

40. Chapter 40

SARVA VRiKShPRAPHULLANA SUKHA-

SAMVASA

40. 1 Sudhana, the head merchant's son, further meditating on, believing in, and increasing the Bodhisattva liberation called the entry into beautiful sounds and profound manifestations, went to where the night goddess Sarva-vrikshpraphullana sukha samvasa was. He saw the night goddess Sarva-vrikshpraphullana sukha samvasa seated upon a lion throne consisting of the saplings of precious trees, inside a kutagara made from the branches of all perfumed precious trees and encircled by an entourage of ten thousand night goddesses. [F.159.b]1554

40. 2 Sudhana, the head merchant's son, bowed his head to the feet of the night goddess Sarva vrikshpraphullana sukha samvasa and then stood before her. With his hands placed together in homage, he said, "Goddess, I have developed the aspiration for the highest, complete enlightenment, and so I pray that you explain how Bodhisattvas should practice Bodhisattva conduct, how they should train in it, and how, having practiced and trained in it, they proceed toward omniscience!?"

40. 3 The night goddess Sarva vrikshpraphullana sukha samvasa said to Sudhana, the head merchant's son, "Noble one, through my power, when the sun sets in the Saha world realm, the lotus blossoms close, the men and women who are dedicated to delighting in pleasures in parks have the wish to return to their homes, the beings who travel along roads and narrow paths think of finding somewhere to stay for the night, and they turn their attention to all the safe dwellings for beings. Those who dwell in forests, in mountain clefts, and in caves enter their forests, clefts, and caves. Those

beings who dwell in trees think of returning to their homes in the trees.

Those beings who dwell in holes return to their holes. Those beings who dwell in villages, towns, districts, and lands return to their villages, towns, districts, and lands. Those beings who dwell in water enter the water. Those¹⁵⁵⁵ beings who have gone to lands in other directions begin to think of the directions of their own lands in order to remain in a feeling of happiness during the night.

40. 4 ?Moreover, noble one, to the young men and women in the prime of life who are intoxicated by youthfulness, intoxicated by the delights of singing, dancing, and music, [F.160.a] who are dedicated to delighting in sensory pleasures, to them I praise dedication to creating roots of merit as a remedy for the fear of birth, old age, death, and the great darkness of ignorance. I bring beings who are miserly to the practice of generosity. I bring beings who have bad conduct to the practice of correct conduct. I praise love to beings who have malicious minds. I establish beings with disturbed minds in the practice of patience. I establish beings who are lazy in the practice of undertaking Bodhisattva diligence. I establish beings who have intoxicated minds in the practice of dhyana. I bring beings with poor wisdom to the practice of the perfection of wisdom. I establish beings who aspire to the lower yanas in the practice of the Mahayana. I establish beings who have attachment to the three realms in the Bodhisattva perfection of prayer, the field of the ultimate conclusion of the paths of existence. I establish in the perfection of Bodhisattva strength those beings who are overpowered by their objects of perception, are tormented by karma and kleshas, and have weak merit and wisdom. I establish in the perfection of Bodhisattva knowledge those beings who are overwhelmed by the darkness of

ignorance and enveloped in the darkness of believing in a self and possessions.¹⁵⁵⁶

40. 5 ?Moreover, noble one, I have attained the Bodhisattva liberation called the arising of the vast radiating light of joy.?

40. 6 Sudhana asked, ?Goddess, what is this Bodhisattva liberation called the arising of the vast radiating light of joy like?? [F.160.b]

40. 7 She answered, ?Noble one, this Bodhisattva liberation has the radiance of the knowledge and methods of gathering beings through the merit of the Tathagatas. Why is that?

40. 8 ?Noble one, it is because all happiness that beings experience occurs through the power of the merit of the Tathagatas, through the path of instruction of the Tathagatas, through practicing the words of the Tathagatas, through following the example of the Tathagatas, through the blessing of the Tathagatas, through practicing the path taught by the Tathagatas, through creating roots of merit in the same way the Tathagatas have, through the power of the natural result of the Dharma that is taught by the Tathagatas, and through illumination from the sun of the wisdom of the Tathagatas.¹⁵⁵⁷

40. 9 ?Noble one, the happiness of beings arises from the light of the disk of good qualities of the family of the Tathagatas. Why is that?¹⁵⁵⁸

40. 10 ?Noble one, it is like this: I realized this Bodhisattva liberation called the arising of the vast radiating light of joy when I remembered, comprehended, and understood the ocean of the past Bodhisattva conduct of the Bhagavat Tathagata Arhat Samyak sambuddha Vairocana.

40. 11 ?When, in the past, the Bhagavat was on the Bodhisattva bhumis, he developed a motivation of great compassion on seeing beings with the belief in a self, with the belief in possessions, enveloped in the darkness of

ignorance, wandering in the wilderness of thickets of wrong views, under the power of craving, [F.161.a] imprisoned within the bondage of desire, having thoughts of hatred caused by anger, with their minds disturbed by ignorance, ensnared by jealousy and greed, with their minds disturbed by kleshas, experiencing great suffering in samsara, afflicted by the suffering of poverty in samsara, and having turned away from the sight of a Buddha.¹⁵⁵⁹

40. 12 ?He developed a motivation to benefit all beings through the accumulation and possession of precious requisites in the world, a motivation to produce necessary requisites for all beings, a motivation that was without attachment to anything, a motivation that had no yearning for anything in the entire field of perceptions, a motivation that had no clinging to any pleasure, a motivation that had no longing for any enjoyment, a motivation that had no wish for results ripening from generosity, a motivation that had no longing for any worldly prosperity, a motivation that was not oblivious of causes and conditions, a motivation that had the understanding of the Dharma that was being sought, and a motivation that had attained dedication to the benefit of all beings.¹⁵⁶⁰

40. 13 ?In that way, he had a mind that understood the nature of all phenomena, the realization of the impartiality of great love toward all realms of beings.

He had the activity of spreading clouds of great compassion over all worlds of beings. He possessed a great round parasol of the Dharma that sheltered all worlds of beings. [F.161.b] He possessed the thunderbolt weapon of great wisdom that destroys the mountains of obscurations of all beings. His mind had the increasing power of contentment through bringing happiness to all beings. His mind prayed that all beings would attain the ultimate happiness; he intended to send down a rain of wealth on all beings in accordance with

their wishes and aspirations. His mind never abandoned beings but was focused on them all equally. He intended to satisfy all beings with the wealth of the aryas. He intended that they attain the supreme, stainless, precious knowledge of the ten strengths. He had attained the strength of the higher cognitions of a Bodhisattva. He filled the entirety of the realms of beings and the vast realm of phenomena, as far as space extends, with great clouds of various miraculous Bodhisattva manifestations. He manifested his presence before all beings and sent down a gift of great rain from a cloud of every form and every kind of object of perception. He sent down rain from a great cloud of every kind of precious jewelry.

40. 14 ?In that way, so that all beings could have enjoyment according to their own kind, he accomplished giving infinite, different kinds of things, practiced countless different kinds of assistance, engaged in accumulating all the many various kinds of gifts, practiced the conduct of giving away a numerous variety of things, produced an indescribable array of different kinds of requisites, and realized the way of infinite generosity that satisfies beings according to their aspirations with an accumulation of various gifts with various characteristics. [F.162.a]

40. 15 ?Thus he gave, conferred, and bestowed all the things that would bring contentment to beings according to their aspirations. He engaged in saving all beings from continuous composite suffering. He had no wish for any being to repay his kindness. He possessed the realization of the equality of all beings, so that he purified the precious minds of all beings, and through the methods of gathering beings that have arisen from the roots of merit of all Buddhas as a single ocean, he sent down a rain of requisites in accordance with the wishes of all beings, and he increased the power of the

ocean of the merit of omniscience for all beings.

