

## 36. Chapter 36

### PRAMUDITA NAYANA JAGAD VIROCANA

36. 1 Sudhana, the head merchant's son, was blessed by the instruction of the kalyanamitra; his mind practiced the words of the kalyanamitra; his mind had the perception of the kalyanamitra as a physician and himself as a patient; [F.96.a] his mind was contented by focusing on the vision of the kalyanamitra; his mind had obtained the opportunity to disperse the mountain of obscurations to the vision of the kalyanamitra; his mind had attained, through seeing the kalyanamitra, 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 kalyanamitra, the illumination by wisdom of the ocean of the ways of the realm of phenomena.

Thus, he approached the night goddess Pramudita nayana jagad virocana.

36. 2 The night goddess Pramudita nayana jagad virocana, in order to further increase the ripening of his accumulation of the roots of merit through approaching a kalyanamitra, blessed approaching a kalyanamitra as arising from a great accumulation, blessed going to a kalyanamitra as great prowess, blessed approaching a kalyanamitra as diligence in actions that is difficult to realize, blessed approaching a kalyanamitra as reliance throughout a long time, blessed approaching a kalyanamitra as going into centerless and limitless directions, blessed approaching a kalyanamitra as the source for dwelling together for a long time, blessed approaching a kalyanamitra as the source of perceiving infinite tasks being completed, blessed approaching a kalyanamitra as the prowess of an accumulation of centerless and limitless displays of the path, blessed approaching a kalyanamitra as prowess through every gateway, [F.96.b] and blessed approaching a kalyanamitra as

the prowess of undeviating arrival.1331

36. 3 Sudhana, the head merchant's son, approached the night goddess Pramudita nayana jagad virocana in this way: approaching a kalyanamitra with diligent dedication in the accumulation of omniscience; approaching a kalyanamitra with the prowess of accomplishing an ocean of great prayers; approaching a kalyanamitra with the resolve to undergo suffering for the sake of a single being until the conclusion of the last future kalpa; approaching a kalyanamitra with the prowess of remaining for a long time within a single atom, emitting sound throughout the entire realm of phenomena while wearing the armor of diligence; approaching a kalyanamitra while moving at great speed through the entire extent of the ocean of directions; approaching a kalyanamitra while maintaining all Bodhisattva conduct of future kalpas in a single pore of the body; approaching a kalyanamitra with the attainment of Bodhisattva conduct and in each instant of mind dwelling in omniscient wisdom; approaching a kalyanamitra 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 kalyanamitra without deviating from being focused on all the ways of the realm of phenomena and pervading the entire realm of phenomena. [F.97.a]1332 1333

36. 4 He saw the night goddess Pramudita nayana jagad virocana seated on a flower in the center of a lion throne within the circle of the assembly of the Bhagavat, resting in the Bodhisattva samadhi called the banner of the power of vast, stainless, completely good joy.

36. 5 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.

36. 6 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.<sup>1334</sup>

36. 7 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.

36. 8 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 asceticism; demonstrating nondependence on all worlds, no concern for all fields of perception, and the rejection of all locations in samsara; 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 Tathagatas; inspiring beings toward the perfectly stainless conduct of the Tathagatas; 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.1335

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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 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 kleshas in all beings; turning all beings away from misshapen bodies with ugly color; teaching the supreme pure color of the Tathagatas; and ripening beings.1337

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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 maras; the diligence that is constant and unwavering in undertaking the attainment of enlightenment; the diligence for rescuing all beings from the ocean of samsara; 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 Tathagatas; the diligence for receiving and holding the Dharma wheel of all the Budas; 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 Buda realms and teaching the pure, unsurpassable diligence of the Tathagatas, and he saw them ripening beings.

36. 11 He saw, issuing forth from all her pores, clouds of emanated bodies of 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 Mara; 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 to dhyana, samadhi, and samapatti; described the mind that comprehends the elimination of all kleshas in all beings; taught all the miraculous manifestations of the ocean of Bodhisattva samadhis; taught the miracles and supremacy of the higher cognitions of the Bodhisattvas; brought joy to

all beings; increased enthusiasm; 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.1340

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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 kalyanamitras; demonstrating unwearying service and attendance to acaryas, gurus, and kalyanamitras; 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 Budas; [F.99.b] contemplating the ocean of all Dharma entrances; explaining the characteristics, natures, and ways of all Dharmas; teaching the entrances into the samadhis of all Dharmas; teaching the range of wisdom that dispels the ocean of questions and doubts of all beings; 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 by bringing happiness to all beings.1342

