

SARVAJAGADRAKṢĀPRAṆIDHĀNAVĪRYA- PRABHĀ

- 41.1 Sudhana, the head merchant's son, went to where the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā was. He saw the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā in the center of her entourage, seated upon a throne that contained kings of jewels that illuminated the dwellings of all beings. She had a body covered completely in a net of jewels that illuminated the ways of the realm of phenomena. Her body revealed the images of the sun, the moon, and all the planets, stars, and constellations. She had a body that manifested to the perception of beings in accordance with their wishes. She had a body such that her own body was perceived by all beings as having the same form as their bodies. She had a body that manifested perceptions of a vast, centerless, edgeless ocean of skin colors. She had a body that manifested practicing all paths of the practice of conduct. She had a body that could be perceived from every kind of orientation.¹⁶²⁷ She had a body that was present in all worlds, filling all directions with the sound of thunder from the cloud of the Dharma and with various miraculous manifestations. She had a body that reached throughout the realm of space, at all times looking at how to benefit all beings. She had a body that paid homage and bowed down at the feet of all tathāgatas. She had a body that came before all beings, aiding them in the accumulation of roots of merit. [F.180.a] She had a body that possessed the mindfulness of keeping and never deviating from the motivation to accomplish and fulfill the prayer to receive and possess clouds of Dharma directly from all the tathāgatas. She had a body that filled all principal and intermediate directions with light that had no edge or center. She had a body that manifested the illumination and the spreading light of the lamp of Dharma, dispelling the darkness in all beings. She had a body that manifested as a stainless body of the wisdom that phenomena are like illusions. She had a

body that manifested as a Dharma body free of darkness and dust. She had a body that appeared with the nature of being an illusion. She had a mind free of darkness that had realized the true nature. She had attained the illumination in all aspects of the light of wisdom. She had a mental body that was completely free of illness and had no pain. She had appeared from the realm of the enduring and indestructible Dharma body. She had a body that was the pure body of the stainless true nature, the state completely without kleśas, and which had the nature of the unlocated blessing of the tathāgatas.

41.2 When he had seen her, he bowed his head, and, remembering the ways of seeing her, which were as numerous as the atoms in a buddha realm, he bowed down to the ground, prostrating himself for a long time.¹⁶²⁸ Sudhana, the head merchant's son, then stood up from the ground, placed his palms together, and, looking at the body of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, he gained ten pure perceptions, and through gaining them he gained commonality with all kalyāṇamitras.¹⁶²⁹

41.3 What were those ten? [F.180.b] (1) He gained the perception of his own mind being among the kalyāṇamitras in order to have all the diligence for undertaking the attainment of omniscience. (2) He gained the perception of the pure nature of the ripening of his own karma so as to attain the accomplishment of vast roots of merit from honoring kalyāṇamitras. (3) He gained the perception of the adornment of bodhisattva conduct so as to remain in the conduct that is the adornment of all prayers. (4) He gained the perception of the accomplishment of all the Dharmas of the buddhas so as to practice the path of the instructions of all the tathāgatas. (5) He gained the perception of the arising of sensations so as to see the radiance of practicing the unsurpassable Dharma that is the field of all buddhas. (6) He gained the perception of a single setting forth so as to have the pure conduct and prayer of setting forth through the completely good conduct.¹⁶³⁰ (7) He gained the perception of the origin of the ocean of the merit of omniscience so as to increase the accumulation of all good qualities. (8) He gained the perception of protecting, increasing, and completing incomplete¹⁶³¹ good qualities so as to increase the power of diligence for omniscience in the enlightenment of buddhahood. (9) He gained the perception of the completion of all roots of merit so as to fulfill the wishes of all beings. (10) He gained the perception of the accomplishment of all goals among kalyāṇamitras so as to be established in having the power of the qualities¹⁶³² of all bodhisattvas. [F.181.a]

41.4 Those are the ten pure perceptions he gained. Having gained them, he gained from the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā commonalities with bodhisattvas that were as numerous as the atoms in a buddha realm.

These were the commonality of memory in the way of remembering the three times of all the tathāgatas in the ten directions; the commonality of understanding in comprehending the different¹⁶³³ ways of the ocean of all Dharmas; the commonality of knowledge in the skill of the different, particular ways of having knowledge of the range of the wheel of the Dharma of all the tathāgatas; the commonality of understanding for attaining, through an understanding as extensive as space, the illumination of the ocean of ways in the three times; the commonality of pure faculties for attaining the illumination of the knowledge of an ocean of the faculties of all bodhisattvas; the commonality of pure mind for realizing the path adorned by the acquisition of the qualities of the bodhisattva path with its display of gathering beings in every way; the commonality of a pure field of activity for attaining the illumination of the field of activity of the wisdom of the tathāgatas; the commonality of following a way for attaining all aspects of the illumination of the path for entering an ocean of the ways of omniscience; the commonality of the comprehension of meaning for attaining the comprehension of the nature of all phenomena; [F.181.b] the commonality of Dharma practice for the destruction of the mountain of all obscurations,¹⁶³⁴ the commonality of a pure form body for attaining a pure body adorned by signs and features of a great being that are manifested separately to beings according to their wishes; the commonality of strength for the increase of focusing on omniscience through perfecting the strength of a bodhisattva; the commonality of fearlessness for the purification of the space of mind and thoughts; the commonality of diligence for attaining the unwearied continuation of bodhisattva conduct throughout all kalpas; the commonality of eloquence for attaining the illumination of the unobscured knowledge of all Dharma; the commonality of being unsurpassable for the purification of a body superior to all beings; the commonality of undaunted, intrepid speech¹⁶³⁵ for the purification of words that bring joy to all circles of followers; the commonality of sound for expressing the ocean of sound of the ways of all the Dharma; the commonality of the pure aspects of the voice in the ocean of the ways and terms used in the words of all beings; the commonality of the pure qualities in the pure realization of the qualities of the teaching of the tathāgatas; the commonality of not being in contradiction with the lineage of Dharma and karma for the pure ripening of karma without transgressions; [F.182.a] the commonality of being established on the level of good Dharma through Dharma generosity for the turning of the Dharma wheel of all buddhas that have appeared; the commonality of pure celibacy for remaining in the knowledge and field of all the tathāgatas; the commonality of great kindness for spreading in each instant, through various ways of kindness, throughout the ocean of all beings; the

