directions, [F.107.a] placed his hands together in homage and praised the night goddess Pramuditanayanajagad-virocanā with these appropriate verses:
- 36.43 "The Dharma 1377 of the jinas is profound.
   You trained in it for countless kalpas.
   In successive forms that accord with dispositions,
   You pervade all beings and appear in worlds. {1}
- 36.44 "Knowing that they have no self and no protector, Have incorrect conceptions, and are continually deluded, You guide beings by manifesting bodies and powers Through various kinds of miracles. {2}
- "Completely free from fevers, in perfect peace,
   You have a pure, nondual Dharma body.
   You guide through the thunder of clouds of emanations
   All beings, without exception, who are dependent on duality. {3}
- 36.46 "You are never dependent, never reliant
  On the skandhas, āyatanas, and dhātus.
  You have a perfect form with all limbs complete,
  And you guide with your roar of supremacy. [4]
- 36.47 "You are liberated internally and externally. You have risen above the ocean of duality, Yet you manifest illusory forms for beings In the infinite ocean of saṃsāra. {5}
- 36.48 "You do not vacillate.

You are not complicated by pride or hurry.

You teach the nature of phenomena

And guide the fools in the world who delight in complication. {6}

- "Through remaining in an ocean of samādhis,
  Your mind is one-pointed for many kalpas,
  Yet you emit clouds of emanations from your pores
  So as to make offerings to the sugatas in the ten directions. {7}
- "In every single instant of mind, you comprehend
   The ways of entering into the strengths of the buddhas.
   According to individual circumstances, you manifest
   The undertakings that will gather beings 1378 around you. [8] [F.107.b]
- 36.51 "You see the oceans of existence
  And the various forms painted by karma.
  You purify all beings by showing them
  The unobscured path of the Dharma. {9}
- "Your body is beautified by the signs of a great being,
  But through the pure, perfectly good conduct,
  You manifest in the world the form of a goddess
  In accordance with the dispositions of beings." {10}
- 36.53 Having praised the night goddess Pramuditanayanajagadvirocanā with those verses, Sudhana asked, "Goddess, how long has it been since you entered into attaining the highest, complete enlightenment? Goddess, how long has it been since you attained the bodhisattva liberation called *the banner of the power of vast, stainless, completely good joy?*"
- 36.54 The night goddess Pramuditanayanajagadvirocanā recited these verses to Sudhana, the head merchant's son:
- 36.55 "I remember, in the past, as many kalpas ago
  As there are atoms in a realm,
  There was the realm Maṇiprabhasukhābha
  In a kalpa called Praśantaghoṣa. {11}
- 36.56 "It was filled with ten thousand quintillion 1379
  Four-continent world realms.
  The central four-continent world, beautifully formed,
  Resembled a measureless mountain of jewels. {12}
- 36.57 "It was filled by the king's cities

  Numbering ten thousand quintillion. 1380

The beautiful central royal city,
Gandhadhvajā, shone with jewels. [13]

- 36.59 "He was miraculously born from inside a lotus.

  His body was golden and shone with light. [F.108.a]

  He moved through the sky and filled with light

  The entirety of Jambudhvaja. {15}
- 36.60 "He had a full thousand sons,All of whom had bodies with excellent limbs.He had many millions of ministersWho were wise, intelligent, learned, and honest. {16}
- "He had a full hundred million queens
   Who resembled apsarases, were skilled in the art of pleasure,
   And with loving minds, caring minds, <sup>1382</sup>
   Affectionately attended that king. {17}
- "That king, through the power of the Dharma,
   Caused that great land, the entirety of the four continents
   As far as the Cakravāla mountain range, 1383
   To remain in a state of good fortune. {18}
- 36.63 "I was that cakravartin's principal queen.

  I had the voice of Brahmā and a bejeweled body,

  With a bright halo the color of gold

  That illuminated for a thousand yojanas. {19}
- 36.64 "After the sun had set
  And the king and his sons were asleep
  And the sound of music had ceased,
  I slept comfortably on my bed. {20}
- 36.65 "In the middle of the night,
  The Buddha Śrisamudra appeared.
  The Jina manifested limitless 1386 miracles
  That spread throughout the ten directions. {21}
- 36.66 "That ocean of the Jina's light Spread through worlds as numerous a realm's atoms.

