

34. Chapter 34

VASANTI

34. 1 Sudhana, the head merchant's son, remembering the teaching of the earth goddess Sthavara, remembering the Bodhisattva liberation called the essence of invincible wisdom, becoming adept in the meditation of Bodhisattva samadhi, contemplating the way of the Bodhisattva Dharma, analyzing the displays of Bodhisattva liberation, viewing the very subtle wisdom of Bodhisattva liberation, entering the ocean of the wisdom of Bodhisattva liberation, with faith in the different wisdoms of Bodhisattva liberation, realizing the mastery of the wisdom of Bodhisattva liberation, and descending into the ocean of the wisdom of Bodhisattva liberation, arrived at the location of the town of Kapilavastu.

34. 2 He circumambulated the town of Kapilavastu, keeping it to his right, and entered the town through its eastern gate.

34. 3 He stayed at the town's central junction of three streets, where, soon after sunset, wishing to see Vasanti, the goddess of the night, while reverentially following the Bodhisattva teaching, having the definite understanding that the wisdom of buddhahood is attained through kalyanamitras, having the blessing of the scope of the view of the eyes of wisdom, facing every direction [F.80.a] with the aspiration to see the kalyanamitra, with a mind that perceives the essence of great wisdom, with eyes of wisdom that engage with all objects of perception, with eyes of samadhi that pervade the vast extent of the ocean of the wisdom of all the ways of the realm of phenomena, seeing the ocean of all that is to be known in all directions, with a single-pointed mind intent on attaining the eyes of wisdom resting with one-pointed thought, he saw Vasanti, the goddess of the night, in the realm

of space above the great town of Kapilavastu. She was in a kutagara of various precious jewels beyond compare. She was seated upon a lotus that had every excellent aroma, in the center of a great precious lion throne. Her body was the color of gold. Her hair was soft, abundant, and deep black. Her eyes were deep black. She was beautiful, attractive, and lovely to the sight. Her body was beautified by all jewelry and adornments. She was wearing dyed clothing. She possessed a sacred topknot adorned by the disk of the moon as a crest. The constellations, the planets, and all the stars appeared in her body.1285

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34. 4 He saw within her pores all the beings she had liberated who in the vast realm of beings had fallen into inopportune states, lower existences, and lower realms.

34. 5 He saw within her pores all those she had brought to the higher realms, all those she had ripened for the enlightenment of the Shravakas and pratyeka Budas, and those she had ripened for omniscience.

34. 6 He saw within her pores all her created bodies, [F.80.b] created forms, and created colors that were her various methods that ripened beings.

34. 7 He heard sounding from her pores the creation of sounds, the creation of the aspects of the voice, and their application to the various ways of speech through which she ripened beings.1287

34. 8 He perceived within her pores her creation of times, her Bodhisattva conduct, her Bodhisattva prowess, her entrances to Bodhisattva samadhis and transformations, her Bodhisattva power of leadership, her Bodhisattva states of being, her Bodhisattva view, her Bodhisattva observation, her Bodhisattva emanations, her Bodhisattva lion-like awesomeness of a great

being, and her displays of Bodhisattva liberation through which she ripened beings in accordance with their motivations and aspirations.¹²⁸⁸

34. 9 He saw and heard an ocean of the ways of the Dharma that employed various methods, and he was satisfied, joyful, pleased, delighted, content, and happy. He prostrated to the night goddess Vasanti with the full length of his body, got up, and circumambulated the night goddess Vasanti, keeping her to his right, many hundreds of thousands of times. Then he stood before her and, with his hands placed together in homage, said, "Goddess, I have developed the aspiration for the highest, complete enlightenment. I have seen that all the qualities of buddhahood arise through the blessing of a kalyanamitra. [F.81.a] I put myself in the hands of the kalyanamitra. Show me, goddess, the path to omniscience upon which a Bodhisattva will bring forth the ten strengths."

