

39. Chapter 39

SARVA NAGARA RAKSHA SAMBHAVA TEJAH SHRI

39. 1 Sudhana, the head merchant's son, was meditating on, familiarizing himself with, and cultivating the Bodhisattva liberation called the display in each instant of mind of the arising of the power of vast delight. He was following, remembering, [F.148.a] and comprehending the instruction and teachings of the night goddess Prashanta ruta Sagara vati, remembering each word and letter, the numerous countless aspects, the knowledge of the aspects of the nature of phenomena, and he was relying on it through his memory, analyzing it with his intelligence, comprehending it with his understanding, increasing it with his intellect, feeling it with his body, practicing it, and engaging in it, and eventually he arrived where the night goddess Sarva nagara raksha sambhava tejah shri was.¹⁵²⁹

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39. 2 He saw the night goddess Sarva nagara raksha sambhava tejah shri seated upon a great lotus throne containing the kings of precious jewels that illuminate towns and dwellings, with an entourage of countless night goddesses, with a body that appeared in all directions to all beings, with a body that had the forms of those of all beings, with a body that appeared before all beings, with a body that was unstained by all beings, with a body that had the same nature as that of all beings, with a body that was superior to those of all beings, with a body of the kind that could ripen and guide all beings, with a body through which she spoke to all beings, with a body that did not pass away among all beings, with a body that had vanquished all obscurations, with a body that had the nature of the ultimate nature of things, with a body that had reached the conclusion of guiding all beings.¹⁵³¹

39. 3 When Sudhana saw her, he was filled with joy, delighted, elated, pleased, and happy. He bowed his head to the night goddess Sarva nagara raksha-sambhava tejah shri's feet, circumambulated the night goddess Sarva nagara-raksha sambhava tejah shri many hundreds of thousands of times, and then stood before the night goddess Sarva nagara raksha sambhava tejah shri.

39. 4 With his hands placed together in homage, [F.148.b] he said, "Goddess! I have entered upon the highest, complete enlightenment. Goddess, I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct so that they will be a medicine for beings. How do Bodhisattvas gather beings into the highest gathering? How do Bodhisattvas, authorized by the Tathagatas, dedicate themselves to Bodhisattva conduct so that, having become dedicated, they become kings of the Dharma.¹⁵³²

39. 5 The night goddess Sarva nagara raksha sambhava tejah shri said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you ask about conduct that is a rain from clouds of Dharma that accords with the aspiration of the entire ocean of beings, so as to reach the conclusion of ripening and guiding all beings; so as to reach the conclusion of joining and maintaining the family of the Tathagatas; so as to conjoin with the wisdom that pervades throughout the extent of the directions; so as to focus on comprehending the entire ocean of the ways of the realm of the Dharma; so as to pervade the infinity of all that can be known, which is as vast as the extent of space; and so as to obtain and possess the wheels of Dharma of all the Tathagatas.

39. 6 "Noble one, I have attained the Bodhisattva liberation called the entry into beautiful sounds and profound manifestations.

39. 7 "Noble one, through this liberation I undertake being on the unimpeded

level of a dharmabhanaka. I have the aspiration to make a gift of the Dharma treasure of all the Tathagatas. I have attained the power of great love and compassion. [F.149.a] I am dedicated to activities that benefit all beings in order to bring all beings to the aspiration for enlightenment. I remain on the level of a guide for beings so that they will continuously gather the accumulation of the roots of merit of the aspiration for enlightenment. In order to bring all beings onto the path to omniscience, I engage in causing the sun of the Dharma to appear out of the clouds of the Dharma in the world. I continuously engage in a motivation that regards all beings as equal in order to illuminate all worlds with countless roots of merit. I am conjoined with a pure motivation so that all beings will know the accomplishment of accumulating roots of merit. I engage in being a leader of the caravan of all beings so that they will appropriately accomplish all the paths of good actions; I am engaged in the activity of causing all beings to reject all paths of bad actions and be established in the Dharma of good actions. I am engaged in teaching the path to happiness to all beings. I bring all beings to the beginning of the array of the yanas. I am engaged in establishing all beings in all virtuous Dharma practices. I am engaged in providing unceasing service and veneration to all kalyanamitras. I am engaged in establishing all beings in the teaching of the Tathagatas. I am engaged in causing all beings to commence upon good qualities through receiving the very first gift of the Dharma. I cause the arising of an aspiration for omniscience that is enduring and indestructible. I have the vast domain of the aspiration focused on the strengths of the Buda, which is as enduring and solid as the most powerful vajra, [F.149.b] and I practice by relying on a kalyanamitra.

