

## 38. Chapter 38

### PRASHANTA RUTA Sagara VATI

38. 1 Sudhana, the head merchant's son, meditating on the night goddess

Samanta sattva tranojah shri's Bodhisattva liberation called the manifestations that guide beings that appear in all worlds, and contemplating it, having faith in it, engaging in it, increasing it, expanding it, augmenting it, gaining power over it, illuminating it, and being absorbed in it, approached the night goddess Prashanta ruta Sagara vati.<sup>1497</sup>

38. 2 He bowed his head to the night goddess Prashanta ruta Sagara vati's feet, circumambulated the night goddess Prashanta ruta Sagara vati many hundreds of thousands of times, and then stood before the night goddess Prashanta-ruta Sagara vati.

38. 3 With his hands placed together in homage, he said, 'Arya, I have entered upon the highest, complete enlightenment, and through relying on kalyanamitras I am training in Bodhisattva conduct. I have entered into Bodhisattva conduct, and I am practicing Bodhisattva conduct. I wish to bring forth omniscience through being established in Bodhisattva conduct. Therefore, Arya, goddess, I pray that you explain to me how Bodhisattvas should train in Bodhisattva conduct and how they should practice it!'

[F.134.a]

38. 4 The night goddess Prashanta ruta Sagara vati said to Sudhana, the head merchant's son, 'Noble one, it is excellent, excellent, that in this way you seek Bodhisattva conduct by relying on kalyanamitras. Noble one, I have attained the Bodhisattva liberation called the display in each instant of mind of the arising of the power of vast delight.'

38. 5 Sudhana asked, 'Arya, what kind of activity do you accomplish? What

kind of range do you have? What is your practice? What do you contemplate? What is the range of the Bodhisattva liberation called the display in each instant of mind of the arising of the power of vast delight??

38. 6 She replied, "Noble one, I have entered the equanimity of the purification of the ocean of mind and thought. I have attained the aspiration for an inviolable display that is clear of all worldly dust and dirt. I have a mind that will not regress or turn back from this undertaking. I have a mind that is like an unshakable jewel mountain adorned by qualities. I have a mind that is not stationed anywhere, not located anywhere. I have a mind that is focused on saving all beings. I have a mind that never tires of seeing the ocean of all the Buddhas. I have a mind that has a pure motivation. I have a mind that has the strength of all the Bodhisattvas. I have a mind that dwells in an ocean of the awareness of the display of the light of great wisdom. I am engaged in leading all beings out of the wilderness of misery. I am dedicated to dispelling the sufferings and unhappiness of all beings. I am engaged in turning beings away from involvement with unpleasant form, sound, smell, taste, and touch. [F.134.b] I am engaged in ending the suffering of being separated from what is liked and encountering what is disliked. I am dedicated to dispelling the suffering of ignorance that arises in relation to the scope of perception. I am a support for all beings who fall. I am dedicated to revealing to all beings the way out of the suffering of being in samsara. I am engaged in eliminating the aging, death, misery, lamentation, suffering, unhappiness, and tribulations of all beings. I am engaged in causing all beings to attain the supreme happiness of the Tathagatas. I gain satisfaction through bringing to happiness all beings in villages, towns, countryside, kingdoms, realms, and capital cities, and in ways that

accord with the Dharma I guard them, protect them, and help them.1498

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38. 7 ?I gradually ripen them for omniscience in this way: I develop nonattachment within beings who dwell in mansions and aerial palaces. I dispel their unhappiness. I bring an end to all attachments. I teach them the Dharma so that they will know the nature of all phenomena. I teach the Dharma to those who for a long time have been close and affectionate with fathers, mothers, brothers, sisters, relatives, and friends, so that they will meet Budas and Bodhisattvas. I teach the Dharma so that beings who spend time with their wives will forsake all craving for samsara, view all beings equally, and attain great compassion. [F.135.a] I teach the Dharma so that those who are in the middle of markets will become engaged in seeing the noble sangha and the Tathagatas. I teach the Dharma so that beings who are intoxicated by pride in their pleasure will complete the perfection of patience. I teach the Dharma so that those beings who delight in songs, dance, and music will aspire to delight in the Dharma. I teach the Dharma so that beings who are attached to the delights of the perceptions of their senses will become engaged in the perception of the Tathagatas. I teach the Dharma so that beings oppressed by anger will become established in the1501 perfection of patience. I teach the Dharma so that beings who are lazy will have the pure perfection of diligence. I teach the Dharma so that beings who are deranged will attain the perfection of the meditation of the Tathagatas. I teach the Dharma so that beings who are in the thicket of wrong views and blinded by the darkness of ignorance will eliminate the thicket of wrong views and the darkness of ignorance. I teach the Dharma so that beings who