commonality of entering the ocean of the ways of great compassion of sending down a rain of the Dharma that protects all realms of beings; the commonality of activity of the body for having the same existence as all beings as a method for ripening them; the commonality of activity of the speech for speaking and communicating the Dharma; the commonality of activity of the mind for instilling a focus on omniscience in the minds of all beings; the commonality of the beautification of all various displays within all buddha realms for approaching the presence of all tathāgatas; the commonality of approaching their presence within the ocean of all buddhas that have appeared; the commonality of requesting all tathāgatas to turn the wheel of the Dharma; the commonality of serving through offerings all tathāgatas throughout all times without exception; the commonality of the guidance that ripens all beings within all realms of beings; [F.182.b] the commonality of attaining the illumination of all the ways of the Dharma; the commonality of attaining samādhi in the entire ocean of the ways of samādhi; the commonality of pervasion for pervading the entire ocean of buddha realms with all the miraculous manifestations and conduct of bodhisattvas; the commonality of bodhisattva conduct within the ocean of all the miraculous manifestations of bodhisattvas; the commonality of followers in the maintenance of all bodhisattva conduct; the commonality of entry in entering all the most subtle world realms; the commonality of distinctions of motivation in the vastness of all buddha realms; the commonality of the different kinds of approaching¹⁶³⁶ in approaching the various kinds of entry into the ocean of all buddha realms; the commonality of pervading the extent of every kind of way in the perception of the infinite knowledge of the categories of all buddha realms; the commonality of arising in all buddha realms; the commonality of irreversibility for irreversibly and without impediment spreading throughout and remaining in all directions; the commonality of eliminating darkness for attaining the illumination of the domain of wisdom of the enlightenment at the bodhimaṇḍas of all buddhas; the commonality of following in the ocean of the circles of followers of all buddhas; the commonality of a spreading network of bodies in all the buddha realms in dedication to offering and service to tathāgatas in countless buddha realms; [F.183.a] the commonality of direct knowledge in constant engagement with the ocean of the ways of the Dharma; the commonality of practice in appropriate engagement with all the ways of the Dharma; the commonality of seeking the purification of undertakings made with an intense aspiration for the Dharma; the commonality of purity in accomplishing the adornment of the qualities of buddhahood through the activities of body, speech, and mind; the commonality of mind for the purification of the domain of the knowledge of all Dharmas by the domain of

mind that is free of fearful thoughts; the commonality of diligent undertakings in engagement in bringing to its conclusion the undertaking of the accumulation of all roots of merit; the commonality of the display of conduct in the practice of all bodhisattva conduct; the commonality of practice without impediment in the comprehension of the attributes of all Dharmas; the commonality of the way of skillful methods in the miraculous manifestations here and there through the knowledge of the practice of the Dharma; the commonality of pure āyatanas in¹⁶³⁷ manifesting a field of sensory perception in accordance with the wishes of beings; the commonality of the attainment of the gateways to bodhisattva samādhi within the attainment of meditation on and cultivation of all Dharmas; the commonality of empowerment in the abodes of all the tathāgatas;¹⁶³⁸ the commonality of reaching the bhūmis¹⁶³⁹ on attaining all the bhūmis¹⁶⁴⁰ of the buddhas and bodhisattvas; [F.183.b] the commonality of abode in the establishment of all bodhisattvas; the commonality of revelation in the prophecies of all the buddhas; the commonality of samādhi in an ocean of samādhis in each instant; the commonality of being established in samādhi within the various characteristics of the activities of the buddhas; the commonality of mindfulness in the ocean of all the ways of being focused on mindfulness; the commonality of bodhisattva conduct in being dedicated to bodhisattva activities until the last of future kalpas; the commonality of aspiration for increasing the ocean of the power of delight in aspiring to the immeasurable knowledge of buddhahood; the commonality of repelling the mountain of all obscurations; the commonality of irreversible knowledge that accomplishes the infinite accumulation of the knowledge of the buddhas; the commonality of taking birth in the times for ripening and guiding all beings; the commonality of practice in the gateways to the ways of omniscience; the commonality of scope in entering the scope of supremacy in the ways of the realm of the Dharma; the commonality of being unbased in order to have a mind that has eradicated all bases; the commonality of the teaching of the Dharma for entering into the knowledge of the equality of all phenomena; the commonality of application for the body acquiring the empowerment of all the buddhas; the commonality of higher cognition in the ways of practicing gaining knowledge of all worlds; [F.184.a] the commonality of attaining miraculous powers without karmic accumulation in entering the ocean of realms in all directions; the commonality of the level of mental retention for attaining the illumination of an ocean of all retentions; the commonality of comprehending the intention of the Dharma wheels of the buddhas within the transmission of the sūtras; the commonality of comprehending the profound Dharma in comprehending the ways of the Dharma that are as vast as space; the commonality of illumination in the

extent of all world realms; the commonality of brilliance in manifesting to the perception of beings in accordance with their aspirations; the commonality of shaking in manifesting to beings blessings and miraculous manifestations in the worlds; and the commonality of meaningful conduct in guiding beings through being seen, heard, or remembered; and he attained the commonality of setting forth for the awakening of the knowledge of the ten strengths, which fulfills all the ways of an ocean of prayers.

41.6 In that way, Sudhana, the head merchant's son, gained a state of delight. He attained those pure perceptions through looking at the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā. He attained these and other commonalities, as numerous as the atoms in a buddha realm, from the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā.

41.7 Sudhana, the head merchant's son, because of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, entered ways of seeing that were as numerous as the atoms in a buddha realm; [F.184.b] he attained pure perceptions, without end or center, of the kalyāṇamitras; and he entered ways of commonality that were as numerous as the atoms in a buddha realm.

41.8 With his upper robe removed from one shoulder and with his palms together, he bowed in the direction of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā and recited these verses:

41.9 "I regard my own mind and my aspiration
To enlightenment to be firm and irreversible.
As it is in your mind, so it is in mine.
And that which is mine has today become firm. {1}

41.10 "I have been purified of everything that is sinful;
I have attained the unequaled¹⁶⁴¹ ripening of good karma.
When I look and see you, beautiful one,
I accumulate inexhaustible¹⁶⁴² good qualities. {2}

41.11 "My mind is adorned by a river of qualities.
Through dedication to benefiting beings in various ways,
I practice a conduct that is thus adorned
Within all realms until the last of future kalpas. {3}

41.12 "Āryā, in order to show your kindness to me,
You have revealed the accomplishment of all Dharmas.
I pray that for my benefit¹⁶⁴³ you will decide to care for me
And bestow on me the highest teaching of the Dharma. {4}

41.13 "You have repelled the path of falling into lower existences.
You have shown the pure path to the higher existences.

- You have taught the path¹⁶⁴⁴ to omniscience,
Which is the way followed by every sugata. {5}
- 41.14 “Incomparable, marvelous one, I have in your presence¹⁶⁴⁵
Developed the supreme conception of setting forth.
The pure entranceway to the Dharma of omniscience
Is immeasurable and stainless, like space. {6}
- 41.15 “Today I have developed the immeasurable perception of you
As the excellent source of immeasurable omniscience.
An ocean of merit as immeasurable as space
Arises in the mind with every instant. {7} [F.185.a]
- 41.16 “Āryā, I pray you empower me with the perfections.
I pray that you augment inconceivable merit.
Having augmented all goodness and qualities,
Cause me to quickly attain the level of omniscience. {8}
- 41.17 “I constantly perceive the kalyāṇamitras
As the complete path to omniscience.
Therefore they will be made content
By my quickly perfecting all good qualities.¹⁶⁴⁶ {9}
- 41.18 “Therefore, from this come all benefits
And the accomplishment of good qualities.
I shall accomplish this path to omniscience
And proclaim it to beings through infinite praises. {10}
- 41.19 “You are my teacher of immeasurable qualities.
You are my guide toward the qualities of omniscience.
Āryā, even in countless quintillions of kalpas
I will not be able to repay your kindness.” {11}
- 41.20 Then Sudhana, the head merchant’s son, having recited those verses, said to
the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, “Goddess, if you
teach me this inconceivable scope of your bodhisattva liberation, then,
goddess, what is the name of this liberation? Goddess, how long has it been
since you entered upon attaining the highest, complete enlightenment?
How long will it be before you attain the highest, complete enlightenment of
buddhahood?”
- 41.21 The night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā said to
Sudhana, the head merchant’s son, “Noble one, this liberation is called *the
origin of the roots of merit that inspire the ripening of all beings*. Noble one, through
possessing this liberation, having realized the equal nature of all