39. 8 ?I have a mind that shatters the mountain of all the obscurations from karma and kleshas. I am dedicated to the accumulation of omniscience. I am engaged in accomplishing all good qualities. I am dedicated to being engaged in a mind that is focused on and aspires for omniscience that has no end or center.

39. 9 ?Noble one, in that way, I am purifying the revelation to all beings of the gateway to the light of the Dharma, and I am establishing them in gathering the accumulation of roots of merit.

39. 10 ?I look upon, comprehend, and fathom the realm of phenomena in ten ways. What are those ten? (1) I comprehend the realm of phenomena because I have attained the vast light of wisdom. (2) I comprehend the realm of phenomena as having no end and no center in order to perceive the miraculous manifestations of all the Tathagatas. (3) I comprehend the realm of phenomena as limitless in order to reach all Buda realms and to make offerings and show veneration to the Tathagatas. (4) I comprehend the realm of phenomena as having no boundary in order to have the vision of Bodhisattva activities within the ocean of all worlds. (5) I comprehend the realm of phenomena as being without division in order to enter the undivided domain of wisdom of the Tathagatas. (6) I comprehend the realm of phenomena as singleness [F.150.a] in order to enter the domain of speech of the Tathagatas, which is perceived by all beings in accordance with their aspirations. (7) I comprehend the realm of phenomena as having a nature of vastness in order to realize the ultimate conclusion of the past prayers of the Tathagatas to reach the conclusion of guiding all beings. (8) I comprehend the realm of phenomena as having the equality of all beings in order to realize the vast extent of completely good Bodhisattva conduct. (9) I

comprehend the realm of phenomena as a single adornment in order to comprehend the adornment of the miraculous manifestations of completely good conduct. (10) I comprehend the realm of phenomena as being indestructible in order for the pure pervasion of the realm of phenomena by all good actions to have the nature of indestructibility.1533

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39. 11 ?Noble one, I look upon, comprehend, and fathom the entire realm of phenomena in those ten ways in order to gather all the accumulations of good karma, in order to comprehend the greatness of the Budas, and in order to realize the inconceivable scope of the Budas.

39. 12 ?Moreover, noble one, I teach the Dharma to beings with my mind fixed upon the greatness of the Tathagatas and through ten-thousandfold domains of the activity of mental retention. What are those ten? They are (1) the domain of mental retention called the gathering of the entire ocean of the Dharma, (2) the domain of mental retention called the blessing of all dharmas, (3) the domain of mental retention called the holding of all dharmas, (4) the domain of mental retention called the lamp of the intention of all the Tathagatas, (5) the domain of mental retention called the essence that illuminates the ocean of the karma of all beings, [F.150.b] (6) the domain of mental retention called the fathoming of the entire stainless ocean of the ways of the yanas, (7) the domain of mental retention called the proclamation of the turning of the wheel of the names of all the Budas, (8) the domain of mental retention called the fathoming of the teaching of the ocean of the past prayers of the Budas in the three times, (9) the domain of mental retention called the intense power of the gathering of all dharmas, and (10) the domain of mental retention called the arising of the power of omniscience.1535

39. 13 ?Noble one, I teach the Dharma to beings through these ten domains of mental retention and the rest of the ten thousand domains of mental retention.

39. 14 ?Moreover, noble one, I teach the Dharma to beings through the wisdom that comes from hearing the Dharma. I teach the Dharma to beings through the wisdom from contemplation and the wisdom from meditation.