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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,<sup>1347</sup> 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 of wrong views, and thereby the teaching of the unique path to omniscience, the teaching of the transcending of the path of the Shravaka and pratyeka Buda 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 to either samsara or nirvana, the teaching of the unceasing successive passage from one place to another such as the Tushita paradise, [F.100.a] the teaching of the unceasing succession of going to the bodhimanda and attaining complete buddhahood, and the ripening of beings for omniscience.<sup>1348</sup>

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36. 14 He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the atoms in all Buda 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 Tathagatas 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, and everlasting strength of the mind that knows all phenomena; teaching the irreversible, nonregressive, invincible, ever-continuing, unsurpassable strength of the attainment of all Bodhisattva conduct; teaching the Bodhisattva strength that is unstained by any of the faults of samsara; teaching the Bodhisattva strength that disperses the entire army of Mara; teaching the Bodhisattva strength that is unafflicted by the stains of any of the kleshas; teaching the Bodhisattva strength that disperses the mountain of all karmic obscurations; teaching the Bodhisattva strength of great compassion that continues throughout all1350  
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kalpas with unwearying Bodhisattva conduct; teaching the Bodhisattva strength that brings happiness to all beings by shuddering and shaking all Buda realms; teaching the Bodhisattva strength that defeats all the hosts of maras 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 perfection of knowledge, they were bringing happiness to beings, making their minds clear, creating joy, increasing aspiration, dispelling unhappiness, purifying the mind, [F.101.b] creating a faultless mind, clarifying the senses, creating the power of aspiration, and causing irreversible progress toward omniscience.<sup>1352</sup>

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

Pramudita nayana jagad virocana 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  
engagement in the Bodhisattva vows of discipline; the ocean of the qualities  
of firm Bodhisattva commitments; the endurance 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 nature  
of the Dharma; 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 samadhis; the entry through an  
ocean of samadhi 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 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 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; 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; 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; seeking the knowledge of Dharma that encompasses what is Dharma and what is not Dharma; 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 Budas; seeking the knowledge of Budas; seeking the knowledge of the Bodhisattvas; seeking the knowledge of the arising of Bodhisattva motivation; seeking the knowledge

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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 prayers; 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 Pramudita nayana jagad virocana's pores ripened beings through all the limitless and centerless Bodhisattva practices endowed with the perfection of knowledge.1365

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36. 18 They were like this: he saw clouds of bodies that were like those of the

Shuddhavasas devas of the Akanishtha, Sudarshana, Sudrisha, Atapa, and Avriha 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 Brihatphala, Punya prasava, and Anabhraka paradises issuing forth and ripening beings.

36. 19 He saw clouds of bodies that were like those of the devas in the Shubhakritsna, Apramana shubha, and Paritta shubha paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the devas in the Abhasvara, Apramanabha, and Parittabha paradises issuing forth and ripening beings.<sup>1369</sup>

36. 20 He saw clouds of bodies that were like those of the devas in the Mahabrahma, Brahmapurohita, and Brahmaparshada paradises issuing forth and ripening beings.

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

36. 22 He saw clouds of bodies that were like those of the deva king Suyama and his devas and apsarases issuing forth and ripening beings.

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

36. 23 He saw clouds of bodies that were like those of the gandharva king Dhritarashtra 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 kumbhanda king  
Virudhaka and his male kumbhandas and female kumbhandas issuing forth  
and ripening beings.

36. 24 He saw clouds of bodies that were like those of the Naga king Virupaksha  
and his male Nagas and female Nagas issuing forth and ripening beings.

He saw clouds of bodies that were like those of the great yaksha king  
Vaishravana and his male yakshas and female yakshas 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 garuda lord Maha bala-  
vega sthama and his male garudas and female garudas issuing forth and  
ripening beings.

He saw clouds of bodies that were like those of the asura lord Rahu 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 Shravakas, pratyeka-Budas, and Rishis 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, herbs, trees, and earth issuing forth and ripening beings.<sup>1370</sup>

36. 30 He saw clouds of bodies that were like those of the devas of parks, cities, the bodhimanda, the day, the night, space, directions, those who walk on legs, and all those who have bodies issuing forth and ripening beings.

36. 31 In the same way, he saw clouds of bodies that were like Vajrapani 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.