phenomena, [F.185.b] having comprehended the nature of all phenomena, and having relied on the Dharma that has no location, I have risen above all worlds, understood the differentiation of the forms of all phenomena, and, understanding the true nature that has no distinct color, no variation of color, no separate aspect of color, no concept of color, no blue color, no yellow color, no red color, no white color, no dissimilarities, no variety, no different aspects, no concepts, no blue, no yellow, no red, and no white colors,¹⁶⁴⁷ I have form bodies of many categories of color; various kinds of color; numerous colors; countless colors; pure colors; every display of manifested colors; all-illuminating colors; colors that resemble those of all beings; colors that manifest and are superior in all worlds; colors of completely illuminated images; colors that are not inimical; the colors of the completely purified signs and features of a great being; colors that have the light of nontransgressive conduct; colors that manifest prowess through great strength; profound colors that are difficult to attain; colors that the entire world cannot defeat; colors that cannot be exhausted by the words of all beings;¹⁶⁴⁸ colors that vary with each instant; colors that are the manifestations of various clouds of colors; colors in various forms and shapes; the colors of the appearance of countless miraculous manifestations; beautiful, shining colors; colors that increase all excellence and beauty; colors that accord with the ripening of all beings; colors of goodness that directly manifest to guide beings according to their aspirations; [F.186.a] colors that illuminate without obscuration; pure and unsullied colors of pure brightness; colors that manifest countless ways of the Dharma; unsurpassable colors that surpass and overwhelm all; colors that have no darkness or dimness; colors that are accomplished through all goodness; colors that are an ocean of qualities of greatness; colors created by past veneration of gurus; colors that create the pure space of superior motivation; colors that are perfect, sublime, wonderful, and vast;¹⁶⁴⁹ colors that manifest an ocean of insuperable, inexhaustible qualities; colors that do not dwell in and are not mixed in with the world; colors that pervade all directions without impediment; colors that manifest the numerous varieties of the colors of the vast extent of countless realms in each instant; colors that increase the great power of joy in all beings; colors that gather together all the great ocean of beings; colors that resound with clouds of the entire ocean of qualities of the buddhas within every pore; colors that purify the ocean of wishes and aspirations of all beings; colors that teach with certainty all Dharmas; colors that shine with multicolored fields of networks of light rays; [F.186.b] colors with a stainless radiance like space; colors that are based on lights unstained by dust that are like pure kings of jewels; colors of the lights of the stainless true nature; colors that manifest the ocean of the different

ways of countless colors; colors that illuminate all directions; distinct colors that are revealed to beings at the appropriate times; colors that arise from the direction of pacification and self-control; colors that pacify all kleśas; colors that are revealed within all the fields of merit of beings; colors that dispel all fears;¹⁶⁵⁰ colors that efficaciously spread among beings; colors that promulgate the great prowess of wisdom; colors of the complete pervasion of the unimpeded body; colors that reveal everywhere to beings realms¹⁶⁵¹ of clouds¹⁶⁵² of excellent bodies; colors that gather an ocean of great love; colors that accomplish a great Sumeru of merit; colors from which arise images within the existences of worlds while not being dependent on beings; colors that purify the great strength of wisdom; colors that remember and accompany all worlds; colors like those of all jewels; colors that manifest the essence of brightness; colors that accord with the aspiration of all beings; colors that make perceivable the outer aspect of omniscience; colors that inspire beings through greatly delighting the eyes; colors of the lights of an excellent array of jewels; colors that without impediment are never turned away from all beings; colors that are not fixed and have no attachment;¹⁶⁵³ [F.187.a] colors that manifest the rising of the power of the supremacy of manifestations through blessings; colors that manifest the rising of the power of the supremacy of manifestations through all miraculous powers; colors that illuminate the roots of merit of the tathāgatas; colors that spread into an ocean of the ways of the realm of all Dharmas free of transgressions; colors from which arise images that enter the circles of followers of all the buddhas; colors that accomplish an ocean of various colors; colors that arise from excellent conduct and good appropriate causes; colors that accomplish whatever accords with guidance; colors that the entire world never tires of looking at; colors that shine with pure light in the form of lights of many colors; colors that reveal the entire ocean of colors in the three times; colors that spread an ocean that has light rays of all colors; colors that reveal an ocean of fields of light with countless different kinds of various colors; colors that transcend all the lights emanated by all incenses; colors from each pore that manifest clouds of sun disks that are as numerous as the atoms in countless buddha realms; colors that have the blessing of vast clouds of the stainless forms of the disks of the moon; colors that spread infinite clouds of Sumerus of beautiful flowers; colors that send down rain from cloud banks of trees created from various garlands; colors that manifest clouds of lotuses made of all jewels; and colors that spread clouds formed from the mist of all perfumes and incenses throughout the entire realm of phenomena, [F.187.b]¹⁶⁵⁴ which in each instant of mind are blessed as clouds of all treasures of powders and pervade throughout the ten directions of the ocean of the ways of the entire realm of phenomena, and through having acquired

the blessing of the tathāgatas I manifest to beings who are guided through seeing, who are guided through hearing, who are guided through remembering, who are guided through creating emanations of Dharma wheels, who are guided through the time having come for their ripening, who are guided through the manifestation of form bodies, who are guided through acts of veneration, who are guided through realization, who are guided through manifesting various miracles and emanations, and who are guided through manifesting the perception of countless miracles and emanations, through the power of their aspirations, the power of the time, the power of turning them away from bad actions, the power of establishing them in the accomplishment of good actions, the power of accomplishing the karma of great prayers of the past, the power of the might of omniscience, the power of the qualities of attaining the miraculous manifestations of vast bodhisattva liberations, the power of the arising of the strength of great compassion that creates a refuge for all beings, and the power of the aspiration that creates a pure ocean of great love.

41.22 “Noble one, in that way I am established in this bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*, and comprehending the true nature of phenomena¹⁶⁵⁵ to be without division, I manifest the shapes and colors of bodies without limit or center, [F.188.a] and from each manifested body come the perceptions within worlds of an endless and centerless ocean of colors, and from each manifested color clouds of light rays without limit or center are radiated, and from each light ray the images of buddha realms without limit or center are manifested, and in each buddha realm tathāgatas without limit or center are manifested, and each tathāgata manifests buddha miracles without limit or center, and thus I inspire those who have¹⁶⁵⁶ past roots of merit, and I cause those who have not generated roots of merit to generate them, those who have generated them to increase them, and those who have increased them to make them vast.

41.23 “In each instant of mind, I establish realms of beings without limit or center on the level of irreversible progress toward the highest, complete enlightenment. [B12]

41.24 “Moreover, noble one, you asked, ‘How long has it been since you entered upon attaining the highest, complete enlightenment? For how many hundreds of kalpas have you been practicing bodhisattva conduct?’ Through the blessing of the buddhas I will teach you the answer.