Various kinds of emanated bodies Filled all ten directions without exception. {22}

36.67 "The earth and its mountains shook,
And a voice proclaimed, 'A jina has come!'
Devas, asuras, humans, and nāgas
Were all delighted that a buddha had appeared. {23}

"Many oceans of emanations appeared
From all the pores of the Buddha.
They spread throughout the ten directions
And taught the Dharma in accordance with the aspirations of beings. {24}

36.69 "The Jina revealed to me in a dream
All those limitless miraculous manifestations. [F.108.b]
When I heard the profound thunderous sound,
I understood its meaning and was delighted. {25}

36.70 "Ten<sup>1387</sup> thousand night goddesses
Residing in the sky above me
Spoke to me, waking me from sleep,
Praising the excellence of the Jina. {26}

36.71 "'Arise, wise queen of His Majesty,
 A jina has appeared in your kingdom.
 This kind of good fortune is difficult to find 1388
 Even in a hundred oceans of kalpas.' {27}

36.72 "I awoke with happiness
And saw the clear, pure light.
I looked to see where this good light came from
And saw the Jina at the foot of the Bodhi tree. {28}

36.73 "He was adorned by the thirty-two signs of a great being,And an ocean of light rays shone from all his pores.Just like Sumeru he was above all,And the Jina was the same on the right and the left. {29}

36.74 "When I saw him I was overjoyed,And in my mind rose the aspiration to be like him.Having seen the manifestations of the Buddha,I made a very vast prayer. {30}

36.75 "I requested the king to arise, And his court and his wives also got up. When they saw the vast light from the Buddha, They all experienced physical pleasure. {31}

- 36.76 "I proceeded to the presence of the Jina Together with the king and his armed forces And accompanied by ten million carriages 1389 And many quintillions 1390 of beings. (32)
- 36.77 "For twenty thousand years
   I made offerings to the Jina.
   I presented him 1391 with the seven jewels
   And the earth and its oceans. {33}
- "The clouds of the qualities of an ocean of sūtras,
   Which were a display arisen from an ocean of prayers,
   Had all appeared from the Tathāgata
   And were taught to beings according to their dispositions. {34}
- "Those night goddesses, 1392 wishing to benefit 1393 me, With compassion woke me at that time. 1394 [F.109.a]
   There arose an aspiration in me toward them: 1395
   'May I become like them, awakening the intoxicated. 1396 [35]
- "That was the prayer that I made in my mind, My first development of the aspiration for the highest enlightenment, Which my residing in the ocean of saṃsāra, The ocean of existences, has not destroyed. {36}
- "I had faith in and offered to Ten<sup>1397</sup> million trillion buddhas.
   While in the midst of saṃsāra's devas and humans,
   I desired the scope of pleasure and bliss. {37}
- 36.82 "The first was Śrīsamudra.After him came Guṇapradīpa.The third was the Jina Ratnaketu.The fourth was the Buddha Gaganaprajña. {38}
- 36.83 "The fifth jina was Kusumagarbha.
  The sixth jina was Asangamaticandra.
  The seventh jina was Dharmacandraprabhurāja.
  The eighth was Jñānamanḍalaprabhāsa. {39}
- 36.84 "Then came the time of the ninth jina, Racanārciparvatapradīpa. 1398

The tenth was Tryadhvaprabhaghoṣa. With faith, I made offerings to them all. {40}

36.85 "I made offerings to those ten
And all the other lords of humans.
But I did not at that time attain
The vision of entering the ocean of ways. {41}

36.86 "After that there followed the realm
That was called Sarvaratnābha
In the kalpa called Devaśrī,
In which five hundred buddhas appeared. {42}

36.87 "The first was Śaśimaṇḍala.
The second born was Bhāskarapradīpa.
The third buddha was Jyotidhvaja,
And after him there were Maṇisumeru, {43}

36.88 "Kusumārcisāgarapradīpa,
 Jvalanaśrīśa, Devaśrīgarbha,
 Avabhāsarāja, and Prabhaketu.
 The tenth was Samantajñānaprabharāja. {44}

36.89 "I made offerings to those ten
 And all the rest of those lords of humans.
 But I delighted 1399 in being located in the body.
 I had a mind dwelling in the Dharma that has no location. {45}

36.90 "Following that, there was [F.109.b]

The beautiful world realm

Called Dharmapradīpameghaśrī

In the kalpa called Brahmaprabha. {46}

36.91 "In that there were countless jinas.