40. 16 ?He accomplished this in order to purify the successive ripening and guiding of all beings without exception in each instant of mind; in order in each instant of mind to cover and adorn the succession of all realms without exception with the pure adornments of the highest, undefiled Buda realms; in order in each instant of mind to pervade and purify the ocean of the ways of all phenomena without exception; in order in each instant of mind to complete the way of wisdom that pervades the entire extent of space without exception; in order in each instant of mind to purify the way of the wisdom that comprehends all beings and times without exception; in order in each instant of mind to attain the illumination of the way of the wisdom that guides all beings without exception; [F.162.b] in order in each instant of mind to irreversibly turn the wheel of the Dharma in all times without exception; and in order in each instant of mind to benefit all beings through revealing all skills, without exception, that are the blessing of omniscient wisdom.1561

40. 17 ?He performed Bodhisattva conduct in each instant of mind in all the numbers of world realms without exception; in the arisen ocean of all world realms; in the congregation of the ocean of all world realms; in the vast extent of world realms of various descriptions; within the array of the boundaries of various differentiated families of world realms with boundaries; with descriptions of various bases and masses; in world realms1562
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with descriptions of various divisions into kalpas; in world realms that were defiled but also pure, pure but also defiled, entirely pure, and entirely defiled, that were immense, vast, measureless, narrow, minute, and huge,

high, level, sideways, upside-down, facing the principal directions and the intermediate directions, and located in the ocean of various directions; and in an array of various shapes and entrances described in various ways.

40. 18 ?He entered a Bodhisattva?s faultlessness in order to spread widely his Bodhisattva conduct and miraculous manifestations, in order that in each instant of mind other beings would perceive in their minds and thoughts all the activity of the Buddhas of the three times without exception, so that all beings would accomplish increasing the ocean of merit of omniscience. I know and I remember his accomplishment. [F.163.a]1564

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40. 19 ?Noble one, in that way, when the Bhagavat Vairocana was previously practicing Bodhisattva conduct, he had compassion for those dwelling in the world, who were devoid of the accumulations of merit and wisdom, who were filled with ingratitude toward other beings, who were enveloped by the darkness of ignorance, who were attached to belief in a self and belief in possessions, who were obscured by the darkness and blindness of ignorance, who had inappropriate thoughts, who were deep in the wilderness of thickets of wrong views, who were ignorant of cause and results, who were under the power of kleshas and karma, who had fallen into the underground world of the great suffering of samsara?s wilderness and were experiencing the various sufferings of poverty.1566

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40. 20 ?Having compassion for them, he praised establishing strong roots of merit through a vast cloud of the practice of the perfections, dispelled samsara?s suffering of poverty in all beings, inspired them toward a great accumulation of merit and wisdom, elucidated the aspect of the field of

causes, explained the aspect of actions that are in accord with the Dharma, illuminated the aspect of understanding the domain of the Buddhadharma, elucidated the aspect of the aspirations of beings, taught the aspect of the creation of the realms of beings, followed the aspect of the uninterrupted family of all the Buddhas, held the aspect of the teaching of all the Buddhas, dispelled the aspect of all bad qualities, described the aspect of the accumulation of omniscience, [F.163.b] and filled all the realms of beings with the great cloud of the perfections. Having accomplished that, he satisfied beings in accordance with their aspirations, establishing beings in the compilation of the Dharma; he inspired them toward the accumulation of omniscience; he brought them to the great perfections of a Bodhisattva; he increased the ocean of the roots of merit of beings; he strengthened them through the attainment of the wealth of the aryas; and he increased the ocean of the roots of merit of beings through the power of their aspiration for omniscience.

40. 21 ?He brought them to enter the gateways to the miraculous manifestations of the Tathagatas, gathered them through possessing the bliss of the pacification of the skandhas, made them aspire to the greatness that is the nature of the Tathagatas, and established them in the wisdom possessed by the Bodhisattvas.?

40. 22 Sudhana asked, ?Arya, how long has it been since you entered upon the highest, complete enlightenment??

40. 23 She answered, ?Noble one, this is a subject that is difficult to believe in, difficult to know, difficult to aspire to, difficult to comprehend, difficult to describe, and difficult to understand; the world and its devas and the Shravakas and pratyeka Buddhas are unable to comprehend it. However,

through the blessing of the Tathagatas, through being in the care of a kalyanamitra, those beings who have no yearning for any bliss in samsara, who are focused on the bliss of the Tathagatas, who are engaged in ending the suffering and unhappiness of all beings, who aspire to the knowledge that comprehends the ocean of the qualities of the Tathagatas, [F.164.a] who have realized the nature of all phenomena and have space as their field of activity, who are purified by the path of a vast aspiration, who have turned away from the course of samsara, who aspire to the ocean of wisdom of all the Tathagatas, who are determined to go to the city of the Dharma, who have the diligence to attain the field of activity of the Tathagatas, who have the prowess to reach the level of the Budas, who aspire to the perfection of the power of omniscience, and who have fully attained the ten strengths, with a mind supported by a vast accumulation of merit and wisdom, with a pure motivation, with a mind that is not disheartened, is not defiled, is not insincere, is unimpaired, has not narrowed, and is not in darkness, with a mind that is illuminated by the light of completely illuminating wisdom, with a mind intent on bringing happiness and benefit to all beings, with a mind that cannot be defeated by the kleshas and all Mara's entourage, and with a mind that has the opportunity to attain omniscient wisdom, are able to understand, comprehend, believe in, grasp, follow, and know this subject.¹⁵⁶⁹

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40. 24 ?Why is that? Noble one, this subject is the field of the knowledge of the Tathagatas. All Bodhisattvas, let alone all other beings, cannot reach it.

Nevertheless, through the blessing of the Tathagatas, I teach it so that noble beings will have a perfectly pure motivation, so that beings with a conduct of roots of virtue will have a superior motivation, and so that you will obtain the arising of the true answer to your sincere question.? [F.164.b]1573

40. 25 Then, at that time, the night goddess Sarva vrikshpraphullana sukha-samvasa, in order to teach this meaning further, looking into the field of knowledge of the Tathagatas of the three times, recited these verses:

40. 26 ?The profound, inconceivable field of knowledge of the Budas
About which you, son of the Budas, have asked a question
Cannot be entirely explained, even in as many kalpas
As there are atoms in countless realms. {1}

40. 27 ?Beings who have desiring minds and those with angry minds,
And similarly those obscured by the darkness of ignorance
And those who are afflicted by hypocrisy and arrogance,
Are unable to know the peace of the true nature of the jinas. {2}

40. 28 ?Those who are overpowered by and follow envy and jealousy,
Those who are polluted by thoughts of deception and deceit,
And those who are obscured by the obscuration of kleshas and karma
Are unable to know this field of the Budas. {3}

40. 29 ?Those who are established in the skandhas, dhatus, and ayatanas,
Those who are dependent on the destructible accumulation,
And those whose minds and views are aberrant
Are unable to know this level of the Budas. {4}

40. 30 ?The field of the jinas is a peace that is difficult to comprehend.
Its nature is stainless, and it is without conceptualization.
Those who are dependent on existence and cling to samsara

Are not able to know this Dharma. {5}

40. 31 ?This is the field for those Rishis

Of the family and born in the family of the Budas,1574

Who have been consecrated by all the Tathagatas

And are holders of the lineage of the Dharma king. {6}

40. 32 ?Those who are never satisfied by an ocean of good qualities,

Who have been taken into the care of kalyanamitras,

And who have a cloud of aspiration focused on the strengths of the munis

Attain peace when they hear this. {7}

40. 33 ?Those who have stainless, nonconceptual motivation,

Whose understanding is like a cloud of lamps ending darkness -

Those stainless ones have this field of activity

Throughout the main and intermediate directions, to the extent of space. {8}

[F.165.a]

40. 34 ?They who have a motivation of compassion for the ocean of beings -

Their presence pervades the entire three times.