39. 15 ?I teach the Dharma to beings beginning with one existence. I teach the Dharma to beings beginning with all existences.

39. 16 ?I teach the Dharma to beings beginning with the ocean of the wheel of names of one Tathagata. I teach the Dharma to beings beginning with the ocean of the wheel of names of all Tathagatas.

39. 17 ?I teach the Dharma to beings beginning with one ocean of world realms. I teach the Dharma to beings beginning with all oceans of world realms.

39. 18 ?I teach the Dharma to beings beginning with the ocean of prophecies of one Buda. I teach the Dharma to beings beginning with the ocean of prophecies of all Tathagatas.

39. 19 ?I teach the Dharma to beings beginning with the ocean of the community of the followers of one Tathagata. [F.151.a] I teach the Dharma to beings beginning with the ocean of the communities of the followers of all Tathagatas.

39. 20 ?I teach the Dharma to beings beginning with the Dharma wheel of one Tathagata. I teach the Dharma to beings beginning with the ocean of the Dharma wheels of all Tathagatas.

39. 21 ?I teach the Dharma to beings beginning with one sutra. I teach the Dharma to beings beginning with the sutras that are present within the

Dharma wheels of all Tathagatas.

39. 22 ?I teach the Dharma to beings beginning with the gathering of the community of followers of one Tathagata. I teach the Dharma to beings beginning with the ocean of the gatherings of the communities of followers of all Tathagatas.

39. 23 ?I teach the Dharma to beings beginning with one aspiration to omniscience. I teach the Dharma to beings beginning with the entire ocean of the aspects of the aspiration to enlightenment.

39. 24 ?I teach the Dharma to beings beginning with one yana. I teach the Dharma to beings beginning with the ocean of the arising of all yanas.

39. 25 ?Noble one, in that way, I teach the Dharma to beings through comprehending that in the way of the realm of the Dharma there is no differentiation in the ocean of the Tathagatas. Thereby I create an unsurpassable accumulation of the Dharma, continue with the Bodhisattva's completely good conduct throughout all future kalpas, and meditate on this Bodhisattva liberation called the entry into beautiful sounds and profound manifestations, expanding with each instant of mind the way of meditation on the vista of this liberation, with each instant of mind expanding throughout the entire realm of phenomena the way of meditation on the vista of this liberation.? [F.151.b]

39. 26 Sudhana said, ?Goddess, it is wonderful that this Bodhisattva liberation is so profound. Arya, how long has it been since you attained this Bodhisattva liberation??

She replied, ?Noble one, in the past, in time gone by, beyond as many kalpas as there are atoms in a world realm, there was a world realm called Dharmaraj nagara Megha, which had as many clouds of perfumed jewels as

there are atoms in a four-continent world realm. It was bordered with lotuses that had been proclaimed in the past prayers of all the Tathagatas. Its body was formed from the ocean as the king of precious jewels, having arisen from the ocean of the karma of all beings. It had the shape of a great lotus. It was both pure and defiled. It had as many encircling Cakravala mountain ranges of lotuses as there are atoms in Sumeru. It was adorned by as many risen Sumerus of perfumed jewels as there are atoms in Sumeru. It was adorned by as many great four-continent worlds as there are atoms in Sumeru. In each four-continent world there was an anabhilapyanabhilapya of quintillions of cities.¹⁵³⁷

39. 27 ?Noble one, there was in that world realm a kalpa called Vimalabha. During that kalpa there appeared as many Tathagatas as there are atoms in Sumeru. In the center of that world realm called Dharmarci nagara megha¹⁵³⁸ there was a four-continent world called Vicitra dhvaja, in the center of which was the royal capital called Samanta ratna kusuma prabha.

39. 28 ?Not far from that royal capital was a bodhimanda called Dharma raja-bhavana pratibhasa. [F.152.a] At that bodhimanda there appeared the Tathagata Sarva Dharma Sagara nirghosha prabha raja, the first of the Tathagatas of that kalpa, who were as numerous as the atoms in Sumeru.