36. 32 He saw, beginning with the night goddess Pramudita nayana jagad-virocana'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 kalyanamitra; [F.105.a] the constant succession of honoring the appearance of a Buda; 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 samadhi; the constant succession of seeing Budas through having attained

samadhi; 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 samadhi; 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 Pramudita nayana jagad virocana'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.1371



36. 33 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. 34 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 yakshas, 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 Brahma devas, some through the speech of the songs of the apsaras, some through speech from the playing of divine music, some through speech sounding from precious jewels, and some through the speech of all the various classes of beings, describing to beings the scope of the liberation of the night goddess Pramudita nayana jagad virocana.<sup>1372</sup>

36. 35 In the same way, he saw clouds of Bodhisattva bodies with various kinds of Bodhisattva speech and clouds of emanated Tathagatas, with the ways

of the aspects of voice of the different kinds of speech of each Tathagata and describing to all beings the range of the liberation of the night goddess Pramudita nayana jagad virocana, including the first occurrence of developing the aspiration to enlightenment and the accumulation of accomplishments.

[F.106.b]1373

36. 36 He saw that each of those clouds of emanated forms purified, in each instant of mind, an anabhilapyanabhilapya of Buda realms in the world realms in the ten directions.

36. 37 He saw them liberating an infinite ocean of beings from all the sufferings of the lower realms.1374

He saw them establishing realms of beings, without limit or center, in the good fortune of devas and humans.1375

36. 38 He saw them freeing an ocean of beings, without limit or center, from the ocean of samsara.

He saw them establishing an ocean of beings without limit or center on the Shravaka and pratyeka Buda 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.

36. 41 This was because of the night goddess Pramudita nayana jagad virocana'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 of inconceivable, completely good joy, her corresponding

practice in the past, her being blessed by the blessings of the Tathagatas, and the ripening of her countless roots of merit.1376

36. 42 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 Tathagatas in the ten directions, [F.107.a] placed his hands together in homage and praised the night goddess Pramudita nayana jagad-virocana with these appropriate verses:

36. 43 ?The Dharma of the jinas is profound.1377

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}

36. 45 ?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, ayatanas, and dhatus.

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 samsara. {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}

36. 49 ?Through remaining in an ocean of samadhis,

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}

36. 50 ?In every single instant of mind, you comprehend

The ways of entering into the strengths of the Budas.

According to individual circumstances, you manifest

The undertakings that will gather beings around you. {8} [F.107.b]1378

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}

36. 52 ?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 Pramudita nayana jagad virocana 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 Pramudita nayana jagad virocana 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 Mani prabha sukhabha

In a kalpa called Prashantaghosha. {11}

36. 56 ?It was filled with ten thousand quintillion<sup>1379</sup>

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.<sup>1380</sup>

The beautiful central royal city,

Gandhadhvaja, shone with jewels. {13}<sup>1381</sup>

36. 58 ?There a lord of the directions, sovereign of the land,

A cakravartin with a handsome body, appeared.

He had the thirty-two signs of a great being,

And the features of a great being also adorned his body. {14}

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 ministers

Who were wise, intelligent, learned, and honest. {16}

36. 61 ?He had a full hundred million queens

Who resembled apsaras, were skilled in the art of pleasure,

And with loving minds, caring minds,1382

Affectionately attended that king. {17}

36. 62 ?That king, through the power of the Dharma,

Caused that great land, the entirety of the four continents

As far as the Cakravala mountain range,1383

To remain in a state of good fortune. {18}

36. 63 ?I was that cakravartin?s principal queen.1384

I had the voice of Brahma and a bejeweled body,1385

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 Buda Shrisamudra appeared.

The Jina manifested limitless miracles1386

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 Nagas

Were all delighted that a Buda had appeared. {23}

36. 68 ?Many oceans of emanations appeared

From all the pores of the Buda.

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 thousand night goddesses<sup>1387</sup>

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<sup>1388</sup>

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 Buda,  
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 Buda,  
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<sup>1389</sup>  
And many quintillions of beings. {32}<sup>1390</sup>

36. 77 ?For twenty thousand years  
I made offerings to the Jina.  
I presented him with the seven jewels<sup>1391</sup>  
And the earth and its oceans. {33}

36. 78 ?The clouds of the qualities of an ocean of sutras,  
Which were a display arisen from an ocean of prayers,  
Had all appeared from the Tathagata  
And were taught to beings according to their dispositions. {34}

36. 79 ?Those night goddesses, wishing to benefit me,<sup>1392</sup> <sup>1393</sup>  
With compassion woke me at that time. [F.109.a]<sup>1394</sup>  
There arose an aspiration in me toward them:<sup>1395</sup>  
?May I become like them, awakening the intoxicated.? {35}<sup>1396</sup>

36. 80 ?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 samsara,

The ocean of existences, has not destroyed. {36}

36. 81 ?I had faith in and offered to

Ten million trillion Budas.1397

While in the midst of samsara's devas and humans,

I desired the scope of pleasure and bliss. {37}

36. 82 ?The first was Shrisamudra.

