

35. Chapter 35

SAMANTA GAMBHIRA ShRI VIMALA PRABHA

35. 1 Then Sudhana, the head merchant's son, contemplating the night goddess Vasanti's first entry into the pure domain of aspiration to enlightenment, analyzing the arising of the essence of a Bodhisattva, comprehending the ocean of Bodhisattva prayer, purifying the Bodhisattva path of perfections, overcoming the domain of the Bodhisattva levels, augmenting the domain of Bodhisattva conduct, following an ocean of the setting-forth of Bodhisattvas, looking at the ocean of the great illumination of omniscience, increasing the Bodhisattva clouds of great compassion intent on saving all beings, and attaining the blessing of the completely good Bodhisattva conduct and prayer of the night goddess Vasanti that extends to the limits of all realms, went to the location of the night goddess Samanta gambhira shri vimala prabha. Having reached her, he bowed his head to the feet of the night goddess Samanta gambhira shri vimala prabha, circumambulated the night goddess Samanta gambhira shri vimala prabha many hundreds of thousands of times, keeping her to his right, and then stood before her and, with palms together, said, "Arya, I have developed the aspiration for the highest, complete enlightenment. However, I do not know how a Bodhisattva practices on the level of a Bodhisattva, how a Bodhisattva sets forth, how a Bodhisattva accomplishes." [F.92.a]1324

35. 2 She answered, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you ask how to practice, set forth, and accomplish on the level of a Bodhisattva. It is through possessing ten qualities that Bodhisattvas accomplish Bodhisattva conduct. What are these ten? They are (1) the pure

attainment of the samadhi that directly perceives all the Tathagatas; (2) the pure eyesight that sees the bodies, endowed with the various signs, of all the Budas; (3) realizing the perception of the centerless, endless ocean of the colors of the Tathagatas; (4) comprehending the extent of the entire realm of phenomena and the measureless ocean of the domain of the radiant qualities of the Budas; (5) comprehending the ocean of light rays from the pores of all the Tathagatas that are as numerous as all beings and radiate to benefit the variety of beings; (6) seeing an ocean of light rays, the colors of all jewels, coming from each pore; (7) comprehending the ocean of emanations of the Budas that in each instant of mind pervade the entire realm of phenomena and give the blessing that guides beings; (8) comprehending the domain of thunder from the clouds of all the sutras through possessing the speech of the Tathagatas, which has the aspects of the voices of all beings, and the sound of the wheel of the Dharma appearing in the three times; (9) comprehending the centerless and endless ocean of the signs of the Budas; and (10) comprehending the guiding of beings through the manifestation of the inconceivable emanations of the Budas.

35. 3 ?Noble one, the Bodhisattvas who possess these ten qualities [F.92.b] accomplish Bodhisattva conduct.

35. 4 ?Noble one, I have attained the Bodhisattva liberation called complete subjugation through the bliss of the peace of shamatha.

35. 5 ?Noble one, through its power I see all the Tathagatas who are in the three times, and I perceive the completely pure Buda realms of those Tathagatas.

I perceive the ocean of their assemblies of followers, the ocean of their centerless and endless miraculous manifestations from samadhi, the ocean of their past practices, and the ocean of their names. I also perceive each

separate turning of the wheel of the Dharma by those Tathagatas. I perceive the various lifespans and different aspects of voice of those Tathagatas and the bodies of those Tathagatas who have the nature of the centerless and limitless realm of phenomena.

