

༄༅། །སྒྲོང་པོས་བརྒྱན་པ།

The Stem Array

Gaṇḍavyūha

ཤིན་ཏུ་གྲུས་པ་ཆེན་པོའི་མདོ་སངས་གྲུས་པ་ལ་པོ་ཆེ་ཞེས་བྱ་བ་ལས་སྒྲོང་པོས་བརྒྱན་པའི་ལེན་སྟེ་བཞི་བརྩ་ཙ་ལུ་པའོ།

*shin tu rgyas pa chen po'i mdo sangs rgyas phal po che zhes bya ba las sdong pos brgyan pa'i
le'u ste bzhi bcu rtsa lnga pa'o*

“The Stem Array” Chapter from the Mahāvaipulya Sūtra “A Multitude of Buddhas”

Buddhāvataṃsakanāmamahāvaiṣṭṭyaśūtrāt gaṇḍavyūhasūtraḥ paṭalaḥ

· Toh 44-45 ·

Degé Kangyur, vol. 37 (phal chen, ga), folios 274.b–396.a; vol. 38 (phal chen, a), folios 1.b–363.a

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SUMMARY

- s.1 In this lengthy final chapter of the *Avataṃsaka Sūtra*, while the Buddha Śākyamuni is in meditation in Śrāvastī, Mañjuśrī leaves for South India, where he meets the young layman Sudhana and instructs him to go to a certain *kalyāṇamitra* or “good friend,” who then directs Sudhana to another such friend. In this way, Sudhana successively meets and receives teachings from fifty male and female, child and adult, human and divine, and monastic and lay *kalyāṇamitras*, including night goddesses surrounding the Buddha and the Buddha’s wife and mother. The final three in the succession of *kalyāṇamitras* are the three bodhisattvas Maitreya, Mañjuśrī, and Samantabhadra. Samantabhadra’s recitation of the *Samantabhadracaryāpraṇidhāna* (“The Prayer for Completely Good Conduct”) concludes the sūtra.

ac.

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ac.1 Translated by Peter Alan Roberts and edited by Emily Bower, who was also the project manager. Ling Lung Chen was consultant for the Chinese, and Tracy Davis copyedited the final draft. The translator would like to thank Patrick Carré and Douglas Osto, who have both spent decades studying and translating this sūtra, for their advice and help.

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i.

INTRODUCTION

i.1

The Stem Array (Gaṇḍavyūha) is a unique sūtra in that most of its narrative takes place in South India, far from the presence of the Buddha. It follows the journey of the young Sudhana from teacher to teacher, or *kalyāṇamitra* (literally “good friend”), beginning with his meeting Mañjuśrī when that bodhisattva came to South India. Another unique characteristic is that Sudhana’s teachers include children, non-Buddhists, a courtesan, merchants, and so on, among them a number of women. His teachers are both humans and deities, including eight night goddesses around the Bodhi tree and the forest goddess of Lumbinī, the birthplace of the Buddha. These teachers are often described as having received teachings from numerous other buddhas. For example, the bhikṣu Sāgaramegha describes how he received, from a buddha who appeared out of the ocean, teachings that would take more than a kalpa to write out. The *kalyāṇamitras* are described as having realizations and miraculous powers that test the limits of the imagination.

i.2

The *Gaṇḍavyūha* forms the forty-fifth and final chapter of the *Buddhāvataṃsaka (A Multitude of Buddhas) Sūtra*, where it is called a “chapter” rather than a “sūtra.” According to the Degé colophon, the previous forty-four chapters form six sections, or sūtras, of the *Avataṃsaka*, with the *Gaṇḍavyūha* as the seventh sūtra.¹ In his sixteenth-century survey of the major sūtras, Pekar Zangpo (*pad dkar bzang po*) divides the first group of chapters into two, so that the *Gaṇḍavyūha* is the eighth section of the *Buddhāvataṃsaka*.² The *Gaṇḍavyūha* is one of the four sections that consist of a single sūtra, but it is by far the longest sūtra or chapter, comprising about a third of the *Avataṃsaka Sūtra*.

i.3

In the *Buddhāvataṃsaka Sūtra*, the Buddha Śākyamuni never speaks: all the teachings in the forty-five chapters of the *Avataṃsaka* are given by others. In the first forty-four chapters or sūtras this is done in the Buddha’s presence. The *Gaṇḍavyūha* is unique in that most of this lengthy chapter takes place far from his presence, with other buddhas being presented as the sources of

teachings received by the kalyāṇamitras whom Sudhana meets. However, the previous chapters of the *Avataṃsaka* have already presented the view that various buddhas are manifestations of the Buddha Vairocana, and it is by the name Vairocana that Śākyamuni is referred to in this sūtra.³

i.4 The previous forty-four chapters of the *Avataṃsaka Sūtra* take place during the two weeks after the Buddha's enlightenment, at which time he sits in silence under the Bodhi tree yet is simultaneously present, still in silent meditation, in other locations throughout our universe: the Trāyastriṃśa paradise of Indra on the summit of Sumeru, the Yāma and Tuṣita paradises high above Sumeru, and the highest paradise in the realm of desire—the Paranirmitavaśavartin paradise. Bodhisattvas congregate around him, inspired by his presence to give such teachings as the *Daśabhūmika Sūtra* (*Ten Bhūmi Sūtra*),⁴ which is taught by the bodhisattva Vajragarbha in the Paranirmitavaśavartin paradise. The *Daśabhūmika Sūtra* had a great influence on the development of Buddhism, eclipsing the previous seven bhūmis of the *Prajñāpāramitā* (*Perfection of Wisdom*) sūtras.

i.5 The *Gaṇḍavyūha*, on the other hand, begins with the Buddha in silent meditation in his Jetavana Monastery in Śrāvastī, where he spent most of his summer retreats. Human pupils are gathered around him along with a multitude of bodhisattvas that his human pupils are not advanced enough to perceive. While the Buddha sits silently in meditation, the bodhisattva Samantabhadra gives a teaching to the assembled bodhisattvas. The bodhisattva Mañjuśrī leaves the assembly for South India, and, rather than continuing to describe events and teachings in the presence of the Buddha, the sūtra follows Mañjuśrī to South India, where he meets Sudhana, and the narrative then follows Sudhana for the rest of the long sūtra. Although the beginning of the sūtra is set at a time later than that of the Buddha's enlightenment, further on, in the night-goddess chapters, the Buddha is depicted as being present under the Bodhi tree. There are other temporal anomalies: the bodhisattva Maitreya, in the chapter where Sudhana meets him, is portrayed as being on earth and not yet passed away to be reborn in Tuṣita, even though he is said in the Māyādevī chapter, as is generally said in other Buddhist sources, to be already present in Tuṣita. Māyādevī, the Buddha's mother, appears to Sudhana in Kapilavastu, the Buddha's hometown, even though she is traditionally said to have passed away shortly after the Buddha's birth and been reborn as a male deity in the Trāyastriṃśa paradise.

i.6 The sūtra primarily describes (in successive long compounds in Sanskrit) both the inner qualities and the external displays of miraculous powers that have been attained by the various kalyāṇamitras whom Sudhana meets. It

concludes with the bodhisattva Samantabhadra composing the *Samantabhadracaryāprāṇidhāna* (“The Prayer for Completely Good Conduct”), which is regularly recited by contemporary Tibetan Buddhists.

· Indian Origins of the Sūtra ·

- i.7 Mahāyāna sūtras first appeared through the medium of revelations after the tradition of written sūtras had developed. These sūtras appeared in various Buddhist traditions and in various locations.⁵ Mahāyāna sources show doctrinal similarities to the Mahāsāṃghika tradition.⁶ The Mahāsāṃghika was especially prevalent in southwest India, and a substantial number of Mahāyāna sūtras have indications of a South Indian provenance, with passing references to South Indian music, or, to take the *Samādhirāja Sūtra*⁷ as just one example, to a prominent South Indian personage, in this case the ṛṣi Ananta. Similarly, much of the *Gaṇḍavyūha Sūtra* takes place in South India, depicting teachers who appear to operate independently of Buddhist communities in the north. Douglas Osto echoes Qobad Afshar in suggesting that the site of Dhanyākara referenced in the *Gaṇḍavyūha* is in fact Dhānyakaṭaka/Dharaṇikoṭa, an ancient city that existed on the banks of the Kṛṣṇa River in the southern region of Andhra. This place, Afshar and Osto believe, was probably where the *Gaṇḍavyūha* was first composed.⁸
- i.8 In terms of its language, the Sanskrit of the *Gaṇḍavyūha Sūtra* has numerous nonclassical Buddhist Hybrid Sanskrit (BHS) features and vocabulary. This is especially true of the verses, which are less prone to revision to Classical Sanskrit than the prose. It is frequently the case that the verses in a sūtra are older than the prose that accompanies them, or they at least retain the original form of the language in which the sūtra was composed. In the *Gaṇḍavyūha*, they favor the *-u* ending for the nominative case, where it would be *-a* in Sanskrit, *-e* in the ancient northeastern dialect, and *-o* in that of the northwest (and its continuation in Pali). The difference between these two kinds of Sanskrit is not evident in the Tibetan or the English translations.
- i.9 Concerning the relative chronology of the *Gaṇḍavyūha*, chapter 41 makes a clear reference to the *Satyaka Sūtra* (formally known as *The Teaching of the Miraculous Manifestation of the Range of Methods in the Field of Activity of the Bodhisattvas*),⁹ which describes a Jain master by the name of Satyaka, who advises a king on the polity of rulership¹⁰ and is eventually revealed by the Buddha to be a bodhisattva who takes on various forms in order to benefit beings.¹¹ The *Satyaka Sūtra* briefly presents the single-yāna view that was expounded in *The Lotus Sūtra*,¹² but it goes further by stating that all religious traditions in India occur through the blessing of the Buddha and are

therefore included within the single yāna.¹³ This view of the *Satyaka Sūtra* is crucial for understanding one of the surprising elements in the *Gaṇḍavyūha Sūtra*—some of Sudhana’s teachers do not appear to be following a Buddhist path. There is the ṛṣi Bhīṣmottaranirghoṣa, who is teaching young brahmins; and Jayoṣmāyatana, who is following the non-Buddhist ascetic practice of “the five heats” (sitting amid four fires under the noonday sun); and there is even Mahādeva, also known as Śiva. Therefore, in terms of the succession of sūtras, it would appear that the *Gaṇḍavyūha* postdates both *The Lotus Sūtra* (though not necessarily its later chapters) and the *Satyaka Sūtra*.

i.10 The depiction of the bodhisattva Avalokiteśvara in the *Gaṇḍavyūha* is surprising in that he is presented as an apparently human guru living on the Potalaka Mountain in South India, with no mention of his association with Amitābha’s pure realm of Sukhāvatī, where earlier sūtras locate him. The Potalaka Mountain was an important place of pilgrimage for both the Buddhists and Śaivites of South India, as the abode of both Śiva, who was known as Lokeśvara (Lord of the World), and Avalokiteśvara. This earthly abode of Avalokiteśvara, in Tibet known as the Potala Mountain, would become prominent in Tibetan and Chinese Buddhism, as evidenced by the Potala Palace in Lhasa and Mount Putuo Island in China.

i.11 The *Gaṇḍavyūha Sūtra* first existed in India as an independent sūtra and still exists as an independent sūtra in Sanskrit manuscripts. The successive Chinese translations reveal a gradual growth in the contents of the sūtra, with the addition of more teachers in the Indian version before its eventual translation into Tibetan. Even so, the number of kalyāṇamitras met by Sudhana is still smaller than the number that Maitreya, toward the end of the sūtra, proclaims that Sudhana has met on his journeys—110.

i.12 There was an Indian version longer than the one that was translated into Tibetan, though no Sanskrit manuscript of this version has survived. It is known only from the version sent to China by the king of Orissa, who gave a copy to the Chinese emperor in 795.¹⁴ This version was translated by the Kashmiri monk Prajñā in 798, two or three decades before the Tibetan translation was made. The Chinese translations also indicate that the *Gaṇḍavyūha* had a different title in the seventh century, which can be reconstructed from the Chinese 入法界品 (*Ru fa jie pin*) as *Dharmadhātupraveśana* (*Entry into the Realm of the Dharma*).

i.13 Earlier versions concluded with the Maitreya chapter. The Mañjuśrī and Samantabhadra chapters were added subsequently, and finally the sixty-two-verse “Prayer for Completely Good Conduct,” which has continued to exist as an independent text, was added as the sūtra’s conclusion. This prayer was translated into Chinese in a forty-four-verse version by Buddhahadra in the early fifth century. Amoghavajra’s (705–74) eighth-

century Chinese translation of the prayer has sixty-two verses because of the addition of fifteen verses on Amitābha. This longer version appeared as the conclusion of the *Buddhāvataṃsaka* in the translation into Chinese made in 798 and in the early ninth-century translation into Tibetan. “The Prayer for Completely Good Conduct,” particularly its first twelve verses, is regularly recited in Tibetan Buddhism, and it also exists independently in the Kangyur with an additional concluding verse.¹⁵

- i.14 There are no surviving Sanskrit manuscripts of the *Gaṇḍavyūha* from the first millennium, but there is a complete Sanskrit text that dates to 1166 CE, three hundred years later than the Tibetan translation. It consists of 289 palm-leaf pages and was sent from Nepal to the Royal Asiatic Society in London by Brian Houghton Hodgson (1800–1894) in the early nineteenth century. Cataloged as Hodgson 2 (A), this is the earliest extant Sanskrit manuscript of the *Gaṇḍavyūha*.¹⁶ The Sanskrit Buddhist tradition has continued in Nepal, where the *Gaṇḍavyūha* remains one of the nine central works of Newar Buddhism.¹⁷

· The *Gaṇḍavyūha Sūtra* in China ·

- i.15 The *Gaṇḍavyūha Sūtra* was first translated into Chinese as an independent text by a monk named Shengjian sometime between 388 and 408 CE.¹⁸ In that translation there are only twenty-five kalyāṇamitras. Compared to the extant Sanskrit version, the first nine kalyāṇamitras after Mañjuśrī and those after the thirty-fourth are not present.¹⁹ Therefore, it may represent an unfinished translation or an earlier form of the sūtra, or both.
- i.16 Not long afterward, in 420, Buddhabhadra (359–429 CE), an Indian monk who had migrated to China, translated with his team the entire *Buddhāvataṃsaka Sūtra*, which at that time was composed of thirty-four chapters with the *Gaṇḍavyūha Sūtra* as the final chapter.²⁰ Buddhabhadra’s translation contains not only additional chapters when compared to Shengjian’s translation, but also additional verses and passages within the chapters.
- i.17 Interestingly, the Indian monk Paramārtha (499–569 CE), who flourished not long after Buddhabhadra’s time, refers to the *Buddhāvataṃsaka* as a *Bodhisattvapīṭaka* (“basket” or “collected teachings for bodhisattvas”). This is echoed by a copy of this sūtra found in the Mogao Caves at Dunhuang, which bears the title *Bodhisattvapīṭaka Buddhāvataṃsaka*.²¹ While the presently available Sanskrit does not give the title *Bodhisattvapīṭaka*, the Tibetan colophons feature this designation, though the sense of it shifts depending on the given colophon’s grammar,²² which may suggest that there was some confusion among Tibetan scholars about the term’s significance.

- i.18 The *Buddhāvataṃsaka* had grown even further in size by the time of its translation into Chinese under the direction of the Khotanese Śikṣānanda (于闐國實叉難陀, 652–710 CE). This was made between 695 and 699 CE²³ and had an additional five chapters, with the *Gaṇḍavyūha Sūtra* still in final place as the thirty-ninth chapter. The translation of the *Gaṇḍavyūha* in this version varies little from that of Buddhābhadda, with a few exceptions: the final two verses of the Veṣṭhila section have been added, Avalokiteśvara’s mountain is now named Potalaka rather than Prabha, and a short verse greeting appears in the final section.²⁴
- i.19 Śikṣānanda’s version of the *Buddhāvataṃsaka* became the basis for the Huayan school of Chinese Buddhism, *huayan* being the Chinese translation of *avataṃsaka* as “flower garland,” and it is Śikṣānanda’s version that was translated by Thomas Cleary into English as *The Flower Ornament Scripture*.²⁵ In Śikṣānanda’s Chinese, the title of the *Gaṇḍavyūha Sūtra* was 入法界品 (*Ru fa jie pin*), which could have come from the Sanskrit *Dharmadhātupraveśana-parivarta* and in English could be translated as *The Chapter on Entering the Realm of the Dharma*. Thomas Cleary translated this as *Entry into the Realm of Reality*, while Douglas Osto translated it as *Entry into the Realm of Dharma*, and Patrick Carré as *l’Entrée dans la dimension absolue (Entry into the Absolute Dimension)*. The term *dharmadhātupraveśana* does occur in the text, as for example in verse 44 of chapter 1.
- i.20 There is a longer version of the *Gaṇḍavyūha Sūtra* that was translated into Chinese as an independent sūtra in 798 by the Kashmiri monk Prajñā. This was the first among the Chinese translations to include “The Prayer for Completely Good Conduct.”²⁶ Prajñā’s translation was based on a Sanskrit manuscript that the king of Orissa sent as a gift to the Chinese emperor, who received it in 795.²⁷ The additions in Prajñā’s version are not found in any surviving Sanskrit edition, nor are they found in the early ninth-century Tibetan translation made just a few decades after Prajñā’s translation. In Prajñā’s translation the *Gaṇḍavyūha Sūtra* is called *The Vow Concerning the Course of Conduct of Samantabhadra and the Entry into the Range of Inconceivable Liberation* (入不思議解脫境界普賢行願品, *Ru bu si yi jie tuo jing jie pu xian xing yuan pin*), which could be reconstructed in Sanskrit as *Acintyavimokṣagocara-praveśanasamantabhadracaryāpranidhāna*.
- i.21 As mentioned, the *Buddhāvataṃsaka Sūtra* became the basis for the Chinese Huayan school of Buddhism. Li Tongxuan (635–730 CE) was particularly influential in the spread of this tradition, and he wrote a commentary (華嚴論, *Huayan lun*) on the *Buddhāvataṃsaka Sūtra*, in which he identifies a deeper structure and meaning in the *Gaṇḍavyūha*’s narrative, and that part of Li Tongxuan’s commentary has been translated into French by Patrick Carré. Li also composed a summary of that commentary and a chapter-by-chapter

synopsis of the *Buddhāvataṃsaka Sūtra* itself.²⁸ This tradition spread to Korea and Japan, where it became, respectively, the Hwaeom and Kegon schools of Buddhism.