34. 10 The night goddess Vasanti said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you are thus in awe of kalyanamitras and wish to hear a kalyanamitra's words and practice the teaching of kalyanamitras.

34. 11 "Noble one, through thus practicing the teaching of the kalyanamitras, you will, without a doubt, approach the highest, complete enlightenment.

34. 12 "Noble one, I have attained the Bodhisattva liberation called the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings. My mind has love for beings who have unstable minds. My mind has compassion for beings who follow the path of nonvirtuous actions. My mind rejoices in those who follow the path of virtuous actions. My mind does not discriminate between beings with stable and unstable minds. My motivation is to purify those afflicted by the kleshas. My motivation is to bring the pitiful

to perfection. My motivation is to generate a vast aspiration in those with inferior aspiration. My motivation is to develop great diligence in those with inferior power. [F.81.b] My motivation is to turn away from existences in the cycle of samsara those whose aspiration is for samsara. My motivation is to establish on the path to omniscience those beings whose aspiration is for the Shravakayana and Pratyeka buddhayana.¹²⁸⁹

34. 13 ?Noble one, those are the motivations and intentions that I have. I possess the Bodhisattva liberation called the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings.

34. 14 ?When beings are in darkness, humans sleep, the hosts of spirits roam around, the numbers of thieves and robbers increase, dangerous beings are active in all directions, thick black clouds cover everything, there is a thick mass of smoke or dust, there is the assault of terrible wind and rain, the moon and stars are hidden, and the eyes are unable to see.

34. 15 ?Noble one, through various methods I protect those beings in the darkness who are on the ocean, on a plain, on mountains, in a remote wilderness, in a forest, in the countryside, in a town, in a direction, in an intermediate direction, or on a road; those on the ocean whose ship is sinking; those who are in distress; those on the plains; those who are falling down precipices in the mountains; those who have no food or drink in remote wildernesses; those caught in thickets of bamboo in dense forests; those whom calamitous wrongdoing has befallen; [F.82.a] those who are being slain by bandits in the countryside; those who perish from ruthless actions in towns; those who are bewildered in the directions; those who are confused in the intermediate directions; and those who encounter disaster on the road.^{1290 1291}

34. 16 ?I do so in this way: for those on the great ocean, I dispel the black winds and clouds, I make troubled waters clear, I dispel the circle of cruel winds, I calm the huge powerful waves, I bring freedom from the danger of lightning, I show the direction to go, I provide the correct course over the waters, I reveal the shore, and I show the way to reach the island of jewels. I protect them in the form of a gatherer of beings, the form of a merchant leader, the form of a great-maned king of horses, the form of a king of elephants, the¹²⁹² form of a king of turtles, the form of a king of the asuras, the form of a king of the garudas, the form of a king of the kinnaras, the form of a king of the mahoragas, the form of a deity of the sea, and the form of a ferryman.¹²⁹³

34. 17 ?I dedicate those roots of merit in this way: ?May I be a protector of all beings in order to free them from the entire mass of suffering!?

34. 18 ?When beings on the plains at night are in great darkness and the ground is covered with bamboo, thorns, pebbles, and potsherds; when there are numerous fierce poisonous snakes, uneven ground, and difficult paths, [F.82.b] and when dust and dirt swirl thickly; when there is the assault of fierce wind and rain, being stricken with the suffering of heat and cold, and the fear of snakes and wild beasts; and when bands of murderers and bandits are prowling around, I protect those beings who are confused in the dark, in the form of the sun, in the form of the moon, in the form of the rising of dawn, in the form of great shooting stars, in the form of flashes of lightning, in the form of the light of jewels, in the form of the circle of the planets, in the form of light from the aerial palaces of the constellations and stars, in the form of a deva, and in the form of a Bodhisattva.¹²⁹⁴

34. 19 ?In my mind there arose this aspiration: ?May I become a refuge for all beings through this root of merit, in order to dispel all the darkness of the

kleshas.?