39. 29 ?At that time there was a cakravartin king by the name of Vimala-vakrabhanu prabha, who received from the Tathagata Sarva Dharma Sagara-nirghosha prabha raja the sutra called The Ocean of All Dharmas. After he had received it, after the Dharma wheel was turned, and after the passing into nirvana, the king entered homelessness and possessed all the teaching.

39. 30 ?At the time when the teaching was reaching its end, it divided into a thousand teachings, and in each teaching there was a division into a

thousand ways of teaching. During the intermediate kalpa of deterioration, beings were obscured by the obscurations of karma and kleshas, and they were engaged in fighting, quarreling, and disruption. Bikshus were not concerned with the good qualities of the Buddha's teachings but were dedicated to delighting in the objects of the senses, engaged in conversations about kings and thieves, were interested in stories about women and countries and oceans, and used the words of the Lokayatas.

39. 31 "The follower of the Dharma cried out, "Oh! The great lamp of the Dharma, which has been established for many kalpas, is close to being extinguished!" Having said these sad words, he rose into the air to the height of seven palm trees and emanated clouds of light of infinite colors. When he had emanated that great display of a net of light rays of various colors, [F.152.b] those multicolored lights pacified the torment of the kleshas in the world and established beings without end or center in enlightenment, which revived the teachings of the Tathagata so that it remained for a further sixty thousand years.

39. 32 "At that time, the cakravartin king Vimala vakrabhanu prabha's daughter, a bhikshuni by the name of Dharma cakra nirmana prabha, had an entourage of a hundred thousand bhikshunis. When she heard those sad words and saw that miraculous manifestation, she and her entourage developed the aspiration for enlightenment, and the hundred thousand bhikshunis became irreversible on the path to the highest, complete enlightenment and attained the samadhi called the manifest presence of the Tathagatas. They also obtained the power of mental retention called the light emanated from the Dharma wheel of all the Tathagatas. They also attained the perfection of wisdom called the entry into all the ways of the ocean of the Dharma. The bhikshuni Dharma cakra nirmana-

prabha attained the samadhi called the lamp of the light that arises from the teachings of all the Tathagatas, and she attained in a subtle and gentle way this Bodhisattva liberation called the entry into beautiful sounds and profound manifestations. When she had attained that, she directly perceived all the miraculous manifestations of the Tathagata Sarva Dharma Sagara nirghosha-prabha raja.

39. 33 ?Noble one, what do you think? At that time, in that time, who do you think was the cakravartin king Vimala vakrabhanu prabha, who entered homelessness in the teaching of the Tathagata Sarva Dharma Sagara nirghosha-prabha raja [F.153.a] and, after the turning of the wheel of the Dharma and the passing into nirvana, when the teachings were coming to an end, lit the Dharma lamp of holding the teaching? Noble one, do not think that he was anyone else; at that time, in that time, the Bodhisattva Samanta bhadra was the cakravartin king Vimala vakrabhanu prabha.

39. 34 ?Noble one, what do you think? At that time, in that time, who do you think was the bhikshuni Dharma cakra nirmana prabha, the daughter of the cakravartin king Vimala vakrabhanu prabha, who had an entourage of a hundred thousand bhikshunis? Noble one, do not think that she was anyone else; at that time, in that time, I was the bhikshuni Dharma cakra nirmana-prabha. In that way, I held the teaching of the Tathagata Sarva Dharma-Sagara nirghosha prabha raja. I caused those hundred thousand bhikshunis to progress irreversibly toward the highest, complete enlightenment. I established them in the samadhi called the manifest presence of the Tathagatas. I also established them in the power of mental retention called the light emanated from the Dharma wheel of all Tathagatas and the perfection of wisdom called the entry into all the ways of the ocean of the Dharma.