· *Gaṇḍavyūha* and Borobudur ·

- i.22 The *Gaṇḍavyūha Sūtra*, and in particular its Maitreya chapter, was an inspiration for what is arguably the greatest Buddhist monument ever built: Borobudur in Indonesia. This was built in the ninth century by the Buddhist kings of the Śailendra dynasty in Java. The massive structure has a series of encircling terraces that hold 504 statues and 2672 carved panels. The upper terraces, the third and fourth galleries, are entirely dedicated to the *Gaṇḍavyūha*, with 460 panels illustrating the sūtra.²⁹ Of these, it appears that 218 panels are dedicated to the Maitreya chapter, and from among those twenty are dedicated to the description of Maitreya's kūṭāgāra and thirty-five to the various manifestations of Maitreya.³⁰ In fact, 334 panels are dedicated to the conclusion of the *Gaṇḍavyūha*: Maitreya, the brief return to Mañjuśrī, Samantabhadra, and the "Prayer of Good Conduct." This reflects the importance of the *Gaṇḍavyūha* and particularly of Maitreya's kūṭāgāra—an edifice that embodied enlightenment—for the constructors of Borobudur, who were also trying to create an edifice that embodied enlightenment.
- i.23 Although the number of accounts of Sudhana meeting kalyāṇamitras grew in succeeding recensions, they did not reach the number given in the sūtra itself in chapter 54, where Maitreya states that Sudhana, following his initial meeting with Mañjuśrī, has visited 110 kalyāṇamitras. Borobudur, possibly to accord with that statement, does have that number of panels dedicated to the illustration of that part of the *Gaṇḍavyūha*, but even so it does not represent 110 kalyāṇamitras but instead repeats the illustration of certain visits, in addition to portraying Sudhana traveling and depicting incidents in past lives of the kalyāṇamitras.³¹

· The *Gaṇḍavyūha Sūtra* in Tibet ·

- i.24 The *Buddhāvataṃsaka* as translated into Tibetan is composed of forty-five chapters and 115 fascicles, with the *Gaṇḍavyūha Sūtra* still retaining its position as the last of the chapters. According to the Degé Kangyur, the entire *Buddhāvataṃsaka Sūtra*, including the *Gaṇḍavyūha*, was translated into Tibetan by Yeshé Dé, Jinamitra, and Surendrabodhi, which would have been during the reign of King Senalek (r. ca. 800/804–15) or King Ralpachen (r. 815–36). Yeshé Dé and Jinamitra had been working at Samyé Monastery since the reign of King Trisong Detsen (r. 742–98), but Surendrabodhi

appears to have come to Tibet after Senalek, Trisong Detsen's youngest son, became king. Senalek was in turn succeeded by his son Ralpachen, the end of whose reign also saw the end of state-sponsored translation. Therefore, this translation appears to have been made sometime between 800 and 836, but it may incorporate even earlier translation work, particularly in the case of the *Gaṇḍavyūha*.

i.25 By the time of the sūtra's translation into Tibetan at the beginning of the ninth century, the number of chapters in the *Avataṃsaka Sūtra* had increased from thirty-nine to forty-five. But this is primarily because of the division in Tibetan of what is the Chinese chapter 5 into chapters 5 through 9, with some additional material, and the additional chapters 11 and 32. This Tibetan translation provides the earliest indication of when the forty-fifth chapter was named *Gaṇḍavyūha*.

i.26 According to Tashi Wangchuk, who wrote the colophon to the eighteenth-century Degé edition, and also according to the historian Ngorchen Könchok Lhundrup (1497–1557), the *Buddhāvataṃsaka* is composed of seven sūtras or sections, while Pekar Zangpo divides the first of these into two, making eight sections.

i.27 Whereas the Chinese version of the *Buddhāvataṃsaka* retained the traditional beginning of the *Gaṇḍavyūha Sūtra* as an independent sūtra, commencing with “Thus did I hear...” and so on, the version translated into Tibetan omits it, as do the surviving Sanskrit versions.

i.28 The *Gaṇḍavyūha Sūtra*, which in Tibetan is interpreted to mean, ambiguously, *The Stem Array Sūtra*, is the forty-fifth and last chapter in the Tibetan version of the *Buddhāvataṃsaka Sūtra*, which is made up of four volumes as found in the Degé Kangyur. This chapter is by far the longest, beginning halfway through the third volume and occupying the entire fourth volume of the *Buddhāvataṃsaka*. It is composed of 72 of the 115 fascicles that make up the entire sūtra, beginning with fascicle 44 (the twenty-fourth in volume Ga). Fascicles refer to the bundles of pages in the original Sanskrit manuscripts, usually joined up through two holes in the center of each page. In this translation the beginning of a fascicle is simply marked with the letter B (from the Tibetan for *fascicle*: *bam po*) and a number, for example, [B24].

i.29 The quality of the Tibetan translation differs from the rest of the *Buddhāvataṃsaka*, either because of scribal corruption or choices of translation. The Tibetan has peculiarities not shared with other parts of the *Avataṃsaka*. For example, it retains the archaic spelling of *myi* and *myed* instead of *mi* and *med*. The translation is less reliable than usual, as it

contains frequent, possibly inadvertent omissions and misspellings that must have occurred early in the scribal transmission, as some of these errors in the sūtra are found in all Kangyurs.

i.30 It also exhibits a certain idiosyncrasy of translation, in that the terms may not match what was established in the *Mahāvīyutpatti* (*bye brag tu rtogs par byed chen po*) and *Madhyavyutpatti* (*sgra sbyor bam po gnyis pa*), the early ninth-century Sanskrit–Tibetan dictionaries produced within the same state-sponsored translation project responsible for the translation of this sūtra. For example, *vyūha* is regularly translated as *rgyan* (“adornment”) instead of *bkod pa* (“array”), even in the title of the sūtra, in spite of its being generally known in Tibetan as *sdong po bkod pa*. These and other variations of the title are touched upon in the *Avataṃsaka*’s editorial colophon in the Degé Kangyur (c.11).

i.31 According to that colophon, this edition of the *Avataṃsaka* was prepared in 1722. This was eight years before the eighth Tai Situpa Chökyi Jungné (1700–1774) began his work as chief editor of the Degé Kangyur. He states in his account of the creation of the Kangyur: “I began in the Iron Dog year,”³² which was 1730, and the carving and printing of the Degé woodblocks did not begin until 1737 and was completed in 1744. It was nevertheless done under the command of the Degé King Tenpa Tsering (1678–1738), as was the entire Degé Kangyur, and therefore may be an earlier edition that Situ incorporated into his edition of the Kangyur. The colophon also states that it was based on the Lithang Kangyur, also known as the Jangsa Tham Kangyur. The creation of this Kangyur took five years, from 1609 until 1614. The Lithang was the second printing of the Kangyur, which otherwise only existed in manuscript form. The first printing was the Yongle in 1411.

i.32 The colophons of the Narthang, Lhasa, and Stok Palace Kangyurs ascribe the translation of the *Buddhāvataṃsaka* to a Vairocanarakṣita: “It was translated and revised by the chief editor Lotsawa Vairocanarakṣita.” The great Sakya master Ngorchen Könchok Lhundrup also states that the translator was Vairocanarakṣita.

i.33 In the editor’s colophon in the Degé it states, “It is taught that Surendrabodhi and Vairocanarakṣita became principal editors for a Chinese translation.” As the Indian master Surendrabodhi came to Tibet during the reign of King Senalek (ca. 800/804–15), the identity of this Vairocanarakṣita is a mystery, as he could not be the eleventh-century translator Vairocanarakṣita, nor could he be the eighth-century Vairocana. Tashi Wangchuk adds, “I have not seen any other text or history of a translation made by any *lotsawa* or *paṇḍita* other than those listed in the colophon to this translation into Tibetan,” thus apparently rejecting the attribution of Vairocanarakṣita as the translator.

· Translations into Western Languages ·

- i.34 The *Gaṇḍavyūha Sūtra* was translated into German from Buddhahadra's Chinese version by Dōi Torakazu as *Das Kegon Sutra, Das Buch vom Eintreten in den Kosmos der Wahrheit* in 1978.
- i.35 The entire *Avataṃsaka Sūtra* has been translated from the Chinese by Thomas Cleary and published in 1993 as *The Flower Ornament Scripture*. The *Gaṇḍavyūha Sūtra* is therefore included as the final chapter, chapter 39, under the title "Entry into the Realm of Reality."
- i.36 The Śikṣānanda version has been translated from the Chinese into French by Patrick Carré. There is as yet no translation of the longest Chinese version, which was translated by the Kashmiri Prajñā in 798.
- i.37 There have been partial unpublished translations from the Sanskrit by Mark Allen Ehman in 1977 and Yuko Ijiri in 2005.
- i.38 Douglas Osto has translated the first part of chapter 1 and chapters 3, 54, and 55 from the Sanskrit of the *Gaṇḍavyūha*, with its title given as *The Supreme Array*. They are available to read on his website.³³ He has also included excerpts from other chapters of the sūtra in his book *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sūtra*.

· The Meaning of the Title as Translated into Tibetan ·

- i.39 As mentioned above, the sūtra's title in Chinese translations differs from that in Tibetan, and it was evidently known by other names in earlier centuries. By the ninth century, however, it was known by this obscure title *Gaṇḍavyūha*. This translation follows the ambiguous meaning assigned to it by the early ninth-century translators into Tibetan.
- i.40 There are two versions of the Tibetan title. In the Kangyur, the title is only mentioned in the colophon, where it is given as *sdong pos rgyan*. As stated above, *rgyan* ("adornment") is used throughout as the translation of *vyūha* instead of the usual *bkod pa* ("array"). Nevertheless, it is usually referred to in Tibetan literature as *sdong po bkod pa*. The Sanskrit compound does not indicate the grammatical connection between the two terms *gaṇḍa* and *vyūha*, but the Kangyur colophon's *sdong pos rgyan* ascribes an instrumental case to *gaṇḍa*, while its popularly known title *sdong po bkod pa* has no such case. Neither Sanskrit nor Tibetan specifies whether *gaṇḍa* is singular or plural. The title appears to have no connection with the content, unless it is taken to refer to the successive joints in a bamboo stem, as an analogy to the successive episodes in Sudhana's journey.

- i.41 *Gaṇḍa* in Buddhist Hybrid Sanskrit can have two meanings: “stem” or “stalk” and “pieces” or “parts” or “sections,” and the Pali specifies that, as a variation of *gaṇṭha*, it can mean the section between the joints of a stem, in addition to such things as a swelling, a boil, an excrescence, and so on. As the sūtra is composed of a series of episodes in which Sudhana meets a succession of teachers, the intended meaning could well have been “an array of parts” or, more freely, “a series of episodes.” The only use of the word *gaṇḍa* in the sūtra itself is within a compound in verse 112 in the Maitreya chapter: *pañcagaṇḍagaticakramohitam*. *Pañcagaṇḍika* is a standard BHS term for the five classes of existence, and therefore that compound could be translated as meaning “the ignorance of the wheel of the five sections of existence,” referring to hells, pretas, animals, humans, and devas. However, because the meanings of *gaṇḍa* can include boil, blister, abscess, goiter, cheek, or bubble (as well as harness, button, joint, bone, and so on), the Tibetan here translates *gaṇḍa* as “blister” (*shu ba*) so that the Tibetan translation of this compound is *shu ba'i lam rgyud lnga yi 'khor lor rmongs* (“the ignorance of the wheels of the blisters of the five existences,” which seems unlikely to have been the original intended meaning).
- i.42 Douglas Osto also points out that *gaṇḍa* has been used as the first element of a compound in Sanskrit to mean “great” or “supreme,” and he therefore has translated *gaṇḍavyūha* as “Supreme Array,” which would have made for a reasonable title.
- i.43 However, the English translation of the title here, “Stem Array,” follows the better-known version of the Tibetan title, preserving its peculiar ambiguity, while the less familiar title as given in the colophon could have been translated as “An Adornment by Stems.”

· The Meaning of the Title *Buddhāvataṃsaka Sūtra* ·

- i.44 The title of the sūtra in which the *Gaṇḍavyūha* is the final chapter has also been interpreted variously. The word *avataṃsaka* is a substantiate of *avataṃsa*. In Classical Sanskrit, *avataṃsa* describes a garland or any circular ornamentation. For example, *karnāvataṃsa* (ear *avataṃsa*) means “earring.” One peculiar Tibetan translation of *buddhāvataṃsaka* is “Buddha’s earring” (*snyan gyi gong rgyan*). A *kusumāvataṃsa* (flower *avataṃsa*) is a flower garland that is worn by a person, hence another Tibetan translation of *buddhāvataṃsaka* is “Buddha’s garland,” using an obscure archaic word for garland that has various spellings (*rmad ga chad*, *rma ga chad*, or *rmag chad*). Thomas Cleary, translating into English from the Chinese *Huayan*, calls it *Flower Ornament*. However, in Buddhist Hybrid Sanskrit (BHS), *avataṃsaka* means “a great number,” “a multitude,” or “a collection.” Therefore, we have

the Tibetan version of the title as *A Multitude of Buddhas* (*sangs rgyas phal po che*). *phal po che* is used elsewhere in the Kangyur to translate Sanskrit words meaning “multitude,” such as *nicaya*, for “a great assembly of beings” (*skye bo phal po che* for *mahat janakāya*). Although this is the title given in all Kangyurs, some, such as the Urga and Degé have the title *Flower Garland* (*rma ga chad*) at the conclusion of each chapter, a possible indication that this was the earlier translation of the title, which has been left unchanged within the body of the text. However, the *Mahāvvyutpatti* dictionary has *phal po che* for *avatamsaka*, and neither *rma ga chad* nor its variant forms appear anywhere in the dictionary. This contradiction between the chapter colophons and the main title is absent in the Lhasa, Stok Palace, Narthang, Lithang, and Shelkar Kangyurs. This translation follows the example of those latter versions so as to avoid such an evident contradiction.

i.45 Whatever the intended meaning of the title, the *Buddhāvataṃsaka Sūtra* does depict a multitude of buddhas, among which are multitudes of the Buddha Śākyamuni, all of whom are emanated by the Buddha Vairocana.

i.46 During the course of the *Buddhāvataṃsaka Sūtra* we find that the Buddha Śākyamuni is but one of countless manifestations of the Buddha Vairocana. Śākyamuni is even referred to as the Buddha Vairocana. The Buddha Śākyamuni is depicted as being simultaneously present in various locations in our world realm: at the Bodhi tree, in the Trāyastriṃśa paradise of Indra, which is on the summit of Sumeru, in the Yāma and Tuṣita paradises high above Sumeru, and in the highest paradise in the realm of desire—the Parānirmitavaśavartin paradise. Śākyamuni is also depicted as being present in these same locations not only in our world realm but in countless other world realms. The Buddha Vairocana prayed to manifest in this way and to have vast assemblies that his manifestations would teach to, and these buddhas are the result of his prayer. According to the *Buddhāvataṃsaka Sūtra*, not only is Vairocana the source of all buddhas everywhere, but all the bodhisattvas whom those buddhas teach were previously pupils of Buddha Vairocana.

i.47 This depiction of Śākyamuni as a Vairocana emanation has its precedent in a sūtra that was never translated into Tibetan, the *Brahmajālasūtra*, which introduces the Buddha Vairocana as the buddha who is the source of ten billion Śākyamunis simultaneously existing in various worlds. This sūtra should not be confused with the early Buddhist *Brahmajālasūtra*, which has an identical title but entirely different content. That *Brahmajālasūtra* was translated into Tibetan³⁴ and is included within the Pali canon.

i.48 The Buddha Vairocana is therefore portrayed in the *Buddhāvataṃsaka* as the fundamental buddha who is the source of countless manifestations of the Buddha Śākyamuni. The Buddha Vairocana would also later become the

central buddha in tantric traditions such as the Shingon tradition of Japan, which is based particularly on the *Mahāvairocanābhisaṃbodhi Tantra* (Toh 494).³⁵ Even in the higher tantras Vairocana still retains his position as the central buddha in the five-buddha-family system.

· Who Is Sudhana and What Is a *Śreṣṭhin*? ·

i.49 The Borobudur panels portray Sudhana as a prince-like young man with a retinue, whereas there are Chinese and Japanese depictions of him as a chubby child. Many years pass in the course of his wanderings. In chapter 8 it is stated that he spent twelve years searching for the head merchant Mukṭaka, so even if he were a child at the beginning, he would be an adult by the end. However, the conventional passage of time is not a feature of this sūtra. Sudhana is introduced as being part of one of four groups that come to see Mañjuśrī when he goes to South India. There are laypeople—the male *upāsakas* and female *upāsikās*—and *dāra*kas and *dāri*kas (“sons and daughters” or “boys and girls”), which, like the compound *strīpuruṣadāra*ka-*dārikāḥ* much later in the sūtra, appears to imply parents and their children, and this is specifically indicated when Mahāprajña, the first of the eleven named upāsakas, is identified as the father of the first of the daughters. However, the definition of the terms *dāra*ka and *dāri*ka includes unmarried males and females up to the age of twenty, and each of these sons and daughters who come to meet Mañjuśrī is accompanied by a retinue. Therefore, the implication is that Sudhana is not a child but presumably around eighteen or nineteen years old. As Sudhana is the first of the eleven named sons listed, the implication appears to be that, as the most prominent of the sons, he is also the son of Mahāprajña. The only description of his family is the vast, miraculous wealth they obtained upon his birth.

i.50 Throughout the sūtra he is referred to as a *śreṣṭhidāra*ka. The word *śreṣṭhin* in Classical Sanskrit can mean “distinguished,” “eminent,” “a person of high position,” and, more specifically, the president of a guild or a head merchant. Edgerton, for the Buddhist Hybrid, gives “guild leader” and “capitalist.” The Pali equivalent *seṭṭhi*, according to the Pali Text Society’s dictionary, can mean “the foreman of a guild,” “a treasurer,” “a banker,” or “a wealthy merchant.” Douglas Osto, in *Power, Wealth and Women in Indian Mahāyāna Buddhism: The Gaṇḍavyūha-sūtra*, used “merchant-banker’s son” to describe Sudhana, but subsequently in his translation of parts of the sūtra he used the simpler “merchant’s son.” Cleary and Carré, translating from the Chinese, have, respectively, “youth” and *jeune* (“young”), omitting a translation of *śreṣṭhin*. Here I follow the Tibetan translation of *śreṣṭhin* as *tshong dpon*, literally “head merchant.”

- i.51 In chapter 8, Mukṭaka is simply called a *śreṣṭhin*, translated into Tibetan as *tshong dpon* (“head merchant”), and this translation follows the Tibetan, although his work is not described. Cleary translates *śreṣṭhin* as “distinguished man” and also as the adjective “noble”; Carré, translating from the Chinese, has *âiné* (“elder” or “superior”).
- i.52 In chapter 18, Ratnacūḍa is said to be a *dharmaśreṣṭhin*, which was translated into Tibetan as *chos kyi tshong dpon*, literally “head merchant of the Dharma,” presumably meaning that he is a wealthy patron of the Dharma. Cleary translates as both “eminent person” and “religious eminent,” while Carré translates from the Chinese simply as *âiné* (“elder” or “superior”). Ratnacūḍa is twice associated with a market in the narrative and therefore does seem to be an extremely wealthy merchant, and his ten-story house of gold is filled with Dharma activities and even visions of buddhas and bodhisattvas.
- i.53 In chapter 19, Samantanetra is said to be a *gāndhikaśreṣṭhin*, translated into Tibetan as *tshong dpon spod tshong* (“head-merchant perfume seller”). Cleary translates this as “eminent perfumer,” which would correspond to the Sanskrit, and Carré has simply *âiné* (“elder” or “superior”), omitting reference to *gāndhika*.
- i.54 In chapter 24, Utpalabhūti is also called a *gāndhikaśreṣṭhin*, translated into Tibetan slightly differently than in chapter 19 as *spod tshong gi tshong dpon*. Cleary again translates this as “eminent perfumer,” while Carré has simply *parfumeur* (“perfumer” or “perfume seller”), omitting reference to *śreṣṭhin*.
- i.55 In chapter 26, Jayottama is simply called a *śreṣṭhin*, translated into Tibetan as *tshong dpon* (“head merchant”). Cleary translates as “eminent man,” and Carré, translating from the Chinese, has *marchand* (“merchant”). However, in the narrative there is no mention of the work he does, but instead he is said to be advising householders on civic duties, doing so in terms of the Dharma.

· The Numbers ·

- i.56 Chapters 10 and 15 of the *Gaṇḍavyūha* have two long lists of numbers that demonstrate the innumerable beings for whom bodhisattvas seek enlightenment. Any number, no matter how large, does not encapsulate the scope of their salvific agenda. These two lists of numbers should have been identical. As this is a unique list of numbers, they have proved to be very susceptible to corruption or omission. There are differences between the two lists in the surviving Sanskrit and also for the same lists in different Sanskrit editions. Moreover, the same numbers were translated differently into Tibetan in the two chapters even though the translation in chapter 10 of the *Gaṇḍavyūha* is reproduced exactly in chapter 36 or the 36th sūtra in the

Avataṃsaka as *The Teaching on Using Numbers on Being Questioned by Cittarāja*.³⁶

The *Gaṇḍavyūha* lists were recorded in the *Mahāvīyūtpatti* Sanskrit–Tibetan dictionary, revealing not only that variations already existed but that they also differed from the Kangyur versions. The Chinese should be the earliest witness to the condition of the lists. However, Buddhābhaddra and Śikṣānanda omitted most of the numbers in the *Gaṇḍavyūha* chapter, instead writing “and so on” and jumping to the last number. Therefore, they are not found in Carré’s translations, and Cleary reproduces the version found in the Sanskrit. Meanwhile, Prajñā recorded the list in Chinese phonetics. The phonetics of Chinese ideograms have varied over time and regions, but they are still able to give an indication of the list. However, because of being a long sequence of names for incalculable numbers, it may have suffered from the same defects through successive copying. In addition, Śikṣānanda transliterated the list as it occurs in chapter 36 of the *Avataṃsaka*. In our translation there is an attempt to supplement omissions that have occurred in the two lists and to find the correct Sanskrit spelling for the numbers, with the *Mahāvīyūtpatti* record of the numbers being particularly important, so as to create a uniformity between the lists. Some of the recorded forms of the numbers in chapter 15 have the nominative case in *-u*, which may well be a remnant of the original Buddhist Hybrid Sanskrit of the sūtra. It may never be possible to ascertain the original condition of the lists, but their purpose was not to create a reliable mathematical tool but to overwhelm the mind with an inconceivable vastness of numbers. Therefore, a disproportionate amount of time has been spent on these pages of numbers, even though a reader may very well skip over them.

i.57

The system of enumeration reaches numbers of such enormous value that they exceed even the extensive system of names for large numbers that have been developed in English in modern times, the highest being the googolplex (a 1 followed by a hundred zeros, and the source for the name and verb *Google*). Even such a number is dwarfed by the vastness of the universe of the *Gaṇḍavyūha*, where even within each atom there are as many buddhas as there are atoms in total. Therefore, an attempt to provide equivalent English names foundered, and the inconsistency in the Tibetan has resulted in choosing the Sanskrit names for this translation, though the various Tibetan, Chinese, and Sanskrit equivalents or variants are supplied in the endnotes.