34. 20 ?I protect through various methods those on mountain precipices who are afraid of dying and who through clinging to life are under the power of the desire for fame, who desire the banner of words of renown, who have enjoyment as their goal, who are overpowered by desire, who are engaged in the pursuit of the prerequisites for life, who primarily yearn for worldly good fortune, who are tied by affection to children and wife, who are lost in the thicket of views, and who are oppressed by various kinds of suffering and fears.¹²⁹⁵

34. 21 ?I do so in this way: by providing them with caves and shelters, by providing them with fruit and roots to eat, by providing them with streams and springs, by providing them with protection against heat and cold, [F.83.a] by showing them correct pathways, by the sound of the song of the avadavat, by the sound of the cry of the king of peacocks, through the form of illumination from burning herbs, and through the form of light from the mountain deities.

34. 22 ?I become a protector of those in mountain caves, clefts, and chasms who are afflicted by various sufferings, by providing them with level ground, and to dispel the blinding darkness those beings are in.

34. 23 ?In my mind there arises this thought: ?Just as I have protected these beings who are in the mountains, may I become a protector for those who have fallen into the chasms of the mountain of samsara and have been seized by the demons of old age and death.?

34. 24 ?I become someone who shows the correct path to follow for those beings who are trapped in the net of a dense forest and blinded by the darkness of the night; who are in distress within a tangle of trees and shrubs; whose

path is blocked by grass, rivers, thorns, trees, and vines; who have entered a dense forest of numerous trees and vines; who have fear in their hearts on hearing the roaring of tigers; who are distressed at being unable to accomplish their goals; who are afflicted by various dangers, misfortunes, and troubles; and who do not know the way out of a thick forest.1296

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34. 25 ?In my mind there arises this thought: ?Through this root of merit, may I free from all suffering those beings who are in the thicket of various views, who are caught in the net of craving, and who are oppressed by the various sufferings and dangers of samsara.?

34. 26 ?Through various methods I bring happiness to those beings who are confused in darkness in remote wildernesses. [F.83.b] I show them the path and bring them to a safe and pleasant place.

34. 27 ?In my mind there arises this thought: ?Through this root of merit, may I free from all suffering and bring to the great good fortune of the path to happiness and omniscience those beings who are lost in the remote wilderness of samsara and are following the path to all the lower realms.?

34. 28 ?Noble one, through various methods that bring disillusionment, I free from attachment to their homeland those beings in homelands who experience suffering caused by that attachment.

34. 29 ?In my mind there arises this aspiration: ?Through this root of merit, may I free all beings from attachment to the skandhas and bring them to the wisdom of omniscience that has no location.?

34. 30 ?Noble one, the beings who dwell in villages, who are destroyed by their bondage to house and home, who are bewildered in the darkness of the night, and who suffer because of the various demands of their homes -

through various ways of causing distress, I bring them to disillusionment. I cause them to develop a mind free of attachment. I care for them through the gift of the Dharma. I make them perfectly content and establish them in the Dharma that has no home.

34. 31 ?In my mind there arises this thought: ?Through this root of merit, may I free all beings dwelling in the town of their six ayatanas from the realm of activity that is existence in samsara, and may I establish them in the realm of activity of the wisdom of omniscience.?

34. 32 ?Noble one, through various methods I bring illumination to those beings who are bewildered in the darkness of night in the east and other directions and intermediate directions, [F.84.a] who see level areas as being uneven with chasms, who perceive high ground as depressions and depressions as high ground, and who are bewildered as to the directions of paths and areas. I reveal a door to those who wish to exit. I reveal a path to those who wish to go upon it. I reveal a ford to those who wish to cross a river. I reveal a ship to those who wish to cross the sea. I reveal a house to those who wish to go inside. I reveal a region to those who wish to see it. I reveal the high ground and the low ground. I reveal the areas that are level, those that are not level, and their various forms. I reveal villages, towns, markets, kingdoms, and capitals to exhausted travelers. I reveal springs, ponds, lakes, reservoirs, lotus ponds, rivers, forests, orchards, and gardens to those afflicted by heat and thirst. I reveal pleasant forms of various kinds such as father, mother, children, wives, friends, families, and relatives to those who wish to meet the beloved they are separated from.1299

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34. 33 ?In my mind there arises this thought: ?May I bring light and illumination, so that they will perceive the various forms around them, to those who are bewildered in the darkness of night, whose eyes are afflicted by blindness, and who are bewildered as to directions.