are stupid will attain the perfection of wisdom. I teach the Dharma so that beings who are attached to the three realms will depart from samsara. I teach the Dharma so that beings who are attracted to what is inferior will have the complete aspiration for the enlightenment of the Tathagatas. I teach the Dharma so that beings who are dedicated to benefiting themselves will have the complete aspiration to benefit all beings. I teach the Dharma so that beings who have weak motivation will have the pure perfection of the strength of the Bodhisattvas. [F.135.b] I teach the Dharma so that beings whose minds are dimmed by the darkness of ignorance will have the pure perfection of knowledge of the Bodhisattvas. I teach the Dharma so that beings with ugly bodies will have the form body of a Tathagata. I teach the Dharma so that beings with misshapen bodies will have the supreme Dharma body. I teach the Dharma so that beings with an ugly color will have a body that is golden like the body of the Tathagatas and is as soft as down and pleasant to the touch. I teach the Dharma so that beings who are suffering will attain the ultimate happiness of the Tathagatas. I teach the Dharma so that beings who have happiness will attain the happiness of omniscience. I teach the Dharma so that beings who are ill will attain the body of a Bodhisattva that is like a reflection. I teach the Dharma so that beings who are dedicated to various delights will attain delight in Bodhisattva conduct. I teach the Dharma so that beings who are destitute will obtain the store of treasures of the Bodhisattva Dharma. I teach the Dharma so that beings who go to parks will obtain the cause for dedication to seeking the Buddha's Dharma. I teach the Dharma so that beings who are on the road will follow the road to omniscience. I teach the Dharma so that beings who are in villages will depart from the three realms altogether. I

teach the Dharma so that beings who are in the countryside will surpass the paths of the Shravakas and pratyeka Budas and be established on the level of the Tathagatas. [F.136.a] I teach the Dharma so that beings who live in towns will dwell in the palace of the king of the Dharma. I teach the Dharma so that beings who live in the intermediate directions will attain the knowledge of the equality of the three times. I teach the Dharma so that beings who live in the principal directions will know the higher cognition of all phenomena. I teach the Dharma so that beings who delight only in desires will turn away from craving for samsara because of passing through the gateway of its ugliness. I teach the Dharma so that beings who act out of anger will enter an ocean of the ways of great love. I teach the Dharma so that beings who act out of ignorance will have the higher cognition of the knowledge that analyzes an ocean of the gateways into all the Dharma. I teach the Dharma so that beings whose conduct is equally that of desire, anger, and ignorance will have the preeminence of an ocean of the ways of aspiration for all the yanas. I teach the Dharma so that beings whose aspirations are to the sensory field of samsara will turn away from the sensory field of samsara. I teach the Dharma so that beings who are experiencing all the sufferings of samsara will not be afflicted by any of the sufferings of samsara. I teach the Dharma so that beings who are guided by the Tathagatas will be taught the state of birthlessness. I teach the Dharma so that beings who aspire to remain in the skandhas will dwell in the domain of the Dharma that has no location. I teach the Dharma so that beings who are discouraged will be taught the preeminent display of the path. I teach the Dharma so that beings who have the pride of superiority will be taught the patience of the equality of all phenomena. [F.136.b] I teach the Dharma so

that beings who are attracted to the field of deception and deceit will have the pure aspiration of the Bodhisattvas.<sup>1502</sup>

38. 8 ?In that way, noble one, I gather all beings through the gift of the Dharma, turn them away from all the sufferings of the paths to the lower realms, teach them the good fortune and happiness of devas and humans, make them ascend from the three realms, establish them in omniscience, and ripen them through various methods so that they will attain the light of a powerful ocean of great happiness and thereby be joyful, delighted, and happy.

38. 9 ?Moreover, noble one, I see the ocean of the assemblies of Bodhisattvas in the principal and intermediate directions, Bodhisattvas who have various pure bodies and engage in an ocean of prayers; who are adorned by various auras; who radiate light rays and auras of infinite colors; who have the light of wisdom that enters an ocean of the various ways of omniscience; who have entered into an ocean of various samadhis; who possess a range of various miraculous manifestations; who speak in an ocean of various voices and languages; who have bodies beautified by various adornments; who have entered the various ways of the Tathagatas; who have bodies that enter the vast extent of the ocean of various realms; who have entered an ocean of various Buddhas; who have realized an ocean of various discernments; who have illuminated the range of the various liberations and wisdoms of the Tathagatas; who have attained the illumination of an ocean of the various wisdoms; who engage in the ways of an ocean of various samadhis; who possess the field of play in the divine palaces of the various liberations of the Dharma; [F.137.a] who face the various gateways into omniscience; who<sup>1503</sup> have the various displays of the space of the realm of the Dharma; who pervade all space with clouds of various displays; who look upon the oceans

of the various assemblies of followers; who gather together from different worlds; who go to the entire extent of the various Buda realms; who gather from the ocean of various directions; who come to be at the feet of various Tathagatas; who have retinues of various assemblies of Bodhisattvas; who send down a rain from clouds of various displays; who have entered the various ways of the Tathagatas; who practice the ocean of the various Dharmas of the Tathagatas; who have entered an ocean of various wisdoms; and who are seated upon thrones that have a variety of adornments. Seeing them, I feel an ocean of various powerful joys.<sup>1504</sup>