They follow every single being with love,

Entering this way of the jinas. {9}

40. 35 ?Those who have a rapturous mind that is free of grasping

Are constantly dedicated to giving away everything.

They engage in activity with all beings equally

And have no attachment to this level of conduct. {10}

40. 36 ?Those who are without defilements, with conduct free of transgressions,

Who are dedicated to practicing the teaching of the Budas

And whose minds have repentance of wrongdoing -1575

Those stainless ones have this field of activity. {11}

40. 37 ?Those who have unshakable, steadfast minds,
Whose minds have realized the nature of phenomena,
Who have minds unhindered by an ocean of karma -
For them this liberation is inexhaustible. {12}

40. 38 ?For those with minds that are never disheartened, never turn back,1576
Those who have strong and powerful diligence,
With endless diligence for the accumulation of omniscience -
For those with excellent discipline, there is this field of activity. {13}

40. 39 ?Those with minds of peace, minds at rest,
Who are in complete peace, unfevered,
Practicing an ocean of omniscient dhyana -
For those who have become peaceful, there is this way. {14}

40. 40 ?Those whose minds are freed from all attachment,
Whose minds have understood the nature of phenomena,
Who have realized the Dharma realm of the jinas -
For those who are lamps of wisdom, there is this way. {15}

40. 41 ?Those whose minds have realized the nature of beings,
Whose minds have no attachment to the ocean of existence,
Who appear to the minds of beings like the reflections of the moon -
For those who are wise in the path, there is this liberation. {16}

40. 42 ?Those who practice in all future realms
That arise from the ocean of the family of prayers [F.165.b]
Of the ocean of jinas who are in the three times -
For those who are completely good, there is this way. {17}

40. 43 ?Those who through an ocean of the ways of the realm of Dharma
Enter into the entire ocean of worlds

In all the kalpas of creation and destruction -

For those who are free of conceptualization, there is this liberation. {18}

40. 44 ?Those who see, in the atoms of the realms in all directions,

Countless Budas at the foot of the kings of trees

Attaining enlightenment and guiding beings -

For those with vision free of attachment, there is this way. {19}

40. 45 ?You have served kalyanamitras

Through a great ocean of kalpas

And so have come here, unwearyingly seeking the Dharma.

You are able to hold this when you have heard it. {20}

40. 46 ?In order to purify your motivation,

Through the inconceivable blessing of the sugatas¹⁵⁷⁷

This immeasurable field of Vairocana

Will arise without impediment from my words. {21}

40. 47 ?Noble one, in a time in the past even beyond as many kalpas as there are atoms in a world realm, there was an ocean of world realms called Mani-

kanaka parvata shikhara Vairocana.

40. 48 ?Noble one, in that ocean of world realms called Mani kanaka parvata-shikhara Vairocana there was a Tathagata by the name of jnana parvata Dharma-

dhatu dikpratapana tejoraja. The Tathagata jnana parvata Dharma dhatu-

dikpratapana tejoraja, through his previous Bodhisattva conduct, had

purified the ocean of world realms called Mani kanaka parvata shikhara-

Vairocana.¹⁵⁷⁸

40. 49 ?In that ocean of world realms called Mani kanaka parvata shikhara Vairocana appeared as many ranges of world realms as there are atoms in the earth and

the mountains. In each range of world realms appeared as many groups of

world realms as there are atoms in a multitude of world realms. In each world realm appeared as many kalpas as there are atoms in a world realm. In each kalpa appeared numerous intermediate kalpas. [F.166.a] In each intermediate kalpa appeared numerous world realms with different appearances. In those appeared various occurrences of Tathagatas and their miraculous manifestations. During each appearance of a Buddha appeared as many sutras as there are atoms in a world realm. Within each sutra appeared as many prophecies to Bodhisattvas as there are atoms in a world realm. There appeared a vast extent of guided beings, without edge or center, accomplishment through the ways of various yanas, and guidance through various miraculous manifestations.1579

40. 50 ?Noble one, in that ocean of world realms called Mani kanaka parvata-shikhara Vairocana there was a central group of world realms called Samantadigabhimukha dvara dhvaja vyuha.

40. 51 ?Noble one, in that central group of world realms called Samantadigabhimukha dvara dhvaja vyuha there was the world realm called Sarvaratna varna samanta prabhasa shri.

40. 52 ?It had a display of basis and borders of world realms. It had the shining bodhimandas of all the Tathagatas that were made of kings of jewels. It resided upon an ocean of flowers of various jewels. Its main mass was made of kings of precious jewels in which appeared the images of the emanations of all the Tathagatas. It had the form of a city of devas. It was both pure and defiled.1580

40. 53 ?In that world realm there were as many four-continent world realms as there are atoms in Sumeru. The central four continents among those four continents that were as numerous as the atoms in Sumeru was called Sarva-

ratna shikhara dhvaja. In that four-continent world called Sarva ratna shikhara-dhvaja, each of the four continents was a hundred thousand yojanas wide. [F.166.b] In each of those continents there were a thousand great cities. In the center of the Jambudvipa of that four-continent world there was a royal capital called Ratna sala vyuha megha pradipa, which was encircled by ten thousand cities.

40. 54 ?At that time, the people of that Jambudvipa had a lifespan of ten thousand years. In the royal capital called Ratna sala vyuha megha pradipa there was a cakravartin king by the name of Sarva Dharma nirnadacchatra-mandala nirghosha. The cakravartin king Sarva Dharma nirnadacchatra-mandala nirghosha had five hundred ministers. He had sixty thousand queens. He had seven hundred sons who were all courageous and heroic, with perfectly formed bodies, handsome and magnificent, and very strong.

40. 55 ?During the time of King Sarva Dharma nirnadacchatra mandala nirghosha, he protected all of Jambudvipa under one parasol and vanquished all enemies and opponents. During that time, in that world realm, as the intermediate kalpa was ending, the five degenerations appeared, the path of the ten good actions vanished, beings practiced the path of the ten bad actions, and most went to the lower realms. Their following the path of bad actions became the cause for lifespans to become short, pleasures to be few, and bodies to be ugly, have a bad color, and be misshapen. There was little happiness and the experience of many kinds of suffering. They deceived and betrayed one another. They caused divisions between one another. They engaged in harsh speech. They spoke incoherently. They were overcome by overpowering desires. [F.167.a] They had the thoughts of angry minds. They wandered in a wilderness of various thickets of wrong views. They clung to

desires that were contrary to the Dharma, and they were overcome by those overpowering desires. They were encompassed by false Dharma. Therefore, trees, plants, and harvests of food did not grow from the ground. The rain did not come on time. For those beings, the grass, herbs, shrubs, forests, orchards, and trees withered. They were afflicted by various illnesses. Throughout the main and intermediate directions they had no protector, and so they disrespected and were in contention with one another.