34. 34 ? ?Similarly, there are beings who have dwelled in the darkness of samsara for a long time who are confused concerning the right direction; who are bewildered in the darkness of ignorance; whose eyes of wisdom are clouded by the cataracts of ignorance; [F.84.b] who have incorrect perception, mind, and view; who perceive the impermanent as permanent; who perceive suffering as happiness; who perceive the absence of a self as a self; who perceive the unpleasant as pleasant; who believe in an enduring self, being, soul, person, or individual; who rely on the skandhas, dhatus, and ayatanas; who are confused about cause and result; who follow the path of nonvirtuous actions; who kill; who steal; who engage in sexual misconduct; who lie; who slander; who speak harsh words; who speak meaninglessly; who are covetous; who are malicious; who hold wrong views; who do not respect their fathers; who do not respect their mothers; who do not respect Shramanas and brahmins; who do not respect the powerful; who do not respect holy beings; who have passion and devotion for what is not the Dharma; who are overcome by inappropriate desires; who are in the bondage of wrong views; who malign the Tathagatas; who engage in bringing the wheel of the Dharma to an end; who hold the banner of Mara; who harm Bodhisattvas; who have anger toward the Mahayana; who are engaged in reviling the aspiration to enlightenment; who criticize

Bodhisattvas; who harm or injure their mothers; who are harmful and hostile; who malign the aryas; who practice a religious conduct that is not that of good people; who damage that which belongs to stupas and the sangha; who oppose their parents; who commit the acts with immediate result on death; and who are facing a great abyss.1305

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34. 35 ? ?May I dispel the darkness of their ignorance with the great light of wisdom, inspire them toward the highest, complete enlightenment, and reveal to them, through the completely good Mahayana, the path to the level of the wisdom of the ten strengths, [F.85.a] the level of the Tathagatas, the scope of the omniscient wisdom of the Tathagatas, the ocean of the ways of omniscient wisdom, the range of activity of the wisdom of the Budas, the scope of the Budas, the accomplishment of the ten strengths, and the strength of the power of retention of the Budas and the single body of all the Budas. Having revealed that, may I establish them in the knowledge of the equality of all the Budas.?1311

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34. 36 ?Noble one, I am present to save those beings who are sick, who are depressed by being ill for a long time, whose bodies are weakened, who are old, who have been overpowered by old age, who have no protector, who are destitute, who are poor, who are ruined, who have gone astray into another land, who are going in the wrong direction, who are in prison, who are being punished, who are criminals, who are being led to execution, and

who are afraid of losing their lives.

34. 37 ?Noble one, I am dedicated to using every method to heal all the illnesses of sick beings. I serve and attend those who are old, who are overpowered by old age. I collect the necessities for life for those who are without them. I am a protector for beings who have no protector. I gather a mass of wealth and gold for those who are destitute and poor. I gather what is needed for those who are ruined. I lead those who have gone astray in other lands back to their homelands. I take into the correct direction those who follow the wrong direction. [F.85.b] I free from prison those who are in prison. I free from the suffering of punishment those who are being punished. I save the lives of those who are criminals being led to execution.

34. 38 ?In my mind there arises this thought: ?May I protect and save these beings from these various kinds of fear and harm. Similarly, may I free them from all the kleshas through gathering a collection of the highest Dharmas. May I cause them to transcend birth, aging, illness, death, misery, wailing, suffering, unhappiness, and torment. May I liberate them from all fear of falling into the lower realms. May I bring them into the care of kalyanamitras. May I gather a collection of the gift of the precious Dharma. May I establish them in nontransgressive conduct. May I inspire them toward the pure body of the Tathagatas. May I establish them in the realization of the essence that is completely free of aging and death.?