38. 10 ?Moreover, noble one, I see the inconceivable, completely pure form body of the Bhagavat Vairocana, which is adorned by the physical signs of a great being, and attain a great joy, delight, and happiness.

38. 11 ?I see, in each instant of mind, his aura of light, which is as vast as the realm of phenomena and is an ocean of colors without limit or center, and in each instant I attain an ocean of the power of great joy.

38. 12 ?Moreover, noble one, I see that from each pore on the body of the Bhagavat Vairocana [F.137.b] shine great rays of light as numerous as the atoms in an extent of Buda realms that has no limit and no center. Each of those light rays is accompanied by an ocean of light rays that are as numerous as the atoms in endless Buda realms, and they fill the entire realm of phenomena and cause the sufferings of all beings to cease. Seeing that, in each instant I experience an ocean of the power of great joy.

38. 13 ?Moreover, noble one, I see that in each instant of mind, from the head and shoulders of the Bhagavat Vairocana there come clouds, as numerous as the atoms in all Buda realms, of mountains of light rays from all jewels, and they fill the entire realm of phenomena. Seeing that, in each instant I

attain an ocean of the power of great joy.

38. 14 ?Moreover, noble one, I see that from each pore on the body of the Bhagavat Vairocana, in each instant of mind, come clouds, as numerous as the atoms in all Buda realms, of various colors, scents, and light rays, and they fill all the Buda realms. Seeing that, in each instant I attain an ocean of the power of great joy.<sup>1505</sup>

38. 15 ?Moreover, noble one, when I gaze upon the body of the Bhagavat Vairocana, in each instant of mind, from each of his physical signs of a great being come clouds, as numerous as the atoms in all Buda realms, of the form bodies of Tathagatas adorned by the signs, and they fill the entire ocean of world realms. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 16 ?Moreover, noble one, from the features of a great being on the body of the Bhagavat Vairocana, in each instant of mind, from each of his physical signs of a great being come clouds, as numerous as the atoms in all Buda realms, of the emanation bodies of Tathagatas brightly adorned by the eighty features, [F.138.a] and they fill all the Buda realms and roar out the thunder of the sound of the wheel of the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.<sup>1506</sup>

38. 17 ?Moreover, noble one, when I gaze upon the body of the Bhagavat Vairocana, in each instant of mind, from all the pores on his body come manifested bodies that make the first aspiration to enlightenment, that have the display of the pure path of the perfections and ascend the Bodhisattva bhūmis, and that are as numerous as the atoms in countless Buda realms. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 18 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each



instant of mind, come clouds of bodies of a lord of the devas, together with the miraculous manifestations of a lord of the devas, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the devas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy. [F.138.b]

38. 19 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the Nagas, together with the miraculous manifestations of a lord of the Nagas, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the Nagas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 20 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the yakshas, together with the miraculous manifestations of a lord of the yakshas, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the yakshas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 21 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the gandharvas, together with the miraculous manifestations of a lord of the gandharvas, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the gandharvas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power

of great joy.

38. 22 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the asuras, together with the miraculous manifestations of a lord of the asuras, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the asuras in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 23 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, [F.139.a] come clouds of bodies of a lord of the garudas, together with the miraculous manifestations of a lord of the garudas, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the garudas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 24 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the kinnaras, together with the miraculous manifestations of a lord of the kinnaras, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the kinnaras in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 25 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the mahoragas, together with the miraculous manifestations of a lord of the mahoragas, and they are as numerous as the atoms in countless Buda realms, fill all world realms,

manifest the body of a lord of the mahoragas in front of beings, and teach them the Dharma. Seeing that, in each instant I experience an ocean of the power of great joy.

38. 26 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of humans, [F.139.b] together with the miraculous manifestations of a lord of humans, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of humans in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

38. 27 ?Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the Brahmas, together with the miraculous manifestations of a lord of the Brahmas, and they are as numerous as the atoms in countless Buda realms, fill all world realms, manifest the body of a lord of the Brahmas in front of beings, and with the voice of a Brahma teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of the great joy of omniscience that is as extremely vast and extensive as the realm of phenomena.