40. 56 ?They all gathered together and went to the royal capital Ratna sala vyuhamegha pradipa. They surrounded it, some with their arms upraised, some with hands clasped together, some with their bodies trembling, some collapsing, some falling with their heads on the ground, some with their bodies stretched out on the ground prostrate, some kneeling, some waving their arms in the air, some naked without clothes, some with an ugly expression of the face and eyes. They stared at King Sarva Dharma-nirnadacchatra mandala nirghosha and cried out in a great piteous clamor, ?Your Majesty! We are in distress! The suffering of hunger and thirst pains us! We are afflicted by various fears! We have no refuge! We have no protector or last resort! We are walled around by suffering! We are losing our lives! We are facing death!?

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40. 57 ?In that way they wailed in various ways, crying out with various kinds of voices, with various words, various unpleasant facial expressions, various verbal expressions, terms of speech, and words from various dialects and in various accents. [F.167.b].

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40. 58 ?All the men and women, boys and girls of that royal capital, who were tormented by hunger and thirst, whose bodies were devoid of jewelry, who had no clothes and were naked, who were unsightly and discolored, whose

skin was cracked and rough, and who were suffering and unhappy, were in distress, yearning for happiness, and afraid of suffering. Therefore, they sought protection from the great wise being King Sarva Dharma-nirnadacchatra mandala nirghosha as a refuge, perceiving him to be someone through whom they could obtain happiness, perceiving him to be someone through whom they could become free of suffering, perceiving him to be someone through whom they could gain sustenance and obtain treasure, perceiving him to be like the sight of a ford, perceiving him to be a ship, perceiving him to be a great island of wisdom, perceiving him to be someone through whom they could attain a great benefit, and perceiving him to be someone through whom they could obtain all the joys and happiness of higher existences.1583

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40. 59 ?When King Sarva Dharma nirnadacchatra mandala nirghosha heard the great clamor of the wailing of numerous piteous cries from all around him, he entered countless millions of gateways into great compassion. His mind resting in the mental state that is the way of great compassion, he contemplated one-pointedly for a moment and then spoke ten sentences of great compassion. What were those ten? They were:

40. 60 ? ?Oh! Alas! I see these beings have fallen into the abyss of samsara and are without a support. When can I become a refuge for these beings, who have fallen into the great abyss of samsara, and bring them to the level of the Tathagatas?

40. 61 ? ?Oh! Alas! I see these beings are oppressed by the torment of the kleshas and have no refuge. When can I become a refuge for these beings, who are frightened by various kleshas, without a refuge, and oppressed by the

torment of the kleshas, and establish them in irreproachable actions? [F.168.a]

40. 62 ? ?Oh! Alas! I see these beings are overcome by the fear of old age and death in this world and have no refuge. When can I become a refuge for these beings, who have no refuge, and dispel all their fear of samsara?

40. 63 ? ?Oh! Alas! I see these beings are tormented by the various fears in this world and have no recourse. When can I become a recourse for these beings, who are tormented by the various fears in the world, and establish them on the very happy and faultless path to omniscience?

40. 64 ? ?Oh! Alas! I see these beings are enveloped in the darkness of ignorance in the world, and their sight is obscured by doubts and uncertainty. When can I become a lamp for these beings who have no refuge and dispel all the darkness of their ignorance?

40. 65 ? ?Oh! Alas! I see these beings who are deprived of light. When can I provide them with the light of great wisdom by revealing to them the undarkened gateway to wisdom?

40. 66 ? ?Oh! Alas! I see beings, deprived of the brilliant light of wisdom, who are polluted by envy and jealousy, deception and deceit. When can I establish all beings in perfect purity and illuminate them with the brilliant light of the highest wisdom?

40. 67 ? ?Oh! Alas! I see the world of beings, who are without guidance, without a guide. When can I bring all beings into the ways of the ocean of the Dharma and become their guide?

40. 68 ? ?Oh! Alas! I see the world of beings, within the current of the ocean of samsara, who are without a guide. When can I ripen and guide all beings in every way, without missing the time for the blessing of the Tathagatas, and become their guide? [F.168.b]

40. 69 ? ?Oh! Alas! I see the world of beings is blind and without a guide. When can I bring all beings into the way of unobscured omniscient wisdom and become their guide??

40. 70 ?After he had spoken these ten sentences of great compassion, the great bell of the royal capital was rung, and the great drum of the great gift-giving was beaten. He declared, ?I shall give whatever anyone desires, and I shall bring satisfaction to all beings.?

40. 71 ?In all the royal capitals throughout Jambudvīpa, and in all the villages, towns, market towns, districts, countries, and cities, all the stores of requisites were opened, and many different kinds of requisites were arranged at all crossroads, at the junctions of three roads, and in streets, and all beings were provided with the necessities of life.

40. 72 ?All treasure houses and treasuries were opened, and a great accumulation of a treasure of jewels was displayed. Many piles of various jewels were heaped up.

40. 73 ?Storehouses of food and drink, clothes, vehicles, flowers, garlands, incense and perfume, powders, jewelry, and precious clothes of various colors were opened.

40. 74 ?There were mansions, divine palaces, and houses, adorned by beds, seats, and clothing, with a perfection of all wealth and treasure, and a display of kings of jewels that dispelled darkness with their brilliant radiance.1585

40. 75 ?He emanated and displayed in each of those houses an emanation that resembled his body, so that he could fulfill all the wishes and desires of those beings.

40. 76 ?In order to heal all the illnesses of all beings, he arranged the perfect

conditions of medicines, doctors, treatments, and the various requisites for sustaining life. [F.169.a]

40. 77 ?He also set out containers of different shapes, made of various precious materials, that contained every kind of the variety of requisites: There were containers made of diamond jewels that were filled with various kinds of perfumed precious jewels. There were containers made of various perfumed precious jewels that were filled with clothes of various excellent colors.

There were many chariots, set out throughout all the regions of the land, that were of various shapes and colors and adorned with various jewels, that had thoroughbred horses, oxen, and elephants -various precious chariots that were worthy of a king, made enjoyable with all adornments and jewels, set with various kinds of cushions, adorned with various jewels, covered with various canopies, hung with strings of precious bells, and adorned with upright parasols, banners, and flags. He commanded that villages, towns, countrysides, and regions were to be given away.1586 1587

40. 78 ?He gave away various orchards, parks, and forests for ascetics. He gave away all his homes, wives, sons, and daughters. He gave away all his priceless jewels. He gave away his own heart, marrow, intestines, kidneys, fat, flesh, blood, skin, arms, legs, nose, eyes, ears, tongue, teeth, lips, and head. He commanded that every kind of every outer and inner thing was to be given away. He had assembled and set out the many kinds of such gifts of requisites.

40. 79 To the east of the royal capital Ratna sala vyuha megha pradipa, in front of the city called Mani shikhara tejas, there was a vast level area of immense breadth, without any rise or fall. [F.169.b] It was pure and level ground free of ravines, crevasses, tree stumps, thorns, pebbles, and gravel. It consisted of

a realm of all jewels. The ground was made from all jewels. All kinds of jewels were strewn over it. It was adorned by many adornments of precious jewels. It was filled with various jewel flowers. Various extremely aromatic powders rose up from it as dust. There was a mist of perfumes and incense, and clouds of them formed an adornment that covered the entire sky. It was beautifully adorned by perfectly arranged lines of trees made of various precious materials. It was adorned by a variety of mansions, divine palaces, and kutagaras. The cloth of precious parasols, banners, and flags fluttered. It was covered with a network of shining flowers of various jewels. It had a network of the circular shapes of parasols made of the kinds of all precious incenses. It had jingling golden strings of precious bells. It was canopied over and beautified by various precious canopies. It was strewn with powders of the various kinds of incenses. It was delightfully filled with the petals of jewels made of various jewels. It emitted the beautiful sound of a quintillion musical instruments being played and beaten. It was adorned by a pure variety of adornments made of all jewels. It had been created through the ripening karma of Bodhisattvas.