35. 6 ?Those Tathagatas are not attached to things as being existent. Why is that? Those Tathagatas do not go because of their cessation of going through all worlds. Those Tathagatas do not arrive because their nature has no arising. Those Tathagatas are unborn because they have a body that is the same as the birthless true nature. Those Tathagatas are unceasing because they have the characteristic of birthlessness. Those Tathagatas are not true because of perceiving and seeing phenomena to be illusions. Those Tathagatas are not false because there arises benefit for all beings. Those Tathagatas do not pass away because they have transcended death, passing, and birth. [F.93.a] Those Tathagatas are not destroyed because the indestructible true nature is the nature of phenomena. All those Tathagatas have a single characteristic because of their transcendence of all paths of speech. Those Tathagatas do not have characteristics because they are the termination of the nature of the characteristics of phenomena.¹³²⁵

35. 7 ?Noble one, I perceive all Tathagatas in that way, and through the radiance of the Tathagatas? domain of dhyana, I increase this Bodhisattva liberation called complete subjugation through the bliss of the peace of shamatha; I make it vast, perceive it, realize it, make it even, accomplish it, make it level, enter it, augment it, contemplate it, reflect upon it, am mindful of it, make it my field of practice, make it firm, illuminate it, explain it, divide it, categorize it, unite it, and have conviction in it.

35. 8 ?I meditate on the first dhyana in order to remain in that great compassion

in which there is no movement of any thought and in order to have a single-pointed mind for engaging in saving all beings.

35. 9 ?I meditate on the second dhyana in order to pacify all mental activity and, through the strength and power of wisdom, to have a one-pointed mind with joy of bliss in gathering all beings.

35. 10 ?I meditate on the third dhyana in order to have equanimity toward the distress of samsara and to realize the nature of all beings. [F.93.b]1326

35. 11 ?I meditate on the fourth dhyana in order to bring an end to the kleshas and suffering of all beings.

35. 12 ?I purify the way of the wisdom that enters the realm of phenomena through every gateway and thus meditate on this Bodhisattva liberation called complete subjugation through the bliss of the peace of shamatha in order to increase the domain of aspiration for omniscience, to become skilled in the accomplishment of an ocean of samadhis, to realize the ways of the ocean of all Bodhisattva liberations, and to have the higher cognition of all the wisdoms displayed by Bodhisattvas.1327

35. 13 ?Noble one, in that way I meditate on this liberation and ripen beings through various methods: I instill in the beings who enjoy carnal pleasure in the peace of the night the perception of it as ugliness, the perception of it as lack of pleasure, the perception of it as wearying, the perception of it as an obstacle, the perception of it as bondage, the perception of it as a rakshasi, the perception of impermanence, the perception of suffering, the perception of no self, the perception of no ownership, the perception of dependence on others, the perception of aging and death, and the perception of a lack of joy in all indulgence in desires. When those beings meditate on that state of mind, they will take no delight in any indulgence in carnal pleasure and will

instead aspire to enjoy the delights of the Dharma and leave home for homelessness. When they dwell in solitude, [F.94.a] I instill in them the faith that accords with the Dharma. I cause all loud, frightening, unpleasant sounds to cease, and in the peace of the night I teach the profound Dharma of the Budas.¹³²⁸

35. 14 ?I gather the conditions necessary for renunciation. I open the door of the house for their departure. I show them the path. I illuminate it. I dispel the darkness. I free them from fear. I praise departure from home. I describe the qualities of buddhahood. I explain the excellence of the Dharma, the excellence of the sangha, and the excellence of the kalyanamitra. I praise going to a kalyanamitra.¹³²⁹

35. 15 ?Noble one, meditating on this liberation, I eliminate in beings the passion and desire for what is not Dharma, and thoughts of desire for what is not Dharma. I dispel the thoughts and notions of those overpowered by inappropriate desires, and those whose conduct comes from wrong thoughts.

35. 16 ?I create the conditions for those who have not developed evil thoughts and bad qualities to not develop them, and for those who think evil thoughts to eliminate them.

35. 17 ?I create in various ways the supporting conditions for those who have virtuous thoughts, who practice the perfections, who are engaged in good conduct, who are engaged in accomplishing prayers for the arising of omniscient wisdom, who are engaged in the ways of love, who are pervaded by great compassion for beings, who are engaged in creating the various kinds of happiness of devas and humans, and who have given rise to such thoughts, [F.94.b] and I create the conditions that support omniscience.