34. 39 ?Noble one, through various methods I become the protector of those beings who follow wrong paths; who are attached to various dark views; who have the range of activity of incorrect concepts; who engage in dreadful physical, vocal, and mental conduct; who follow various kinds of discipline and asceticism; who view that which is not complete buddhahood

as complete buddhahood; who are engaged in paining and tormenting their bodies; who bow down to, pay homage to, and place their trust in lakes, ponds, springs, reservoirs, rivers, precipitous mountains, the directions, and the intermediate directions; and who are under the power of bad companions. [F.86.a]

34. 40 ?I turn them away from evil views and all paths that lead to falling into the abyss of the lower realms. I establish them in the correct worldly view. I establish them in the good fortune of humans and devas.

34. 41 ?In my mind there arises this thought: ?May I liberate these beings from dreadful practices and suffering. Similarly, may I establish all beings in the noble, transcendent path of the perfections. May I cause them to progress irreversibly toward omniscience and through completely good great prayer bring them to omniscience. And may I never depart from the level of a Bodhisattva until all realms of beings have been guided.? ?1314

34. 42 At that time, Vasanti, the goddess of the night, in order to teach further the Bodhisattva liberation called the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings, through the blessing of the Budas looked into the ten directions and then recited these verses to Sudhana, the head merchant?s son:

34. 43 ?I teach the Dharma so as to benefit beings,1315
In order to dispel the darkness of ignorance and stupidity.
I observe the time and bring happiness to beings.

This is my supreme way of liberation, of peace. {1}

34. 44 ?I have perfectly practiced vast love,1316
Meditating throughout limitless kalpas in the past.
In that way, I have filled the world with illumination.

Sudhana, know this way well. {2}1317

34. 45 ?My ocean of compassion is measureless.

Through it the jinas of the three times appear in the world. [F.86.b]

Through it the suffering of beings is quelled.

Sudhana, know this way well. {3}

34. 46 ?Creating worldly happiness

And noncomposite, higher bliss

Pleases, delights, and gladdens me.

Jinaputra, understand this way of mine. {4}

34. 47 ?Always turned away from composite faults

And the wisdom, liberation, and results of the Shravakas,

I purify the strengths of the Budas.

Jinaputra, understand this way of mine. {5}

34. 48 ?My eyesight is vast and completely pure.

With it I see many realms in the ten directions.

I see the self-originated ones in those realms

Seated under the lords of Bodhi trees. {6}

34. 49 ?I see the Budas and their assemblies,

The Budas? bodies beautified by signs,

Emanating multicolored beautiful light rays,

A multitude of light rays emanating from all their pores. {7}

34. 50 ?I see the beings within those realms

And their entrances into death and rebirth,

Those foolish ones who in those oceans of existences

Continue in samsara and experience the results of their actions. {8}

34. 51 ?Completely pure is the ocean of my hearing

In which are gathered all sounds without exception.

I hear and hold in my memory

The entire ocean of the languages in all worlds. {9}

34. 52 ?The speech beyond analogy or equal,

Adorned by all aspects of speech and all sounds,

The wheel that is turned by the jinas

I hear and hold in my memory. {10}

34. 53 ?My power of smell also is completely pure.

Jinaputra, understand this way that is

The entrance to dwelling in all liberations,

Without impediment, in the ocean of the ways of the Dharma. {11}

34. 54 ?My tongue is vast and extensive,

Subtle, red, and shining like a jewel.

Jinaputra, understand this way through which

I know the thoughts of beings. {12}

34. 55 ?My Dharma body is completely pure. [F.87.a]

I remain in its brilliance throughout the three times,¹³¹⁸

In a form of body in accordance with the wishes of beings,

Which they all see through the power of their faith. {13}

34. 56 ?My mind is without attachment, undefiled.