· Challenges in the Translation ·

- i.58 Although the translation is based on the Degé edition, and the numbers of the xylograph Degé folios are included within the translation, it is the Comparative Edition of the Degé that has proved invaluable, as it contains detailed annotations of the discrepancies with other editions of the Kangyur, often revealing errors in the Degé. Some of these errors are evidently the result of the copyist mishearing a word being dictated by a reader. The sūtra existed only in handwritten copies for five centuries before the first woodblock printing (the Yongle edition made in China) in 1410. Not included in the Comparative Edition but consulted for this translation is the Stok Palace Kangyur, which belongs to another group of Kangyurs and has occasionally been alone in preserving the correct spelling, for example, *rnyi* (“snare”) translating the Sanskrit *jāla* (“net”) while all other available Kangyurs have *snying* (“essence” or “heart”).
- i.59 The Sanskrit often provides a witness as to which Kangyur has the correct spelling. Sanskrit manuscripts are themselves just as subject to corruption, and surviving Sanskrit manuscripts date to a later period than the Tibetan translation. At times the Tibetan is evidently translating from a word similar to that in the presently available Sanskrit, and therefore it may have been translated from a manuscript in which particular words were not yet corrupted, or it could be translating from a manuscript that contained an error. The Chinese translations are the earliest witness to the condition of the sūtra in Sanskrit; at times the Chinese agrees with the Tibetan and at times with the available Sanskrit. The work of our Chinese consultant, Ling Lung Chen, has been illuminating in this respect. An example of where the Tibetan and the Chinese are correct and the present Sanskrit is not is where *mukha* (“gateway”) has been misspelled as *sukha* (“bliss”). There are also cases where the Classical Sanskrit meaning of a word has been incorrectly adopted for the Tibetan translation instead of the Buddhist Hybrid Sanskrit meaning. Another problem is inadvertent omission of words, particularly in lists, which may have occurred in the Sanskrit manuscript being used or early in the process of manuscript copying in Tibet. These missing words are included in the translation, even though the meaning would not be affected by their omission.
- i.60 The Sanskrit has also been helpful when the meaning in Tibetan translation is vague and open to interpretation or seems dubious in its accuracy. Another challenge particular to this sūtra is the repetition of long descriptive compounds that are not stock phrases and are meant to be overwhelming, describing qualities beyond the grasp of the ordinary mind. The meaning of words in this context and their interrelationship is open to a wider interpretation than usual; for example, if *sarva* (“all”) begins a compound, it has been open to interpretation as to which part of the

compound it refers to. Generally, however, in this translation the Tibetan interpretation is followed unless there appears to be an egregious (and noted) error or an inadvertent omission. Instances of discrepancies among the Tibetan, the Sanskrit, and the Chinese are included in the notes.

i.61 Tibetan does not have the precise cases that Sanskrit has; therefore, the Sanskrit has been invaluable in indicating singular or plural as well as where in long passages the compounds change case, such as from nominative to instrumental in the long passage describing Sudhana at the beginning of chapter 56.

i.62 Also, when Sanskrit compounds are translated into Tibetan, it is not always clear where one compound ends and the other begins. This is sometimes indicated by the *shad*, the vertical line in Tibetan orthography, but as the Tibetan editor's colophon indicates, the placement of the *shad* is at times arbitrary and confusing, the likely result of the process of copying, as some of the errors are evidently transcription errors from listening to the text being read. The Vaidya Sanskrit edition in Roman letters has added punctuation that does not always agree with the Tibetan interpretation of the structure of the sentence. The Suzuki edition of the Sanskrit has also been useful for finding transcription errors in the Vaidya. Tibetan also tends to translate the prefixes of Sanskrit words, while a direct translation from Sanskrit into English would choose a word from the more extensive English vocabulary. This translation tends to follow the latter approach rather than the translation of prefixes. Words can be multivalent in Sanskrit, their meaning altered according to context, and can even be interpreted as having more than one meaning simultaneously. There are Sanskrit poems written with a carefully chosen vocabulary to create verses that can be read as having two different meanings. There are some terms in this sūtra where a choice of translation necessarily means rejecting another possible meaning; for example, *vajra* can refer to a thunderbolt or a diamond, and these two can be seen in that culture as identical. In particular, however, there are two prominent terms in this sūtra that present such a problem: *dharmadhātu* and *samantabhadrabodhisattvacaryā*.

i.63 The word *dharmadhātu* is a compound made of two elements: *dharma* and *dhātu*. *Dharma* has a great number of meanings, from "the Buddha's teachings" to "law," "justice," "qualities," "nature," "phenomena," and so on, while *dhātu* can indicate a realm, an element, or a constituent and can be used to mean sensory elements, the relics from an enlightened being's cremation, and so on. In the term *lokadhātu*, used over and over in this sūtra, *dhātu* can mean "realm," as in "world realm" or "a realm of worlds." The term *dharmadhātu* has been used to mean "essence or true nature of phenomena," such as emptiness, and so the Chinese title, which could be translated as

Entering the Dharmadhātu, has been translated by Carré as *l'Entrée dans la dimension absolue* (*Entry into the Absolute Dimension*) and by Cleary as *Entry into the Realm of Reality*. Osto has used the more literal “realm of the Dharma,” which has in certain contexts been used in this translation. However, often the meaning appears to be “the realm of phenomena” when something is said to spread everywhere, and occasionally it could mean either, or simultaneously both.

i.64 The ambiguity of *samantabhadrabodhisattvacaryā* is reflected in differing translations. It is a compound used repeatedly in the sūtra, and the question is whether *samantabhadra* (“completely good”) is an adjective for *bodhisattvacaryā* (“bodhisattva conduct”) or whether it means the conduct of the bodhisattva Samantabhadra. The sequence of the words in the compound (this is not evident in Tibetan) would appear to signify the former meaning, but its use in the Samantabhadra chapter appears to indicate the latter. At times it could mean both simultaneously.

i.65 Neither the Tibetan nor the Chinese—nor therefore the Sanskrit from which they were translated—had a division of the *Gaṇḍavyūha* into chapters. The later Sanskrit has a division into fifty-six chapters, and because this will make the reading of the sūtra much easier and more accessible for the reader in English, that chapter division has been adopted for this translation.

· Detailed Summary of *The Stem Array Sūtra* ·

Chapter 1: Introduction

i.66 The Buddha Śākyamuni is in Jetavana in Śrāvastī with five thousand bodhisattvas and five hundred śrāvakas. In their minds they wish for a teaching, and therefore the Buddha enters samādhi, and countless buddha realms appear there within a vast kūṭāgāra. Bodhisattvas also come from other realms to Śrāvastī. The śrāvakas, lacking in the necessary merit, are unable to see this miraculous display. Then ten bodhisattvas who have come from the ten directions—Vairocanaṇḍidhānanābhiraśmiprabha, Duryodhanavīryavegarāja, Samantaśrīsamudgatatejorāja, Asaṅgaśrīgarbharāja, Dharmadhātupraṇidhisunirmitacandrarāja, Dharmārciṣmattejorāja, Sarvamāramaṇḍalavikiraṇajñānadhvajarāja, Vairocanaṇḍidhānaketu-dhvaja, Sarvāvaraṇavikiraṇajñānavikrāntarāja, and Dharmadhātupraṇidhitalanirbheda—recite verses describing what has occurred.

Chapter 2: Samantabhadra

- i.67 The bodhisattva Samantabhadra recites verses to the bodhisattvas describing the inconceivable pervasion of phenomena by the buddhas. In addition, the Buddha, still in samādhi, emanates a ray of light from between his eyebrows so that the bodhisattvas can see these countless buddha realms, and in a state of great joy the bodhisattvas emanate countless manifestations. On seeing this, Mañjuśrī recites verses describing this event.

Chapter 3: Mañjuśrī

- i.68 Through the Buddha's blessing, Śāriputra is enabled to see Mañjuśrī, who is departing for South India. Accompanied by his sixty pupils, he follows Mañjuśrī. He praises Mañjuśrī to his pupil Sāgarabuddhi. They all go to Mañjuśrī and pay homage to him, and Mañjuśrī teaches them ten motivations. Then Mañjuśrī goes to Vicitrāsālādhvajavyūha Forest near the city of Dhanyākara. The laypeople of the city, hearing that Mañjuśrī is in the forest, go to see him. Among them is Sudhana, the son of a prominent upāsaka. Mañjuśrī describes the miracles that occurred at Sudhana's birth, praises Sudhana, and teaches him and the others about the nature of buddhas. Mañjuśrī departs; Sudhana follows him and in verse praises him and requests teaching. Mañjuśrī instructs him to develop bodhisattva conduct by relying on kalyāṇamitras. He tells him to go to the bhikṣu Meghaśrī, who is on Sugrīva Mountain in the southern land of Rāmāvarānta.

Chapter 4: Meghaśrī

- i.69 Sudhana arrives in Rāmāvarānta and finds the bhikṣu Meghaśrī walking on a plateau on the summit of a mountain. Meghaśrī describes how he can see all tathāgatas in every direction. However, he states that his knowledge is limited, and he cannot describe the various accomplishments that enable other bodhisattvas to see all the tathāgatas, and he instructs Sudhana to go to the bhikṣu Sāgaramegha in Sāgaramukha so as to receive instruction on the way of the bodhisattva.

Chapter 5: Sāgaramegha

- i.70 Sudhana meets Sāgaramegha, who describes how by focusing on the ocean and its qualities over twelve years he saw a buddha seated on a giant precious lotus arise from the ocean, with countless deities of various kinds paying homage to that buddha, who gave him a teaching called *All-Seeing Eyes*, which was so vast that even one chapter of it was too long to ever be written out. Sāgaramegha then gave this teaching to the nonhuman beings

who came from all directions. However, he states that his knowledge is limited to this teaching and instructs Sudhana to go receive instruction on the way of the bodhisattva from the bhikṣu Supraṭiṣṭhita in Sāgaratīra.

Chapter 6: Supraṭiṣṭhita

- i.71 Sudhana searches for Supraṭiṣṭhita and eventually sees him walking in the sky accompanied by a vast gathering of various kinds of deities, who pay homage to him. Supraṭiṣṭhita states that he has attained a wisdom called *the unimpeded apex*, so that he knows past lives, all past buddhas, all languages, when to guide beings, and so on, and can perform all kinds of miracles. However, he states that his knowledge is limited to this liberation and instructs Sudhana to go receive instruction on the way of the bodhisattva from a Dravidian named Megha in the town of Vajrapura in the land of Draviḍa.

Chapter 7: Megha

- i.72 Sudhana finds Megha teaching on a throne in a courtyard in the town of Vajrapura. Megha comes down from his throne and makes many offerings to Sudhana. He praises the bodhisattvas through various analogies, and light rays shine from his mouth, spreading throughout the universe. Many deities of various kinds come to listen. Then Megha sits back on his throne and states that he has attained Sarasvatī's power of retention, so that he knows the languages of all the different kinds of deities and other beings throughout all worlds. However, he states that his knowledge is limited to this Sarasvatī power of retention, and he instructs Sudhana to go receive instruction on the way of the bodhisattva from a head merchant named Mukṭaka in the land of Vanavāsī.

Chapter 8: Mukṭaka

- i.73 After twelve years Sudhana reaches Vanavāsī and finds Mukṭaka. Mukṭaka enters a state of meditation through the power of retention called *the assembly of all the buddha realms*, and countless buddhas, their deeds, their realms, and their pupils become visible within his body. He comes out of his meditation and states that through the liberation called *the unimpeded display*, he can see any buddha in any realm or time that he wishes to, and he is aware that his mind's perceptions are the mind's own illusions and that all attainment is the attainment of the mind. However, he states that his knowledge is limited

to this liberation called *the unimpeded display*, and he instructs Sudhana to go receive instruction on the way of the bodhisattva from a bhikṣu named Sāgaradhvaḥ in the land of Milaspharaṇa at the southern tip of India.

Chapter 9: Sāgaradhvaḥ

- i.74 Sudhana arrives at Milaspharaṇa and finds the bhikṣu Sāgaradhvaḥ sitting in meditation at the end of a meditation walkway. He is emanating various kinds of beings, bodhisattvas, and buddhas from different parts of his body, and these emanations are spreading throughout all the buddha realms, accomplishing various kinds of activities. Sudhana sits before him for six months and six days, until Sāgaradhvaḥ rises from his samādhi. He describes to Sudhana the nature of the samādhi he has attained, but he states that his knowledge is limited to that and instructs him to go to request teaching from the upāsikā Āśā in a park outside the town of Mahāprabhasa.

Chapter 10: Āśā

- i.75 Sudhana arrives at Samantavyūha Park, which is miraculously beautiful and made of precious substances. The upāsikā Āśā is seated on a throne inside a magnificent palace, with vast numbers of beings of various kinds paying homage to her. She tells Sudhana she has attained the bodhisattva liberation called *the banner of bliss without sorrow* and recounts her past as a pupil of innumerable buddhas. She emphasizes how bodhisattvas are dedicated to the welfare of all beings. However, as her knowledge is limited to her bodhisattva liberation, she instructs him to go to the ṛṣi Bhīṣmottaranirghoṣa in the land named Nālayu.

Chapter 11: Bhīṣmottaranirghoṣa

- i.76 Sudhana arrives in Nālayu and finds the ṛṣi Bhīṣmottaranirghoṣa, along with ten thousand young brahmin pupils, in an ashram in a miraculously beautiful forest. Bhīṣmottaranirghoṣa tells his pupils of Sudhana's greatness, and they make offerings to him. Bhīṣmottaranirghoṣa tells Sudhana that he has attained the bodhisattva liberation called *the banner of being invincible to others*. He places his hand on Sudhana's head, and Sudhana sees innumerable buddha realms and hears the teachings of those buddhas for innumerable kalpas. When Bhīṣmottaranirghoṣa removes his hand, Sudhana is back in the forest at that same time. Bhīṣmottaranirghoṣa says his knowledge is limited to this bodhisattva liberation and instructs him to go to the brahmin Jayoṣmāyatana in the land of Īṣāṇa.

Chapter 12: Jayoṣmāyatana

- i.77 Sudhana finds the brahmin Jayoṣmāyatana undertaking the ascetic practice of sitting beneath a cliff surrounded by four fires and under the noonday sun. He tells Sudhana that if he climbs to the top of the precipice above him and jumps into a fire, he will have pure conduct. On hearing this, Sudhana has doubts about Jayoṣmāyatana, but deities appear in the sky describing how Jayoṣmāyatana's asceticism has benefited them on the path to buddhahood. Sudhana then obeys the brahmin's instructions, and leaping into the fire, he is unharmed and attains samādhi. Jayoṣmāyatana then tells Sudhana that his own knowledge is limited to this bodhisattva liberation called *the unceasing domain* and therefore he should go to Princess Maitrayaṇī in the city of Siṃhavijṛmbhita.

Chapter 13: Maitrayaṇī

- i.78 Sudhana finds Princess Maitrayaṇī with an entourage of five hundred maidens in a miraculous palace. She instructs Sudhana to look around the palace, and he sees innumerable buddhas in every object. She tells Sudhana that she has attained the gateway to the perfection of wisdom called *the complete display of memory*, but as her knowledge is limited to that, he should go to the bhikṣu Sudarśana in the land called Trinayana.

Chapter 14: Sudarśana

- i.79 After a long search, Sudhana finds the bhikṣu Sudarśana attended by devas while practicing walking meditation in a forest. He tells Sudhana that within his lifetime, he has been the pupil of innumerable buddhas for vast lengths of time and perceives countless buddhas as he practices his walking meditation. However, his knowledge is limited to this bodhisattva liberation called *the never-extinguished lamp of wisdom*. Therefore, he instructs Sudhana to go to a boy named Indriyeśvara in the city of Sumukha.

Chapter 15: Indriyeśvara

- i.80 Sudhana finds Indriyeśvara playing in the sand with ten thousand other children. Indriyeśvara tells Sudhana that he has been the pupil of Mañjuśrī and has mastered all kinds of branches of knowledge. In particular he relates at length the system of enumeration that bodhisattvas use. However, his

knowledge is limited to this gateway called *the wisdom that possesses clairvoyance in all crafts*. Therefore, he instructs Sudhana to go to the upāsikā Prabhūtā in the town of Samudrapraṭiṣṭhāna.

Chapter 16: Prabhūtā

- i.81 Sudhana finds the young girl Prabhūtā in a marvelous house, wearing a simple white robe and no jewelry, with just a small pot before her and no other provisions in her house. Ten thousand beautiful maidens are present as her attendants. She tells Sudhana that she has attained the bodhisattva liberation called *the unceasing display of the treasure of merit*. Through this she is able to provide countless beings in all directions with whatever they wish out of her small pot. With the food from her pot, she aids śrāvakas, pratyekabuddhas, and bodhisattvas in countless realms in attaining their enlightenments. Sudhana witnesses countless beings arriving at her home and receiving whatever they wish from the pot. Prabhūtā then says that as her knowledge is limited to this bodhisattva liberation, he should go to the householder Vidvān in the town of Mahāsaṃbhava.

Chapter 17: Vidvān

- i.82 Sudhana finds Vidvān upon a throne on a platform at the crossroads in the center of the town. Vidvān tells Sudhana that he has attained the bodhisattva liberation called *the merit that arises from the treasury of the mind*. Therefore, he is able to provide beings with whatever they wish, and he has brought his entourage of ten thousand musicians onto the path to enlightenment. Sudhana sees countless beings arrive. When Vidvān looks up into the sky, all that the beings wish for comes down into Vidvān's hands, and he gives it to them. However, Vidvān says his knowledge is limited to this bodhisattva liberation and instructs Sudhana to go to see the head merchant and Dharma patron named Ratnacūḍa in the town of Siṃhapota.

Chapter 18: Ratnacūḍa

- i.83 Sudhana finds Ratnacūḍa in the town's market. Ratnacūḍa takes him to his ten-story home made of gold. On the first four floors he witnesses bodhisattva activity of generosity, and on the fifth floor and upward he sees bodhisattvas discussing the Dharma. On the tenth floor all the bodhisattvas are in their last life. Ratnacūḍa tells Sudhana how in the past he made an offering of incense to a buddha and the aroma covered the entire world for a week. This resulted in his attaining the bodhisattva liberation called *the*

unimpeded display of the field of prayer, through which he can see all buddhas and bodhisattvas. However, as his knowledge is limited to this bodhisattva liberation, he instructs Sudhana to go to a perfume seller by the name of Samantanetra in the town of Samantamukha.

Chapter 19: Samantanetra

- i.84 Sudhana finds Samantanetra in a perfume shop in the middle of the town. Samantanetra describes how he can cure all illnesses, heal beings, and set them on the path to enlightenment. He is also able to make an offering of perfume to all buddha realms. However, his knowledge is limited to this gateway called *the forms of perfume that satisfy all beings and through which in every way one sees, makes offerings to, and honors the buddhas*. Therefore, he instructs him to go to King Anala in the town of Tāladvaja.