40. 80 ? In its center there was a great lion throne situated on a multicolored ground made of ten precious materials. It was magnificent in the center of a pavilion made of ten precious materials. It had the beautiful display of a well-arranged balustrade made from the branches of trees made of the ten jewels. [F.170.a]. It was set upon the surface of a circular platform of indestructible diamond. It had a circular cushion with a form and color made of all precious materials. It was adorned by hundreds of crest adornments made of various precious materials. It was decorated by an array of inlays of different kinds made of many precious materials. Well-arranged precious banners had been

erected all around it. It was hung with flags made of various precious materials. It was decorated with various kinds of decorations. It was adorned with nets of precious little bells. It was decorated with various divine jewels on strings of gold. It was covered with all kinds of beautifying arrays of nets of flowers made of various jewels, nets of great kings of jewels, nets of precious cloth, and nets of jewels. Handfuls of precious aromatic substances were scattered as clouds of perfume. Kings of jewels with

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inconceivable colors and aromas formed various beautiful shapes and emitted mists and clouds of all perfumes. It was perfumed by various present divine aromatic substances and incenses. The well-arranged seat of many excellent colors was pleasant to the touch, more so than those of the devas. There arose all around the sound of the music of many hundreds of thousands of divine musical instruments and beautiful melodious songs. It had the display of being adorned by a stairway of various precious materials covered with flags. It was beautified by various precious stones. It shone with various miraculous lights. It was decorated with various precious forms composed of precious stones. It shone with light produced by various manifestations.

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40. 81 ?Seated upon it was King Sarva Dharma nirnadacchatra mandala nirghosha.

He was very handsome, with an excellent body, and delightful to look at. He possessed a completely excellent, beautiful color. [F.170.b] He had attained

the pure signs of a great being. He wore a crown that shone with jewels. His body was as solid and indestructible as a powerful thunderbolt. His well-aligned ribs were strongly connected. The larger and smaller parts of his body were perfectly formed, completely excellent, completely beautiful, and completely splendid. He had obtained every perfect physical feature. He had been born into a great family of Dharma kings. He had obtained power over all requisites. He had the completely pure power of the Dharma. He had power over his own mind. He had an unimpeded range of speech. He had unshakable knowledge. He had perfectly established, unmistakable practice of the Dharma. He revealed endless qualities and excellencies.¹⁵⁹⁵

40. 82 ?King Sarva Dharma nirnadacchatra mandala nirghosha was seated upon the great lion throne and shaded, in the air directly above his head, by a great round parasol with a handle made of a blend of various precious materials and a treasure of excellent precious jewels in its center. It was adorned by a hundred thousand spokes of various jewels. It displayed shining, brilliant splendor, radiating the lights of many jewels. It was pure and bright, shining with Jambu River gold. It was adorned by an inner layer of lines of various jewels on a network of gold strings. It was hung with strings of various pearls. It was covered with a net of various jewels. It had a net of precious little bells and large precious golden bells strung along strings in clusters. It was adorned by being hung with strings of excellent, precious jewels. It emitted divine, beautiful sounds, and the sounds of the ringing bells inspired all beings to the path of good actions. [F.171.a]¹⁵⁹⁶

40. 83 ?King Sarva Dharma nirnadacchatra mandala nirghosha was being fanned with precious yak-tail fans. He was beautiful, shining with a majesty that surpassed that of Shakra, the lord of the devas.

40. 84 ?As soon as he was seated upon the lion throne, many beings stood before him with palms together in homage.

40. 85 ?The quintillion beings standing before King Sarva Dharma nirnadacchatra-mandala nirghosha wished to obtain various necessities and various things.

They came from various families, they were various kinds of beings, they had minds with various desires, they had various aspirations and wishes, they had gathered from various regions, they were accustomed to various ranges of enjoyments, they had minds that aspired for various kinds of enjoyment, they had various kinds of intentions and ideas, they were from various classes of humans, they had been born into various families, they had come from various lands, they spoke various languages and with various vocabularies, they gave rise to various fields of speech, they supplicated for various things, and they spoke in various words and voices.

40. 86 ?They all thought with certainty, ?This great Sumeru of merit that we are looking at -he alone is a great man of wisdom.?

40. 87 ?In expectation they thought, ?He is supported by great merit, he is a moon that is a great man, and he intends to perform a great act of generosity.?

40. 88 ?When he saw the great gathering of supplicants who had been gathered by a mind with the aspiration of a Bodhisattva, who had been manifested by a mind with the aspiration of a Bodhisattva, he felt in his mind affection, delight, and benevolence toward them. He perceived them to be his kalyanamitras. [F.171.b] There arose in him a vast and powerful great compassion. He also developed the powerful diligence that would never turn back from satisfying all supplicants throughout future kalpas. There also arose all-pervading clouds of the aspiration to be equally engaged in

generosity toward all beings.1597

40. 89 ?As soon as King Sarva Dharma nirnadacchatra mandala nirghosha saw those supplicants, it caused him to experience a joy greater than attaining the sovereignty of a cakravartin king of a billion-world universe for endless kalpas; a joy greater than attaining the throne of the sovereignty of Shakra for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Suyama, for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Samtushita, for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Sunirmita, for endless kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Vashavartin, and being honored by beautiful, delightful apsaras for countless kalpas; a joy greater than attaining the throne of Brahma and enjoying the bliss of dwelling in the Brahma paradise for endless kalpas; a joy greater than attaining the bliss of the Abhasvara devas for endless kalpas; a joy greater than attaining the bliss of the Shubhakritsna devas for an unceasing, unequalled number of kalpas; and a joy greater than attaining the bliss of peaceful liberation of the Shuddhavaśa devas for kalpas without end.

40. 90 ?Noble one, it was like [F.172.a] a solitary man, filled with longing, who has been separated for a long time from his father, mother, brothers, sisters, friends, relatives, sons, daughters, and wife and is wandering in a wilderness. He longs and longs to see them, and when he meets them he never has enough of looking at them, and a great joy and affection arises within him.1598

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40. 91 ?Noble one, in the same way, the instant King Sarva Dharma-

nirnadacchatra mandala nirghosha saw those supplicants, a great powerful joy arose in him. His mind was overpowered by bliss and happiness. He experienced an intensely powerful delight. The power of a great joy arose in him. The great strength of the power of faith in and aspiration for the enlightenment of buddhahood increased. The heartfelt faith in omniscience increased. The strength of his pure, superior aspiration for the Dharma of all the Budas increased. He became capable of attaining the powers of a Bodhisattva. There arose the great power of aspiration through his mind being pervaded with joy. Through the vast power of his rapture, he became deeply reverential in faculties and thoughts toward kalyanamitras.1600

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40. 92 ?Why was that? Because King Sarva Dharma nirnadacchatra mandala-nirghosha was engaged in undertaking attaining omniscience; he had set out for omniscience; he was turned toward the gateway to omniscience; he was engaged in focusing on bringing satisfaction to all beings; he was intent on practicing entry into the ocean of the qualities of all the Budas; he was dedicated to destroying the mountain of all the obscurations from maras, karma, and kleshas; he was prepared to respectfully obtain the teachings of all the Tathagatas; [F.172.b] from his heart he was dedicated to accumulating completely and totally an ocean of the roots of merit; the continuum of his mind had transcended all attachment; he had no attachment to any sensory object in the world; his field of activity was space, which is the nature of phenomena; he perceived them to be worthy of offerings; he perceived them to be kalyanamitras; he perceived them to be rare; he perceived them to be those who do what is difficult; he perceived them to be those who do much; he perceived them to be of the highest

benefit; he perceived them to be teachers of the path to enlightenment; he perceived them to be acaryas; and he perceived them to be teachers.¹⁶⁰²

40. 93 ?In that way, wherever they came from, for whatever reason, whenever they had assembled, however long they had been present, whatever the things they were asking for, whatever their longings, whatever they wished for, whatever they yearned for, whatever they desired,¹⁶⁰³ ¹⁶⁰⁴ whatever the things they sought, he satisfied those supplicants through the gateway of generosity that was without any disapproval, that had a great range of love, that was not dependent on what the supplicants would do with what they received, that had the light rays of great generosity, and that was united with the equality of all beings.