The sound of speech is like the roaring of the clouds.

Though all lords of humans are contained in it,

I have no conceptualization concerning that. {14}

34. 57 ?I know the ocean of the minds

Of the countless beings in the realms.

I know their faculties and aspirations,

But in this I have no conceptualization. {15}

34. 58 ?My miracles are vast and perfectly performed.

They are inconceivable and shake the realms.

Similarly, the light and power of my body

Subdue the beings who are difficult to subdue. {16}

34. 59 ?My merit is vast and completely pure,

An inexhaustible treasure completely displayed,

Through which offerings are made to the jinas

And all beings are sustained. {17}

34. 60 ?Vast and completely pure is my wisdom,

Through which I know an ocean of Dharma

And cut through the doubts of all beings.

Jinaputra, understand this way of mine. {18}

34. 61 ?Comprehending all three times,

I see and know an ocean of Budas

And comprehend their prayers.

This way is measureless and perfect. {19}1319

34. 62 ?I see an ocean of realms within all atoms

And their entry into the three times.

I see within them an ocean of Budas

And the level of their way that is present everywhere. {20}1320

34. 63 ?See how the enlightenment, the buddhahood, of Vairocana

Pervades the realms in all directions.

Within every atom, at the foot of a Bodhi tree,

He is speaking of the Dharma of peace.? {21}

34. 64 Then Sudhana, the head merchant's son, asked Vasanti, the goddess of the

night, "Goddess, how long has it been since you have been established in the highest, complete enlightenment? [F.87.b] How long has it been since you attained this liberation through which you have become established in accomplishing the benefit of beings in this way?"

34. 65 Vasanti, the goddess of the night, answered, "Noble one, beyond and even more beyond as many past kalpas as there are atoms in Sumeru, during a kalpa called Prashantaprabha, there was a world realm called Ratna shrisambhava in which there appeared five thousand million Budas. Within that world realm there was a medium-sized four-continent world called Ratna candra pradipa prabha, the capital of which was called Padmaprabha. In that capital city there was King Sudharmatirtha, who was a cakravartin Dharma king who ruled over the four continents and possessed the seven jewels. He spread the Dharma over the mountains and seas of that great world up to its edges and made it happy. King Sudharmatirtha had a queen named Dharma mati candra. At dusk, intoxicated by desire and exhausted by bliss, she returned to the harem at midnight and went to sleep. To the east of the capital city of Padmaprabha there was a great forest called Shamatha shrisambhava, in which appeared a Tathagata by the name of Sarva Dharmanigarjita raja, whose body shone with the light of all kinds of jewels and was the miraculous manifestation of all the Budas. At the foot of a Bodhi tree, he attained the highest, complete enlightenment of buddhahood. Through the power of that, a great light of many colors filled the world realm of Ratna shrisambhava. In the capital city of Padmaprabha there was a goddess of the night called Suvishuddha candrabha. [F.88.a] She approached Dharmamati candra, the king's queen, woke her with the sound of rattling her jewelry, and said to her, "Know this, queen of the king! The Tathagata Sarva-

Dharma nigarjita raja has attained the highest, complete enlightenment of buddhahood in the great forest Shamatha shri sambhava.? Then, in front of the king?s queen she praised the qualities of the Buda and described at length the miraculous manifestations of the Budas and the completely good conduct and prayer of the Bodhisattvas.

34. 66 ?Noble one, the king?s queen was illuminated by the light from that Tathagata, and she sincerely entered into the path to the highest, complete enlightenment. She made offerings to that Tathagata and his sangha of Bodhisattvas and Shravakas.

34. 67 ?What do you think, noble one? At that time, in that time, who was that king?s queen, Dharma mati candra? Do not think that it was anyone else, for at that time, in that time, I was the king?s queen, Dharma mati candra.