I made offerings to them and their followers.

From all of those sugatas 1400
I heard the Dharma with great respect. [47]

36.92 "The first jina was Ratnameru.
 After him were Guṇasamudra
 And the Jina Dharmadhātusvaraketu.
 The fourth was Dharmasamudragarjana. {48}

36.93 "Then there were Dharmadhvaja, Dharaṇitejas, Dharmabalaprabha, Gaganabuddhi,

And Dharmārcimeruśikharābha, And after them<sup>1401</sup> was Meghaśrī. {49}

- 36.94 "I made offerings to those ten
  And all the rest of those lords of humans.
  But I did not understand 1402 the true nature
  By which one enters the ocean of jinas. {50}
- 36.95 "After that came the Sugata<sup>1403</sup>
  Sūryapradīpaketuśrī
  In a realm called Buddhamati,
  In a kalpa called Somaśrī. {51}
- 36.96 "I made offerings to all eight hundred million 1404"
  Of those with the ten strengths who were present there,
  With a variety of limitless, vast,
  Numerous beautiful offerings. 1405 [52]
- 36.97 "The first after him<sup>1406</sup> was Gandharvarāja, Second was the Buddha Drumarāja, The third jina was Guṇasumeru, And after him were Ratnanetra, {53}
- 36.98 "Vairocanaprabhavyūha,
  Dharmasamudra, the Buddha Tejaśrī, 1407
  Lokendratejaśrībhadra,
  And after them Sarvadharmaprabharāja. {54}
- 36.99 "I made offerings to those ten
  And all the rest of those sugatas.
  But I did not attain the knowledge
  That comprehended that ocean of Dharma. {55}
- "After that, there was a perfectly pure realm Called Vajramāṇyabhedyadṛḍhatejas, 1408
   In which there were constant clouds of light And the presence of numerous beautiful displays. [56]
- 36.101 "Within it there were many pure beings
  With few afflictions from the stains of kleśas. [F.110.a]
  The kalpa was called Praśāntamatitejas
  With the display of the appearance of a thousand buddhas. {57}
- 36.102 "The first jina was Vajranābhi,
  The second was Asaṅgabaladhārin,

- Then there were the jinas Dharmadhātupratibhāsa And Sarvadiśapradīpaprabharāja. {58}
- 36.103 "The fifth jina was Karuṇatejas,
  The sixth jina was Vratasamudra,
  Then there was the Sugata Kṣāntimaṇḍalapradīpa,
  And the eighth was Dharmamaṇḍalaprabhāsa; {59}
- 36.104 "Then there was Avabhāsasāgaravyūha,
  And after them was Praśāntaprabharāja.
  I made offerings to those ten
  And all the rest of those lords of humans. {60}
- 36.105 "But I did not realize 1409 this nature of phenomena,
  The pure nature that is the same as space,
  In which one should remain while practicing
  In the entire vast extent of realms. {61}
- 36.106 "After that, there was the beautiful realm Called Gandhapradīpameghaśrī,
  Completely purified of all the kleśas,
  In the kalpa that was called Susaṃbhava. {62}
- 36.107 "During that time there appeared ten million jinas
  Who were all arrayed throughout that kalpa. 1410
  Those guides taught the Dharma,
  And I retained it through the power of memory. (63)
- 36.108 "The first jina was Vipulakīrti,
  Then there were Dharmasamudravegaśrīrāja,
  Dharmendrarāja, Guṇaghoṣa,
  Dharmaśrī, and Devamakuṭa; {64}
- 36.109 "Jñānārcitejaśrī was the seventh
  Of those lords of two-legged beings.
  The eighth jina was Gaganaghoṣa,
  And the ninth was Samantasaṃbhavapradīpa. {65}
- 36.110 "The buddha that came after them
  Was Ūrṇaśrīprabhāsamati.
  I made offerings to all those lords of humans,
  But I did not purify the path free of attachment. {66}
- 36.111 "After that there was the well-arranged world realm Called Ratnadhvajāgramati,

Which was an excellent display Formed from all kinds of jewels. {67} [F.110.b]