38. 28 ?I attain what I have not previously attained. I realize what I have not previously realized. I comprehend what I have not previously comprehended. I permeate what I have not previously permeated. I see what I have not previously seen. I hear what I have not previously heard.

38. 29 ?Why is that? The characteristic of the nature of phenomena being known, all phenomena have a single characteristic, and, also, as all phenomena appear in the three times, they are taught to be without limit or center.

38. 30 ?Noble one, this Bodhisattva liberation has no limit or center because it

comprehends the ocean of the ways of the realm of the Dharma. [F.140.a]

38. 31 ?This liberation is imperishable because it is no different from the aspiration to omniscience.

?This liberation is unlimited because it is known by the wisdom eyes of the Bodhisattvas.

38. 32 ?This liberation is unfathomable because it completely and fully pervades the undifferentiated way of the realm of Dharma.1507

?This liberation has all Dharma gateways because it includes all miraculous manifestations within a single object.

38. 33 ?This liberation is beneficial because it is united with the body of the entire Dharma.

?This liberation is unborn because its practice is like an illusion.

38. 34 ?This liberation is like a reflection because it arises as a reflection of the prayer for omniscience.

?This liberation is like an emanation because it is an emanation of Bodhisattva conduct.

38. 35 ?This liberation is like the great earth because it is a support for all beings.

?This liberation is like a mass of water because it saturates all beings with compassion.

38. 36 ?This liberation is like a mass of fire because it dries up the liquid of craving in all beings.

?This liberation is like a mass of air because it reveals omniscience to all beings.1508

38. 37 ?This liberation is like an ocean because it is the basis for the adornment of good qualities for all beings.

?This liberation is like Meru, the king of mountains, because it rises up

from the ocean of the precious knowledge of the entire Dharma.

38. 38 ?This liberation is like the circle of the wind because it is the practice of the aerial palace of liberation of all the Dharma. [F.140.b]1509

?This liberation is like space because it provides room for all the miraculous manifestations of the Tathagatas who appear in the three times.

38. 39 ?This liberation is like a great cloud because it sends down a rain of Dharma on all beings.

?This liberation is like the sun because it dispels the darkness of ignorance in all beings.

38. 40 ?This liberation is like the moon because it is produced by a great ocean of merit and wisdom.

?This liberation is like the true nature because it is omnipresent.

38. 41 ?This liberation is like one's shadow because it is emanated through the Dharma of karma.

?This liberation is like an echo because it resounds the words of the Dharma in accordance with the dispositions of beings.

38. 42 ?This liberation is like a reflection because it is perceived by all beings in accordance with their dispositions.

?This liberation is like the king of trees because it blossoms with the miraculous manifestations of all the Buddhas.

38. 43 ?This liberation is like a vajra because it has the quality of indestructibility.

?This liberation is like the king of wish-fulfilling jewels because it creates a limitless, centerless ocean of miraculous manifestations.

38. 44 ?This liberation is like the essence of a stainless king of jewels because of its unobscured perception of the miraculous manifestations of the Tathagatas in the three times.

38. 45 ?This liberation is like the precious jewel of a banner of happiness because it emits the sound of the Dharma wheels of all Buddhas equally.

38. 46 ?Thus, noble one, the Bodhisattva liberation the display in each instant of mind of the arising of the power of vast delight [F.141.a] is taught by following an array of limitless examples.?

38. 47 Then Sudhana, the head merchant's son, said to the night goddess Prashanta ruta Sagara vati, ?Arya, goddess, how does a Bodhisattva practice in order to accomplish such a liberation??

38. 48 She answered, ?Noble one, there are these ten: a great accumulation, a great abundance of qualities, a great vastness, a great brightness, a great illumination, a great brilliance, a great portion, a great share, a great becoming, and the great fortune of the Bodhisattvas.<sup>1510</sup>

?If Bodhisattvas practice them, they will attain a perfect result such as this liberation.

38. 49 ?What are these ten? (1) Engaging in the generosity of a Bodhisattva, which satisfies all beings in accordance with their aspirations, is a vast quality. (2) Engaging in the practice of the correct conduct of a Bodhisattva, which enters an ocean of the qualities of the Tathagatas, is a vast quality. (3) Engaging in the patience of a Bodhisattva, which realizes the nature of all phenomena, is a vast quality. (4) Engaging in the diligence of a Bodhisattva, which undertakes attaining omniscience, is an extensive quality. (5) Engaging in the meditation of a Bodhisattva, which pacifies the torment of the kleshas in all beings, is an extensive quality. (6) Engaging in the wisdom of a Bodhisattva, which is knowing the entire ocean of the Dharma, is an extensive quality. (7) Engaging in the methods of a Bodhisattva, which guides and ripens the entire ocean of beings, is an extensive quality. (8)