34. 68 ?Noble one, under that Tathagata I developed the motivation of aspiration and created roots of merit so that for kalpas as numerous as the atoms in Sumeru I never fell into rebirth in the lower realms. I was never reborn as a denizen of hell, as an animal, or as a preta. I was never reborn in an inferior family. I was never reborn as someone without sensory faculties. I was never someone who suffered. I always attained the state of a great deity among deities, [F.88.b] and a great human among humans. In this way, I was never apart from Budas and Bodhisattva kalyanamitras. I was never reborn in a bad time.

34. 69 ?Noble one, in that way, I created roots of merit under one Buda after another, and for as many kalpas as there are atoms in Sumeru, I traveled on easy and level paths without any impediment, but I had not yet accomplished the powers of a Bodhisattva. When those kalpas as numerous as the atoms in Sumeru had passed, ten thousand great kalpas before this

Bhadra kalpa, at the time of the first of those kalpas, which was called

Ashokaviraja, there was a world realm called Rajovimala tejahshri.

34. 70 ?Noble one, that world realm Rajovimala tejahshri was completely pure of the kleshas, and five hundred Budas appeared within it. The first of those five hundred Budas was a Tathagata, an arhat, a samyak sambuddha, one with wisdom and conduct, a sugata, one who knows the world's beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a Buda, a bhagavat, who was named Sumeru dhvajayatana shanta netra shri. At that time, I was Prajnavabhasa shri, the daughter of the head merchant Vighushtakirti. I was beautiful and attractive, a delight to see, with a very beautiful, perfect complexion.¹³²¹

34. 71 ?The goddess of the night called Suvishuddha candrabha, through the power of her prayers, had become the goddess of the night called Vishuddha-netrabha in Vicitra dhvaja, the capital of the four-continent world realm named Virajovati. At night, while I was not yet asleep and my parents were asleep, [F.89.a] she shook our house, illuminated it with a great light, revealed her own form to me, and praised the qualities of the Budas. She revealed the Tathagata residing at the bodhimanda seven days after he had attained buddhahood.

34. 72 ?Then, accompanied by my parents and a great crowd of my family, and preceded by Vishuddha netrabha, the goddess of the night, I went into the presence of that Tathagata. I then made vast offerings to the Tathagata, and as soon as I saw the Tathagata's face, I attained the samadhi called guiding beings and seeing the Buda's face and the samadhi called the domain illuminated by the wisdom of the range of the three times. Through attaining them I remembered as many kalpas as there are atoms in Sumeru. My aspiration to

enlightenment manifested. In that way, I heard the Dharma from that Tathagata, and I attained the Bodhisattva liberation called the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings. Through attaining that, I pervaded with my body as many worlds as there are atoms in ten Buda realms, and there appeared to my sight all the Budas who were present in those worlds, and I knew that I was present at the feet of all of them. All of the beings who had been born in those world realms appeared to my sight, and I knew all the symbols of their different languages. I knew their minds, thoughts, faculties, and aspirations. [F.89.b] I knew the past kalyanamitras in whose presence they were ripened. I manifested to them the bodies that satisfied them according to their aspirations. That liberation of mine increased with each instant of the mind. Through the instant of mind that followed that instant of mind of liberation, my body pervaded as many Buda realms as there are atoms in a hundred world realms. Through the next instant of mind, my body pervaded as many Buda realms as there are atoms in a thousand world realms. Through the next instant of mind, my body pervaded as many Buda realms as there are atoms in a hundred thousand world realms, and so on, up to my body pervading, in each instant of mind, as many Buda realms as there are atoms in an anabhilapyanabhilapya of world realms. There appeared to my sight all the Budas that were present in those worlds, and I knew that I was present at the feet of all of them. I obtained all the Dharma that was taught by those Buda bhagavats. I possessed it, kept it, preserved it. I comprehended the past ocean of ways and ocean of prayers of those Tathagatas. All those Buda realms purified by those Tathagatas were created in order to purify their own Buda realms. All of the beings who

had been born in those world realms appeared to my sight. I blessed my body in order to ripen and guide all of their different minds, thoughts, faculties, and aspirations. [F.90.a]

34. 73 ?Thus, the way in which my liberation pervaded the entire extent of the realm of phenomena increased with each instant of mind.