- 36.112 "During that kalpa, called Sārocaya,
   There appeared five hundred buddhas.
   I made offerings to all those self-arisen ones,
   Wishing for this liberation free of attachment. [1411]
- 36.113 "The first was named Guṇamaṇḍala,
  Then there were Śāntanirghoṣa, Sāgaraśrī,
  Ādityatejas, Śrīrāja, 1412
  Lakṣaṇameru, 1413 Megharutaghoṣa, {69}
- 36.114 "Dharmendrarāja, 1414 Guṇarāja,
  Puṇyasumeru, and Śāntaprabharāja.
  I made offerings to those ten
  And all the rest of those jinas. 1415 [70]
- 36.115 "All the jinas have followed

  The purifying path of the jinas.

  However, I had still not attained

  The patience for entering this way of the jinas. {71}
- 36.116 "After that there was a completely pure World realm of very beautiful lights Called Śāntanirghoṣahāramati, 1416
  Where dwelled beings with few kleśas. {72}
- 36.117 "In that kalpa called Sukhābhirati
  There appeared eight hundred million buddhas.
  I made offerings to all those lords of humans,
  Purifying the path of the supreme jinas. {73}
- 36.118 "The first jina was Kusumarāśi,
  Then there were Sāgaragarbha, Saṃbhavagiri,
  Devendracūḍa, Maṇigarbha,
  Kāñcanaparvata, Ratnaraśi, {74}
- 36.119 "Dharmadhvaja, and Vacanaśrī,
   And after them there was Jñānamati.
   I made offerings to those ten
   And all the rest of those lords of devas 1417 and humans. (75)
- 36.120 "After that, there was the realm Called Sunirmitadhvajapradīpa,

In the kalpa called Sahasraśrī, In which there were six quintillion buddhas. {76}

36.121 "There were Śāntadhvaja, Śamathaketu, Śāntapradīpameghaśrīrāja, [F.111.a]
Avabhāsayantaprabharājā,
Meghavilambita, Suryatejas, {77}

36.122 "Dharmapradīpaśrī, Mervarciśrī,
And also Devaśrīgarbha.
After all those there appeared
Siṃhavinardita Vidupradīpa. {78}

36.123 "I made offerings to those ten
And all the rest of those sugata moons,
But I did not attain the patience
For entering this ocean of ways. {79}

"Following that there was the realm
 Called Samantābhaśrī,
 During the kalpa called Anālayavyūha,
 In which there were three hundred and sixty million buddhas. {80}

36.125 "The first was Samantaguṇamegha.

Then there were the Buddha Gaganacitta,

The Buddha Susaṃbhavavyūha,

Garjitadharmasāgaranirghoṣa, {81}

36.126 "The Jina Dharmadhātusvaraghoṣa,
Nirmitameghasusvaraśrī,
The Buddha Samantadiśatejas,
And Dharmasamudrasaṃbhavaruta, {82}

36.127 "Then there was the ninth of the jina suns, Guṇasāgaraśrīpradīpa. 1418
Following those there came
Ratnaśrīpradīpaguṇaketu. {83}

36.128 "When Ratnaśrīpradīpaguṇaketu,
The lord of two-legged beings, set forth,
I was the goddess Śaśivakra,
And I made offerings to the lord of humans as he set forth. {84}

36.129 "That jina 1419 proclaimed 1420 to me Sūtras that were displays without location,

Displays that arose from an ocean of prayers, Which I heard and retained through the power of memory. {85}

36.130 "I attained at that time vast vision,
Samādhis, and the power of retention.
In each instant I saw oceans of jinas
And a succession of realms. {86}

"There arose in me the essence of compassion,
 The completely illuminating clouds of the way of kindness,
 The aspiration to enlightenment, as vast as space,
 And the vast beauty of the immeasurable buddha strengths. [F.111.b]

36.132 "I saw beings who were in a state of delusion,
Attached to permanence, happiness, purity, and self, 1422
Blinded 1423 by stupidity, obscured by ignorance,
Disturbed by the klesas, and having misperceptions. [88]

36.133 "They performed actions in a thicket of wrong views,
 Following frightening paths 1424 under the power of craving.
 Many various forms appearing
 Were painted 1425 by karma. (89)

36.134 "Those who appeared through being born
Through the gateways to rebirth in all existences
Had bodies and minds that experienced
The torments of birth, aging, and death. {90}