35. 18 ?Noble one, I know only the Bodhisattva liberation called complete subjugation through the bliss of the peace of shamatha. How could I know the conduct or describe the qualities of Bodhisattvas who have arisen through completely good Bodhisattva conduct and prayers, who have attained the wisdom of the infinite realm of phenomena, who have minds that increase all roots of merit, who have attained illumination of their minds through the power of the wisdom of all the Tathagatas, who have minds that maintain the same scope as that of all the Tathagatas, whose minds are unobscured in all situations, whose minds have perfected the aspiration for omniscience, whose minds perceive the entire ocean of realms, whose minds are focused on the vision of the entire ocean of Buddhas, whose minds have received the clouds of the Dharma of all the Tathagatas, who dispel the darkness of ignorance of all beings, and who have minds that have given rise to the illumination of omniscience through the path of the final cessation of delight in and craving for samsara?

35. 19 ?Depart, noble one. Here, not far from me, to the south of Vairocana's bodhimanda, there is the goddess of the night named Pramudita nayana-jagad virocana. Go to her and ask her, ?How should a Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva practice it?? ?

35. 20 Then at that time, the night goddess Samanta gambhira shri vimala prabha, [F.95.a] in order to emphasize and teach this Bodhisattva liberation called complete subjugation through the bliss of the peace of shamatha, recited these verses to Sudhana, the head merchant's son:

35. 21 ?Those with a mind that aspires to be in the presence
Of the sugatas that appear in the three times¹³³⁰

Will have a vast and pure eyesight

And will see an ocean of the Budas. {1}

35. 22 ?See the bright, stainless body of the Jina

Beautifully adorned by the signs of a great being!

See the Jina's miraculous manifestations

That in an instant fill the realm of phenomena! {2}

35. 23 ?The Sugata, the perfect Buda, Vairocana

Is upon the Buda throne under the Bodhi tree.

He pervades the vast realm of phenomena,

Turning the wheel in accordance with the aspirations of beings. {3}

35. 24 ?The Jina has realized the true nature, which is bodiless,

Complete peace, nondual, with no own nature.

His physical body, beautiful and adorned by signs,

Pervades and teaches in every world without exception. {4}

35. 25 ?The Buda's body is inconceivably vast.

It fills the entirety of the realm of phenomena.

It appears equally everywhere,

Revealing all the jinas everywhere. {5}

35. 26 ?Bodies of the Buda, with halos of light,

As numerous as the atoms in all realms,

Their beautiful color appearing here and there,

Fill the realm of phenomena in every instant. {6}

35. 27 ?Clouds of light rays appear from the Jina's pores.

They are vast, inconceivable, and unending.

They fill every world without exception

And dispel the torment of the kleshas in beings. {7}

35. 28 ?The Buda's inexhaustible ocean of emanations

Appear from the circles of the Jina's pores [F.95.b]

And spread and fill the vast realm of phenomena,

Dispelling the suffering of beings in the lower realms. {8}

35. 29 ?The sound of the Buda's voice resounds

With the light of an ocean of aspects of speech,

Sending down a great rain of the Dharma,

Causing the aspiration to enlightenment to grow in beings. {9}

35. 30 ?He has in the past taken care of those

Practicing Bodhisattva conduct during an ocean of kalpas.

They have all seen in all the worlds

The characteristics of the visual form of the Jina Vairocana. {10}

35. 31 ?The Tathagata has appeared in all worlds

In the presence of each and every being

With this and that conduct according to their aspirations,

And those are beyond my ability to know. {11}

35. 32 ?All the perfect Bodhisattvas without exception

Have appeared from a single pore of the Sugata.

That liberation is inconceivable

And is beyond my ability to know. {12}

35. 33 ?This goddess who is nearby to me

Delights in the presence of the Lord of the World.

Her name is Jyotirarci nayana.

Ask her, what is the practice for enlightenment!? {13}

35. 34 Then Sudhana, the head merchant's son, bowed his head to the feet of the

night goddess Samanta gambhira shri vimala prabha, circumambulated the

night goddess Samanta gambhira shri vimala prabha many hundreds of

thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Samanta gambhira shri vimala prabha.