After him came Guna pradipa.

The third was the Jina Ratnaketu.

The fourth was the Buda Gagana prajna. {38}

36. 83 ?The fifth jina was Kusumagarbha.

The sixth jina was Asanga mati candra.

The seventh jina was Dharma candra prabhu raja.

The eighth was jnana mandala prabhasa. {39}

36. 84 ?Then came the time of the ninth jina,

Racanarci parvata pradipa.1398

The tenth was Tryadhva prabha ghosha.

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 Sarvaratnabha

In the kalpa called Devashri,

In which five hundred Budas appeared. {42}

36. 87 ?The first was Shashimandala.

The second born was Bhaskara pradipa.

The third Buda was Jyotidhvaja,

And after him there were Manisumeru, {43}

36. 88 ?Kusumarci Sagara pradipa,

Jvalanashrisha, Devashrigarbha,

Avabhasa raja, and Prabha ketu.

The tenth was Samanta jnana prabha raja. {44}

36. 89 ?I made offerings to those ten

And all the rest of those lords of humans.

But I delighted in being located in the body.1399

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 Dharma pradipa megha shri

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 sugatas1400

I heard the Dharma with great respect. {47}

36. 92 ?The first jina was Ratnameru.

After him were Guna samudra

And the Jina Dharma dhatu svara ketu.

The fourth was Dharma samudra garjana. {48}

36. 93 ?Then there were Dharmadhvaja, Dharani tejas,

Dharma bala prabha, Gagana buddhi,

And Dharmarci meru shikha rabha,

And after them was Meghashri. {49}1401

36. 94 ?I made offerings to those ten

And all the rest of those lords of humans.

But I did not understand the true nature1402

By which one enters the ocean of jinas. {50}

36. 95 ?After that came the Sugata1403

Surya pradipa ketu shri

In a realm called Buddhamati,

In a kalpa called Somashri. {51}

36. 96 ?I made offerings to all eight hundred million1404

Of those with the ten strengths who were present there,

With a variety of limitless, vast,

Numerous beautiful offerings. {52}1405

36. 97 ?The first after him was Gandharva raja,1406

Second was the Buda Druma raja,

The third jina was Guna sumeru,

And after him were Ratnanetra, {53}

36. 98 ?Vairocana prabha vyuha,

Dharma samudra, the Buda Tejashri,1407

Lokendra teja shri bhadra,

And after them Sarva Dharma prabha raja. {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}

36. 100?After that, there was a perfectly pure realm

Called Vajra manyabhedyadridha tejas,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 kleshas. [F.110.a]

The kalpa was called Prashanta mati tejas

With the display of the appearance of a thousand Budas. {57}

36. 102?The first jina was Vajranabhi,

The second was Asanga bala dharin,

Then there were the jinas Dharma dhatu pratibhasa

And Sarva disha pradipa prabha raja. {58}

36. 103?The fifth jina was Karunatejas,

The sixth jina was Vratasamudra,

Then there was the Sugata kshanti mandala pradipa,

And the eighth was Dharma mandala prabhasa; {59}

36. 104?Then there was Avabhasa Sagara vyuha,

And after them was Prashanta prabha raja.

I made offerings to those ten

And all the rest of those lords of humans. {60}

36. 105?But I did not realize this nature of phenomena,1409

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 Gandha pradipa megha shri,

Completely purified of all the kleshas,

In the kalpa that was called Susambhava. {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 Vipulakirti,

Then there were Dharma samudra vega shri raja,

Dharmendraraja, Guna ghosha,

Dharmashri, and Devamakuta; {64}

36. 109?Jnanarci teja shri was the seventh

Of those lords of two-legged beings.

The eighth jina was Gagana ghosha,

And the ninth was Samanta sambhava pradipa. {65}

36. 110?The Buda that came after them

Was Urna shri prabhasa mati.

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 Ratna dhvajagra mati,

Which was an excellent display

Formed from all kinds of jewels. {67} [F.110.b]

36. 112?During that kalpa, called Sarocaya,

There appeared five hundred Budas.

I made offerings to all those self-arisen ones,

Wishing for this liberation free of attachment. {68}1411

36. 113?The first was named Guna mandala,  
Then there were Shanta nirghosha, Sagara shri,  
Aditya tejas, Shriraja,1412

Lakshana meru, Megharutaghosha, {69}1413

36. 114?Dharmendraraja, Guna raja,1414

Punya sumeru, and Shanta prabha raja.