41.25 “Noble one, the domain of wisdom of the bodhisattvas is a field of perception without thoughts, concepts, or assumptions.¹⁶⁵⁷ There is no¹⁶⁵⁸ establishment or description of saṃsāra as being long or being short. There

is no establishment or description of defiled kalpas, pure kalpas, short kalpas, great kalpas, numerous kalpas, [F.188.b] differing kalpas, a variety of kalpas, or irregular¹⁶⁵⁹ kalpas.

41.26 “Why is that? Noble one, the domain of wisdom of the bodhisattvas naturally has a completely pure nature, is free of all nets of conceptualization, has transcended all the mountains of obscurations, and, arising in their aspirations, illuminates all beings whom it is time to ripen and guide accordingly.

41.27 “Noble one, it is like this: the disk of the sun itself has no enumeration of and does not exist as days and nights, but when it sets, that is perceived as sunset,¹⁶⁶⁰ and when the disk of the sun rises, that is said to be daytime.

41.28 “Noble one, in that way, in the domain of wisdom of the bodhisattvas there are no thoughts, concepts, or assumptions; there are also no perceptions of residing in saṃsāra and no division into times. However, through the power of the time for ripening all beings, that domain of wisdom without concepts that arises from the aspiration of the bodhisattvas has the enumeration of numbers concerning the duration of kalpas and the perceptions of saṃsāra. There is the enumeration of the duration of past and future kalpas in the conceptless domain of wisdom.

41.29 “Noble one, it is like the analogy of the disk of the sun in the realm of space, which appears as a perceived image on all jewel mountains, all jewel trees, all jewel vessels, all jewel quarries, all oceans, all lakes and ponds, [F.189.a] in all bowls of water, and to all beings. It appears as a direct perception for all beings. The image of the disk of the sun appears in the atoms of all jewels, but the disk of the sun is not present in the mountains of jewels, does not enter the jewel trees, and so on, up to atoms of jewels, is not contained within precious stones, does not come to jewel quarries, does not enter oceans, and does not go into bowls of water, yet it appears within them.

41.30 “Noble one, in that same way, bodhisattva mahāsattvas have risen high above the ocean of saṃsāra and are in the sky of the realm of Dharma of the tathāgatas, active within the field of activity that is the sky of the nature of phenomena, and dwell in the realm of the sky of peace. However, in order to ripen and guide all beings in all the paths of existence and births, they appear in bodies that are the same as those of all beings, but without being stained by the faults of saṃsāra, without being accompanied by thoughts and concepts, without the perception of a kalpa being long, and without the perception of a kalpa being short.

41.31 “Why is that? Because bodhisattvas have transcended error, have transcended erroneous perception, mentation, and views, have comprehend all worlds to be like dreams, [F.189.b] realize all worlds to be like magical

conjunctions, have attained the realm of the wisdom that there are no beings, view all phenomena exactly as they truly are, and, through the power of the vast domain of compassion and of great prayers, appear to all beings in order to ripen and guide all beings.

41.32 “Noble one, it is like the analogy of a ship on a great river, and so on, which is continuously engaged in ferrying beings across. It does not stay at the opposite shore, it does not stay at the near shore, and it does not remain in between.

41.33 “Noble one, in the same way, bodhisattvas, through the power of the ship of the great perfections, are engaged in ferrying beings across the flow of the river of saṃsāra, doing so without fear of the near shore and without a conception of the bliss of the far shore. Yet they are continuously engaged in the practice of bringing all beings to liberation while maintaining bodhisattva conduct throughout countless kalpas without attachment to the different kinds of kalpas. They do not practice bodhisattva conduct with the perception that the passing of a kalpa is a long time.

41.34 “Noble one, it is like the analogy of the realm of space that is the domain of the sky, the vast realm of phenomena, which though it includes the creation, destruction, and passing of all world realms is without thought and is naturally pure and completely undefiled, undisturbed, unobscured, and unwearied by possessing all realms throughout all future time. [F.190.a]

41.35 “Noble one, in the same way, the domain of the space of the wisdom of bodhisattvas’ aspiration, with the revolving of the circle of the wind of great prayers, holds back beings from all the abysses of the lower existences without ever wearying; it brings them onto the path to happiness without being disheartened, brings them onto the path to omniscience without becoming despondent, is undisturbed by any kleśas, and is not afflicted by any of the harms of saṃsāra.

41.36 “Noble one, it is like the analogy of a man, with all the larger and smaller parts of the body complete, who is a magical conjunction and in whose body ten qualities are absent. What are those ten? They are (1) inhalation, (2) exhalation, (3) cold, (4) warmth, (5) hunger, (6) thirst, (7) happiness, (8) unhappiness, (9) birth, aging, sickness, and death,¹⁶⁶¹ and (10) injury.

41.37 “Noble one, in the same way, bodhisattvas have forms that emerge as the magical conjunction of wisdom; they have bodies that are not separate from the realm of the Dharma, and which are born in order to ripen all beings in the classes of existence within saṃsāra.¹⁶⁶²

41.38 “Although they are present in all kalpas, there are ten qualities that they do not have.

“What are those ten? They are (1) delight in saṃsāra, (2) sadness on being reborn within a class of existence within saṃsāra, (3) dedication to the pleasures of the senses, (4) an angry mind, (5) desire for enjoyments, (6) being afflicted by all the kleśas, (7) experiencing the sensation of suffering, (8) fear through being born in frightening existences, (9) yearning for an existence, and (10) clinging to an existence.

41.39 “However, noble one, I shall also teach, through the blessing of the buddhas, in order to increase the power of the vast bodhisattva prayers of future bodhisattvas. [F.190.b]

41.40 “Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in an ocean of world realms, and even further beyond, there was at that time, in that time, a world realm called Ratnaprabhā.

41.41 “Noble one, in that world realm called Ratnaprabhā there was kalpa called Suprabha. In that kalpa called Suprabha there appeared ten thousand buddhas.

41.42 “Noble one, the first of those ten thousand buddhas in that kalpa who appeared in that world was the Tathāgata Arhat Samyaksambuddha Dharmacakranirghoṣagaganameghapradīparāja, who was one with wisdom and conduct,¹⁶⁶³ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, and a bhagavat. He was the first of them all to attain the highest, complete enlightenment of buddhahood.

41.43 “Noble one, that tathāgata appeared not far from the royal capital named Rativyūhā in the central four-continent world. To the east of the royal capital Rativyūhā, there was a forest called Suprabha. In Suprabha Forest there was a bodhimaṇḍa called Ratnakusumamegha. At that bodhimaṇḍa called Ratnakusumamegha there appeared a lion throne on which there was a shining jewel lotus.¹⁶⁶⁴ It was upon this that the Tathāgata Arhat Samyaksambuddha Dharmacakranirghoṣagaganameghapradīparāja attained the highest, complete enlightenment of buddhahood.

41.44 “At that time, in that time, the lifespan of humans was ten thousand years, but there occurred killing, [F.191.a] stealing, sexual misconduct, lying, slander, harsh speech, meaningless talk, avariciousness, maliciousness, and wrong views, and in that way the path of the ten bad actions became widespread and enduring.

41.45 “The Bhagavat Dharmacakranirghoṣagaganameghapradīparāja remained¹⁶⁶⁵ at the bodhimaṇḍa, teaching the Dharma to bodhisattvas,¹⁶⁶⁶ in order to ripen the roots of merit of the lords of the world and Jambudvīpa humans who had served past jinas.