39. 35 ?After that Tathagata, I venerated the Tathagata Vimala Dharma parvata-
jnana shikha rabha. After him, I venerated the Tathagata Dharma-
mandalavabhasa prabha cuda. After him, I venerated the Tathagata
Dharma bhaskara shri megha. [F.153.b] After him, I venerated the Tathagata
Dharma Sagara nirdesha ghosha. After him, I venerated the Tathagata
Dharmaditya jnana mandala pradipa. After him, I venerated the Tathagata
Dharma kusuma ketu dhvaja megha. After him, I venerated the Tathagata
Dharmarcih parvata ketu raja. After him, I venerated the Tathagata Dharma-
naya gambhira shri candra. After him, I venerated the Tathagata Dharma jnana-
sambhava samanta pratibhasa garbha. After him, I venerated the Tathagata
Jnanakaracuda. After him, I venerated the Tathagata Shailendra shri garbha raja.
After him, I venerated the Tathagata Samanta mukha jnana bhadra meru. After
him, I venerated the Tathagata Sarva Dharma virya vega dhvaja. After him, I
venerated the Tathagata Dharma ratna kusuma shri megha. After him, I
venerated the Tathagata Shanti prabha gambhira kuta. After him, I venerated
the Tathagata Rashmi netra pratibhasa prabha candra. After him, I venerated the
Tathagata Jnanarci shri Sagara. After him, I venerated the Tathagata Samanta-1539
jnana bhadra mandala. After him, I venerated the Tathagata Adhordhavadig-
jnanavabhasa. After him, I venerated the Tathagata Rashmi samkusumita-
pradipa. [F.154.a] After him, I venerated the Tathagata jnana simha ketu-
dhvaja raja. After him, I venerated the Tathagata Samanta suryavabhasa-
prabha raja. After him, I venerated the Tathagata Ratna lakshana vibhushita-
meru. After him, I venerated the Tathagata Surya vikrama samanta pratibhasa.
After him, I venerated the Tathagata Dharma jala vibuddha shri candra. After
him, I venerated the Tathagata Dharma padma praphullita shri megha. After
him, I venerated the Tathagata Lakshana surya cakra samanta prabha. After

him, I venerated the Tathagata Samantavabhasa Dharma shri ghosha. After him, I venerated the Tathagata Vaisharadya vajra narayana simha. After him, I venerated the Tathagata Samanta jnana dhvaja shura. After him, I venerated the Tathagata Dharma padma phulla gatra. After him, I venerated the Tathagata Guna kusuma shri Sagara. After him, I venerated the Tathagata Dharma dhana-shikharabha skandha. After him, I venerated the Tathagata jnana shikhararci-megha. After him, I venerated the Tathagata Samanta Dharma dvara vahana-shikha rabha. After him, I venerated the Tathagata Bodhi manda vibuddha shri-candra. After him, I venerated the Tathagata Dharmolka jvalana shri candra. After him, I venerated the Tathagata Samanta pratibhasa cuda. [F.154.b] After him, I venerated the Tathagata Dharma megha dhvaja pradipa. After him, I venerated the Tathagata Vajra Sagara dhvaja megha. After him, I venerated the Tathagata Yashahparvata shri megha. After him, I venerated the Tathagata Candana shri candra. After him, I venerated the Tathagata Samanta shri kusuma-tejabha. After him, I venerated the Tathagata Sarva sattvavabhasa tejas. After him, I venerated the Tathagata Guna padma shri garbha. After him, I venerated the Tathagata Gandharciravabhasa raja. After him, I venerated the Tathagata Hetupadma. After him, I venerated the Tathagata Lakshana parvata Vairocana. After him, I venerated the Tathagata Samanta vighushta kirti dhvaja. After him, I venerated the Tathagata Samanta jnana prabha meru. After him, I venerated the Tathagata Dharma nagara prabha shri. After him, I venerated the Tathagata Druma parvata tejas. After him, I venerated the Tathagata Samanta shri-Vairocana ketu. After him, I venerated the Tathagata Dharma Sagara nirnada-nirghosha. After him, I venerated the Tathagata Sarva Dharma bhavanarambha-sambhava tejas. After him, I venerated the Tathagata Samanta jnanabha-pravara. [F.155.a] After him, I venerated the Tathagata Vara lakshana shri. After