Engaging in the prayer of a Bodhisattva, which is entering the entire ocean of realms in order to perform Bodhisattva conduct in all Budda realms throughout the endless future kalpas, is an extensive quality. [F.141.b] (9)

Engaging in the strength of a Bodhisattva, which is to enter an ocean of the ways of the realm of the Dharma so as to continuously manifest the attainment of buddhahood in each instant in all Budda realms, is an extensive quality. (10) Engaging in the knowledge of a Bodhisattva, which is to gain the strengths of the Tathagatas so as to attain the unobscured knowledge of all phenomena in the three times, is an extensive quality.

38. 50 ?Noble one, those ten are the great accumulations, the vast qualities of the Bodhisattvas. The Bodhisattvas who remain within them will obtain this kind of Bodhisattva liberation. They will make it pure, cause it to arise, increase it, elevate it, manifest it, accomplish it, make it enduring, make it vast, perfect it, and establish it.?

38. 51 Sudhana asked, ?Arya, goddess, how long has it been since you set out for the highest, complete enlightenment??

38. 52 She replied, ?Noble one, to the east of this ocean of world realms called Kusuma tala garbha vyuhalamkara, beyond a hundred thousand oceans of world realms, there is an ocean of world realms called Sarva ratna vimala-prabha vyuha. In its center there is a group of world realms called Sarva-Tathagata prabha pranidhi nirghosha. In its center is a world realm called Kanaka vimala prabha vyuha, which has multicolored clouds made of every jewel; [F.142.a] its base is a firm ocean of a network of garlands of every jewel; its main body is a display of every perfumed diamond, the king of jewels; it has the shape of a kutagara; it is both pure and defiled and covered over with clouds of aerial palaces and dwellings made of divine

materials.1511

38. 53 ?There, during a kalpa called Samantavabhasa dhvaja, in that world, there was a bodhimanda called Sarva ratna garbha vicitrabha. There a Tathagata, who was called the Bhagavat Avivartya Dharma dhatu nirghosha, attained the highest, complete enlightenment of buddhahood.

38. 54 ?At that time, in that time, I was a goddess of the bodhimanda, named Punya pradipa sampatketu prabha, who dwelled at the Bodhi tree. When I saw that Tathagata's miraculous manifestation of buddhahood, I developed the aspiration to attain the highest, complete enlightenment, and on seeing that Tathagata I attained a samadhi called the light of an ocean of qualities.

38. 55 ?Subsequently, the Tathagata Dharma drumaparbata tejas attained buddhahood at that bodhimanda, by that world's royal capital called Samanta sampurna shri garbha. I had passed away and become a night goddess, by the name of jnana shri punya prabha, who dwelled at the bodhimanda.

38. 56 ?There I saw the Tathagata Dharma drumaparbata tejas' miraculous manifestation of turning the wheel of the Dharma, and I attained a samadhi called the range of the light of an ocean of qualities. [F.142.b]

38. 57 ?Subsequently, I venerated the Tathagata Sarva Dharma Sagara nirghosha raja at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi called the state of enhancing the levels of all dharmas.1512

38. 58 ?Subsequently, I venerated the Tathagata Ratna rashmi pradipa dhvaja raja at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi called clouds of the complete light of the tree.

38. 59 ?Subsequently, I venerated the Tathagata Guna sumeru prabha tejas at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi



called the radiance of the ocean of Budas.1513

38. 60 ?Subsequently, I venerated the Tathagata Dharma megha nirghosha raja at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi called the lamp of the ocean of all dharmas.

38. 61 ?Subsequently, I venerated the Tathagata Jnanolkavabhasa raja at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi called the light of the lamp that ends the suffering of all beings.

38. 62 ?Subsequently, I venerated the Tathagata Dharma vikurvita vega dhvaja shri at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi called the light of the essence of comprehending all the Tathagatas in the three times.

38. 63 ?Subsequently, I venerated the Tathagata Dharma pradipa vikrama jnana-simha at that bodhimanda. As soon as I saw that Tathagata, I attained a samadhi called the brilliance of the light of the wheel of unimpeded knowledge of all world realms.1514

38. 64 ?Subsequently, I venerated the Tathagata jnana bala parvata tejas at that bodhimanda. [F.143.a] As soon as I saw that Tathagata, I attained a samadhi called the illumination of the conduct and faculties of beings in the three times.