Chapter 20: Anala

- i.85 Sudhana finds King Anala sitting on the throne in judgment on hundreds of thousands of criminals as a horde of terrifying executioners punish them in various ways, creating a lake of blood and a mountain of body parts. Sudhana has doubts as to whether King Anala is a bodhisattva, but deities appear in the sky and tell him not to doubt. King Anala takes Sudhana into his palace and explains that what he has seen is an illusion the king creates to inspire beings to avoid bad actions. He states that his knowledge is limited to this bodhisattva liberation called *the attainment of illusions* and therefore instructs Sudhana to go to King Mahāprabha in the city called Suprabha.

Chapter 21: Mahāprabha

- i.86 After a long search, Sudhana finds the city of Suprabha, which appears to be miraculously made of precious materials. He finds King Mahāprabha seated on a throne in the city along with vast amounts of goods, animals, and women arranged as gifts. King Mahāprabha tells Sudhana that he has attained the bodhisattva conduct called *the banner of great love* from countless buddhas. He provides everyone in his kingdom with whatever they wish. He states that some beings see the city as ordinary, while others see it as made of precious materials, and this is according to their realization. The king demonstrates entering a samādhi that causes the entire country to shake. Beings, deities, and even mountains and plants bow in his direction. In the same way he brings happiness and serenity to beings in countless

realms. King Mahāprabha states that his knowledge is limited to *the banner of great love* and instructs him to go see the upāsikā Acalā in the city called Sthirā.

Chapter 22: Acalā

- i.87 Sudhana reaches the city of Sthirā and finds the upāsikā Acalā at home with her parents in a house shining with a golden light that causes Sudhana to enter states of samādhi. She is extremely beautiful, shining with light, and has an exceptional aroma. Acalā describes her past life as a princess during the time of the Buddha Pralambabāhu. One night she saw him shining in the sky, and since that time she has followed his instructions for many kalpas. She demonstrates her miraculous power of revealing to him a vision of countless buddha realms made of beryl. She states that her attainment is limited to a certain conduct, samādhi, and the liberation called *the essence of the wisdom that is difficult to attain*, and she instructs Sudhana to go see the parivrājaka Sarvagamin.

Chapter 23: Sarvagamin

- i.88 After a long journey, Sudhana reaches the town of Tosala in the land called Amitatosala. Having searched through the town, he goes to a shining hill called Sulabha to the north of the town. At its summit he finds Sarvagamin being honored by ten thousand brahmins. Sarvagamin describes how through the samādhi called *the light of the practice of all gateways* he can benefit beings in many ways throughout many worlds. He instructs Sudhana to go to the perfume merchant Utpalabhūti.

Chapter 24: Utpalabhūti

- i.89 Sudhana arrives in the land called Pr̥thurāṣṭra and finds the perfume merchant Utpalabhūti, who tells Sudhana of his mastery of perfumes that have magical and spiritual effects. He tells Sudhana to go to a mariner by the name of Vaira.

Chapter 25: Vaira

- i.90 Sudhana goes to the city of Kūṭāgāra and finds the mariner Vaira at the city's gate on the shore of the ocean, where he is telling tales of the sea to a hundred thousand merchants and many hundreds of thousands of other people and describing the qualities of the Buddha. He tells Sudhana that he

practices the bodhisattva conduct called *the banner of great compassion*, aids beings in various ways, knows the locations of islands and treasures and the ways of sailing on the ocean, and sets beings toward enlightenment through his teaching. However, his attainment is limited to the bodhisattva liberation called *remembering to abide with the fruitful hearing and seeing of the banner of great compassion*, and therefore he instructs Sudhana to go to see the head merchant Jayottama.

Chapter 26: Jayottama

- i.91 Sudhana reaches the town called Nandihāra and finds Jayottama in a forest on the eastern side of the town, speaking about civic duties to many thousands of householders. He tells Sudhana how in many worlds he teaches the Dharma, pacifies disputes and wars, guides people away from bad behavior, and sets them on the path to enlightenment. He tells Sudhana to go see a bhikṣuṇī by the name of Siṃhavijrmbhitā.

Chapter 27: Siṃhavijrmbhitā

- i.92 Sudhana arrives in the town of Kaliṅgavana in the land of Śroṇāparānta and finds Siṃhavijrmbhitā in a park named Sūryaprabha that, because of her miraculous power, is covered with jewels and other miraculous manifestations. There are thrones at the foot of jewel trees, on all of which sit Siṃhavijrmbhitā teaching the Dharma to various kinds of beings and bodhisattvas. She tells Sudhana that she has attained the bodhisattva liberation called *the eradication of all conceit*, which enables her to go in various forms to various worlds to make offerings to buddhas and bodhisattvas. Stating that her realization is limited, she instructs him to go see a courtesan named Vasumitrā.

Chapter 28: Vasumitrā

- i.93 Sudhana arrives in the city of Ratnavyūha in the land of Durga and searches for the courtesan Vasumitrā. The people who do not know her qualities wonder why a practitioner like Sudhana would want to see her. Those who do know her qualities tell him where her home is. It is vast, comprising many buildings made of precious materials and divine in appearance. She is beautiful and skilled in languages and all arts and treatises. Her body illuminates her residence. She tells Sudhana that she takes on a beautiful form among various kinds of beings who are under the power of desire and teaches them the Dharma to free them from desire, and that they also become

free from desire on seeing her, touching her, kissing her, and so on. She describes that in a past life she was a head merchant's wife who offered a bell to the Buddha Atyuccagāmin, who had entered their city accompanied by miraculous events. Mañjuśrī was an attendant of that buddha and set her on the path to enlightenment. She states that her attainment is limited to the bodhisattva liberation called *the complete attainment of freedom from desire* and instructs him to go see the householder Veṣṭhila.

Chapter 29: Veṣṭhila

- i.94 Sudhana goes to the town of Śubhapāraṃgama, where he meets the householder Veṣṭhila, who attained the samādhi called *the display of the unceasing family of the buddhas* when he opened the door of a shrine. Through this samādhi he sees countless buddhas of the past, present, and future. He instructs Sudhana to meet the bodhisattva Avalokiteśvara.

Chapter 30: Avalokiteśvara

- i.95 Sudhana goes to the Potalaka Mountain and on its western side finds Avalokiteśvara teaching within a forest grove. Avalokiteśvara places his radiant hand on Sudhana's head and tells him that he has the bodhisattva activity called *the unimpeded gateway to great compassion*. He describes how he benefits beings through various manifestations and emanations, freeing them from various kinds of fear. However, being limited to that activity, he instructs Sudhana to go to the Cakravāla mountain range to see the bodhisattva Ananyagāmin, who has just come from another world realm in the east.

Chapter 31: Ananyagāmin

- i.96 Sudhana goes to see the bodhisattva Ananyagāmin, who says that in the eastern realm of Śrīgarbhavatī he has attained the bodhisattva liberation called *the arising of every gateway* at the feet of the Buddha Samantaśrī-saṃbhava, and that it has taken him countless kalpas to reach this world, even though he passed countless realms with each step. He also made offerings to all the buddhas in those realms and manifested bodies to benefit the beings there, and he did this while approaching this world from all other directions simultaneously. He tells Sudhana that his attainment is limited to the bodhisattva liberation called *the arising of every gateway* and instructs him to go see the deity Mahādeva.

Chapter 32: Mahādeva

- i.97 Sudhana reaches the city named Dvāravatī and finds the deity Mahādeva in a temple in the center of the city. When Sudhana asks him for instruction, he extends his four arms to the four great oceans and brings back water to rinse out his mouth. He praises bodhisattvas, who are so difficult to meet, and states that he has attained the bodhisattva liberation called *the net of clouds*. Through that liberation he manifests heaps of jewels and precious objects in front of Sudhana for him to use as offerings to the buddhas in order to gain merit. In that way he establishes countless beings in the practice of generosity. He manifests ugliness to those with desire, terrifying manifestations to the proud, and dangers to the lazy, so that they will follow the Dharma. As he is limited to this bodhisattva liberation, he instructs Sudhana to go from South India to Magadha in North India, to the site of the Buddha's enlightenment, and see the earth goddess Sthāvarā there.

Chapter 33: Sthāvarā

- i.98 Sudhana leaves South India and reaches the bodhimaṇḍa in Magadha. As he approaches the earth goddess Sthāvarā, another million earth goddesses declare that a great realized being is approaching. They manifest an array of miraculous appearances. Sthāvarā states that Sudhana has accumulated merit in this place in past lives and demonstrates its result by stamping on the ground so that there appear millions of treasures that Sudhana will always be able to use. She states that she has attained the bodhisattva liberation called *the essence of invincible wisdom*, as a result of which she has practiced the Dharma and protected bodhisattvas since the time of the Buddha Dīpaṅkara. She received this liberation from the Buddha Sunetra many kalpas previously and since then has always been in the presence of buddhas. As she is limited to this bodhisattva liberation, she instructs Sudhana to go to Kapilavastu, the hometown of the Buddha Śākyamuni, to see the night goddess Vāsantī.

Chapter 34: Vāsantī

- i.99 Sudhana reaches Kapilavastu, and after sunset he sees the night goddess Vāsantī in the sky above the town. She has a golden body, and he sees in her pores the realms of beings she has liberated and her various emanations, and he also hears from her pores the Dharma teachings she has given. She tells Sudhana that she has attained the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. She describes how she helps various beings who are

distressed in various ways in darkness, and how she liberates beings from the darkness of saṃsāra and protects and saves beings from physical and spiritual dangers. Then she describes these activities in verse. She then explains that many kalpas previously, she had been a queen who was awoken one night by a night goddess named Suviśuddhacandrābhā, who told her that the Buddha Sarvadarmanigarjitarāja had just attained buddhahood in a nearby forest and had manifested a miraculous light. She went to that buddha, entered the Dharma, and in every lifetime that followed had a fortunate rebirth and accumulated merit. After countless kalpas, she became the beautiful daughter of a head merchant, and the night goddess Suviśuddhacandrābhā had become a night goddess named Viśuddhanetrābhā. One night the night goddess revealed herself to the merchant's daughter and told her of the Buddha Sumerudhvajāyatanaśāntanetraśrī, who had attained buddhahood seven days previously and was the first of five hundred buddhas who would appear in that kalpa. The merchant's daughter went to that buddha and on seeing his face remembered her previous lives. It was from that buddha that she received the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. As a result, she could be in countless realms before many buddhas simultaneously, knew the languages of beings in countless realms, and manifested to them in various ways. However, she says that she is limited to this attainment and instructs Sudhana to go back to the bodhimaṇḍa to see the night goddess Samantagambhīraśrīvimalaprabhā.

Chapter 35: Samantagambhīraśrīvimalaprabhā

- i.100 Sudhana returns to the bodhimaṇḍa and sees the night goddess Samantagambhīraśrīvimalaprabhā. She instructs him in ten qualities that bodhisattvas need to attain. She states that she has attained the bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*, through which she can see all the buddhas in the three times, receive all their teachings, and ripen beings in various ways. Stating that she is limited to this liberation, she instructs Sudhana to go see the night goddess Pramuditānayanajagadvirocanā, who is nearby.

Chapter 36: Pramuditānayanajagadvirocanā

- i.101 Sudhana goes to the southern side of the bodhimaṇḍa, where he sees the night goddess Pramuditānayanajagadvirocanā. Sudhana sees emanated bodies, as numerous as all beings, coming from all her pores, teaching the

path of the bodhisattva to beings in different languages and forms. Sudhana praises her in verse and then asks her when she attained her bodhisattva liberation called *the banner of the power of vast, stainless, completely good joy*. Pramuditānayanajagadvirocana replies in verse, describing how in a previous world in the distant past she was the queen of a cakravartin. She was awoken by night goddesses on the night that a buddha named Śrisamudra attained buddhahood and shone with a miraculous light. She woke the king, the court, and the other queens, and with a great mass of people they went to the Buddha. That was when she first developed the aspiration to attain buddhahood, and she particularly prayed to become like those night goddesses. She lists the numerous buddhas whom she offered to and received teachings from throughout a number of worlds and kalpas. Finally she received and attained her bodhisattva liberation from the Buddha Ratnaśrīpradīpaguṇaketu and then, out of compassion for beings, took on her present form as a night goddess. However, she states that she is limited to that attainment and instructs Sudhana to go to the night goddess Samantasattvatrāṇojaḥśrī, who is nearby among the assembly at the bodhimaṇḍa.

Chapter 37: Samantasattvatrāṇojaḥśrī

- i.102 As Sudhana walks the short distance to see the night goddess Samantasattvatrāṇojaḥśrī, she radiates onto him a light ray that causes him to enter a samādhi and see worlds in the atoms of the ground, and to see her appearing in them all to guide and help beings through the power of her bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*. Sudhana recites verses to her, describing this vision, and asks her when she attained that liberation. She describes how countless kalpas in the past, in a world called Vairocanaśrī, she was a princess named Padma-bhadrābhirāmanetraśrīcandrā, the daughter of a cakravartin who ruled all four continents. North of the capital there was a Bodhi tree, before which was a lake with a magical lotus in its center, upon which was the Buddha Samantajñānaratnārcīśrīguṇaketurāja, the first of countless buddhas to appear in that kalpa. Over a period of ten thousand years, he radiated light rays to the beings in that world, informing them and preparing them for his eventual appearance as a buddha. At the moment of his attainment of buddhahood in that world, there were miraculous omens everywhere. The bodhisattva Samantabhadra appeared above the cakravartin's palace, his radiance outshining all other lights. He informed the king that a buddha had appeared at the Bodhi tree. On seeing Samantabhadra, the princess wished to be with him always, in all her lives. The king manifested miraculously

throughout the world, encouraging everyone to come and see the Buddha. On seeing the Buddha, the princess cast her jewels toward him, and they formed a miraculous display in the air. She had a vision of Samantabhadra's presence throughout countless worlds and attained various samādhis. The buddha told her that in a past life Samantabhadra had instructed her to repair the statue of the buddha of that time and that this had been the cause of her good rebirths and connection with buddhas and Samantabhadra in all her lives. The night goddess Samantasattvatrāṇojaḥśrī then explains to Sudhana that she had been the princess, Maitreya was the king, and his queen, the mother of the princess, was the night goddess Praśantaruta-sāgaravatī. Samantasattvatrāṇojaḥśrī describes how she attended and made offerings to a succession of buddhas through the kalpas, and she describes the teachings she received from some of them. She lists a number of buddhas in verse, and finally says that her attainment is limited to the bodhisattva liberation called *the manifestations that guide beings that appear in all worlds* and that Sudhana should go to see the nearby night goddess Praśantaruta-sāgaravatī.

Chapter 38: Praśantarutasāgaravatī

- i.103 Sudhana goes directly to the night goddess Praśantarutasāgaravatī, who tells him she has attained the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. She explains that she teaches the Dharma everywhere in various ways to beings and that she can see all bodhisattvas wherever they are and whatever are they doing. In particular she sees how the Buddha, whom she calls Vairocana, in every instant radiates light rays everywhere that take on various forms to guide beings, and seeing this gives her great delight. She describes the vast qualities of her liberation, and when Sudhana asks her about her past, she states that in a world realm called Kanakavimalaprabhāvyūha, beyond many worlds to the east, there was a buddha named Avivartyadharmadhātu-nirghoṣa, and she was a goddess at the bodhimaṇḍa of that world. On seeing him she first developed the aspiration to enlightenment, and subsequently in various lifetimes she attended every buddha that appeared in an innumerable succession in that world, thereby attaining various samādhis. Then she was reborn in this Sahā world, where she has attended the first four buddhas and will attend all those who will come. On seeing the present buddha, Vairocana, she attained her bodhisattva liberation. After that she could see as many realms and buddhas as there are atoms within each atom and was able to receive all their teachings in each instant of mind.

However, as she is limited to this liberation, she instructs Sudhana to go to the nearby night goddess Sarvanagararakṣāsambhavatejaḥśrī, who is there in Vairocana's assembly.

Chapter 39: Sarvanagararakṣāsambhavatejaḥśrī

- i.104 Sudhana sees the night goddess Sarvanagararakṣāsambhavatejaḥśrī seated on a lotus throne and having a body that can appear to and communicate with all beings. She tells him she has attained a bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. She describes how she guides beings, teaching the Dharma in various ways, and how she sees the realm of phenomena in ten ways and teaches through thousands of powers of mental retention, ten of which she lists. She describes how in the distant past there was a kalpa in one world where countless buddhas appeared, the first of which was Sarvadharmasāgaranirghoṣaprabharāja. At that time there was a cakravartin king who after the buddha's passing used his miraculous powers to create a display to revive the declining teachings. His daughter, who was a bhikṣuṇī, on seeing that miracle attained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. The night goddess reveals that she was the bhikṣuṇī and the king was the bodhisattva Samantabhadra. She then lists the names of just over a hundred of the countless buddhas of that kalpa, all of whom she was a pupil of, and for countless kalpas since, she has been attending buddhas. She says she is limited to this bodhisattva liberation and instructs Sudhana to go to the night goddess Sarvavṛkṣpraphullanasukhasaṃvāsā, who is nearby at the feet of the Buddha Vairocana, the name she uses for Śākyamuni.

Chapter 40: Sarvavṛkṣpraphullanasukhasaṃvāsā

- i.105 The night goddess Sarvavṛkṣpraphullanasukhasaṃvāsā is seated in a kūṭāgāra, on a throne made of precious branches. She tells Sudhana how night makes beings wish to return to their homes and how she leads beings to good conduct and liberation. She states she has attained the bodhisattva liberation called *the arising of the vast radiating light of joy*, which has the knowledge for gathering beings as pupils. Through it she remembers the past conduct, progress, and attainment of the Buddha, referred to as the Buddha Vairocana. She states that this bodhisattva liberation can only be comprehended by the buddhas, but through their blessing she can teach it, and she then repeats this in verse. Sudhana asks her when she gained this attainment, and she describes how in a past kalpa, in another world, beings were in distress because of famine and poverty caused by their bad conduct.

They entreated the cakravartin king Sarvadharmānirṇādacchatramāṇḍalanirghoṣa for help, and he arranged a great distribution of all his wealth to satisfy all beings. At that time a girl named Ratnaprabhā, on seeing the king, was inspired to attain enlightenment, and she recited to him verses that described his birth. She said that his father was King Jyotiṣprabha and his mother was Queen Padmaprabhā. At a time when no rain had fallen for years and everything was withered, there was a bright light in a lotus pond in their park for seven nights before his birth, during which all the lotus ponds filled with water that spread throughout the world, ending thirst and flattening the surface of the earth. On the seventh night their son appeared miraculously, sitting cross-legged in a gigantic lotus, and the king took him and gave him to his queen as her son. Light rays from his body eliminated all harm and illness throughout the world and made everyone kind and compassionate. When Ratnaprabhā finished her verses, the king gave her and her entourage of five hundred girls precious clothes, upon which the images of constellations and stars appeared. People said the girls were more beautiful than the goddess of the night. Sarvavṛkṣpraphullanasukhasaṃvāsā then tells Sudhana that King Sarvadharmānirṇādacchatramāṇḍalanirghoṣa was the Buddha; King Jyotiṣprabha was Śuddhodana, the Buddha's father in this life; Queen Padmaprabhā was Māyādevī, the Buddha's mother in this life; and she herself was the girl Ratnaprabhā. She then says that her attainment is limited to her bodhisattva liberation and tells Sudhana to go to the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā, who is also present at the bodhimaṇḍa.