him, I venerated the Tathagata Dharma bala shula dhvaja. After him, I venerated the Tathagata Dharma cakra prabha nirghosha. After him, I venerated the Tathagata Rashmi guna makuta jnana prajna prabha. After him, I venerated the Tathagata Dharma cakra candrodgata shri. After him, I venerated the Tathagata Dharma padma Vairocana vibuddha ketu. After him, I venerated the Tathagata Ratna padmavabhasa garbha. After him, I venerated the Tathagata Ratna shri shikhara megha pradipa. After him, I venerated the Tathagata Samanta suci suvishuddha jnana kusuma. After him, I venerated the Tathagata Nana rashmi shri meru garbha. After him, I venerated the Tathagata Rashmi mandala shikhara raja. After him, I venerated the Tathagata Punya-megha cuda. After him, I venerated the Tathagata Dharma shikhara dhvaja-megha. After him, I venerated the Tathagata Guna parvata tejas. After him, I venerated the Tathagata Dharma surya megha pradipa. After him, I venerated the Tathagata Dharma megha vighushta kirti raja. After him, I venerated the Tathagata Dharma mandala patala megha. After him, I venerated the Tathagata Vibuddha jnana bodhi dhvaja tejas. [F.155.b] After him, I venerated the Tathagata Dharma mandala vibuddha shri candra. After him, I venerated the Tathagata Kanaka mani parvata tejobhadra. After him, I venerated the Tathagata Bhadra shri meru tejas. After him, I venerated the Tathagata Samanta prajnapati nirghosha megha. After him, I venerated the Tathagata Dharma bala shri kuta. After him, I venerated the Tathagata Gandharci megha-shri raja. After him, I venerated the Tathagata Kanaka mani parvata ghosha. After him, I venerated the Tathagata Ushnisha kosha sarva Dharma prabha mandala-megha. After him, I venerated the Tathagata Dharma cakra jvalana tejas. After him, I venerated the Tathagata Shaila shikharabhyudgata tejas. After him, I venerated the Tathagata Samanta viryolkavabhasa megha. After him, I

venerated the Tathagata samadhi mudra vipula makuta prajna prabha. After him, I venerated the Tathagata Ratna rucira shri raja. After him, I venerated the Tathagata Dharmolka ratna vitana ghosha. After him, I venerated the Tathagata Dharma gagana kanta simha prabha. After him, I venerated the Tathagata Lakshana vibhushita dhvaja candra. [F.156.a] After him, I venerated the Tathagata Rashmi parvata vidyotita megha. After him, I venerated the Tathagata Anavarana Dharma gagana prabha. After him, I venerated the Tathagata Lakshana rucira supushpitanga. After him, I venerated the Tathagata Lokendra pravara prabha ghosha. After him, I venerated the Tathagata Sarva-Dharma samadhi prabha ghosha. After him, I venerated the Tathagata Dvara-svara prabhuta kosha. After him, I venerated the Tathagata Dharma jvalanarcih-Sagara ghosha. After him, I venerated the Tathagata Tryadhva lakshana-pratibhasa tejas. After him, I venerated the Tathagata Dharma mandala shri-shikharabha prabha. After him, I venerated the Tathagata Dharma dhatu simha-prabha. After him, I venerated the Tathagata Vairocana shri sumeru. After him, I venerated the Tathagata Sarva samadhi sagaravabhasa simha. After him, I venerated the Tathagata Samanta jnana prabhasa. After him, I venerated the Tathagata Samanta prajnaabha Dharma nagara pradipa.1540

39. 36 ?In that way, noble one, there were these hundred Budas and the other Tathagatas, as numerous as the atoms in Sumeru, who appeared in the kalpa called Vimalabha.

39. 37 ?Noble one, the last of those Tathagatas as numerous as the atoms in Sumeru was a Tathagata by the name of Dharma dhatu nagarabha jnana-pradipa raja. [F.156.b]

39. 38 ?In that way, noble one, I made offerings to those Tathagatas as numerous as the atoms in Sumeru, beginning with Sarva Dharma Sagara nirghosha prabha-

raja and ending with Dharma dhatu nagarabha jnana pradipa raja. I attended to all those Tathagatas. I heard the Dharma taught by them all. I entered homelessness in the teachings of all those Tathagatas. I possessed the teachings of all those Tathagatas. I obtained the Bodhisattva liberation called the entry into beautiful sounds and profound manifestations from all those Tathagatas, obtaining it in various ways. At the feet of all those Tathagatas I ripened an ocean of beings without edge or center.