38. 65 ?In that way, noble one, in the world realm called Kanaka vimala prabhavyuha, during the kalpa called Samantavabhasa dhvaja, I venerated as many Tathagatas as there are atoms in ten Buda realms. Sometimes I venerated them when I was a lord of devas; sometimes, when I was a lord of Nagas; sometimes, when I was a lord of yakshas; sometimes, when I was a lord of gandharvas; sometimes, when I was a lord of asuras; sometimes, when I was a lord of kinnaras; sometimes, when I was a lord of mahoragas; sometimes, when I was a lord of humans; sometimes, when I was a lord of Brahmas; sometimes, when I was a deva; sometimes, when I was a human; sometimes,

when I was a woman; sometimes, when I was a man; sometimes, when I was a boy; and sometimes, when I was a girl. To all those Tathagatas I made offerings and offered whatever I possessed. I attended to all those Tathagatas. I heard the Dharma that all those Tathagatas taught.

38. 66 ?After I passed away, I practiced Bodhisattva conduct in that world realm for as many kalpas as there are atoms in a Buda realm.

38. 67 ?Then, when I passed away, I was reborn in this Saha world realm in the ocean of world realms called Kusuma tala garbha vyuhalamkara.

38. 68 ?I venerated the Tathagata Krakucchanda. As soon as I saw that Tathagata, I attained a samadhi called the radiance that is free of all darkening dust.

38. 69 ?Subsequently, I venerated the Tathagata Kanaka muni. [F.143.b] As soon as I saw that Tathagata, I attained a samadhi called the radiance that spreads throughout all the ocean of realms.

38. 70 ?Subsequently, I venerated the Tathagata Kashyapa. As soon as I saw that Tathagata, I attained a samadhi called the thunder of the sounds of the ocean of the languages of all beings.

38. 71 ?Subsequently, I venerated the Tathagata Vairocana. At the bodhimanda, he manifested in each instant of mind an ocean of the gateways to the miraculous manifestations of a Tathagata's buddhahood. As soon as I saw that, I attained this Bodhisattva liberation called the display in each instant of mind of the arising of the power of vast delight. As soon as I had attained it, I entered an ocean of the ways of the realm of phenomena that were as numerous as the atoms in an anabhilapyanabhilapya of Buda realms. I saw that in each of the atoms that were all the atoms within all Buda realms in that ocean of all the ways of the realm of phenomena, there were Buda realms as numerous as the atoms in an anabhilapyanabhilapya of Buda

realms.

38. 72 ?I saw that among all those Buda realms, in each Buda realm there was the Bhagavat Vairocana going to the bodhimanda and in each instant of mind manifesting the miraculous manifestation of the attainment of buddhahood. Each miraculous manifestation of the attainment of buddhahood completely pervaded the ocean of ways of the realm of phenomena.

38. 73 ?I perceived that among all those Tathagatas, I was seated at the feet of every one of those Tathagatas. [F.144.a] I heard all the Dharma that was taught by all those Tathagatas seated at the bodhimanda in those world realms.

38. 74 ?An ocean of emanations came from each pore of all those Tathagatas, roaring out an ocean of clouds of Dharma, manifesting various miraculous manifestations, and turning the wheel of the Dharma according to the various dispositions of beings born into various kinds of existences, the entire extent of all beings in all the ocean of realms, in all successions of world realms, in the entire extent of world realms within the ocean of every direction in the realm of phenomena.

38. 75 ?I possess all those turnings of the Dharma wheel, comprehend them, understand them, and keep them through the power of mental retention that has the prowess of maintaining all their meaning, words, and letters. I purify them with wisdom that understands the essence of the pure domain of all the Dharmas. I understand their categories through skill in the analysis of the ocean of all Dharmas. I permeate them with an understanding that is as vast as the three times. I perceive them as equal through the wisdom that comprehends the equality of the Tathagatas. I accomplish all the ways of the

Dharma. I attain clouds of sutras within all the Dharmas. I am established in an ocean of Dharma within the clouds of all sutras. I am established in the categories of Dharma in the ocean of all Dharmas. I know clouds of Dharma within the categories of all Dharmas. [F.144.b] I give rise to waves of Dharma within the clouds of all Dharmas. I attain an ocean of the power of delight in the Dharma within the waves of all Dharmas. I accomplish the power of attaining the bhumis within the power of delight in all Dharmas. I accomplish the power of an ocean of samadhis within the power of all the bhumis. I attain an ocean of visions of the Budas within the clouds of oceans of all samadhis. I attain an ocean of light within the ocean of all visions of the Budas. I am established on the level of the domain of the knowledge of the three times within the ocean of all lights.1515