Chapter 41: Sarvajagadrakṣāpraṇidhānavīryaprabhā

- i.106 Sudhana sees Sarvajagadrakṣāpraṇidhānavīryaprabhā with the images of all the stars and so on in her body. She manifests bodies in various forms to beings throughout the realm of phenomena. Gazing upon her, Sudhana attains ten pure perceptions and numerous “commonalities” with the bodhisattvas. Sudhana addresses her in verse, and she tells him that she has attained the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*. This means that having realized the unreality of phenomena, she can manifest in any miraculous form in order to benefit beings in every instant. She states that while bodhisattvas have transcended concepts of time and so on, they are still engaged in benefiting beings in terms of their perceptions, like magical apparitions that have no reality. She describes how in a distant past she was a prince named Vijitāvin whose father had imprisoned many beings for their wicked behavior, and who through compassion for them offered to take their place if they were

released. The ministers convinced the king that this was a dangerous plot, and so he sentenced the prince to execution. The queen obtained permission for the prince to make a charitable donation of all his possessions for a fortnight, and he did so without regret, giving everything away. On the last day of the donations, Dharmacakranirghoṣagaganameghapradīparāja, the buddha who had appeared in that realm, came there miraculously, inspiring faith, and the prince attained the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings* and received permission from the king to become a bhikṣu. She states that the ministers of that time were Devadatta's followers in this lifetime, but they would all become buddhas in a future kalpa. The freed prisoners were the buddhas of the present kalpa and numerous other bodhisattvas. The king's many queens and harem guards were the Jain followers of Satyaka, whom the Buddha Śākyamuni had declared to be a bodhisattva. Sarvajagadrakṣāpraṇidhānavīryaprabhā lists some of the many buddhas she followed in the intermediate time. After summarizing in verse what she has told him, she states that her attainment is limited to this bodhisattva liberation and tells Sudhana to go to the forest goddess Sutejomaṇḍalaratīśrī in Lumbinī.

Chapter 42: Sutejomaṇḍalaratīśrī

- i.107 Sudhana goes to the Lumbinī Forest and sees Sutejomaṇḍalaratīśrī inside a kūṭāgāra made of precious tree branches, teaching a sūtra to millions of forest goddesses. She teaches Sudhana in prose and again in verse the ten kinds of birth through which a bodhisattva enters the family of the tathāgatas. She states that she has attained the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. She states that through her past prayers she was born in this forest to observe the birth of the Buddha and describes the ten omens that presaged his birth, the ten omens of light when the Buddha's mother came to the forest, and the ten miraculous manifestations at the time of his birth. She states that she sees such miraculous births in every world and that she sees the buddhas that are in every atom in all worlds. She describes how countless kalpas ago, she was a nurse named Vimalasaṃbhavaprabhā who was present when the Buddha Īśvaraguṇāparājīitadhvaja was born to Queen Suharṣitaprabheśvarā in a park. Because she was the nurse, the baby was placed on her lap by deities, and at that moment she attained her bodhisattva liberation. The king and queen of that time were previous lives of the Buddha Śākyamuni's parents. Since that time she has witnessed the birth of

every buddha everywhere. She repeats this in verse and then states that she is limited to this bodhisattva liberation, and therefore Sudhana should go see Gopā, who was the Buddha's wife, in Kapilavastu.

Chapter 43: Gopā

- i.108 Sudhana arrives in Kapilavastu and is greeted and praised by Aśokaśrī, the goddess of the Kapilavastu assembly hall. Sudhana describes his bodhisattva path to her. She and other goddesses make offerings to him and praise him in verse. Sudhana enters the assembly hall and sees Gopā and her entourage of royal women, all of whom practice the bodhisattva path. In prose and then in verse, Gopā teaches Sudhana the ten qualities of bodhisattva conduct and the ten ways to please kalyāṇamitras. She states that she has attained the bodhisattva liberation called *the range of the view of all the ways of the ocean of the samādhis of the bodhisattvas*. Through this she perceives all buddhas, pratyekabuddhas, bodhisattvas, and their activities and qualities in the past, present, and future. In particular she knows all the past lives of the Buddha Vairocana, that is, the Buddha Śākyamuni. She then describes how in a distant past she was a courtesan's daughter who fell in love with a prince named Tejodhipati, who was dedicated to the bodhisattva path, and became his wife. Together, throughout many lifetimes, they venerated a succession of sixty hundred thousand trillion buddhas, after which she attained her bodhisattva liberation. During all that time she was able to gaze upon her husband's wonderful qualities, up until this lifetime when he became the Buddha Śākyamuni. She states that Tejodhipati's mother was a previous life of Māyādevī, Śākyamuni's mother, and that Tejodhipati's father, King Dhanapati, is now a buddha in an eastern realm. She tells Sudhana that her attainment is limited to this liberation and that he should go to Māyādevī, the Buddha's mother, who is presently at the Buddha's feet. Before Sudhana leaves, she describes in verse an even earlier lifetime in which she was a merchant's daughter named Bhānuprabhā, who developed devotion to a mendicant by the name of Suraśmīketu, who had been a prince. She made offerings to him, and as a result had good rebirths for two hundred and fifty kalpas, culminating in her rebirth as the courtesan's daughter, which is when she first made the aspiration to attain buddhahood.

Chapter 44: Māyādevī

- i.109 Ratnanetrā, the goddess of the city, appears in the sky to Sudhana and instructs him on how to care for the city of his mind. Then two body goddesses, Dharmapadmaśrīkuśalā and Hrīśrīmañjariprabhāvā, appear to him, praising Māyādevī and shining on Sudhana light that brings him realizations. He then meets a rākṣasa guardian of the meeting hall of bodhisattvas, who teaches him two sets of ten qualities related to kalyāṇamitras. Sudhana sees before him a gigantic lotus, in the center of which is a kūṭāgāra, within which is Māyādevī, who can appear anywhere to any being in various forms. He bows down with multiple bodies to her multiple forms and enters samādhi. Then he asks her for instruction. She describes the miraculous coming of the Buddha to her womb, and how bodhisattvas and deities also entered it to make offerings to the Buddha. Māyādevī explains that she has attained the liberation called *the illusory conjurations of the wisdom of great prayer* and is therefore a mother to all buddhas everywhere in the past, present, and future. She lists a great number of the names of the buddhas of this kalpa. Sudhana asks when she attained this liberation, and she describes being a bodhimaṇḍa goddess who prayed to the buddha of that time to always have the cakravartin of that time as her son. For countless lifetimes in various existences this was so, and now he has attained enlightenment as the Buddha Vairocana. But she states that she is limited to knowledge of this liberation and tells him to go to the Trāyastriṃśa paradise to ask for instruction from the goddess Surendrābhā.

Chapter 45: Surendrābhā

- i.110 In this short chapter, Sudhana comes to the Trāyastriṃśa paradise, and Surendrābhā tells him she has attained the bodhisattva liberation called *the display of pure, unimpeded memory*. This enables her to remember serving countless buddhas throughout countless kalpas, from their first development of the aspiration to enlightenment until the time their Dharma ceases. Saying that her knowledge is limited to this liberation, she tells Sudhana to go to Kapilavastu to the teacher of children named Viśvāmitra.

Chapter 46: Viśvāmitra

- i.111 In the sūtra's shortest chapter, Sudhana descends from the Trāyastriṃśa paradise to Kapilavastu, where Viśvāmitra, a teacher of children, simply instructs him to go to see Śilpābhijña in the same town.

Chapter 47: Śilpābhijña

- i.112 Śilpābhijña tells Sudhana that he has attained the bodhisattva liberation called *higher knowledge of the arts* and describes the various realizations of the perfection of wisdom he has attained through reciting the letters of the Arapacana alphabet. Stating that his realization is limited, he tells Sudhana to go to see Bhadrōttamā in the town of Vartanaka in Magadha.

Chapter 48: Bhadrōttamā

- i.113 Sudhana meets Bhadrōttamā, described simply as a kalyāṇamitra. She states that she has attained the samādhi called *unimpeded*, through which she has unimpeded senses and other attributes of omniscience. Stating that she is limited to this samādhi, she instructs Sudhana to go to South India to meet the goldsmith Mukṭāsāra.

Chapter 49: Mukṭāsāra

- i.114 In this brief chapter, Sudhana meets the goldsmith Mukṭāsāra in the southern town of Bharukaccha. Mukṭāsāra says he has attained the bodhisattva liberation called the *display of pure unimpeded memory* and continuously seeks the Dharma at the feet of the tathāgatas in the ten directions. As his attainment is limited to this, he instructs Sudhana to go see the householder Sucandra in the forest outside the town.

Chapter 50: Sucandra

- i.115 In this brief chapter, Sudhana meets Sucandra, who tells him his attainment is limited to the bodhisattva liberation called *the stainless light of wisdom* and so he should go to Ajitasena in the town of Roruka.

Chapter 51: Ajitasena

- i.116 In this brief chapter, Sudhana meets Ajitasena, who has attained a bodhisattva liberation called *unceasing characteristics*. He tells Sudhana to go to the brahmin Śivarāgra in the village of Dharma.

Chapter 52: Śivarāgra

- i.117 In this brief chapter, Sudhana meets the brahmin Śivarāgra, who has attained the power of the speech of truth that fulfills wishes. Stating that he is limited to this attainment, he tells Sudhana to go to the boy and girl Śrīsaṃbhava and Śrīmati.

Chapter 53: Śrīsaṃbhava and Śrīmati

- i.118 Sudhana meets the boy and girl Śrīsaṃbhava and Śrīmati. Together, in one voice, they say they have attained the bodhisattva liberation called *the appearance of illusion*, through which they see all phenomena as illusions. As they are limited to this attainment, they tell Sudhana to go to a kūṭāgāra in South India in which dwells the bodhisattva Maitreya. They describe the qualities of Maitreya and give Sudhana advice on his practice of bodhisattva conduct, describing at length the qualities that a bodhisattva needs to attain. They also admonish him to be devoted to kalyāṇamitras, describing at length their central importance for the bodhisattva path as the source of all its qualities. They describe the nature of the kalyāṇamitras and use analogies in doing so. They also use analogies to describe how a bodhisattva should perceive a kalyāṇamitra, including the now well-known analogy of the bodhisattva being a patient, the kalyāṇamitra being a doctor, their instructions being medicine, and their practice being the treatment that cures illness. They describe through analogies the benefits that come from following this path and conclude by emphasizing that all of them are dependent on relying upon the kalyāṇamitras. Sudhana then takes his leave.

Chapter 54: Maitreya

- i.119 Sudhana, in a state of great spiritual attainment, prostrates at the door of the kūṭāgāra called Vairocanavyūhāḥkārāgarbha and then circumambulates it many hundreds of thousands of times. He lists first in prose and then in verse the many inconceivable qualities of the bodhisattvas who have this kūṭāgāra as their residence. Then he sees Maitreya arriving with a vast retinue. Maitreya welcomes him in verse, praising him, describing his motivation for coming there, and giving him instruction. In response to Sudhana's request and praise, he teaches him at length in prose, describing and praising the aspiration to enlightenment using a series of analogies. He then instructs Sudhana to enter the kūṭāgāra and miraculously opens the door by snapping his fingers. There follows a detailed description of the inconceivable, vast sights that Sudhana sees within a state of samādhi, including other kūṭāgāras, billions of worlds, and bodhisattvas. Then Maitreya enters and states that this was a bodhisattva liberation called *the essence of the display of the unfailing memory that engages with the knowledge of all objects of perception in the three times*. He then describes the profound nature of bodhisattvas and their qualities, and he states that after he dies, he will be reborn in the Tuṣita paradise and then come to this world to be a buddha. He

then instructs Sudhana to go to see Mañjuśrī once more, as he has set Sudhana upon this path and Sudhana has been connected to Mañjuśrī in all his previous lifetimes of following the path.

Chapter 55: Mañjuśrī

- i.120 Sudhana passes through a hundred and ten towns until he reaches a district called Sumanāmukha. Mañjuśrī is far away—a hundred and ten yojanas—but reaches out his hand and places it on Sudhana’s head and praises him, teaches him, and blesses him, so that Sudhana gains many attainments.

Chapter 56: Samantabhadra and “The Prayer for Completely Good Conduct”

- i.121 Sudhana has great realization and roots of merit, and therefore ten events and ten lights that are omens of the appearance of Samantabhadra occur. Sudhana sees Samantabhadra seated before the Buddha, and he sees a variety of miraculous events manifesting from Samantabhadra’s pores and Samantabhadra’s activities in countless realms and throughout time. As a result, he attains ten practices of the perfection of knowledge. Then Samantabhadra and all those Samantabhadras before every buddha place their hands on Sudhana’s head, and he gains great attainments. Samantabhadra describes his own past practices, such as generosity. He instructs Sudhana to look at his body, and Sudhana sees vast visions within each of Samantabhadra’s pores. Then Samantabhadra recites “The Prayer for Completely Good Conduct,” and the sūtra ends.

The Translation

**The Noble Mahāvaipulya Sūtra “A Multitude of Buddhas”
Chapter 45: The Stem Array**

1.

Chapter 1

THE SETTING

[V37] [B24]³⁷ [F.274.b]

1.1

The Bhagavat was in Śrāvastī, in a greatly adorned kūṭāgāra in Jetavana, Anāthapiṇḍada's park, together with the bodhisattvas [F.275.a] Samantabhadra, Mañjuśrī, and others, including the bodhisattva mahāsattvas Jñānottarajñānin,³⁸ Sattvottarajñānin,³⁹ Asaṅgottarajñānin, Kusumottarajñānin, Sūryottarajñānin, Candrottarajñānin, Vimalottarajñānin, Vajrottarajñānin, Virajottarajñānin, and the bodhisattva Vairocanottarajñānin; the bodhisattvas Jyotirdhvaja, Merudhvaja, Ratnadvaja, Asaṅgadvaja, Kusumadvaja, Vimaladvaja, Sūryadvaja, Ruciradvaja, Virajadvaja, and the bodhisattva Vairocanadvaja; the bodhisattvas Ratnatejas, Mahātejas,⁴⁰ Jñānavajratejas, Vimalatejas, Dharmasūryatejas, Puṇyaparvatatejas, Jñānāvabhāsatejas, Samantaśrītejas,⁴¹ Samantaprabhaśrītejas, and the bodhisattva Daśadikprabhāparisphuṭa;⁴² the bodhisattvas Dhāraṇīgarbha, Gaganagarbha, Padmagarbha, Ratnagarbha, Sūryagarbha, Guṇaviśuddhi-garbha, Dharmasamudragarbha, Vairocanagarbha, Nābhigarbha, and the bodhisattva Padmaśrīgarbha; the bodhisattvas Sunetra, Viśuddhanetra, Vimalanetra, Asaṅganetra, Samantadarśananetra, Suvilokitanetra,⁴³ Avalokitanetra, Utpalanetra, [F.275.b] Vajranetra, Ratnanetra, and the bodhisattva Gagananetra;⁴⁴ the bodhisattvas⁴⁵ Devamukūṭa, Dharmadhātupratibhāsamaṇimukūṭa, Bodhimaṇḍamukūṭa, Digvairocanamukūṭa, Sarvabuddhasaṃbhūtagarbhamāṇimukūṭa, Sarvalokadhātūḍgatamukūṭa, Samantavairocanamukūṭa, Anabhibhūtamukūṭa, Sarvatathāgatasiṃhāsana-saṃpratiṣṭhitamaṇimukūṭa, and the bodhisattva Samantadharmadhātugaganapratibhāsamukūṭa; the bodhisattvas⁴⁶ Brahmendracūḍa, Nāgendracūḍa, Sarvabuddhanirmāṇapratibhāsacūḍa, Bodhimaṇḍacūḍa, Sarvapraṇidhānasāgaranirghoṣamaṇirājacūḍa, Sarvatathāgataprabhāmaṇḍalapramuñcanamaṇiratnanigarjitacūḍa, Sarvākāśatalāsaṃbheda-

vijñaptimaṇiratnavibhūṣitacūḍa, Sarvatathāgatavikurvitapratibhāsadhvajamaṇirājajālasamchāditacūḍa, Sarvatathāgatadharmacakranirghoṣacūḍa, and the bodhisattva Sarvatryadhvanāmacakranirghoṣacūḍa; the bodhisattvas⁴⁷ Mahāprabha, Vimalaprabha,⁴⁸ Vimalatejaḥprabha, Ratnaprabha, Virajaprabha, Jyotiṣprabha, Dharmaprabha, Śāntiprabha, Sūryaprabha, Vikurvitaprabha, and the bodhisattva Devaprabha; the bodhisattvas⁴⁹ Puṇyaketu, Jñānaketu, [F.276.a] Dharmaketu, Abhijñāketu, Prabhāketu, Kusumaketu, Maṇīketu,⁵⁰ Bodhīketu, Brahmaketu, and the bodhisattva Samantāvabhāsaketu; the bodhisattvas⁵¹ Brahmaghoṣa, Sāgaraghoṣa, Dharaṇīnirghoṣa, Lokendraghoṣa, Śailendrarājasamghaṭṭanaghoṣa, Sarvadharmadhātuspharaṇaghoṣa, Sarvadharmadhātusāgaranigarjita-ghoṣa,⁵² Sarvamāramaṇḍalapramardaṇaghoṣa, Mahākaruṇānayameghanigarjitaḥghoṣa, and the bodhisattva Sarvajagadduḥkhaḥpraśāntyāśvāsana-ghoṣa; the bodhisattvas⁵³ Dharmodgata, Viśeṣodgata, Jñānodgata, Puṇya-sumerūdgata, Guṇaprabhāvodgata, Yaśodgata, Samantāvabhāsodgata, Mahāmaitryudgata, Jñānasambhārodgata, and Tathāgatakulagotrodgata; the bodhisattvas⁵⁴ Prabhāśrī, Pravaraśrī, Samudgataśrī, Vairocanaśrī, Dharmāśrī, Candraśrī, Gaganaśrī, Ratnaśrī, Ketuśrī, and the bodhisattva Jñānaśrī; the bodhisattvas⁵⁵ Śailendrarāja, Dharmendrarāja, Jagadindrarāja, Brahmendrarāja, Gaṇendrarāja, Devendrarāja, Śāntendrarāja, Acalendrarāja, Rṣabhendrarāja, [F.276.b] and the bodhisattva Pravarendrarāja; the bodhisattvas⁵⁶ Praśāntasvara, Asaṅgasvara, Dharaṇīnirghoṣasvara, Sāgaranigarjitasvara, Meghanirghoṣasvara, Dharmāvabhāsasvara, Gagana-nirghoṣasvara, Sarvasattvakuśalamūlanigarjitasvara, Pūrvapraṇidhāna-saṃcodanasvara, and the bodhisattva Māramaṇḍalanirghoṣasvara; and the bodhisattvas⁵⁷ Ratnabuddhi, Jñānabuddhi,⁵⁸ Gaganabuddhi, Vimalabuddhi, Asaṅgabuddhi,⁵⁹ Viśuddhabuddhi, Tryadhvāvabhāsabuddhi, Viśālabuddhi, Samantāvalokabuddhi, and the bodhisattva Dharmadhātunayāvabhāsa-buddhi, and so on. There were five thousand bodhisattvas in all who had all arisen from⁶⁰ completely good bodhisattva conduct and prayers,⁶¹ who had unimpeded fields of activity because they pervaded all buddha realms, who had the blessing of infinite bodies because they came into the presence of all tathāgatas, who had the pure orbs of unobscured eyes because they saw the manifestations of all the buddhas, who had gone to receive measureless proclamations⁶² because they unceasingly came into the presence of all tathāgatas when they attained buddhahood, who possessed infinite radiance through having attained the radiance of wisdom in all the ways of the ocean of the Dharma of the buddhas,⁶³ who taught good qualities⁶⁴ unceasingly throughout infinite kalpas because of their pure analytic knowledge, who had unrestricted⁶⁵ conduct of wisdom as far as the ends of space because they manifested physical bodies in accordance with the

aspirations of beings, [F.277.a] whose sight was free from defect because they knew that the realm of beings has no souls and no beings, and who had wisdom⁶⁶ as vast as space because they pervaded the realm of phenomena with a network of light rays.

- 1.2 There were five hundred śrāvakas endowed with miraculous powers, all of whom had realized the nature of the way of the truths; directly perceived the true finality; comprehended the nature of phenomena; transcended the ocean of existence; had the range of activity of the tathāgatas that is as extensive as space;⁶⁷ had ended fetters, predispositions, and bondage; remained in an unobstructed state; dwelled in a peace that was like space; had eliminated doubts, uncertainty, and equivocation concerning the buddhas; and followed the path of aspiration for the ocean of the wisdom of the buddhas. There were lords of the world who had served previous jinas, who were dedicated to bringing benefit and happiness to all beings, who became good guides without being asked, who were dedicated to protecting other beings, who had attained the gateway⁶⁸ to wisdom that transcends the world, who had the motivation of never abandoning all beings, who had originated from⁶⁹ the field of activity of the teaching of all buddhas, who were dedicated to protecting the teachings of the tathāgatas, who were born through prayers to be within the family of the buddhas, who had attained being within the family lineage of the tathāgatas, and who aspired to omniscience.