- 41.46 “At that time, in that time, in the royal capital Rativyūhā, there lived King Jayaprabha, who in order to subdue them imprisoned many hundreds of thousands of people who had stolen, robbed, performed criminal acts, killed, performed sexual misconduct, lied, slandered, spoken harshly, and talked meaninglessly, who were avaricious, were malicious, held wrong views, were attached to desires contrary to the Dharma, were overwhelmed by irresistible desires, were encompassed by wrong Dharma, and who committed sinful actions, acted wrathfully, did not create merit, did not save¹⁶⁶⁷ those who were in fear, did not respect their mothers, did not respect their fathers, were not reverential to mendicants, were not reverential to brahmins, were not respectful of āryas,¹⁶⁶⁸ and committed transgressions.
- 41.47 “King Jayaprabha had a son whose name was Vijitāvin. He was handsome, attractive, a delight to see, and he had a very beautiful, perfect, magnificent complexion. He had twenty-eight of the signs of a great being. He went up on the roof of the palace called Sarasvatisaṅgīti, [F.191.b] where he stayed, encircled by an entourage of many women. He heard the terrified cries of the beings who had been put into prison and were tightly bound by various instruments. On hearing them he became unhappy, and his mind was not at ease. Great compassion arose in him, and he descended from the roof of the palace. He entered the prison and inside that strict prison saw the beings who in darkness were imprisoned, bound in wooden stocks, chains, manacles, and fetters and chained one to another. It was thick with blinding smoke, and they were stricken by unpleasant sickening air, breathing with difficulty, tormented by hunger and thirst, and naked, without clothes, their bodies entirely covered in dirt and dust, their bodies covered by their own hair, their thighs tightly bound together; they were overwhelmed by a sensation of the suffering of a series of various torments, and in their suffering they cried out with unendurable wailing and screams.
- 41.48 “When he saw this, a great compassion arose in him along with a motivation to help others. He reassured them, saying, ‘I will free from prison all those who have been placed in the darkness of this prison,’ thus giving them the gift of freedom from fear.
- 41.49 “He went to King Jayaprabha and said to him, ‘Your Majesty, I request your attention. Taking pity on those beings who are in the unhappiness of being imprisoned, I have given them the assurance of freedom from fear. Please release them.’
- 41.50 “King Jayaprabha gathered together his five hundred ministers and asked them, ‘What do you think?’ [F.192.a]¹⁶⁶⁹

“They said, ‘All these prisoners have stolen from the king’s treasures, have attempted to harm the king, have trespassed into your harem, and so on. They should be executed. Their punishment should be execution or to die in chains. Someone who undertakes to help them is committing a crime against the king.’¹⁶⁷⁰

41.51 “Prince Vijitāvin, giving rise¹⁶⁷¹ to an overwhelming compassion, said to those ministers, ‘Let it be as you have just said. I will endure all their experiences of suffering for their sake. Do to me whatever you would do to them and set them free! I will undergo every kind of unhappiness in order to free them from prison. I will even give up my body and life. Why is that? If I am unable to free even these beings from prison, how would I be able to liberate beings who are imprisoned in the three realms, who are bound by the noose of craving, who are within the darkness of ignorance, who have been cast into the darkness of stupidity, who are tormented by the suffering of poverty, who are distressed in the deep abyss of the lower existences, whose bodies have unpleasant shapes and ugly color, who are lacking in the functioning of the senses, who have bewildered minds, who do not see a way out of saṃsāra, who are devoid of light, who cling to the three realms, who lack the accumulations of merit and wisdom, who are deprived of a basis for wisdom, whose minds are stained by various kleśas, who are trapped in an enclosure of suffering, who are under the power of Māra, and who are tormented by birth, aging, sickness, death, misery, wailing, suffering, unhappiness, and tribulation?’ [F.192.b]

41.52 “Prince Vijitāvin could not be dissuaded from freeing those imprisoned beings by offering up himself, by offering everything, and by ransoming them with his entourage and all his accumulation of wealth, and then taking on the suffering of those beings.

41.53 “Then the five hundred ministers, wailing with their arms upraised, went to King Jayaprabha and said to him, ‘Your Majesty, we request attention. Prince Vijitāvin’s plans will destroy the kingdom!’¹⁶⁷² We are even concerned for our own lives! If Your Majesty does not restrain the prince, before long Your Majesty’s life will be taken from you!’

41.54 “Then King Jayaprabha became angry and condemned to death Prince Vijitāvin and all those people who were criminals.

41.55 “When his birth mother heard this, she was distressed and, with her entourage of a thousand women with their hair in disarray, their jewelry cast aside, and their faces scratched, beating their breasts, with their heads covered with dirt, and wailing with piteous cries, came into the presence of the king, and she and her entourage bowed down at his feet and made this supplication: ‘Your Majesty, listen to our plea! Free Prince Vijitāvin! Spare the life of Prince Vijitāvin!’

- 41.56 “Then the king had Prince Vijitāvin brought before him and said to him, ‘Prince, abandon those people who are criminals! If you do not abandon them, you will be executed in their stead!’ [F.193.a]
- 41.57 “The prince was not disheartened or discouraged but was engaged in attaining the goal of omniscience, was dedicated to benefiting others, was led in all his actions by compassion, and accepted his death.
- 41.58 “His mother requested King Jayaprabha to give him half a month, saying, ‘I request that this prince be allowed to perform acts of charity for half a month, and after that you may do as you wish.’
“The king gave his permission, saying, ‘Let it be so!’
- 41.59 “The prince went to the great park called Sūryaprabha, which was to the north of Rativyūhā, the royal capital, and was the traditional location for offerings and acts of charity. There the prince gave anyone whatever they wanted, making unconditional offerings and gifts of every kind for half a month. He gave food to those who wanted food, gave drink to those who wanted drink, and likewise gave steeds, clothes, flowers, powders, ointments, Dharma robes, parasols, banners, flags, precious jewelry,¹⁶⁷³ all ornaments, and every kind of necessity that was wished for.
- 41.60 “When the last day arrived, an assembly of many¹⁶⁷⁴ beings gathered. The king’s ministers, the group of queens, the head merchants, the householders, the people of the land, and the Jains assembled.
- 41.61 “The Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, knowing it was the time to guide and ripen beings, also went to the site of the distribution of gifts. A gathering of lords of the devas was his entourage; lords of the nāgas made offerings to him; [F.193.b] lords of the yakṣas were bowing to him; lords of the gandharvas were praising him; lords of the asuras were bowing down to him; lords of the garuḍas, who were adorned by crest jewels, were with delight strewing offerings; lords of the kinnaras made offerings with joy and sang inspirational songs of praise; and lords of the mahoragas encircled him, gazing at his face.
- 41.62 “That great gathering of beings and Prince Vijitāvin saw, approaching from afar, the Bhagavat, the Tathāgata Arhat Samyaksaṃbuddha Dharmacakranirghoṣagaganameghapradīparāja, who was handsome and delightful to look at, with pacified senses and a pacified mind, withdrawn,¹⁶⁷⁵ victorious over the senses, as tame as an elephant, as pure, clear, and unpolluted as a lake, beautified by buddhahood’s emanations and great miraculous manifestations and by the powerful supremacy of buddhahood, and shining with the greatness of buddhahood. His body was beautifully adorned by the adornments of the physical signs and features of a buddha, and he was filling all worlds with the illumination of a buddha’s halo of light, illuminating with a buddha’s light rays, emanating a field of the

spreading aroma of precious perfumes from all his body's pores, and shaking all world realms in the manner of shaking buddha realms. He was approaching while sending down a rain from a cloud of all adornments, with the prowess of buddhahood, with the conduct of buddhahood that eliminates kleśas within all beings, and through the sight of the buddha's face increasing the power of joy in all beings, [F.194.a] who on seeing the tathāgata gained faith in their minds in the tathāgata.