39. 39 ?Since then, in practicing the Dharma I have made offerings to as many Budas as have appeared throughout as many kalpas as there are atoms in a Buda realm.

39. 40 ?Noble one, during that time, I have watched over beings as they slept in ignorance in the darkness of samsara. I have guarded the cities of their minds. I have brought them up out of the city of the three realms and brought them into the city of omniscience.

39. 41 ?Noble one, I know only this Bodhisattva liberation called the entry into beautiful sounds and profound manifestations, which prevents meaningless worldly talk, establishes speech that is not dishonest, and concludes with it being firmly established in truth. [F.157.a] How could I know the conduct or describe the qualities of Bodhisattvas who know without impediment all languages, who understand all Dharma in each instant of mind, who comprehend all the words and languages of all beings, who are skilled in accumulating the entire ocean of languages, who are skilled in the ways and practices of an ocean of numbers and terms in all Dharmas, who have the power of an ocean of mental retention that engages with all the Dharma, who are skilled in creating clouds of Dharma that accord with the dispositions of all beings, and who have fully attained ripening and guiding

all beings? How could I know their practice of gathering all beings, their application to undertaking supreme Bodhisattva activity, their comprehension of very subtle Bodhisattva knowledge, their power of supremacy in opening the treasures and treasuries of Bodhisattva Dharma, or their ascending the lion throne for teaching the Bodhisattva Dharma?¹⁵⁴¹
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39. 42 ?Why is that? It is because those excellent beings have all attained the retention of the domain of the level of the entire Dharma.

39. 43 ?Depart, noble one. Here at the feet of the Bhagavat Vairocana, there is the goddess of the night who has the name Sarva vrikshpraphullana sukha-samvasa. She is not far from me, so go to her and ask her, ?How should Bodhisattvas train in omniscience? How should they practice it so as to bring all beings to omniscience?? ? [F.157.b]¹⁵⁴³

39. 44 Then at that time, the night goddess Sarva nagara raksha sambhava tejah shri, in order to teach further the Bodhisattva liberation called the entry into beautiful sounds and profound manifestations, recited these verses to Sudhana, the head merchant's son:

39. 45 ?Profound and difficult to see is the Bodhisattvas' liberation
By which they know every jina in the three times,
The entire realm of phenomena without edge or center,
And the complete extent of the characteristics of all cognition. {1}¹⁵⁴⁴

39. 46 ?The ways of the liberation that arise from the accumulations are infinite.
They are inconceivable and immeasurable, for they attain the true nature.¹⁵⁴⁵
You should enter into the paths of the ways of love in the three times
That completely increase power that is unimpeded. {2}

39. 47 ?There was a realm in the past, beyond as many kalpas

As there are atoms that exist in a Buda realm;

That glorious world realm was Dharmarci megha nagara,¹⁵⁴⁶

And there was a very bright kalpa called Vimalabha. {3}

39. 48 ?In that one kalpa there appeared an unbroken succession of jinas,

As many Budas as there are atoms in Sumeru.

First to appear, the first in that kalpa,

Was the Sugata Dharma samudra prabha garjita raja. {4}

39. 49 ?The last of those Tathagatas to appear in the world

Was the Jina Dharma megha nagarabha pradipa raja.

I came before them all and made offerings to them.