I made offerings to those ten

And all the rest of those jinas. {70}1415

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 Shanta nirghosha hara mati,1416

Where dwelled beings with few kleshas. {72}

36. 117?In that kalpa called Sukhabhirati

There appeared eight hundred million Budas.

I made offerings to all those lords of humans,

Purifying the path of the supreme jinas. {73}

36. 118?The first jina was Kusumarashi,

Then there were Sagara garbha, Sambhavagiri,

Devendracuda, Mani garbha,

Kancanaparvata, Ratnarashi, {74}

36. 119?Dharmadhvaja, and Vacanashri,

And after them there was Jnanamati.

I made offerings to those ten

And all the rest of those lords of devas and humans. {75}1417

36. 120?After that, there was the realm

Called Sunirmita dhvaja pradipa,

In the kalpa called Sahasrashri,

In which there were six quintillion Budas. {76}

36. 121?There were Shanta dhvaja, Shamathaketu,

Shanta pradipa megha shri raja, [F.111.a]

Avabhasa yanta prabha raja,

Meghivilambita, Suryatejas, {77}

36. 122?Dharma pradipa shri, Mervarcishri,

And also Deva shri garbha.

After all those there appeared

Simha vinardita Vidu pradipa. {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}

36. 124?Following that there was the realm

Called Samantabhashri,

During the kalpa called Analayavyuha,

In which there were three hundred and sixty million Budas. {80}

36. 125?The first was Samanta guna megha.

Then there were the Buda Gagana citta,

The Buda Susambhava vyuha,

Garjita Dharma Sagara nirghosha, {81}

36. 126?The Jina Dharma dhatu svara ghosha,

Nirmita megha susvara shri,

The Buda Samanta disha tejas,

And Dharma samudra sambhava ruta, {82}

36. 127?Then there was the ninth of the jina suns,

Guna Sagara shri pradipa.1418

Following those there came

Ratna shri pradipa guna ketu. {83}

36. 128?When Ratna shri pradipa guna ketu,

The lord of two-legged beings, set forth,

I was the goddess Shashivakra,

And I made offerings to the lord of humans as he set forth. {84}

36. 129?That jina proclaimed to me1419 1420

Sutras 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,

Samadhis, and the power of retention.

In each instant I saw oceans of jinas

And a succession of realms. {86}

36. 131?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 Buda strengths. {87} [F.111.b]1421

36. 132?I saw beings who were in a state of delusion,

Attached to permanence, happiness, purity, and self,1422



Blinded by stupidity, obscured by ignorance,1423

Disturbed by the kleshas, and having misperceptions. {88}

36. 133?They performed actions in a thicket of wrong views,

Following frightening paths under the power of craving.1424

Many various forms appearing

Were painted by karma. {89}1425

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 bhumis,

Practicing without attachment on the bhumis,

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 conduct,1426

And I realized the ways of the ocean

Of the ten aspects of the realm of the Dharma. {95}

36. 140?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 Budas is anyone else? Noble one, do not see him in that way. Manjushri Kumara bhuta 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 Budas. The night goddess who awoke me was an emanation of the Bodhisattva Samanta bhadra.

36. 141 ?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 Buda.

36. 142 ?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 Buda 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 Tathagatas. Finally, through just seeing the Bhagavat Arhat Samyak sambuddha Ratna shri pradipa guna ketu, 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.1427

1428

36. 143 ?Noble one, I know only this Bodhisattva liberation called the banner of the power 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 Tathagatas [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 Buda realms; who are skilled in pervading, with each body, the entire ocean of different ways in the realm of1429 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 Buda realms; who are skilled in comprehending, in each ocean of different ways in the realm of phenomena, an ocean of Tathagatas, without limit or center, within all the atoms of a realm in all realms; who are skilled in comprehending each Tathagata?s miraculous Tathagata manifestations that pervade the entire extent of the realm of phenomena; who are skilled in comprehending each Tathagata?s accomplishment of gathering the accumulation of Bodhisattva conduct in past kalpas; who are skilled in obtaining and possessing each Tathagata?s vast wheel of the Dharma; and who are skilled in comprehending the ocean of the different ways of miraculous manifestations by the Tathagatas in the three times?1430

36. 144 ?Depart, noble one. In this circle of the Tathagata?s assembly, not far from me, there is the goddess of the night named Samanta sattva tranojah shri.

[F.113.a] Go to her and ask her, ?How should a Bodhisattva train in

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

36. 145 Then Sudhana, the head merchant?s son, bowed his head to the feet of the night goddess Pramudita nayana jagad virocana, circumambulated the night goddess Pramudita nayana jagad virocana many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Pramudita nayana jagad virocana. [B7]