41.63 “Then Prince Vijitāvin and the great gathering of beings went to greet in the distance the Bhagavat Dharmacakranirghoṣagaganameghapradīparāja, and with faith in him they prostrated with their whole bodies, touching the tops of their heads to his feet. They offered various kinds of offerings to him and said, ‘Come, Bhagavat! Come, Sugata! Tathāgata, pay heed to us! Tathāgata, take us into your care!’

41.64 “Then Prince Vijitāvin prepared an excellent seat for the Bhagavat and said to him, ‘Bhagavat, I request that you be seated upon this seat that has been arranged for you.’

41.65 “The Bhagavat approached it, and, through the blessing of the buddha, the types of devas who were devoted to cleanliness of the body transformed the seat so that it had in its center a lotus of the king of precious perfumes.

41.66 “The Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, sat upon that seat, and bodhisattvas sat upon the surrounding seats. The beings of that assembly, as soon as they saw his face, became freed from all obscurations; all their illnesses ceased, and they became vessels for the Dharma of the āryas.

41.67 “Then the Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, knowing that those beings had become ready vessels, gave the teachings in stages. He taught the sūtra called *The Illumination of the Field of Causes*. [F.194.b] He spoke through the entire ocean of the languages of beings, definitions, and sounds of the voice, speaking with the thousands of aspects of speech and possessing the thousands of aspects of the Dharma.

41.68 “At that moment, eight hundred million beings within that assembly became free of impurities, became stainless, and developed the Dharma vision of the Dharma; many millions of beings attained the state beyond training; and ten thousand beings were guided into the Mahāyāna. Thus they entered into the way of completely good bodhisattva conduct and accomplished great prayers.

41.69 “When the Bhagavat this time turned the wheel of the Dharma through the great miraculous powers of buddhahood, beings in the ten directions, as numerous as the atoms in a hundred thousand buddha realms, were guided into the Mahāyāna; beings without end or middle throughout the extent of

the various worlds and buddha realms were turned away from the lower existences, and beings beyond number were brought onto the path to rebirth in the higher existences.

41.70 “Prince Vijitāvin also attained this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.¹⁶⁷⁶

41.71 “Noble one, at that time, in that time, there was the prince named Vijitāvin who gave up his own body and life, his accumulation of wealth, his entire entourage, and the happiness of living in the human world and freed those beings who were in prison, [F.195.a] made an unrestricted great distribution of gifts and offerings, honored the Bhagavat, the Tathāgata Arhat Samyak-saṃbuddha Dharmacakranirghoṣagaganameghapradīparāja, and, when he saw the face of that tathāgata, developed the aspiration for the highest complete enlightenment and attained this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*. If you think he was anyone else, noble one, do not see him in that way. At that time, in that time, I was the prince named Vijitāvin. In that way, I was the prince named Vijitāvin, who became saddened because of great compassion and who engaged in benefiting all beings without any hope of not remaining in the three realms or of having a karmic result in return; without any delight in fame, renown, or a great name; without praise for oneself; without criticizing others; without attachment to anything; having risen above the perceptions of existence; without delighting in the three realms; while turning away from the pleasures of the sensory field of the world, perceiving the field of the tathāgatas, having the pure motivation of the bodhisattvas, having created the thunderbolt of the superior motivation, and dedicated with great love to all beings; through compassion¹⁶⁷⁷ for all beings undertaking the ending of suffering; with a sincere focus on the strengths of the tathāgatas; and while training in the path of the bodhisattvas, [F.195.b] adorning the path that brings forth the displays of the Mahāyāna, and gazing upon the gateway¹⁶⁷⁸ into omniscience, in that way accomplishing actions that are difficult¹⁶⁷⁹ to do.

41.72 “Noble one, that is how long it has been since I attained this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.

41.73 “Noble one, what do you think? If you think that anyone else was at that time, in that time, the five hundred ministers who made a perverse request to King Jayaprabha and gave their counsel so that I would be executed, do not see them in that way. They were the five hundred men sent by Devadatta to assassinate the Bhagavat.

- 41.74 “The Bhagavat has prophesied that they too will attain the highest, complete enlightenment in a future time, after as many kalpas as there are atoms in Sumeru, in a kalpa called Suprabha, as five hundred buddhas with various qualities and displays of a buddha realm, born into various clans and castes; with mothers and fathers with various names; manifesting various miraculous births; with various miraculous settings forth into homelessness; manifesting various lights from Bodhi trees; having various gateways into going toward bodhimaṇḍas; manifesting various defeats of Māra; manifesting various miraculous attainments of buddhahood; having various ways of turning the Dharma wheel, of terms, and of definitions; teaching various ways of the sūtras; teaching with various kinds of speech and voice; having an array of various assemblies of followers; radiating the various displays and powers¹⁶⁸⁰ of their halos of light; [F.196.a] having various lifespans; having various blessings from their teachings; their teachings having various objectives; having various names; and all having bodies of great compassion.
- 41.75 “The first in that kalpa will be a tathāgata by the name of Mahākāruṇika, who will attain the highest, complete enlightenment of buddhahood in a world realm called Ratnaprabhā. After him, in that same world, there will be the second tathāgata called Sarvajagaddhitapraṇidhānacandra. The third tathāgata will be called Mahākaruṇāsiṃha. The fourth tathāgata will be called Sarvalokahitaśin. The last of them all will be a tathāgata called Vaidyarāja.
- 41.76 “Noble one, as for the men who were criminals at that time, in that time, who had committed offenses against the king, and whom I freed from imprisonment by going to the executioners and giving up my life and body, if you think that they were anyone else, do not see them in that way. They were the tathāgatas of the Bhadra kalpa, beginning with Krakucchanda, and also countless millions¹⁶⁸¹ of bodhisattvas, who upon seeing the Bhagavat, the Tathāgata Anantabalavighuṣṭanirṇāḍitaśrīsaṃbhavamati, developed the aspiration for the highest, complete enlightenment and are now practicing bodhisattva conduct in the ten directions [F.196.b] and meditating and increasing this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.
- 41.77 “Noble one, what do you think? If you think that King Jayaprabha at that time, in that time, was anyone else, do not see him in that way. The great teacher Satyaka was at that time, in that time, King Jayaprabha.
- 41.78 “Noble one, what do you think? If you think that King Jayaprabha’s retinue of queens in the harem, the sentinels at the harem entrance, and his court and attendants at that time, in that time, were anyone else, do not see them in that way. They were these six thousand Jains whom Satyaka