34. 74 ?Noble one, I know only this Bodhisattva liberation called the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings. How could I know the conduct or describe the qualities of Bodhisattvas who have arisen from the completely good Bodhisattva conduct and prayers that have no middle or edge; who have the power to enter the entire extent of the ways of the ocean of the realm of phenomena; who play in the samadhi called the glorious vajra of wisdom, which is attained by Bodhisattvas who have arisen from the great prayers to be in the care of all the families of Tathagatas in all world realms; who have accomplished a great ocean of merit that purified in an instant of mind the vast extent of world realms; who in each instant of mind ripen all the realms of beings; who have the eyes of the sun of wisdom that dispels all the darkness of the obscurations of all beings in all the world realms that are under the power of their guiding wisdom; who have the power to communicate the Mahayana to all the realms of beings; who possess the moon of intelligence that dispels the darkness of doubt, uncertainty, and equivocation within all beings; who have the pure domain of speech that lifts beings from attachment to the entire ocean of existence; who have the power to manifest emanations in the atoms throughout the entire realm of phenomena; [F.90.b] and who are inseparable from the domain of the knowledge of the entire range of the three times?

34. 75 ?Depart, noble one. At the bodhimanda in this land of Magadha there is the goddess of the night called Samanta gambhira shri vimala prabha, whom I have inspired again and again to develop the aspiration for the highest, complete enlightenment. Go to her and ask her, ?How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva practice it?? ?

34. 76 Then Sudhana, the head merchant?s son, praised the night goddess Vasanti with these verses:

34. 77 ?I see the purity of your body

Adorned by signs, like Meru,

Superior to all worlds; within the world

You have a perfect body as beautiful as Manjushri?s. {22}

34. 78 ?Your Dharma body is completely pure,

The same in all three times, without conceptualization.

Every world without exception is contained within it

Without creation, destruction, or abiding. {23}

34. 79 ?I see the image of your body dispersed

Throughout the whole extent of existences,

And I see within the pores of your body

The constellations of stars with the moon and planets. {24}

34. 80 ?Your mind also is completely pure,

Pervading the realm of space in all directions.

Even the supreme among humans are all included within it.

You possess the supreme wisdom free of concepts. {25}

34. 81 ?Multicolored clouds as numerous as the atoms in a realm

Arise out of all the pores of your body, [F.91.a]

Spread to the Budas in the ten directions,

And send down a rainfall of all adornments. {26}

34. 82 ?The endless number of the bodies as numerous as beings

Arise out of the pores of your body.

They pervade and fill the worlds in the ten directions

And purify beings through various methods. {27}1323

34. 83 ?I see an inconceivable number of realms

With various different displays in all your pores.

They appear in accordance with all the aspirations

Of those you purify in the various existences of beings. {28}

34. 84 ?Whoever rejoices on hearing your name

Will easily attain their goals and live well.

Whatever being sees your body

Will be facing the path to enlightenment. {29}

34. 85 ?Merely seeing you causes the kleshas to cease

In one who rejoices on hearing your name.

I would endure countless kalpas in the lower realms

So that I could see your face. {30}

34. 86 ?If I were to create as many bodies as there are atoms in a thousand realms,

And for the duration of that same number of kalpas

They were to describe the qualities of just one of your pores,

They would never be able to reach the end of that description.? {31}

34. 87 Then Sudhana, the head merchant's son, bowed his head to the feet of the

night goddess Vasanti, circumambulated the night goddess Vasanti many

hundreds of thousands of times, keeping her to his right, and, looking back

again and again with unfulfilled longing, departed from the night goddess

Vasanti. [B6] [F.91.b]