40. 94 ?He gave food to those who wanted food. He gave drink to those who wanted drink. He gave clothes to those who wanted clothes. He gave flowers to those who wanted flowers. In the same way, he gave perfumes, garlands, ointments, powders, robes, parasols, banners, flags, precious materials, jewelry, seats, beds, houses, divine palaces, temples, orchards, parks, forests for ascetics, cavalry, elephants, [F.173.a] chariots, infantry, carriages, palanquins, steeds, gold, treasures, jewels, pearls, conches, crystals, corals, gold nuggets, and silver.¹⁶⁰⁵

40. 95 ?He opened, shared, and gave away all his own dwellings, divine palaces, harem, court, and royal treasures. He said, ?Take whatever you want!? If they wanted a land, he gave them a land; if they wanted a city, he gave them a city; if they wanted a town, he gave them a town. Treating all beings equally, he gave away everything he owned to those supplicants, and in giving away everything presented it to them. [B11]¹⁶⁰⁶

40. 96 ?At that time, there was a head merchant's daughter by the name of

Ratnaprabha, who had an entourage of sixty girls and had arrived at the site of the great offering. She was beautiful, attractive, and pretty; she had the most perfectly formed, magnificent color; she was the color of gold; her hair was deep black; her eyes were a contrasting deep black and white; she had a pleasant, beautiful aroma; she had the voice of Brahma; she wore excellent clothing; she was perfectly adorned in jewelry; she had mindfulness and intelligence; she had joy and a sense of shame; she had perfect conduct and costume; she had respect for the gurus; she acted with perfect mindfulness; she had profound activities; she had received, retained, and comprehended the Dharma; she was honest; she had created excellent roots of merit in the past; the continuum of her mind was clear, as it had been moistened by the Dharma; she had pure, virtuous thoughts; she had a vast aspiration; she had space as her field of activity; she had a mind that rejoiced in benefiting others; [F.173.b] she was turned toward the direction of seeing the Budas; and she aspired to omniscience.

40. 97 ?Ratnaprabha, the head merchant?s daughter, was standing with palms together in homage, not far away, on the right-hand side of the lion throne of King Sarva Dharma nirnadacchatra mandala nirghosha. She bowed down to the king but did not take anything from him. Then she went to one side and thought, ?That I have been able to see and to be with this kind of kalyanamitra is an excellent attainment.?

40. 98 ?She perceived King Sarva Dharma nirnadacchatra mandala nirghosha to be a kalyanamitra, perceived him to be a teacher, perceived him to be compassionate, perceived him to be someone who benefits others, and perceived him to be a Buda.

40. 99 ?She attained the power of joy, aspiration, and enthusiasm, and with a

mind that was free of dissimulation, she removed her jewelry and, gazing at King Sarva Dharma nirnadacchatra mandala nirghosha, threw it toward him, scattering it on the platform at the foot of the lion throne. When she had in that way scattered her jewelry, she made this prayer: ?May I in the future become the same as King Sarva Dharma nirnadacchatra mandala nirghosha, who is a refuge for beings who have no protector and are enveloped in darkness. May I know whatever Dharma he knows. May I set forth through whatever yana he has set forth. May I follow whatever path he has followed; may I become just like him whose body gives unending pleasure when gazed upon, who has a limitless entourage [F.174.a] and is undefeatable, invincible, and unconquerable. Wherever he is born, may I also be reborn there.?

40. 100 ?King Sarva Dharma nirnadacchatra mandala nirghosha knew what her mind was focused on and engaged with, and he said to her, ?Girl, take whatever you need! Girl, I am giving away all my possessions. I am engaged in satisfying all beings.?

40. 101 ?She thought, ?King Sarva Dharma nirnadacchatra mandala nirghosha has understood me,? and gained an even greater faith in him. With that faith in him, giving rise to the power of immense vast roots of merit, she recited these verses to King Sarva Dharma nirnadacchatra mandala nirghosha:

40. 102? ?In the past, in Sala vyuha megha,
Before you, the lion king, were born,
There was no delight, no magnificence.¹⁶⁰⁷
It was like the dreadful land of the pretas. {22}

40. 103? ?All the people wished to kill.
They stole and acted inappropriately.

They told lies and spoke harshly

And spoke slanderous and meaningless words. {23}

40. 104? ?They had minds that craved the wealth of others.

They thought maliciously of all other people.

They had wrong views and a field of sinful activity.

Through misleading practices they fell into the lower existences. {24}

40. 105? ?The people practiced what was not Dharma,

Obscured by the darkness of ignorance and stupidity,

Following wrong views, and having heretical viewpoints,

And therefore for many years the rains did not fall. {25}

40. 106? ?When the rains did not fall, seeds died, 1608

The harvests did not grow, trees did not grow,

Lakes, ponds, and streams dried up, [F.174.b]

And it was the same for all the forests and plants. {26}

40. 107? ?When you, who have pure eyes, had not been born,

Every river, without exception, had dried up.

All orchards resembled desolate mountains,

And the ground was covered with white bones. {27}

40. 108? ?When you gathered together a multitude of supplicants

And brought satisfaction to all those supplicants,

Great clouds gathered from all four directions,

Bringing satisfaction to all plains and lowlands. {28}

40. 109? ?Since then there has been no thieving, robbery, or fraud.

There has been no murder and no executions. 1609

No one has died because they had no protector.

You have become the protector for all beings who have none. {29}

40. 110? ?Those humans who delighted in killing,
Who slew others and then drank their blood,
And those who ate one another?s flesh,
Through your great generosity now have benevolent minds. {30}

40. 111? ?At that time, those who possessed clothes
Numbered no more than one hundred thousand.
The others covered their bodies with clothing of straw and leaves,
And at that time, all were tormented by hunger as pretas are. {31}

40. 112? ?You were born as a protector for those without a protector.
Now even rice grows without being planted, without plowing.
Treasures are obtained from wish-fulfilling trees,
And men and women have become learned. {32}

40. 113? ?In the past, for a month or half a month they would
Follow bad ways, working to accumulate to no avail.1610
But nowadays they have much jewelry and excellent clothing
And are always happy, like devas amusing themselves. {33}

40. 114? ?Previously, passionate men, with dreadful wrong conduct,1611
Because of their desires and contrary to the Dharma,
Would forcefully take away and rape young maidens
Who were under the protection of others. {34}

40. 115? ?Today, just on seeing the perfumed wives of others,1612
With the bodies and complexions of beautiful apsarases,
Wearing splendid clothes and adorned in jewelry,
They become satisfied as if by their own wives in Tushita. {35} [F.175.a]1613

40. 116? ?In the past, people spoke for the purpose of deception.
They lied, spoke harshly, slandered, and spoke meaninglessly.