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38. 76 ?I comprehend and know the first development of aspiration by those Tathagatas and so on until the cessation of their Dharma. I do so by pervading the ocean of directions without limit or center; by comprehending the immeasurable ocean of the past conduct of the Tathagatas; through the illuminating knowledge of the immeasurable ocean of the past practices of the Tathagatas; through attaining the immeasurable light of knowledge of the Tathagatas; through illuminating the immeasurable domain of the purified correct conduct of the Tathagatas; through the immeasurable level of the purified patience of the Tathagatas; through having attained the illuminating knowledge of the prowess of the tathagatas1518 to increase the immeasurable power of their great diligence; through having attained the illumination of the ways the Tathagatas purify the immeasurable

ocean of the domain of meditation and the branches of meditation; through the illuminating perception of the purification by the Tathagatas of the immeasurable ocean of the perfection of wisdom; through comprehending the immeasurable ocean of the ways of the Tathagatas in the perfection of skillful methods; [F.145.a] through comprehending the immeasurable ocean of the ways of the Tathagatas in the perfection of prayers; through having attained the knowledge of the Tathagatas remaining in and increasing the immeasurable perfection of the power of merit and wisdom; through having attained the knowledge of the ways of practice by the Tathagatas in the immeasurable ocean of the perfection of knowledge; through having attained the illuminating knowledge of the Tathagatas in the past ascending immeasurable Bodhisattva bhumis; through being present in an ocean of kalpas of immeasurable miraculous manifestations by the Tathagatas on ascending the bhumis; through the past ascent by the Tathagatas through the immeasurable domain of the Bodhisattva bhumis; through the past dwelling by the Tathagatas in immeasurable Bodhisattva bhumis; through the past purification by the Tathagatas of immeasurable Bodhisattva bhumis; through contemplating the ocean of knowledge of the immeasurable bhumis of the Tathagatas; through having attained the illuminating knowledge of immeasurable Tathagatas; through perceiving the immeasurable seeing and following of every past Buda by the Tathagatas when they were Bodhisattvas; through perceiving the immeasurable repeated presence of the Tathagatas, when they were Bodhisattvas, in an ocean of kalpas, and seeing the entire ocean of all the Budas in the past; through having attained the illuminating knowledge of the Tathagatas as Bodhisattvas having the immeasurable accomplishment of their bodies pervading the entire ocean of

realms; [F.145.b] through the immeasurable, vast Bodhisattva conduct of the Tathagatas pervading the entire realm of phenomena; through the vision of the past immeasurable Bodhisattva conduct by the Tathagatas of ripening and guiding all beings through various methods; through the immeasurable radiating light of the Tathagatas pervading the entire ocean of directions; through the Tathagatas' immeasurable display of miraculous manifestations directly to beings; through having attained the illuminating knowledge of the ascent to the immeasurable level of the knowledge of the Tathagatas; through having attained the illuminating knowledge of the immeasurable miraculous manifestation of the attainment of buddhahood by the Tathagatas; through having obtained and possessed the entirety of all the immeasurable clouds of Dharma from the turnings of the wheel of the Dharma by the Tathagatas; through having attained the

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illuminating knowledge that perceives the immeasurable ocean of the characteristics of the Tathagatas; through having attained the illuminating knowledge that perceives the immeasurable ocean of the activities of the bodies of the Tathagatas; and through having attained the illuminating knowledge of the immeasurable, vast scope of the Tathagatas.

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38. 77 ?You ask me how long it has been since I attained this Bodhisattva liberation called the display in each instant of mind of the arising of the power of vast delight? [F.146.a] It was like this: As many kalpas ago as there are atoms in

two Buda realms, in the world realm called Kanaka vimala prabha, I was a Bodhi-tree goddess by the name of Punya pradipa sampatsamanta ketu-prabha. When I heard the Dharma taught by the Tathagata Avivartya-Dharma dhatu nirghosha, I developed that aspiration to attain the highest, complete enlightenment. I practiced Bodhisattva conduct for as many kalpas as there are atoms in two Buda realms and was then reborn in this world realm called Saha. I venerated the Tathagatas of the Bhadra kalpa, from Krakucchanda to Shakyamuni, and I will also venerate its future Budas. And just as in this world realm, I will venerate and make offerings to the future succession of Budas in all world realms.

38. 78 ?Noble one, there continues even now to be a succession of Budas in the world realm Kanaka vimala prabha.

?Therefore, noble one, you should dedicate yourself to this way with the fortitude of the Bodhisattva.?

38. 79 At that time, the night goddess Prashanta ruta Sagara vati, in order to teach further the Bodhisattva liberation called the display in each instant of mind of the arising of the power of vast delight, recited these verses to Sudhana, the head merchant?s son:

38. 80 ?Listen, Sudhana, to these words of mine

About how I obtained this good liberation.