- 1.3 Then those bodhisattvas and their followers, and the śrāvakas who had miraculous powers [F.277.b] and the lords of the world and their followers thought, “Without the Tathāgata’s blessing, without the Tathāgata’s manifestations, without the Tathāgata’s power, without the Tathāgata’s past prayers, without a past excellent practice of the roots of merit, without the guidance of a kalyāṇamitra, without the pure eyes of faith, without the attainment of the radiance of a vast aspiration, without the pure superior motivation of a bodhisattva, and without the determined aspiration for omniscience, it is not possible for worldly beings and devas to comprehend, or understand, or believe in, or know, or conceive of, or grasp, or analyze, or meditate on, or classify, or reveal, or describe, or establish within other beings the Tathāgata’s domain, the scope of the Tathāgata’s wisdom, the Tathāgata’s blessing, the Tathāgata’s strengths, the Tathāgata’s fearlessness, the Tathāgata’s samādhi, the Tathāgata’s conduct, the Tathāgata’s state,⁷⁰ the Tathāgata’s supremacy, the Tathāgata’s body,⁷¹ or the Tathāgata’s wisdom.

- 1.4 “May the Bhagavat⁷² teach us—we who have the aspirations of bodhisattvas—as well as all beings, who—because of⁷³ their various aspirations, different kinds of motivations, and different kinds of

knowledge—use different kinds of words and terms, are on different levels of power, and have different purity of faculties, different kinds of motivation and conduct, different ranges of thought, different kinds of reliance on the qualities of the tathāgatas, [F.278.a] and different kinds of interest in the teaching of the Dharma.

- 1.5 “May he teach us how in the past he set out to attain omniscience. May he teach us how in the past he accomplished the aspiration of a bodhisattva. May he teach us how in the past he had a pure field of the perfections of a bodhisattva. May he teach us how in the past he had the miraculous manifestations of having reached the level of a bodhisattva. May he teach us how in the past he had completely accomplished the field of conduct of a bodhisattva. May he teach us how in the past he had displayed accomplishing the way of a bodhisattva. May he teach us how in the past he had a pure display⁷⁴ of the bodhisattva’s path. May he teach us how in the past he displayed the accomplishment of an ocean of a bodhisattva’s ways of going forth. May he teach us how in the past he perfectly displayed⁷⁵ an ocean of the miraculous manifestations that are a bodhisattva’s attainments.⁷⁶ May he teach us how in the past he had an ocean of a bodhisattva’s practices. May he teach us how he has an ocean of miraculous manifestations through attaining enlightenment. May he also teach us how he has manifested the most powerful miraculous manifestation of turning a tathāgata’s wheel of the Dharma. May he also teach us how he has an ocean of the miraculous manifestations of purifying a tathāgata’s buddha realm. May he also teach us how he has the gateway of methods for guiding the realm of beings. May he also teach us how he has sovereignty over the city of the Dharma of an omniscient tathāgata. May he also teach us how he has a tathāgata’s illumination of the path for all beings. [F.278.b] May he also teach us how he has a tathāgata’s miraculous manifestation of entering into the existences of beings. May he also teach us how he receives the offerings of beings for a tathāgata. May he also teach us how he has a tathāgata’s miracle of teaching merit and offerings⁷⁷ to all beings. May he also teach us how the Tathāgata has created the perceived image of a buddha within the mental processes of all beings. May he also teach us how the Tathāgata has created magical manifestations for all beings. May he also teach us how the Tathāgata has created the magical appearances of teachings and instructions for all beings. May he also teach us the Tathāgata’s manifestations of the inconceivable range of the samādhis of buddhahood for all beings.”

- 1.6 Then the Bhagavat, knowing the thoughts in the minds of those bodhisattvas, rested in the samādhi called *the gaping lion*, which is as extensive as space and therefore⁷⁸ is beyond example and has adornments

that appear to all beings,⁷⁹ has the nature of being the gateway to great compassion, possesses the gateway to great compassion, precedes great compassion, and has the quality of great compassion.

1.7 As soon as the Bhagavat rested in that meditation, there appeared a kūṭāgāra that was greatly adorned and so vast that it had no end or center, with invincible vajra banners arranged on the ground, arrayed in networks of all kinds of precious jewels, filled with petals of flowers made of many jewels, [F.279.a] beautified by pillars of beryl, with kings of jewels as an arranged display of ornaments that illuminated the world, having a multitude of excellent jewels,⁸⁰ having heaps of precious jewels from the Jambu River, with porches, toraṇas, pinnacles, and windows made of all jewels, adorned by countless pure balconies, with an array of precious jewels that resembled all the lords of worlds, with arrangements of the precious jewels from the world's⁸¹ oceans, covered with nets of all precious jewels,⁸² with upraised parasols and banners, and beautified by gateways and toraṇas emitting light rays that completely filled the realm of phenomena; the external ground was beautified by indescribable daises for the surrounding assembly, and in all directions there were stairways of heaps of jewels and beautifully arranged adornments.

1.8 Through the power of the Buddha, there were present buddha realms, to the number of the atoms in countless buddha realms, that were immense and vast in length and breadth, possessed various adornments made of all jewels, had grounds made of an indescribable variety of precious jewels, were encircled by walls of countless precious jewels, and were adorned by lines of palm trees made of various jewels.

1.9 Those buddha realms were adorned by immeasurable rivers of scented water that were filled with an unceasing volume of scented water that was mixed with many flowers made of a variety of jewels, flowing and turning to the right, and resounding with descriptions of all the qualities of buddhahood. [F.279.b]

1.10 There were rows of precious white lotus flowers, precious trees beautifully adorned by the blossoms of superior lotuses made from all jewels, rows of countless kūṭāgāras made of various jewels covered in shining networks of every kind of precious jewel, countless aerial palaces made of precious jewels adorned with all precious jewels, the aroma of countless incenses spread everywhere, and the adornment of clouds of incense, countless banners of jewels, banners of cloth, banners that were flags, banners with streamers of jewels, banners with flowers, banners with adornments, banners with garlands, banners with bells of various jewels, banners that were parasols of kings⁸³ of jewels, banners of precious jewels with pervading radiance, banners of kings of precious jewels that resounded with

the wheel of the names of all the tathāgatas, banners of delightful lions made of the kings of precious jewels, banners of the kings of precious jewels that proclaimed the past practices of all the tathāgatas, and banners of the kings of precious jewels that illuminated the entire realm of phenomena, and all directions were adorned with every kind of adorning banner.

1.11 Clouds of countless aerial palaces of devas adorned the entire expanse of the sky above Jetavana. Jetavana was adorned and covered by a cloud of countless trees of various kinds of incense. [F.280.a] It was adorned and encircled by Sumeru Mountains that possessed indescribable adornments. It was adorned by the beautiful voices and sounds of the praises of all tathāgatas that came from indescribable clouds of musical instruments being played and beaten. It was adorned by a covering of clouds of indescribable precious lotuses. There were indescribable precious lion thrones on which were precious cushions made of divine materials, on which the bodhisattvas were seated, and which were adorned by clouds that emitted beautiful voices that praised the tathāgatas. It was adorned by clouds of grains that were precious jewels that formed indescribable images of lords of the worlds. It was adorned by indescribable clouds of networks of white pearls. It was adorned by a covering of indescribable clouds of kūṭāgāras made of red pearls. It was adorned by an indescribable rainfall from clouds of pearls that were as hard as vajras.

1.12 Why was this? It was because of the inconceivable roots of merit of a tathāgata. It was because of the inconceivable good qualities of a tathāgata. It was because of the inconceivable sovereign power and blessing of a tathāgata. It was because of a tathāgata's inconceivable miraculous manifestations whereby his one body could pervade all world realms. It was because of the inconceivable display of the spiritual power through which all the tathāgatas could enter one body that appears throughout the entire array of buddha realms. It was because of the inconceivable manifestations of the tathāgatas through which they can show the perceivable image of the entire realm of phenomena within a single atom. [F.280.b] It was because of the inconceivable manifestations of the tathāgatas through which they can show the entire succession of tathāgatas of the past within a single pore. It was because of the tathāgatas' inconceivable ability to illuminate infinite world realms with a single ray of light. It was because of the tathāgatas' inconceivable ability to pervade all buddha realms, which are as numerous as the atoms that comprise all world realms, with a cloud of emanations from a single body hair. It was because of the tathāgatas' inconceivable ability to reveal the kalpas of the creation and destruction of world realms from a single body hair.

1.13 Just as Jetavana was in this way a buddha realm and was completely purified by being a pure realm, in that same way the world realms in the ten directions to the limits of the realm of phenomena, to the limits of space, were also completely purified, adorned, beautified, and with emanated bodies of tathāgatas, and had become similar to Jetavana. They were filled with bodhisattvas; had ocean-like assemblies of followers of tathāgatas; had rainfalls from clouds made of every kind of adornment; were completely illuminated by the lights of all jewels; were adorned by rainfall from clouds made of the entire variety of jewels; were adorned by a covering of clouds made of the adorning features of all realms; were adorned by rainfalls of every kind of divine material;⁸⁴ were adorned by a profusion of clouds of every kind of flower;⁸⁵ were adorned by a beautiful rainfall of clothes of every color falling from a treasure of clouds of trees⁸⁶ of every kind of clothing; [F.281.a] were adorned by a continuous rainfall from clouds made of every kind of garland, tassel, and string of beads; were adorned by a rain from masses of clouds as extensive as the universe⁸⁷ that were made of various kinds of incense and perfume that pervaded all the directions; were adorned by a continuous rain of a fine powder of networks⁸⁸ of jewels from clouds of networks of flowers made from every kind of jewel; were adorned by clouds of banners and flags made of every kind of jewel and held in the hands of divine maidens who moved to and fro throughout the extent of space; were adorned with a variety of lotuses made from all jewels and with circles of precious petals, tall stems, and pericarps that resounded with the beautiful sounds of music; and were adorned with nets of disks⁸⁹ of every kind of jewel, nets of lions made of jewels, and various kinds of garlands and strings of beads.

1.14 In that way, as soon as the Bhagavat rested in the samādhi called *the gaping lion*, at that time, in the eastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Kanakameghapradīpadhvajā, the Tathāgata Vairocanaśrī-tejorāja's buddha realm, where the bodhisattva Vairocanapraṇidhānanābhiraśmiprabha, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and adorned the sky with clouds of various kinds of adornments: clouds of divine flowers from which a rain of flowers fell, [F.281.b] clouds of divine perfume from which a rain of perfume was released, clouds of divine jewel lotuses from which a rain of lotuses was scattered, clouds of divine garlands from which a rain of garlands was produced, clouds of divine jewels from which a rain of jewels fell, clouds of divine jewelry from which a rain of jewelry fell, clouds of divine precious parasols from which a rain of parasols was produced,

clouds of divine flowers from which a rain of flowers fell, clouds of various kinds of fine divine clothing in different colors from which a rain of clothing fell, clouds of divine precious banners and flags that stood⁹⁰ in the sky, and an array of clouds of every kind of jewel that filled the sky. Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the eastern direction emanated perfectly adorned kūṭāgāras that were covered with a net of precious jewels, each containing a lion throne and a lotus made of precious jewels that shined light in all directions, and he and his entourage seated themselves cross-legged upon the lotuses, their bodhisattva bodies adorned with a network of the kings of precious wish-fulfilling jewels.

1.15 In the southern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Vajrasāgaragarbhā, the Tathāgata Samantāvabhāsaśrīgarbharāja's buddha realm, where the bodhisattva Duryodhanavīryavegarāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers [F.282.a] and came to the Sahā world realm. They manifested a network of tassels of every perfume that covered all the oceans of world realms. They manifested a network of tassels of strings of every kind of jewel extending throughout all infinite buddha realms. They manifested a network of tassels and garlands made of every kind of flower that existed throughout all successive buddha realms. They manifested a network of garlands, tassels, and strings of beads that connected all buddha realms.⁹¹ They manifested a network of chains of vajras that holds the ground beneath all the disks of buddha realms. They manifested the way that all buddha realms possess networks of various kinds of precious jewels. They manifested all world realms having acquired and possessing tassels of various kinds of cloth. They manifested all buddha realms being possessed of networks of many tassels and garlands of a variety of jewels, and all realms possessing a network of tassels and garlands made of the light rays of glorious precious jewels. And they manifested the ground of all world realms having a network of tassels and garlands of precious jewels and beautiful lion images.

1.16 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southern direction emanated kūṭāgāras made of precious jewels that illuminated the world, each containing a lion throne and a lotus made of precious jewels, which shined light into all directions, [F.282.b] and he and his entourage seated themselves cross-legged upon the lotuses, their bodhisattva bodies adorned with a network of flowers made from every kind of jewel.

In the western direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Maṇi-sumerūvirocanadhvajapradīpā, the Tathāgata Dharmadhātujñānapradīpa's buddha realm, where the bodhisattva Samantaśrīsamudgatatejorāja,⁹² together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested the entire realm of phenomena being filled with clouds of Sumerus of banners,⁹³ with various kinds of colors and with various kinds of perfume, that were as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of flowers,⁹⁴ with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of incenses, with various kinds of colors and with various kinds of scents, as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, in forms resembling every kind of requisite, that have arisen from the brilliance of his pores;⁹⁵ the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless buddha realms, in the forms of various kinds of banners of stars in a display of circles of lights; [F.283.a] the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, in the forms of various exceptional displays of the essence of vajras in various colors; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels from the Jambu River that brilliantly illuminate all world realms, as numerous as the atoms in countless buddha realms; the entire realm of phenomena being filled with clouds of Sumerus of precious jewels, as numerous as the atoms in countless buddha realms, that filled the sky and illuminated the entire realm of phenomena; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that were in the form of the features of all tathāgatas; the entire realm of phenomena being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that resounded with the bodhisattva conduct that revealed the images of the past practices of all tathāgatas; and the ten directions being filled with clouds of Sumerus of kings of jewels, as numerous as the atoms in countless buddha realms, that formed the images of the bodhimaṇḍas of all tathāgatas.

- 1.18 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the western direction emanated kūṭāgāras covered by the kings of perfumes and by networks of strings of pearls, each having in its center a lotus made of precious jewels like the banner of Devendra upon a lion throne, [F.283.b] and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with a precious network of gold and a crown of kings of wish-fulfilling jewels bound onto their heads.
- 1.19 In the northern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Ratnavastrāvabhāsadhvajā,⁹⁶ the Tathāgata Dharmadhātugaganaśrīvairocana's buddha realm, where the bodhisattva Asaṅgaśrīrāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested the sky being adorned by clouds of precious cloth; manifested the sky being adorned by clouds of precious clothing of yellow color, yellow in appearance; manifested the sky being adorned by clouds of precious clothing perfumed by various scents; manifested the sky being adorned by clouds of clothing⁹⁷ made of the kings of jewels that were like the banner of the sun; manifested the sky being adorned by clouds of clothing⁹⁸ made of the kings of jewels that shone with the splendor of gold; manifested the sky being adorned by clouds of clothing made of the kings of jewels that shone with jewels; manifested the sky being adorned by clouds of precious clothing in the manifold forms of all the stars; manifested the ten directions of the sky being filled with clouds of clothing⁹⁹ made of precious jewels that were like cloth¹⁰⁰ of shining crystal;¹⁰¹ [F.284.a] manifested the ten directions of the sky being filled with clouds of clothing made of kings of jewels that shone with glorious brightness; and manifested the sky being covered by clouds of clothing made of kings of jewels as an ocean of adornments.
- 1.20 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northern direction emanated kūṭāgāras of precious jewels that had emerged from oceans, each having in its center a lotus made of precious jewels like the banner of Devendra upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with a network of beautiful lion images made of the kings of precious jewels and with precious star banners above their heads.
- 1.21 In the northeastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Sarvamahāpṛthivīrājamaṇiraśmijālapramuktā, the Tathāgata

Anilambhacakṣuṣa's¹⁰² buddha realm, where the bodhisattva Dharmadhātu-sunirmitapraṇidhicandra, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and manifested all infinite world realms being covered by clouds of kūṭāgāras of precious materials; [F.284.b] manifested all infinite world realms being covered by clouds of kūṭāgāras of perfumes; manifested all infinite world realms being covered by clouds of kūṭāgāras of incense; manifested all infinite world realms being covered by clouds of kūṭāgāras of sandalwood; manifested all infinite world realms being covered by clouds of kūṭāgāras of flowers; manifested all infinite world realms being covered by clouds of kūṭāgāras of jewels; manifested all infinite world realms being covered by clouds of kūṭāgāras of vajras; manifested all infinite world realms being covered by clouds of kūṭāgāras of gold; manifested all infinite world realms being covered by clouds of kūṭāgāras of clothing; and manifested all infinite world realms being covered by clouds of kūṭāgāras of lotuses.

1.22 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northeastern direction emanated kūṭāgāras of precious jewels¹⁰³ that had gateways that looked out upon the entire realm of phenomena, each having in its center, upon a lion throne, a lotus of precious jewels and unequalled perfume, and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with a network of flowers made of the kings of precious jewels and turbans that were like a network of various treasures of kings of jewels bound upon their heads. [F.285.a]

1.23 In the southeastern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Gandhameghavyūhadhvajā, the Tathāgata Nāgeśvararāja's buddha realm, where the bodhisattva Dharmārciṣmattejorāja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and covered the entire sky with clouds of disks of light the color of gold, covered the entire sky with clouds of disks of light the infinite colors of jewels, covered the entire sky with clouds of disks of light the color of the ūrṇā hair of the tathāgatas, covered the entire sky with clouds of disks of light the color of various jewels, covered the entire sky with clouds of disks of light the color of the center of lotuses, covered the entire sky with clouds of disks of light the color of disks made of the branches of trees made of the precious kings of jewels, covered the entire sky with clouds of disks of light the color of the uṣṇīṣas of the tathāgatas, covered the entire sky with clouds of disks of light the color of

Jambu River gold, covered the entire sky with clouds of disks of light the color of the sun, and covered the entire sky with clouds of disks of light the color of the moon and the stars. [F.285.b]

1.24 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southeastern direction emanated kūṭāgāras of perfect shining flowers of pristine jewels, each having in its center a lotus of lion-vajra jewels upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, their bodhisattva bodies adorned with a network of precious kings of brightly shining jewels.

1.25 In the southwestern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Maṇisūryapratibhāsagarbhā, the Tathāgata Dharmacandrasamanta-jñānāvabhāsarāja's buddha realm, where the bodhisattva Sarvamāra-maṇḍalavikiraṇajñānadhvaja, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and emanated from all his pores clouds of light rays from flowers, which were as vast as the element of space; emanated from all his pores clouds of light rays from musical instruments, which were as vast as the element of space; emanated from all his pores clouds of light rays from precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from precious clothing perfumed by incenses and perfumes of all kinds,¹⁰⁴ which were as vast as the element of space; emanated from all his pores clouds of light rays from lightning emanated by nāgas, which were as vast as the element of space; [F.286.a] emanated from all his pores clouds of light rays from bright, precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from shining gold and precious jewels, which were as vast as the element of space; emanated from all his pores clouds of light rays from shining kings of jewels that were the essence of splendor, which were as vast as the element of space; and emanated from all his pores clouds of light rays from precious jewels that had the nature of illuminating the extent of the three times, like the ocean of the awareness of the tathāgatas, spreading throughout the element of space.

1.26 Together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the southwestern direction emanated kūṭāgāras with networks of great precious jewels that illuminated the entire realm of phenomena, each having in its center a lotus that radiated light rays of perfumed lamps upon a lion throne, and he and his entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies

adorned with networks of the stainless essences of kings of jewels and with turbans of kings of jewels that emitted words that guided all beings¹⁰⁵ bound upon their heads.

- 1.27 In the northwestern direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Vairocanaśrīpraṇidhigarbhā,¹⁰⁶ the Tathāgata Samantavairocanaśrīmerurāja's buddha realm, where the bodhisattva Vairocanapraṇidhijñānaketu, together with bodhisattvas to the number of atoms in countless buddha realms, [F.286.b] with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the bodhisattvas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the assemblies of followers of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all the hosts of emanations of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of all the past practices of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all śrāvakas and pratyekabuddhas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, [F.287.a] clouds of images of the forms of all the bodhimaṇḍas and Bodhi trees of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of the many images of the miracles of all the tathāgatas who appear in the three times; emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the bodies of all world-lords who appear in the three times; and emanated, from all his signs and features of a great being, all his pores, and his entire body, clouds of images of the pure realms of the buddhas who have appeared in the three times.