- brought before the Bhagavat, who came to debate against the Bhagavat so as to possess the victory banner of teaching, and when they came, the Bhagavat prophesied their attainment of the highest, complete enlightenment, telling them that they would come into a world as tathāgatas with the arrays of various realms, in various kalpas, and with various names.
- 41.79 “Noble one, Prince Vijitāvin’s father and mother gave him permission, so that after he freed those beings from prison, he cast aside the pleasure of existence, the good fortune of wealth and precious treasures, abandoned children and wives, and entered mendicancy under the Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja. After entering mendicancy he maintained celibacy for five thousand years.
- 41.80 “During that time he accomplished ten thousand gateways into samādhi, [F.197.a] he attained ten thousand gateways into the power of mental retention, he entered ten thousand ways of higher cognition, he attained ten thousand bodhisattva treasures,¹⁶⁸² he developed ten thousand powers of omniscience, he purified ten thousand gateways into patience, he accomplished ten thousand realizations through contemplation, he multiplied ten thousand bodies with the strengths of a bodhisattva, he entered ten thousand gateways into the knowledge of a bodhisattva, he developed ten thousand ways of the perfection of wisdom, he perceived ten thousand gateways for looking at the buddhas in the directions, and he accomplished ten thousand bodhisattva prayers.
- 41.81 “Possessing such qualities in each instant of mind, he could arrive in ten thousand buddha realms. In each world realm, in each instant of mind, he could remember ten thousand past and future buddhas. He could see and know ten thousand oceans of emanations from each of those buddhas going into the ten directions.
- 41.82 “In each instant of mind, he could see all the beings within those ten thousand buddha realms. He knew their birth into various existences, their passing away and their rebirths, their decline, their ascent, their going on the path to happy existences, their going on the path to lower existences, their having a beautiful color, and their having a bad color,¹⁶⁸³ exactly as they were born.
- 41.83 “He saw the passing away and the rebirth of all those beings, and he saw and knew their movements of mind, the conduct of their minds, the continuation of their minds, their various thoughts, [F.197.b] their ocean of faculties, the vast extent of their activities, the conclusion of their karma, and the times for ripening and guiding them.
- 41.84 “Noble one, when that prince passed away, he was reborn in the family of that king in the royal capital, Rativyūhā, in that Jambudvīpa, and he succeeded to the sovereignty of a cakravartin king. When he had become a

- cakravartin king, following the parinirvāṇa of the Bhagavat, the Tathāgata Dharmacakranirghoṣagaganameghapradīparāja, he honored the Tathāgata by the name of Dharmagaganābhyudgataśrīrāja.
- 41.85 “After that, he became a Śakra who at the bodhimaṇḍa honored the Tathāgata by the name of Devendragarbha.
“After that, in that world realm he became a Suyāma king of devas who honored the Tathāgata by the name of Dharaṇīśrīparvatatejas.
- 41.86 “After that, in that world realm he became a Saṃtuṣita king of devas who honored the Tathāgata by the name of Dharmacakraprabhanirghoṣarāja.
“After that, in that world realm he became a Sunirmita king of devas who honored the Tathāgata by the name of Gaganakāntarāja.
- 41.87 “After that, in that world realm he became a Vaśavartin king of devas who honored the Tathāgata by the name of Anavamardabalaketu.
“After that, in that world realm he became an asura lord who honored the Tathāgata by the name of Sarvadharmanigarjitarāja.
- 41.88 “After that, in that world realm he became a Brahmā lord [F.198.a] who honored the Tathāgata by the name of Dharmacakranirmāṇasamanta-pratibhāsanirghoṣa.
- 41.89 “Noble one, there were those and the rest of the ten thousand buddhas who appeared in that world realm of Ratnaprabhā during the Suprabha kalpa. Prince Vijitāvin honored all those tathāgatas.
- 41.90 “Noble one, following that Suprabha kalpa arose the kalpa¹⁶⁸⁴ called Suraśmi. During that Suraśmi kalpa there were ten thousand buddhas.
- 41.91 “In that kalpa, I became Mahāmati. During the time when I was King Mahāmati, I honored the Tathāgata by the name of Lakṣaṇaśrīparvata.
- 41.92 “Following that, in that same kalpa, I was a householder and I honored the Tathāgata by the name of Saṃvṛtaskandha.
“Following that, in that same kalpa, I was a minister and I honored the Tathāgata by the name of Vimalavatsa.
- 41.93 “Following that, in that same kalpa, I was an asura lord and I honored the Tathāgata by the name of Veśadhārin.
“Following that, in that same kalpa, I was a tree goddess and I honored the Tathāgata by the name of Lakṣaṇasumeru.
- 41.94 “Following that, in that same kalpa, I was a caravan leader and I honored the Tathāgata by the name of Vimalabāhu.
“Following that, in that same kalpa, I was a city goddess and I honored the Tathāgata by the name of Siṃhavikrāntagāmin.
- 41.95 “Following that, in that same kalpa, I was a Vaiśravaṇa and I honored the Tathāgata by the name of Devendracūḍa.
“Following that, in that same kalpa, I was a gandharva king and I honored the Tathāgata by the name of Dharmodgatakīrti. [F.198.b]

- 41.96 “Following that, in that same kalpa, I was a kumbhāṇḍa lord and I honored the Tathāgata by the name of Avabhāsamakūṭin.
- 41.97 “Noble one, in that way, I honored those ten tathāgatas and all the others. I was reborn in various existences in the Suprabha kalpa and honored six hundred million tathāgatas and made offerings to all those tathāgatas. Whenever I came before each of those tathāgatas, I ripened realms of beings without end or middle for the highest, complete enlightenment. Whenever I came before each of those tathāgatas, I attained various entrances into samādhis, various entrances into powers of mental retention, various ways of accomplishments, various ways of accomplishing discernments, various realizations of the ways of omniscience, various ways of attaining the entrances to the illumination of the Dharma, various aspects of the analysis that comprehends the ways of knowledge, various illuminations of entering into the ocean of directions, and various illuminations of entering and comprehending the various oceans of realms, and I attained various illuminations of the perception that sees the ocean of tathāgatas. I overcame them, purified them, perfected them, and remained in them. They were born, they arose, they were increased, they were magnified, they arose perfectly, and they arose completely.
- 41.98 “Just as I attended the tathāgatas in that Suprabha kalpa, during kalpas as numerous as the atoms in all the ocean of world realms, however many tathāgatas appeared, however many tathāgatas came from other world realms, [F.199.a] from all those tathāgatas who taught the Dharma, I heard the Dharma that they taught, and having heard it, I possessed it. I honored all those tathāgatas and served them. I held the teaching of all those buddha bhagavats. I obtained from all those tathāgatas various ways for the attainment of this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*, and I obtained various entrances into ways of liberation.”
- 41.99 Then at that time, the night goddess Sarvajagadrakṣāpraṇidhānavīrya-prabhā, in order to describe and teach this liberation, recited these verses to Sudhana, the head merchant’s son.
- 41.100 “You, friend,¹⁶⁸⁵ have asked me about
This inconceivable supreme liberation.
I shall teach it through the blessing of the Sugata.
Listen to me properly and entirely. {12}
- 41.101 “There was the beautiful world realm
Ratnaprabhā in the past beyond
Inconceivable, vast, endless kalpas
As numerous as the atoms in an ocean of buddha realms. {13}