Hearing them will give rise to great delight,

And you must comprehend this liberation. {1}

38. 81 ?I purified my mind and my thoughts,

And I developed a vast, powerful aspiration. [F.146.b]

Intent on the city of omniscient wisdom,

I practiced for many oceans of past kalpas. {2}

38. 82 ?I listened to the sugatas in the three times

And developed an aspiration toward them all.

Through the passage of many hundreds of kalpas,

I attended on them and their assemblies. {3}

38. 83 ?I saw the sugatas of the past and made offerings to them

Over a long time, so as to bring benefit to beings.

Having developed a powerful enthusiasm,

I listened to their Dharma without weariness. {4}1526

38. 84 ?On following the way of this liberation,

I continually and respectfully attended

Those who were my father, mother, and guru,

Venerating them and bringing them happiness and benefit. {5}

38. 85 ?Through hundreds of lifetimes and with a loving mind,

I was a wealthy protector who brought happiness

To many people who were old, who were sick, and who were poor,

Who had impaired faculties, were in suffering, and had no protector. {6}

38. 86 ?During my Bodhisattva conduct in past lives,

I saved beings from an ocean of various dangers

Caused by kings, fire, and bandits1527

And by lions, elephants, and enemies. {7}

38. 87 ?During my Bodhisattva conduct in past lives,

I saved beings afflicted by kleshas in the three realms

From the various terrors of the ocean of existence

That arise through their bad actions. {8}

38. 88 ?I protected those classes of beings

Who have fallen into the abyss of samsara,



Terrified by the sufferings of the lower realms,

Which are always overwhelmingly dreadful.

As I practiced Bodhisattva conduct in the world,

I ended the terrors of birth, old age, sickness, and death. {9}1528

38. 89 ?My prayer is that until the last kalpa

I will bring an end to the suffering of samsara;

I will bring happiness to all beings

And give rise to the ultimate happiness of buddhahood. {10}

38. 90 ?Noble one, I know only this Bodhisattva liberation called the display in each

instant of mind of the arising of the power of vast delight. [F.147.a] How could I

know the conduct or describe the qualities of Bodhisattvas who have

comprehend the entire realm of phenomena, who are liberated from every

outer and inner suffering, who know the names of all kalpas, who are wise

in the creation of the ocean of all worlds and their destruction?

38. 91 ?Depart, noble one. Here in this very bodhimanda, within the assembly of

the Bhagavat Vairocana, there is the goddess of the night who has the name

Sarva nagara raksha sambhava tejah shri. Go to her and ask her, ?How should a

Bodhisattva train in Bodhisattva conduct? How should a Bodhisattva

practice it?? ?

38. 92 Then Sudhana, the head merchant's son, recited these appropriate verses

to the night goddess Prashanta ruta Sagara vati:

38. 93 ?The kalyanamitra instructed me correctly,

And therefore I came into your presence, goddess.

I saw you seated upon your throne

With a body that knows no limit or center. {11}

38. 94 ?Those who rely on existence and believe things to be real,

Whose fields of perception are colors, shapes, and characteristics,  
Inferior beings who hold wrong views,  
Cannot know this field of activity of yours. {12}

38. 95 ?The vision of your body is infinite.

The world and its devas could not know

The characteristics of your form and color

Even by examining them for endless kalpas. {13}

38. 96 ?Goddess, you are above the basis of the skandhas.

You are not located within the ayatanas.

There is no doubt that you have transcended the world

And manifest miracles within the world. {14}

38. 97 ?You are unshakable, without fault, without impediment.

You have purified your eyes of wisdom.

You see in an atom as many Budas

As there are atoms, performing miracles. {15}

38. 98 ?Your body has the essence of the Dharma body. [F.147.b]

Your mind consists of unobstructed wisdom.

You shine with the radiance of all-pervading light,

Illuminating the endless beings in the world. {16}

38. 99 ?Endless karma arises from the mind.

All the worlds are paintings by karma.

You know directly the minds of beings,

And the manifestations of your body are as numerous as beings. {17}

38. 100?You know this world to be like a dream

And that all the Budas are like reflections,

That every single Dharma is like an echo,

And without impediment you act within all worlds. {18}

38. 101?You manifest your body in each instant

To all the beings dwelling in the three times.

With no duality in your mind,

You teach the Dharma throughout all directions. {19}

38. 102?The ocean of atoms is without end,

And the ocean of beings is also measureless.

The ocean of the Budas has no edge or center,

And they are all within the scope of your liberation.? {20}

38. 103Sudhana, the head merchant?s son, having praised the night goddess

Prashanta ruta Sagara vati with these appropriate verses, circumambulated the

night goddess Prashanta ruta Sagara vati many hundreds of thousands of

times, keeping her to his right, and, looking back again and again, departed

from the night goddess Prashanta ruta Sagara vati. [B9]