- 1.28 Instantly these filled the entire element of space, and together with his entourage, he approached the Bhagavat, bowed to the Bhagavat, and in the northwestern direction emanated kūṭāgāras with the essence of the kings of jewels that illuminated every direction, each having in its center, upon a lion throne, a precious lotus that illuminated the directions, and he and his

entourage seated themselves cross-legged upon the lotuses, with their bodhisattva bodies adorned with networks of the invincible light of pearls and with turbans that had the illuminating light of all jewels bound upon their heads.

- 1.29 In the downward direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Sarva-tathāgataprabhāmaṇḍalavairocanā, the Tathāgata Asaṅgajñānaketudhvajarāja's buddha realm, where the bodhisattva Sarvāvaraṇavikiraṇajñānavikrāmin, [F.287.b] together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and there resounded,¹⁰⁷ from all his pores, an ocean of the languages,¹⁰⁸ sounds, speech, and word definitions of all beings; there resounded the thunder of an ocean of clouds of the descriptions of how all the bodhisattvas in the three times originated; there resounded an ocean of clouds of the descriptions of how all the bodhisattvas in the three times fulfilled their aspirations; there sounded an ocean of clouds of the descriptions of how all bodhisattvas correctly accomplished the perfections; there resounded clouds of oceans of descriptions of how the field of conduct of all bodhisattvas pervaded all realms; there sounded an ocean of clouds of the descriptions of the accomplishments and miracles of all bodhisattvas; there resounded an ocean of descriptions of how all tathāgatas went to the bodhimaṇḍa, dissipated the disturbances of Māra, attained buddhahood at the bodhimaṇḍa, and manifested miracles; there resounded¹⁰⁹ the thunder of an ocean of clouds of the descriptions of the ways and names of the sūtras and how all tathāgatas turned the wheel of the Dharma; there resounded descriptions of the ways and methods of the guiding Dharma that guides all beings through its timely wheel; and there resounded an ocean of descriptions of the aspirations that were made, the particular roots of merit, the time, the methods, and the Dharma, in order to gain the realization of all wisdom.

- 1.30 He approached the Bhagavat, bowed to the Bhagavat, and in the downward direction [F.288.a] emanated kūṭāgāras that were treasures of all the various kinds of shining jewels in the image of the aerial palaces of all the tathāgatas, each having in its center a lotus of every kind of jewel upon a lion throne. He and his entourage seated themselves cross-legged upon the lotuses, with turbans that were banners shining with the images of all precious bodhimaṇḍas bound upon their heads.¹¹⁰

- 1.31 In the upward direction, beyond an ocean of world realms as numerous as the atoms in countless buddha realms, there was the world realm Akṣaya-buddhavaṃśanirdeśā, the Tathāgata Samantajñānamaṇḍalapratibhāsa-

nirghoṣa's buddha realm, where the bodhisattva Dharmadhātupraṇidhitala-nirbheda, together with bodhisattvas to the number of atoms in countless buddha realms, with the permission of the Bhagavat, rose up from that ocean of the assembly of followers, came to the Sahā world realm, and from all his signs and features of a great being, all his pores, his entire body, all his limbs, his fingers and toes, the words he spoke, and his robe and his skirt he revealed, within all his signs and features of a great being, [F.288.b] all his pores, his entire body, all his limbs, his fingers and toes, the words he spoke, and his robe and his skirt, the images of an ocean of the past practice of engaging in the perfection of generosity, and all the recipients and the gifts¹¹¹ of all of the assemblies of bodhisattvas, of himself, of the Bhagavat Vairocana, of all the tathāgatas throughout the past, of all prophesied and unprophesied tathāgatas throughout the future who have yet to come, and of all who in the present reside in infinite buddha realms in the ten directions. He made visible the images of an ocean of the entire past practice of engaging in the perfection of correct conduct. He made visible the images of an ocean of the past practice of engaging in the perfection of patience through his limbs, his fingers, and his toes being cut off. He made visible the images of an ocean of the past practice of the diligence, vehemence, and prowess of all bodhisattvas. He made visible the images of an ocean of the past practice of seeking the dhyāna of all the tathāgatas. He revealed the images of an ocean of the past practices of engaging in perfecting the way of the Dharma wheel of all the tathāgatas, and he revealed the bodies and faces of those seeking the Dharma with great resolve giving away all possessions. He revealed the appearances of an ocean of the past practices of rejoicing in seeing all the tathāgatas, the path of all bodhisattvas, and bringing illumination¹¹² to all beings. He revealed the appearances of an ocean of the past practices of the fulfillment of an ocean of prayers by all bodhisattvas through which there is a display¹¹³ of perfect purification. He revealed the appearances of an ocean of the past practice of engaging in the accomplishment, prowess, and purification of the perfection of strength of all bodhisattvas. Filling the vast expanse of the realm of phenomena with clouds of all miraculous manifestation, [F.289.a] he revealed the appearances of an ocean of the past practice endowed with the domain of the wisdom of all bodhisattvas.

- 1.32 He approached the Bhagavat, bowed to the Bhagavat, and in the upward direction emanated kūṭāgāras that were adorned by all kinds of lords of vajras, each having in its center a lotus of sapphires upon a lion throne. He and his entourage, their blessed bodies adorned by a network of all shining precious kings of jewels and hung with necklaces of the kings of jewels from

which sounded the names of the tathāgatas of the three times, and their heads bound by precious turbans, seated themselves cross-legged upon the lotuses. [B25]

1.33

All those bodhisattvas and their entourages had become so through the completely good conduct and prayer of bodhisattvas. They had been at the feet of all tathāgatas and gazed upon their faces. They possessed the completely pure eyes of wisdom. The ocean of the teaching of the way of the sūtras and the wheel of the Dharma of all the tathāgatas had entered their ears. They had perfectly perfected the perfections that bring the attainment of the power of all bodhisattvas. In each instant they manifested the miracle of going into the presence of all tathāgatas. They had the range of pervading all worlds with a single body. They manifested the appearance of their bodies being present in the assemblies of the pupils of all tathāgatas. [F.289.b] They had the range of activity of manifesting all worlds being included within one world that is within a single atom. They ripened all beings, being present at the exact time for guiding them. They had the range of activity of emitting from all their pores the thunder of the clouds of the Dharma wheel of all the tathāgatas. They had attained the knowledge that all the realms of beings were like magical tricks. They had realized that all the tathāgatas are like illusions. They were purified by the knowledge that all rebirths within the continuation of existence were like dreams. They knew that all accomplishments of wisdom are like mirages. They had realized that all infinite worlds are like illusory manifestations. They had attained the ten strengths of the tathāgatas and the light of wisdom. They were supreme beings of fearlessness and had the forcefulness of the lion's roar. They had entered the inexhaustible ocean of unique knowledge. They had obtained the ocean of the languages of beings and the wisdom of the meaning of the words of the Dharma. They possessed an unimpeded scope of wisdom that was as vast as the realm of phenomena and space. They possessed the pure domain of the wisdom of the clairvoyances of all bodhisattvas. They possessed the diligence that disrupts the domain of all the māras. They were established in the power of knowing the three times. They had attained the unobscured wisdom of all phenomena. They had the field of activity of space without any base. They had everlasting¹¹⁴ omniscience. They had diligence as vast as space.¹¹⁵ They had the range of wisdom that did not focus on all existences as its object. [F.290.a] They had the pervading wisdom¹¹⁶ of the ocean of processes of the entire realm of phenomena. They had entered through the gateway of the nondifferentiating wisdom of all world realms. They demonstrated the miracle of all the worlds being connected, one with the other. They demonstrated bodies that were born in all kinds of world realms. They had the knowledge of the small and vast, wide and narrow

shapes of all world realms. They had realized the wisdom of the small being the vast. They had the knowledge of the vast being the small. They had attained being in the presence of all buddhas in a single instant of mind. They possessed bodies that had been blessed by all the tathāgatas. They had attained the ignorance-free wisdom in all the oceans of the directions. They pervaded all the oceans of the directions with emanations in an instant of mind.

1.34 These bodhisattvas who all had such limitless qualities through the blessings of the tathāgatas filled the entirety of Jetavana.

1.35 The great śrāvakas, such as Śāriputra, Maudgalyāyana, Mahākāśyapa, Revata, Subhūti, Aniruddha, Nandika, Kapphiṇa,¹¹⁷ Kātyāyana, and Pūrṇa Maitrāyaṇīputra, were present in Jetavana but did not see those miraculous manifestations of the Tathāgata. Neither did they see the miraculous displays of the Buddha, the majesty¹¹⁸ of the Buddha, the manifestations of the Buddha, the miracles of the Buddha, the supremacy of the Buddha, the miraculous conduct¹¹⁹ of the Buddha, the power of the Buddha, the blessing of the Buddha, or the pure realm of the Buddha.

1.36 Nor did they see the inconceivable range of activity of the bodhisattvas, [F.290.b] the coming of the bodhisattvas, the arrival of the bodhisattvas, the gathering of the bodhisattvas, the approach of the displays of paranormal powers of the bodhisattvas, the circle of the assembly of bodhisattvas, the bodhisattvas arranging themselves in the directions, the display of the lion thrones of the bodhisattvas, the dwellings of the bodhisattvas, the activities of the bodhisattvas, the display of the power of the samādhis of the bodhisattvas, the gaze of the bodhisattvas, the awesomeness of the bodhisattvas, the forcefulness of the bodhisattvas, the offerings made to the Tathāgata by the bodhisattvas, the prophecies given to the bodhisattvas, the ripening of the bodhisattvas, the renunciation¹²⁰ of the bodhisattvas, the purified Dharma bodies of the bodhisattvas, the fulfilled wisdom bodies of the bodhisattvas, the proclaimed¹²¹ aspiration bodies of the bodhisattvas, the created form bodies of the bodhisattvas, the pure, perfect features of the bodhisattvas, the display of the auras of infinite colors of the bodhisattvas, the network of light rays emanated by the bodhisattvas, the spreading clouds emanated by the bodhisattvas, or the network of the directions being pervaded by the bodhisattvas, nor did they see the miraculous realm of the conduct of the bodhisattvas.

1.37 Why was that? Because they did not have the same roots of merit. They had not accumulated in the past the roots of merit that are the cause for seeing the miracles of a buddha; [F.291.a] they had not in the past taught the qualities and pure display of the buddha realms included within the world realms in the ten directions; they had not described the buddha miracles of

the buddha bhagavats; and they had not in the past encouraged beings continuing in saṃsāra to attain the highest, complete enlightenment. They had not established in the minds of others the aspiration to enlightenment; they had not engaged in preventing the discontinuation of the family lineage of the tathāgatas; they did not have the diligence to gather all beings as pupils; they did not encourage bodhisattvas to practice the perfections; and when they were continuing in saṃsāra, they did not have as their goal the level of wisdom that transcends that of all beings.

1.38 They had not accumulated the roots of merit to become omniscient. They had not accomplished the roots of merit of a tathāgata who transcends the world. They had not realized the clairvoyance that perceives the miracles in all the pure realms of the buddhas. They did not know the roots of merit from focusing upon the exceptional enlightenment that transcends the world, which is perceived by the vision of the bodhisattvas and originates from the great aspirations of the bodhisattvas.

1.39 Nor did all the śrāvakas and pratyekabuddhas know the exceptional perception of the vision of the wisdom eyes of the completely good bodhisattvas. Nor did they know the attainments¹²² of the bodhisattvas through the illusory nature of phenomena, which arise from the blessing of the tathāgatas;¹²³ or the blessing of possessing the various dream-like¹²⁴ perceptions of bodhisattvas; [F.291.b] or the increasing great power of the joy of bodhisattvas.

1.40 Therefore, the great śrāvakas, such as the supreme pair, the excellent pair,¹²⁵ and so on, did not see the miracles of the Tathāgata; they did not hear of them, did not know them, did not comprehend them, did not understand them, were not aware of them, did not believe in them, did not think of them, did not regard them, did not consider them, did not dwell upon them, and did not reflect upon them.

1.41 Why was that? Because the scope of a buddha's wisdom¹²⁶ is not the same as that of the śrāvaka. Therefore, even though the great śrāvakas were present in Jetavana, they did not see the Buddha's miracles. They did not have the roots of merit that would accord with that. They did not have the pure vision for seeing the Buddha's miracles. They did not have the samādhi that realizes the power for causing something vast to be within a small object of perception. They did not have the liberation, the miraculous powers, the supremacy, the power, the mastery, the state, the perception, the vision, or the wisdom [F.292.a] through which they could know, see, comprehend, understand, fathom, realize, view, experience, grasp, surmount, hear from others, teach, describe, reveal, praise, bestow, inspire beings toward, connect beings with, bring beings to, or establish beings in the nature of the Buddha's miracles.

- 1.42 Why was that? Because they had become what they were through the Śrāvakayāna, had accomplished the path of the śrāvakas, had fulfilled the range of the conduct of the śrāvakas, had gained the result of the śrāvakas, had gained the knowledge of the illumination of the truths, were established in the summit of existence, had attained absolute peace, had minds that were devoid of great compassion, had no regard for all the world realms, and had accomplished their own benefit.
- 1.43 They had gathered and were present in Jetavana before, to the left, to the right, and to the rear of the Bhagavat, but they did not see those miracles of the Buddha.
- 1.44 Why was that? They had not attained omniscient wisdom; they had not accomplished omniscient wisdom; they were not established in omniscient wisdom; they had not prayed for omniscient wisdom; they had not realized omniscient wisdom; they had not become imbued with omniscient wisdom; and they had not become purified in omniscient wisdom and therefore were not able to observe, to know, to see, or to realize the miracles from the Buddha's samādhi.
- 1.45 Why was that? Because they could be seen through the vision of those who were in the family of bodhisattvas and not through the vision of śrāvakas. Therefore, those great śrāvakas were present in Jetavana but did not see the Tathāgata's miracles, the Tathāgata's power, the Tathāgata's pure realm, or the gathering of the bodhisattvas. [F.292.b]
- 1.46 By analogy, many hundreds of thousands of pretas, suffering from thirst and hunger, naked, without clothing, their skin the color of being burned, shriveled by the wind and sun, attacked by flocks of crows, and terrified by wolves and jackals,¹²⁷ do not see the great Ganges River even though they are gathered on its opposite banks, because they are obscured by obscuring karma. Some of them see a dry riverbed without water, and some of them see it filled with ashes. In that same way, although the sthaviras, the great śrāvakas, were present in Jetavana, their vision was obscured by the cataracts of the ignorance that is contrary to omniscience. And this is because they did not possess the power of the root of merit of the level of omniscience.
- 1.47 By analogy, a man who is in the middle of a great gathering of many people becomes drowsy. He falls asleep, and in a dream he sees in that place the divine city that is Śakra's beautiful residence, which is upon the summit of Sumeru and has trees; is encircled by a wall of fruit trees;¹²⁸ is filled with a quintillion female devas and filled with a quintillion male devas; has wish-fulfilling trees that emit divine clothing, strings of pearls, precious ornaments, and various kinds of necklaces; has many trees of musical instruments that emit beautiful music when the divine instruments of

various kinds are moved by the breezes; and has an array of all kinds of joyful amusements. He hears the melodious, beautiful sounds made by the female devas who are singing and playing the divine musical instruments, and he thinks that he is there. [F.293.a] Even though he sees that everywhere this place is adorned by an array of divine things, the many people who are gathered in that same place do not see it, do not know it, and do not perceive it. Why is that? Because it is perceived in a dream by the man who is asleep. Although those many people are in the same place, they do not see it.

1.48 In the same way, those bodhisattvas, those lords of the world who aspire to enlightenment, who had received the vast blessing of the Buddha, who had obtained the unmistakable power of their roots of merit, who had made prayers of aspiration for omniscience, who understood well all the qualities of the tathāgatas, who were well established in the vast array of the bodhisattva path, and who were highly accomplished in the Dharma of the aspects of omniscient wisdom¹²⁹—they had completely excellent bodhisattva conduct, had the pure fulfillment of their prayers of aspiration, had reached the domain of wisdom of all the bodhisattva levels, enjoyed all practices through bodhisattva samādhi, and practiced without impediment the entire range of bodhisattva wisdom, so that they could see, perceive, and experience the inconceivable supremacy of the Buddha and the displays of the Buddha. However, the great śrāvakas, the supreme pair, the good pair, and so on did not see them or know of them, because they did not have the vision of the bodhisattvas.

1.49 By analogy, the Himalaya, the king of mountains, [F.293.b] is filled with places that are the sources of herbs. Those individuals who have acquired the knowledge of mantras, medicine, and herbs and are accomplished in that science,¹³⁰ and who are learned in the usage of all herbs, carry out there the task of collecting those herbs. Others who dwell on that king of mountains and who are herders of animals, cattle, goats, and sheep; those who are hunters; and other people who do not know the science of herbs do not know the taste, power, effects, locations, usages, and application of herbs. In the same way, the bodhisattvas who perceive¹³¹ the range of activity of the Tathāgata, who have perfected¹³² the range of bodhisattva miracles, can see¹³³ the range of miracles of the Tathāgata's samādhi. The great śrāvakas, the supreme pair, the good pair, and others who were content concerning what had to be done for themselves, who were indifferent concerning what had to be done for others, who were uncaring—although they were present in Jetavana, they did not perceive the range of miracles of the Tathāgata's samādhi.

- 1.50 For example, this great earth is the perfect source of all jewels. It is filled with many hundreds of thousands of treasures. It is completely filled with different kinds of various jewels. A man who is skilled in the knowledge of the sources¹³⁴ of jewels and treasure, is educated in the science of examining jewels, has knowledge of the science of treasures, is well trained in the craft of jewelry,¹³⁵ and is supported by the power of vast merit will obtain whatever jewels he desires, and he will completely satisfy himself, support his father and mother, care for his sons and daughters, and also distribute his wealth among other beings who are old, sick, poor, suffering misfortune, or in need of food and clothes, [F.294.a] bringing others various kinds of happiness from wealth. However, those beings who have no knowledge of treasures or the source of jewels and who have not created merit do not have the pure vision of the knowledge of jewels. Even though they are at the very location, they do not perceive that there is precious treasure and a source of jewels, and without that knowledge they do not obtain jewels, nor do they make use of the jewels.
- 1.51 In the same way, the bodhisattvas had the pure vision of wisdom concerning the inconceivable range of the Tathāgata, and they perceived the inconceivable range of the wisdom of the Tathāgata. They were present in Jetavana and saw the miracles of the Buddha, perceived an ocean of the ways of the Dharma, had applied the seal of samādhi, were engaged in making offerings to the Tathāgata, were dedicated to possessing the Dharma, and gathered beings through the four methods of gathering pupils. The great śrāvakas did not see those miracles of the Tathāgata or that gathering of the great assembly of bodhisattvas.
- 1.52 By analogy, a man who is blindfolded arrives at an island of jewels. He walks around that island of jewels, stands on it, sits on it, and lies down on it, but he does not see that source of jewels. He does not see the trees of jewels, the clothing of jewels, the incense of jewels, or all the jewels. He does not know the scope, the value, or the use of those jewels. He does not acquire the jewels. He does not understand what could be done with the jewels. Those who are not blindfolded see and know all those jewels. [F.294.b]
- 1.53 In the same way, the bodhisattvas had reached the island of the jewels of the Dharma and saw before them the supreme jewel of the Tathāgata, the adornment of the entire world, present in Jetavana and demonstrating the inconceivable miracles of a buddha. The great śrāvakas were present, staying at the feet of the Tathāgata, but did not see manifested miracles from the range of the Tathāgata's samādhi. They did not see the great assembly of the bodhisattvas who were like a source of jewels. Why was that? Because their eyes of wisdom were blindfolded by the ignorance that is contrary to

omniscience. They did not have the purified eyes of wisdom of the bodhisattvas, and they had not realized the comprehension of the lineage of the Dharma's domain, through which one could see the inconceivable manifestation of miracles from the supremacy of the Tathāgata's samādhi.¹³⁶

1.54 By analogy, there is the completely purified sight called *stainless brilliance*, which does not experience any darkness. If a man who has obtained that purified sight named *stainless brilliance* were to go in the completely black darkness of a dark night among a gathering of a quintillion people who have various¹³⁷ practices and conduct and whose sight is overwhelmed by darkness, he would move, stand, sit down,¹³⁸ and act among them in various ways, but those people will not see or know of that man's various kinds of activity. [F.295.a] However, when that man looks in the different directions at the various practices and conduct that the great gathering of beings is performing, he sees their various shapes, their various colors, with none of those various sights unseen. In the same way, the Tathāgata, who has an entourage of an assembly of bodhisattvas, possesses the sight that is pure and unimpeded so that he sees and knows the entire world. He demonstrates the manifestation of the great miracles of a buddha's samādhi, but the great śrāvakas do not see those great miracles manifested by the samādhi and wisdom of the Tathāgata. Nor do they see that great assembly of the great bodhisattvas.