Nowadays they have abandoned those four faults of speech,
Have abandoned wrong views, and completely practice the Dharma. {36}

40. 117? ?Even the most melodious music

And this divine singing do not come close

To a fraction of your supreme speech,

Which emerges as the sound of Brahma's voice or of the avadavat. {37}

40. 118? ?Above the crown of your head floats a parasol

Made of precious materials and covered by a net of gold,

With a glorious center of treasure and a handle of beryl

And encircled by completely precious, excellent bells. {38}

40. 119? ?All the sounds that come from those bells

Outshine all the music in this world.

They emit sounds like the aspects of the Buda's speech,

Resounding with the peaceful sounds of the Dharma. {39}

40. 120? ?The kleshas cease in all beings who hear

The wheels of the names of the ocean of wise ones,

Of the ocean of sugatas in the ocean of successive kalpas

In the realms in all directions, without exception. {40}

40. 121? ?Through your blessing, the bells sound out

In correct sequence whatever the names

Of those who have appeared in the past, in one realm after another,

And turned the wheel of the Dharma in all directions without exception. {41}

40. 122? ?For as long as your bells continue to ring,

They will resound throughout Jambudhvaja,

Describing the nature of the karma of each one

Of the lords of Brahmas, the lords of devas, and the lords of humans. {42}

40. 123? ?From the sound of the bells, each deva and human
Hears the nature of their individual karma,
So they give up bad actions, adopt good conduct,
And are all directed to the supreme enlightenment of buddhahood. {43}

40. 124? ?Your father was the sovereign over humans, Jyotishprabha,
And his Queen, Padmaprabha, was your mother.
In the time when the five deteriorations spread,
He had inherited the Dharma kingdom. {44} [F.175.b]

40. 125? ?His royal gardens were vast,
Arrayed with blossoming flowers and precious lamps,
Beautified by five hundred lotus ponds,
Encircled by many hundreds of trees. {45}

40. 126? ?And each of them had on every side
A palace with a thousand pillars,
A variegated array of a thousand balconies,
And beautifying nets of crescents everywhere. {46}1614

40. 127? ?The power of bad qualities became widespread,
So that for many years the rain did not fall.
At that time, the water in all the lotus ponds,
And the trees with all their leaves, dried up. {47}

40. 128? ?For seven nights before you were born,
There were marvelous, wonderful omens.
When beings saw them, they said with certainty,
?Our savior has definitely arrived.? {48}

40. 129? ?At the midnights of those nights,
The entire surface of the world shook in six ways.

In the center of the supreme lotus pond,

There appeared a light as bright as the sun. {49}1615

40. 130? ?All five hundred lotus ponds were filled

With excellent water that had the eight qualities.

On the branches of the trees grew leaves

And magnificent flowers and fruits. {50}

40. 131? ?Those lotus ponds filled with water

Satisfied entire forests without exception.

The great rivers that flowed from them

Filled Jambudhvaja with their water. {51}

40. 132? ?The trees, herbs, crops, and plants grew.

Trees were covered with flowers and fruits.

The many kinds of seeds on the surface of the world

Were all moistened by the water and sprouted. {52}

40. 133? ?The surface of the earth was saturated with water,

So at that time it became completely level.

All the upland and downland in all directions

On the world's surface became level. {53}

40. 134? ?At that time, chasms, precipices, and rugged places

All became level, everywhere in an instant.

Thorns and pebbles and so on ceased to exist, [F.176.a]

And sources of excellent jewels appeared. {54}

40. 135? ?Crowds of men and women were rapturous,

And all who were afflicted by thirst had plenty of water.

With happy voices they cried out in joy,

?Ah! Through whose power has today's happiness come?? {55}

40. 136? ?At that time, the ruler of the earth, Jyotihprabha, and his son,
Together with his daughters and a crowd of his ministers
And encircled by a thousand million people,
Proceeded to the gardens with delight. {56}

40. 137? ?Together with his queen he came up onto
The terrace of the staircase of righteousness¹⁶¹⁶
Of the charming, preeminent, central
Lotus pond filled with scented water. {57}

40. 138? ?For the duration of seven nights,
Each night the water rose upward,
And at that time the entire surface of the earth,
With its mountains and garlands of palaces, was shaken. {58}

40. 139? ?In the center of the preeminent pond
Appeared a great lotus with a thousand petals
And a net of clouds of the light of a thousand suns
Spreading upward as far as Sumeru's summit. {59}

40. 140? ?It had a diamond stem and an aromatic center.
Its multitude of pure petals were lords of jewels.
Its pericarp was splendid Jambu River gold.
It had a perfection of bright stamens with an excellent aroma. {60}

40. 141? ?You, lord, were born upon that pericarp.
You appeared sitting cross-legged,¹⁶¹⁷
Your beautiful body adorned by the signs of a great being,
With hundreds of devas making offerings to you. {61}

40. 142? ?The king descended from the terrace's platform.¹⁶¹⁸
He reached out with his arms and lifted you up,

Gave you to the supreme queen, and said these words:1619

?This is your son! Be of happy mind!? {62}

40. 143? ?When you, protector of the world, were thus born,

Ten million treasures appeared,

The buds of all trees opened,

And the sound of music came from the sky. {63} [F.176.b]

40. 144? ?All the beings in Jambudhvaja

Gazed upon you, bowed, and paid homage.

With palms together they said with joy,

?Oh! You have come as a protector for the helpless!? {64}

40. 145? ?From your body you radiated light rays

That illuminated the entire world,

Eliminating all the darkness in beings

And bringing to an end every kind of illness. {65}

40. 146? ?Those gatherings of yakshas, kumbhandas, and pishacas

Who were causing harm were dispelled.

All poisonous snakes, who with malicious intent

Killed beings, were rendered immobile. {66}

40. 147? ?The suffering of misfortune and disgrace,

Being afflicted by illness, harmed by many illnesses

All these were, in brief, brought to an end, ceased to exist,

And there was great happiness throughout the entire world. {67}

40. 148? ?At that time, all beings had loving minds,

Perceiving one another as being like their mother.

Without aggression and without violence,

They practiced the path to omniscience. {68}

40. 149? ?They were turned away from the lower existences,
Turned toward the great path to higher existences,
And shown the path toward omniscience.

In that way you created a vast benefit for beings. {69}

40. 150? ?Your generosity has been as vast as an ocean.

I have attained the excellent attainment of seeing you.1620

You have come to be a marvelous guide

For those who have been helplessly lost for a long time.? {70}

40. 151?The head merchant?s daughter, Ratnaprabha, praised King Sarva Dharma-
nirnadacchatra mandala nirghosha with those verses. Having honored and
praised him, she circumambulated him, keeping him to her right, a hundred
thousand times. Having paid homage, she reverently went to sit to one side.

40. 152 ?King Sarva Dharma nirnadacchatra mandala nirghosha looked at the
merchant?s daughter Ratnaprabha and said these words: ?Girl, it is excellent,
excellent, that you have thus set out for the higher knowledge that knows
the special qualities of other beings. [F.177.a]

40. 153 ? ?Girl, beings who aspire for the good qualities in other beings are rare in
all worlds.

? ?Girl, beings who are obscured by darkness, who are ungrateful, who
have wrong judgment, who have disturbed minds, whose trains of thought
are in disorder, whose minds are in darkness, whose thoughts are naturally
ruinous, who do not practice, and who do not know the special qualities of
other beings are unable to comprehend the qualities of Bodhisattvas, to
conceive the qualities of the Tathagatas, or to attain the higher cognition that
is the unique knowledge of all qualities.