- 41.102 "In that time, there arose the kalpa Suprabha
In which countless jinas appeared.
I honored those lords of munis
And meditated on this liberation. {14}
- 41.103 "There was a vast, excellent royal capital,
And its name was Rativyūhā.
At that time, the minds of beings were impure,
And they had dreadfully bad conduct. {15}
- 41.104 "In that time, there was King Jayaprabha,
Who governed those beings according to the Dharma.¹⁶⁸⁶
His son, named Vijitāvin, was handsome [F.199.b]
And adorned by the signs of a great being. {16}
- 41.105 "At that time, seeing that the king was executing
Those many thousands of criminals,
The prince was filled with compassion and sadness,
And he quickly beseeched the king to release them. {17}
- 41.106 "When the king had heard him, he gathered together
All his ministers and spoke to them.
They all bowed down to him and said to him,
'This is a plan to assassinate you, Your Majesty!' {18}
- 41.107 "The king, having this misunderstanding,
At that time ordered the execution of his son.
The prince was indifferent to the loss of his own life,
And he did not free himself from being executed. {19}
- 41.108 "When his mother heard that he was to be executed,
With her entourage she supplicated the king,
Asking for permission for the prince to give to the world
All that he possessed for the duration of half a month. {20}
- 41.109 "The king gave his permission for that to be done,
And the prince gave away whatever was wanted
For half a month, day and night, practicing generosity.
And on the last day, to a gathering of Jains {21}
- 41.110 "He gave whatever they desired,
And having given to them he prepared for death.
A multitude of beings wailing and weeping
Gathered together at the royal capital. {22}

- 41.111 “At that time, there sat at the foot of a Bodhi tree
The Sugata Saddharmaghoṣāmbaradīparāja.
That lord of beings knew it was time to ripen them,
And with great compassion he came to the place where gifts were given. {23}
- 41.112 “The Tathāgata came to that gathering
Through his miraculous powers,
And the Sugata taught the king of sūtras,
The sound of the Dharma as a cloud of lamps of the Dharma. {24}
- 41.113 “He guided beings without end or middle
And at that time gave prophecies of enlightenment.
The son of the king, Vijitāvin, was overjoyed
And entered upon attaining the supreme enlightenment. {25}
- 41.114 “He offered to the Sugata vast honors and offerings, [F.200.a]
And with joy he said these words:
‘May I become for beings a sanctuary, a guide,
A protector, a refuge, and a defender.’ {26}
- 41.115 “He became a mendicant under that muni
And sought the path to enlightenment.
He examined the nature of phenomena,
Remaining practicing in that way for a hundred kalpas. {27}
- 41.116 “He had compassion for beings with no protector
Who were falling into an ocean of suffering,
And, meditating on the path to true enlightenment,
He attained at that time this liberation. {28}
- 41.117 “He joyfully honored every one
Of the sugatas who appeared in that kalpa,
Making great offerings to all of them
And possessing their wheels of the Dharma. {29}
- 41.118 “After that, during an ocean of kalpas
As numerous as the atoms in a sea of realms,
He made offerings, and he honored
However many jinas appeared. {30}
- 41.119 “I was the one named Vijitāvin,
Who saw the prisoners in the dreadful prison,
Offered up his body in order to free them,
And at that time attained this liberation, {31}

- 41.120 "Who meditated during a great ocean of kalpas
As numerous as the atoms in an ocean of realms,
And who, in each instant, multiplied the ways
That were unequaled and vast, without end or middle. {32}
- 41.121 "I have obtained this liberation
From as many lords of munis as I saw;
They taught me this liberation
Through various ways of entry. {33}
- 41.122 "I trained for many millions of kalpas
In this unmistakable, inconceivable liberation I received from them.
Established in it by the jinas, I was liberated.
I simultaneously drank from their clouds of Dharma. {34}
- 41.123 "My bodies pervaded without impediment
All the realms in all the ten directions.
In each instant, I entered countless realms [F.200.b]
And entered the divisions of the three times. {35}
- 41.124 "They gaze upon each and every one without exception
In the ocean of the jinas in the three times.
They wander in the presence of the clouds
Of the visual images of their bodies. {36}
- 41.125 "They go in every direction,
Going into the presence of the jinas.
They send down a rain of every beautiful display,
And they offer it to those jinas. {37}
- 41.126 "They ask an endless number of all questions
To the immense, vast ocean of buddhas.
And they possess all, without exception, of the rain
That falls from the clouds of the Dharma of the jinas. {38}
- 41.127 "They go into every direction without exception,
Arriving in the presence of the fields of the jinas.
They manifest a variety of a multitude of forms,
And they manifest a variety of miracles. {39}
- 41.128 "They fill all directions with thousands of forms
With their physical bodies that have infinite colors.
They can manifest from the form of a single body
Infinite aspects, vast without end or middle. {40}

- 41.129 “They radiate an ocean of innumerable
Light rays from each and every pore,
And through a variety of methods they extinguish
The pain from the fire of the kleśas within beings. {41}
- 41.130 “While they remain in one place, clouds of emanated bodies
Are radiated from each and every pore,
Filling all directions with marvelous wonders
And guiding beings with the rain of the water of the Dharma. {42}
- 41.131 “This way of entering is that of inconceivable form.
It is the support for all the progeny of the jinas.
Remaining in this, they practice the conduct
Within all realms until the last of future kalpas. {43}
- 41.132 “They teach the Dharma in accordance with aspirations,
And they repel the nets that are wrong views.
They establish beings in the higher existences and nirvāṇa,
And they teach the level of omniscience. {44}
- 41.133 “They teach the Dharma according to aspirations
With endless colors and countless bodies, [F.201.a]
With all kinds of birth and worlds without exception,
With bodies that are the images of the bodies of all beings. {45}
- 41.134 “These and also a measureless ocean of other qualities,
As numerous as the atoms in an ocean of realms
And beyond conception, are attained
By those who have this liberation, this peace. {46}
- 41.135 “Noble one, I know only this bodhisattva liberation called *the origin of the roots of merit that inspire, in accordance with their dispositions, the ripening of all beings*.
How could I know the conduct, or comprehend the ocean of qualities, or understand the prowess of the knowledge, or ascertain the states of mind, or realize the power of samādhi, or know completely the miraculous manifestation of the liberations of bodhisattvas who have transcended all the existences in worlds, who appear in the visual form of all births in worlds, who have transcended all worldly knowledge, who are dedicated to destroying the mountain of all obscurations of knowledge, who have discerned the nature and characteristics of all phenomena, who are dedicated to eliminating all the obscurations and darkness of the kleśas, who are skilled in the accomplishment of the analysis of all phenomena, who have the direct perception of the Dharma of there being no self, who are continuously ripening and guiding beings, who have realized the way of

nonduality of the realm of the Dharma, and who have the intelligence to follow the ocean of all the ways within the scope of speech?¹⁶⁸⁷

41.136 “Depart, noble one. In the forest of Lumbinī in this Jambudvīpa, there is the goddess of the Lumbinī Forest called Sutejomaṇḍalaratīśrī. Go to her [F.201.b] and ask her, ‘How are bodhisattvas born into the family of the tathāgatas? How do bodhisattvas appear in the world? How do they unwearingly practice bodhisattva conduct until the last of all future kalpas?’ ”

41.137 Sudhana, the head merchant’s son, bowed his head to the two feet of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, circumambulated the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā many hundreds of thousands of times, keeping her to his right, and, with palms together, looking back at her, departed from the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā. [B13]