36.135 "Seeing that, in order to bring them benefit and happiness
I developed the supreme motivation
Wherever those with the ten strengths appeared,
Anywhere throughout the vast extent of realms. {91}

36.136 "From that arose clouds of prayers,
Perfect dedication to the happiness of beings,
The arising of limitless accumulations,
And the understanding of the ways of an ocean of paths. {92}

36.137 "I obtained vast clouds of practices,The power of clear gateways to all paths,Vast clouds of the perfections,And the opening of the entire extent of the realm of Dharma. {93}

36.138 "With the vast power to ascend the bhūmis, Practicing without attachment on the bhūmis, In the ways of the ocean of the three times, In each instant I came into the presence of all jinas. {94}

- 36.139 "What is more, I also mastered
   The completely good jinaputra 1426 conduct,
   And I realized the ways of the ocean
   Of the ten aspects of the realm of the Dharma. {95}
- "Noble one, do you think that the cakravartin king, that sovereign, who at that time, in that time, [F.112.a] was established in the unbroken lineage of the family of the buddhas is anyone else? Noble one, do not see him in that way. Mañjuśrī Kumārabhūta was at that time, in that time, that king, that sovereign, who was the cakravartin, established in the unbroken lineage of the family of the buddhas. The night goddess who awoke me was an emanation of the bodhisattva Samantabhadra.
- "Noble one, what do you think? If you think that Bhadramati, the precious woman who was the queen of the cakravartin in that time, at that time, was anyone else, do not see her in that way. At that time, in that time, I was Bhadramati, the precious woman who was the queen of the cakravartin. I was awoken by that night goddess and inspired by her to go see the Buddha.
- "Noble one, I developed in that one existence the aspiration for the highest, complete enlightenment. In that way, through the power of that development of aspiration, I have, throughout kalpas as numerous as the atoms in a buddha realm, never fallen into rebirth in the lower realms but have always continuously depended on existence as a human or deva, and in all those existences I have seen tathāgatas. Finally, through just seeing the Bhagavat Arhat Samyaksaṃbuddha Ratnaśrīpradīpaguṇaketu, I attained the bodhisattva liberation called the banner of the power of vast, stainless, completely good joy. When I had attained it, I took on this kind of form in order to ripen and guide beings.
- "Noble one, I know only this bodhisattva liberation called *the banner of the power* <sup>1429</sup> *of vast, stainless, completely good joy*. How could I know the conduct or describe the qualities of bodhisattvas who, at the feet of all the tathāgatas [F.112.b] in each instant of mind, attain a great ocean of the power for setting out upon omniscience; who, in each instant of mind, have completed the attainment of an ocean of great prayers within all the entrances for setting out upon omniscience; who, in each instant of mind, are skilled, through the ways of making an ocean of prayers, in accomplishing a domain of conduct in future kalpas; who are skilled in accomplishing, within each conduct, as many bodies as there are atoms in all buddha realms; who are skilled in pervading, with each body, the entire ocean of different ways in the realm of

phenomena; who are skilled in manifesting, in each ocean of different ways in the realm of phenomena, a perceivable conduct of the body that accords with the dispositions of beings throughout all the buddha realms; who are skilled in comprehending, in each ocean of different ways in the realm of phenomena, an ocean of tathāgatas, without limit or center, within all the atoms of a realm in all realms; who are skilled in comprehending each tathāgata's miraculous tathāgata manifestations that pervade the entire extent of the realm of phenomena; who are skilled in comprehending each tathāgata's accomplishment of gathering the accumulation of bodhisattva conduct in past kalpas; who are skilled in obtaining and possessing each tathāgata's vast<sup>1430</sup> wheel of the Dharma; and who are skilled in comprehending the ocean of the different ways of miraculous manifestations by the tathāgatas in the three times?

- "Depart, noble one. In this circle of the Tathāgata's assembly, not far from me, there is the goddess of the night named Samantasattvatrāņojaḥśrī. [F.113.a] Go to her and ask her, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?'
- Then Sudhana, the head merchant's son, bowed his head to the feet of the night goddess Pramuditanayanajagadvirocanā, circumambulated the night goddess Pramuditanayanajagadvirocanā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Pramuditanayanajagadvirocanā. [B7]