From them all I heard the Dharma with great joy. {5}

39. 50 ?First I saw, having a golden light,

Dharma samudra prabha garjita raja,

Adorned with the thirty-two signs and resembling Meru,

And seeing him I thought, ?I shall become a sugata!? {6}

39. 51 ?The very moment I saw that Tathagata,

There arose the powerful first aspiration to become a jina

Who had the character of the true nature, as vast as space, [F.158.a]¹⁵⁴⁷

Because of the all-pervading arising of omniscience. {7}

39. 52 ?All of the sugatas within the three times,

Encircled by oceans of all the Bodhisattvas,

The extensive ocean of realms with their oceans of beings,

Have arisen from the great ocean of the amrita of compassion. {8}

39. 53 ?I also aspired that in order to ripen beings

I would pervade every single realm with my body,

Manifest a body to beings in accordance with their aspirations,

And illuminate and shake every single realm. {9}

39. 54 ?I also came before the second Buda

And saw jina lords in ten oceans of realms.

I saw the last jina within an ocean of realms

As numerous as the atoms in an ocean of realms. {10}

39. 55 ?Since then, during kalpas as numerous as a realm?s atoms,

I have gone before and made offerings to

All of the jinas, the lamps of the world, who appeared

And purified an ocean of ways of liberation.? {11}

39. 56 Then Sudhana, the head merchant?s son, attained this Bodhisattva liberation

called the entry into beautiful sounds and profound manifestations, attained an

endless, centerless ocean of samadhis, gained an understanding that arose

from a vast ocean of gateways to retention, attained the great illumination of

a Bodhisattva?s higher cognitions, and entered an ocean of great

discernment, and in his mind spread a vast ocean of powerful delight.1548

39. 57 He then praised the night goddess Sarva nagara raksha sambhava tejah shri by

reciting these appropriate verses:

39. 58 ?Your wisdom is active in a vast ocean of the Dharma.

You practice in the centerless, endless ocean of existences.

The essence of your perfect wisdom body lives long without illness. [F.158.b]

Goddess, you have come and beautified this assembly. {12}

39. 59 ?You have realized the nature of phenomena to be like space.

You realize without impediment the ways of all three times.

In each instant of mind there are inconceivable, countless

Perceptions, all of which are without conceptualization. {13}

39. 60 ?With your wisdom eyes you see the true nature in which there are no

beings,

Yet you perceive with compassion the infinite ocean of beings.

You enter the very vast liberation of your mind,1549

And you guide and ripen countless beings. {14}

39. 61 ?You know through analyzing the field of phenomena.

You have realized the way of knowing the nature of phenomena.

You meditate on all the stainless paths of the aryas.

You purify all beings without exception and liberate them. {15}

39. 62 ?You have realized the stainless wisdom of omniscience.

Goddess, you have become the supreme guide of beings.1550

You pervade all beings within the realm of phenomena

And teach them the Dharma and end all fear in the world. {16}

39. 63 ?Goddess, through the way of the prayers of Vairocana,

You have a vast, stainless, unimpeded, exact understanding.1551

You have understood the power of the omnipresent jinas,1552

And you see the miraculous manifestation of the jinas in all realms. {17}

39. 64 ?Your mind is as invincible as space.

You are primordially pure, unstained by the stains of the kleshas.

Within it appear all the realms of the three times

And the assemblies of all Budas and Bodhisattvas. {18}

39. 65 ?Within each instant there are days and nights and months,

In each moment years and the creation and destruction of kalpas.

You know an ocean of kalpas, their ocean of names and numbers,

And the ocean of the perceptions of beings, within each instant. {19}

39. 66 ?You know the births and deaths of beings in all directions,

Those with and without form, with and without perception, [F.159.a]

Those who follow the way of belief in reality.

You show them the path and bring them to supreme enlightenment. {20}

39. 67 ?Manifesting from the family of Vairocana?s net of prayers,1553

Born from the single body of all the sugatas,

Your unimpeded mind is the pure Dharma body,

And you manifest your form body in all worlds according to aspirations.?

{21}

39. 68 Sudhana, the head merchant?s son, having praised the night goddess Sarva-

nagara raksha sambhava tejah shri with these appropriate verses, bowed his

head to the feet of the night goddess Sarva nagara raksha sambhava tejah shri,

circumambulated the night goddess Sarva nagara raksha sambhava tejah shri

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

back again and again, departed from the night goddess Sarva nagara raksha-

sambhava tejah shri. [B10]