40. 154 ? ?Therefore, girl, as you comprehend the qualities of the Bodhisattvas

through a higher cognition of great beings, you are, without doubt,
established in the way to enlightenment.

40. 155 ? ?My prowess in gathering together the beings of Jambudvīpa has proved
meaningful because someone like you, with your kind of knowledge, has
been born in my realm.?

40. 156 ?Then King Sarva Dharma nirnadacchatra mandala nirghosha picked up with
his own hands a great, priceless, precious jewel, a multicolored precious
jewel that contained the lights of the stars, and priceless, precious clothing,
and gave them to the head merchant's daughter Ratnaprabha. He gave
various precious clothing to each of the girls in Ratnaprabha's entourage.

[F.177.b] He said, ?Girl, take this precious clothing, keep it, and wear it
yourself!?

40. 157 ?Then the head merchant's daughter, Ratnaprabha, accompanied by her
entourage, knelt with both knees on the ground, took up the precious
clothing with both hands, placed it on her head, withdrew, and put on that
precious clothing. All the girls in the entourage also each put on their own
precious clothing. When she had put on that precious clothing, accompanied
by her entourage of girls, she circumambulated King Sarva Dharma-
nirnadacchatra mandala nirghosha, keeping him to her right. The images of all
constellations and stars appeared on those precious clothes. When the
gathering of people saw her, they said, ?Girl, your entourage of girls is as
beautiful as a night goddess adorned by the stars. You, encircled by them,
are even more beautiful.? ?

40. 158 Then the night goddess Sarva vrikshpraphullana sukha samvasa said to
Sudhana, ?Noble one, what do you think? At that time, in that time, who was
King Sarva Dharma nirnadacchatra mandala nirghosha? Do not think that it was

anyone else, for at that time, in that time, it was this bhagavat Tathagata arhat samyak sambuddha Vairocana who was King Sarva Dharma nirnadacchatra-mandala nirghosha.

40. 159 ?What do you think, noble one? At that time, in that time, who was Padmaprabha, the queen of King Jyotishprabha and the mother of King Sarva-Dharma nirnadacchatra mandala nirghosha? Do not think that it was anyone else, for at that time, in that time, Mayadevi was Padmaprabha, the king's queen who took the miraculously born prince onto her lap.¹⁶²¹

40. 160 ?Also, what do you think, noble one? At that time, in that time, who was Jyotishprabha, the father of King Sarva Dharma nirnadacchatra mandala-nirghosha? Do not think that it was anyone else, for at that time, in that time, Shuddhodana was the king named Jyotishprabha. [F.178.a]

40. 161 ?Also, what do you think, noble one? At that time, in that time, who was Ratnaprabha, the head merchant's daughter? Do not think that it was anyone else, for at that time, in that time, I was Ratnaprabha, the head merchant's daughter.

40. 162 ?Also, what do you think, noble one? At that time, in that time, who were the beings who had been born in Jambudvipa and whom King Sarva Dharma-nirnadacchatra mandala nirghosha had gathered together through the four methods of gathering pupils? Do not think that it was anyone else, for they are those who are gathered in this assembly of the followers of the Bhagavat, have been established on the Bodhisattva path, and are progressing irreversibly toward the highest, complete enlightenment. Some are established on the first bhumi, some on the second bhumi, some on the third bhumi, some on the fourth bhumi, some on the fifth bhumi, some on the sixth bhumi, some on the seventh bhumi, some on the eighth bhumi, some on the

ninth bhumi, and some are established on the tenth Bodhisattva bhumi.

40. 163 ?They are Bodhisattvas who have their attainments through various kinds of prayers, various ways of setting out toward omniscience, various accumulations, various accomplishments, various conducts, various setting forths, various pure displays of the path, various supremacies in miraculous manifestations, and different kinds of displays of the path.1622 1623

40. 164 ?They are these practitioners who are dwelling and practicing within various divine palaces of the Dharma in this assembly of followers through their practice of various kinds of liberations.?

40. 165 The night goddess Sarva vrikshpraphullana sukha samvasa, in order to teach further the Bodhisattva liberation called the arising of the vast radiating light of joy, recited these verses to Sudhana, the head merchant's son: [F.178.b]

40. 166?Son of the jinas, with my vast sight

I am looking into all directions

At the vast ocean of realms of various kinds

And also the ocean of beings in samsara. {71}

40. 167?I see the spotless jinas in the vast extent of all realms

Present everywhere throughout the ten directions

Seated at the feet of Bodhi trees,

Teaching the Dharma and guiding beings. {72}

40. 168?With the pure ocean of my hearing,

I hear all sounds without exception.

All the Dharma that is taught by the sugatas

I hear with delight again and again. {73}

40. 169?My nondual, unimpeded knowledge

Enters the field of the minds of other beings.

I comprehend the entirety of the characteristics¹⁶²⁴

Of the vast ocean of the minds of other beings. {74}

40. 170?Through the power of memory and samadhi

I know the ocean of countless kalpas in the past.

And similarly I know the ocean of the successions

Of the many lifetimes of myself and of others. {75}

40. 171?I know in a single instant kalpas

As numerous as the atoms in an ocean of realms,

The existences of beings within samsara,

And the Budas and their hosts of miraculous manifestations. {76}

40. 172?I also remember the first aspirations

Made by the knowers of the world,

Their vast ways of attainment and engagement,

And how through conduct they accomplished the accumulations. {77}

40. 173?In a single instant of mind I comprehend

The vast ways of enlightenment and buddhahood

Of all those who have reached the level of empowerment

Of having an ocean of unequaled, immeasurable qualities. {78}

40. 174?I know how the sugatas, through various methods,

Turn the supreme wheel for beings,

The measureless qualities of their nirvanas,

And the length of time their Dharma remains. {79}

40. 175?I comprehend individually, through various ways,

The ocean of the ways of their stainless yantras,

All their vast guidance for beings,

And the teachings they give to beings. {80} [F.179.a]

40. 176?I have meditated for many hundreds of kalpas

On the way of this liberation of the illumination

Of the treasure of delight and the wealth of aspiration.1625

You too should quickly comprehend this way. {81}

40. 177?Noble one, I know only this Bodhisattva liberation called the arising of the vast radiating light of joy. How could I know the conduct or describe the qualities of Bodhisattvas who at the feet of all the Tathagatas engage in an ocean of prayers to enter omniscience; who complete the fulfillment of the ocean of the past prayers by the Tathagatas; who are skilled in reaching the ocean of all Bodhisattva bhumis through reaching one Bodhisattva bhumi; who have pure prayer and conduct in which there is an ocean of all Bodhisattva conducts included within each conduct; who have the power of practice of the entire ocean of Bodhisattva liberations being included within each Bodhisattva liberation?

40. 178 ?Depart, noble one. The goddess of the night who has the name Sarva-jagad raksha pranidhana virya prabha has come to this bodhimanda and is in the presence of the Bhagavat. Go to her and ask her, ?How should a Bodhisattva ripen beings for the highest, complete enlightenment? How should a Bodhisattva purify all Buda realms? How should a Bodhisattva honor and serve all Tathagatas so as to please them? How should a Bodhisattva be dedicated to the Dharma of all the Budas?? ? [F.179.b]1626

40. 179 Sudhana, the head merchant?s son, bowed his head to the feet of the night goddess Sarva vrikshpraphullana sukha samvasa, circumambulated the night goddess Sarva vrikshpraphullana sukha samvasa many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Sarva vrikshpraphullana sukha samvasa.