1.55 By analogy, it is like when a bhikṣu in the center of an assembly of many beings rests in the samādhi of the pervasion of earth or rests in the samādhi pervaded by water or the samādhi pervaded by fire, pervaded by air, pervaded by blue, pervaded by yellow, pervaded by red, pervaded by white, pervaded by devas, pervaded by the bodies¹³⁹ of various beings, pervaded by all sounds and voices, or pervaded by all perceptions. That assembly of many beings does not see a mass of water, does not see the light of fire, does not see the pervasion by the bodies of various beings, and so on up to not seeing the pervasion by all perceptions. It only sees him practicing and resting in the samādhis. In the same way, when the Tathāgata manifests inconceivable miracles that are the range of a buddha's samādhi, the great śrāvakas do not see or know them. [F.295.b] The bodhisattvas who are following the path of the tathāgatas see and comprehend that range of activity of the tathāgatas.

1.56 For example, as soon as a man who creates ointments smears it on his two eyes, an entire multitude of beings cannot see his body, but he can see the bodies of the entire multitude of beings. Whether he is walking, sitting, or standing, he sees the entire multitude of beings. In that same way, the Tathāgata has transcended the world, has passed beyond the range of

perception of all beings, and has attained the range of omniscient wisdom but can be perceived by the vision of the wisdom of the bodhisattvas. He can see all beings, but the great śrāvakas do not see the miracle of the Tathāgata.

1.57 For example, a deity who accompanies a human for his entire life is always following him. The deity sees the human, but the human does not see the deity. In the same way, the Tathāgata has attained the range of perception of the wisdom of omniscience, and he manifests miracles in the middle of the great gathering of the assembly of bodhisattvas, but the great śrāvakas do not see and do not know of the Tathāgata's great manifestation of miracles or the miracle of the assembled circle of bodhisattvas.

1.58 Consider, for example, a bhikṣu who has reached the perfection of power over his entire mind¹⁴⁰ and rests in a meditation in which all perception and sensation has ceased. Through his being without perception¹⁴¹ or sensation, his six senses do not experience anything. He has not attained nirvāṇa, and worldly events are continuing and present, but through the power and might of being in that meditation, he does not perceive them and does not see them. In the same way, [F.296.a] the great śrāvakas were present in Jetavana, and they had all the six sensory faculties, but they did not see, did not perceive, and did not know of the manifestation of miracles and supremacy from the samādhi of the Tathāgata. Why is that? The range of activity of the Buddha is profound, vast, immeasurable, difficult to see, and difficult to understand. The Buddha's range of activity is inconceivable and is inaccessible to the śrāvakas and pratyekabuddhas. Therefore, the great śrāvakas were assembled in Jetavana and were present at the feet of the Bhagavat, but they did not see the Buddha's miracles or the great gathering of bodhisattvas. They also did not see or perceive the accumulation in Jetavana of the qualities and adornments of countless, innumerable pure world realms, because they were not worthy of it.

1.59 At that time, the bodhisattva Vairocana prañidhānanābhiraśmiprabha recited these verses:

1.60 "See the inconceivable enlightenment,
The buddhahood of the supreme being!
The Jina has manifested the miracles
Of a buddha in this Jetadhvaḥ. {1}

1.61 "There appears the self-arising,
Incalculable power of transformation
That the world, not knowing the way
Of the Dharma, is ignorant of. {2}

1.62 "There are the profound,
Immeasurable, inconceivable

Miracles of the Dharma kings
That the world does not fathom. {3} [F.296.b]

- 1.63 “The buddhas have infinite splendor¹⁴²
And are adorned by characteristics.
The Dharmas that the buddhas produce
Are without characteristics. {4}
- 1.64 “In the grove that is named Jeta
The Jina demonstrates miracles
That are without center or edge
And difficult to describe in words. {5}
- 1.65 “See the assembly of great beings,
Of bodhisattvas, who have assembled
From countless millions of realms
Wishing to look upon the Jina.¹⁴³ {6}
- 1.66 “The entire world is unable
To know or think of that
Fulfillment of prayers
And that unimpeded conduct. {7}
- 1.67 “The pratyekabuddhas
And the śrāvakas do not know
Anything about their conduct
Or the range of¹⁴⁴ their minds. {8}
- 1.68 “Those with great wisdom, the bodhisattvas,
Are invincible and undefeatable,¹⁴⁵
Banners of heroism, unadulterated,
And they have reached the level of wisdom. {9}
- 1.69 “They have great renown
And have attained immeasurable samādhis.
They demonstrate miracles that pervade
The entire domain of phenomena.” {10}
- 1.70 Then the bodhisattva Duryodhanavīryavegarāja, through the blessing of the
Buddha, looked into the ten directions and recited these verses:
- 1.71 “See those who are born from the sugatas,
They who bring happiness to the world,
Who have the essence of merit, great wisdom,
And who have realized the conduct of a bodhisattva. {11}

- 1.72 “They are learned, with infinite knowledge.
Their minds are in a perfect state of meditation.
They have the range of a vast wisdom
That is profound and without center or limit. {12}
- 1.73 “See the numerous oceans
Of they who have no dwelling, no basis,
Who are assembled from the ten directions
And seated upon lotus seats {13}¹⁴⁶
- 1.74 “In the great forest named Jeta
That is beautified by many adornments,
That is completely filled with bodhisattvas
And is the hermitage of the Sugata. {14} [F.297.a]
- 1.75 “They are without basis, without acquisition,
Without elaboration, without foundation,
With unimpeded minds, stainless,
Focused on the essence of phenomena. {15}
- 1.76 “They are banners of wisdom,
Great heroes who have vajra minds.
They are unshakable and teach nirvāṇa
Within unceasing qualities.¹⁴⁷ {16}
- 1.77 “They have gathered from numerous millions
Of realms beyond number in the ten directions
And have arrived before the Buddha
And are free from dualistic perception. {17}
- 1.78 “They see these miracles
Of the self-arisen Lion of the Śākyas,
And it is through his blessing
That these bodhisattvas have gathered. {18}
- 1.79 “The offspring of the jinas, they who have attained perfection,
Do not distinguish between the Buddha’s Dharma
On the level of the essence of phenomena
But make distinctions merely in terms of terminology. {19}
- 1.80 “They are established in the ultimate conclusion
Of the indivisibility of the essence of phenomena,
But they make distinctions between phenomena
Through producing unceasing words.” {20}

- 1.81 Then the bodhisattva Samantaśrīsamudgatatejorāja, through the blessing of the Buddha, looked into the ten directions and recited these verses:
- 1.82 “See the vast circle of wisdom
Of the one who is supreme among beings.
He knows when it is timely and untimely
And then teaches the Dharma to beings. {21}
- 1.83 “He completely defeats all opposition
From gathered assemblies of tīrthikas.
He demonstrates miraculous acts
According to the wishes of beings. {22}
- 1.84 “The Sugata does not dwell in a direction;¹⁴⁸
The Buddha does not go to a realm.¹⁴⁹
The great Muni is always both¹⁵⁰
Ascertainable and unascertainable. {23} [F.297.b]
- 1.85 “The sun moving through the sky
Demarcates the number of days.
Thus the Teacher, wise with knowledge,
Demarcates the three times without impediment. {24}
- 1.86 “On the night of a full moon
The moon’s disk is the brightest light.
In that way, the Lord¹⁵¹
Full of white Dharma is seen. {25}
- 1.87 “Just as the disk of the sun
Moves through the sky
Without being stopped—
Thus are the Buddha’s miracles. {26}
- 1.88 “Just as space is not dependent
On the worlds in the directions,
In that way, the buddha miracles
Of the Lamp of the World are to be known. {27}
- 1.89 “Just as in the world the earth
Is the support for all beings,
In that way, in the world the Dharma wheel
Of the Lamp of the World is a support. {28}
- 1.90 “Just as the wind, without impediment,
Moves swiftly through the sky,

- In that way, the Buddha's nature
Moves through the world realms. {29}
- 1.91 "Just as the numbers of worlds
Are based on accumulations of water,
In that way, the buddhas of the three times
Are based on accumulations of wisdom." {30}
- 1.92 Then the bodhisattva Asaṅgaśrīgarbharāja, through the blessing of the
Buddha, looked into the ten directions and recited these verses:
- 1.93 "Just like high mountains and cliffs
That are made of vajras,
The Buddha, the protector of all worlds,
Is the highest in the world. {31}
- 1.94 "Just as the great water of the ocean
Is immeasurable and unpolluted,
In that way, the sight of the Buddha
Dispels the thirst of the world. {32}
- 1.95 "Just as Mount Meru
Is higher than the ocean's water,
In that way, the Lamp of the World
Is higher than the ocean of phenomena. {33}
- 1.96 "Just as the vast ocean
Is the source of all jewels, [F.298.a]
The Self-Arisen One's wisdom
Is unending instantaneous knowledge. {34}
- 1.97 "The Guide's wisdom is profound,
Incalculable, and immeasurable;
Therefore, the Buddha demonstrates
Immeasurable, inconceivable miracles. {35}
- 1.98 "Just as a skilled magician
Manifests the qualities of illusions,
In that way, the Buddha, who has the power
Of knowledge, manifests miracles. {36}
- 1.99 "Just as a pure wish-fulfilling jewel
Fulfills the wishes that are made,
In that way, the Jina fulfills
The pure aspirations of beings. {37}

- 1.100 “Just as a shining jewel
Shines with lights,
In that way, pure omniscience
Illuminates the aspirations of beings. {38}
- 1.101 “Just as a jewel with eight facets
Remains facing all directions,
In that way, the unimpeded Lamp
Illuminates the realm of phenomena. {39}
- 1.102 “Just as the bright water-purifying jewel
Makes turbid water clear,
In that way, the sight of the Buddha
Purifies the senses of the world.” {40}
- 1.103 Then the bodhisattva Dharmadhātupraṇidhisunirmitacandrarāja, through
the blessing of the Buddha, looked into the ten directions and recited these
verses:
- 1.104 “Just as looking through a sapphire¹⁵² transforms
A direction in this world into the color of the sapphire,
In the same way, seeing the Buddha
Transforms beings into the color¹⁵³ of enlightenment. {41}
- 1.105 “The Buddha manifests immeasurable
Miracles of various kinds,
Within each single atom,
That purify the bodhisattvas. {42}
- 1.106 “They are marvelous, profound,
Infinite, difficult to accomplish,
In the scope of the wisdom of the wise,
And inaccessible to the world. {43}
- 1.107 “For the consummation of the bodhisattvas
There is the perfected display, [F.298.b]
The purification of the Buddha’s activity
That teaches entering the realm of the Dharma.¹⁵⁴ {44}
- 1.108 “The Jina manifests
In countless buddha realms
That are completely filled
By buddhas encircled by the wise. {45}
- 1.109 “The Teacher with dominion over all Dharma teachings,

- The supreme one of the Śākyas, has appeared.
 These miracles of his, which are
 Beyond measure, have occurred. {46}
- 1.110 “You see¹⁵⁵ this immeasurable variety
 Of the activities of the constant one.
 He who has immeasurable splendor
 Manifests infinite miracles. {47}
- 1.111 “The Lord of the World teaches
 The Jina’s children in the essence of the Dharma,
 And they become those who have
 The unimpeded range of wisdom in all Dharmas. {48}
- 1.112 “The lord of¹⁵⁶ humans through his powers
 Turns the wheel of the Dharma,
 Manifesting hundreds of miracles
 And purifying¹⁵⁷ the entire world. {49}
- 1.113 “In the domain of the supreme among beings
 There is the purified circle of knowledge,
 The great nāgas with enormous wisdom,
 Who bring liberation¹⁵⁸ from the entire world.” {50}
- 1.114 Then the bodhisattva Dharmārciṣmattejorāja, through the blessing of the
 Buddha, looked into the ten directions and recited these verses:
- 1.115 “The śrāvakas of the supreme ṛṣi
 Who appear¹⁵⁹ in the three times
 Are without the knowledge
 Of the footsteps the Sugata¹⁶⁰ takes. {51}
- 1.116 “The entirety of the pratyekabuddhas
 Free of error, who appear in the three times,
 Are also without the knowledge
 Of the footsteps the Protector takes. {52}
- 1.117 “It goes without saying that all beings,
 Obscured by the darkness of ignorance
 And like dogs tied to a leash,
 Have no knowledge of the Guide. {53}
- 1.118 “The Jina cannot be known.
 He cannot be measured by any measure.
 The Buddha has unimpeded knowledge.

He has transcended the path of words. {54} [F.299.a]

- 1.119 “The constant one has the light of the full moon,
And he is beautified¹⁶¹ by his features.
For countless kalpas he performs
Unimpeded miraculous actions.¹⁶² {55}
- 1.120 “Though one contemplates with a focused mind
The Buddha in this and that way
For countless millions of kalpas,
He will remain indescribable. {56}
- 1.121 “One will not completely understand
A single aspect of the self-arisen qualities.
Even when the Buddha is gazed upon,
The Buddha’s Dharmas are inconceivable. {57}
- 1.122 “All such fields of activity as those,
Which are difficult to see, will appear
To those who have the aspiration,
To those whose minds delight in them. {58}
- 1.123 “Those who maintain an unstained, wise mind
And have an overpowering, great¹⁶³ accumulation
Enter into this way
Of infinite merit and wisdom. {59}
- 1.124 “Those with vast aspirations,
Vast motivation, and vows
Will reach the field of activity of the jinas
And attain vast enlightenment.” {60}
- 1.125 Then the bodhisattva Sarvamāramaṇḍalavikiraṇajñānadhvarāja, through
the blessing of the Buddha, looked into the ten directions and recited these
verses:
- 1.126 “They have bodies of unimpeded wisdom,
And therefore the self-arisen ones have no body.
The scope of their wisdom is inconceivable,
And therefore one cannot conceive of them. {61}
- 1.127 “A buddha’s body is obtained
Through inconceivable acts of goodness,
And therefore it is unstained by the three worlds
And beautified by a supreme being’s features and signs. {62}

- 1.128 “He completely illuminates the world
And is purified of the realm of phenomena.
He is the gateway to the enlightenment of buddhahood
And is the great source of all wisdom. {63}
- 1.129 “Unsullied and pristine,
Free of all clinging,
A sun for the world
Radiating rays of wisdom, {64}
- 1.130 “Eliminating the terrors of existence
Through purification of the three realms, [F.299.b]
And bringing bodhisattvas to perfection,
He is the source of the enlightenment of buddhahood.¹⁶⁴ {65}
- 1.131 “Although he manifests infinite colors,
He is devoid of all colors.
He manifests the countless, endless¹⁶⁵
Colors because of all beings. {66}
- 1.132 “There is no one who can fully
Understand¹⁶⁶ the Buddha’s wisdom,
Which in each instant purifies
The enlightenment of buddhahood. {67}
- 1.133 “The unceasing teaching of wisdom
Is by its nature unchanging.
In a single instant it describes
All the jinas of the three times. {68}
- 1.134 “The wise one who is dedicated to enlightenment,
Constantly forsaking all other activity,
Although his mind is called *mind*,
In his mind no mind arises.¹⁶⁷ {69}
- 1.135 “The qualities of buddhahood
That the buddhas manifest
Are inconceivable, are a field beyond description,
Are profound, and are beyond the scope of words.” {70}
- 1.136 Then the bodhisattva Vairocanapraṇidhānaketudhvaja, through the blessing
of the Buddha, looked into the ten directions and recited these verses:
- 1.137 “Those who are pure and with unconfused recollection,
Who possess the Dharma with complete certainty,

- Who have inconceivable understanding,
Are an unending ocean of enlightenment. {71}
- 1.138 “Their minds have certainty concerning this.
This is their realm of practice.
Their wisdom is unshakable.
They have eliminated doubt. {72}
- 1.139 “They do not become disheartened.
They do not become despondent.
They maintain the aspiration
Of devotion to the Buddha’s Dharma. {73}
- 1.140 “They have the deepest faith,
And they develop what is truly superior.
They delight in the wisdom
That has no object and no fixation. {74}
- 1.141 “They are filled with virtuous qualities
Created during millions of kalpas.
All of that is completely given away
By these unequaled seekers of wisdom. {75} [F.300.a]
- 1.142 “Although they are active within saṃsāra,
They are not based within saṃsāra.
They have realized the Buddha’s Dharma
And so delight in the Buddha’s field of activity. {76}
- 1.143 “Whatever worldly good fortune there is
That occurs within the realms of beings,
The resolute ones renounce it all,
And they remain in the Buddha’s good fortune. {77}
- 1.144 “The world remains fruitless,
Continuously in bondage.¹⁶⁸
Those whose conduct is free from attachment
Are continuously fixed on benefiting beings. {78}
- 1.145 “Their unequaled conduct
Is inconceivable for all beings.
They who think of the world’s happiness
Bring an end to suffering. {79}
- 1.146 “They have compassion for the whole world
And have the pure wisdom of enlightenment.

They are a light for the world
And bring liberation to the entire world.” {80}

1.147 Then the bodhisattva Sarvāvaraṇavikiraṇajñānavikrāntarāja,¹⁶⁹ through the blessing of the Buddha, looked into the ten directions and recited these verses:

1.148 “Even the word *buddha* is a great rarity
For thousands of millions¹⁷⁰ of kalpas,
Let alone seeing a supreme one
Who eliminates all doubts. {81}

1.149 “He has gained the realization of all Dharmas.
He is the object of veneration¹⁷¹ for the three worlds.
He brings purification to all beings.
He is a light for the world that brings joy when seen.¹⁷² {82}

1.150 “One will never have enough
Of seeing the form body
Of the supreme blameless being,
Even in a quintillion kalpas. {83}

1.151 “The bodhisattvas¹⁷³ are continually gazing
At the form body of the lord of humans.
They have no attachment, and they dedicate
Their own virtues to enlightenment for the benefit of others. {84}

1.152 “The form body of the great Muni
Is this gateway to the enlightenment of buddhahood,
From which comes unimpeded and
Unceasing¹⁷⁴ discriminating knowledge. {85}

1.153 “The supreme great Muni illuminates [F.300.b]
Countless, innumerable beings,
Brings them into the Mahāyāna,
And prophesies their supreme enlightenment. {86}

1.154 “He illuminates an infinite world,
A realm that has the nature of great merit,
A domain of wisdom that has arisen and appeared,¹⁷⁵
And he multiplies accumulated merit. {87}

1.155 “He cuts through the net of suffering
And purifies¹⁷⁶ the aggregation of wisdom.
Those who please the Jina

Have no fear of the lower realms. {88}

1.156 “On seeing the supreme two-legged being,
An extremely vast motivation develops.
The incalculable power of wisdom
Creates an illuminating radiance.¹⁷⁷ {89}

1.157 “Those who see the Buddha, the supreme human,
Will certainly attain supreme enlightenment.
They will have certainty, thinking,
‘I shall become a tathāgata.’ ” {90}

1.158 Then the bodhisattva Dharmadhātupraṇidhitalanirbheda,¹⁷⁸ through the
blessing of the Buddha, looked into the ten directions and recited these
verses:

1.159 “Having seen the Muni who is the foremost Śākya,
Who possesses a perfection of infinite qualities,
Those with minds that make dedications
Are purified within the Mahāyāna. {91}

1.160 “The constant ones who have great compassion,
Who turn the wheel of the Dharma,
The tathāgatas
Appear for the sake of all beings. {92}

1.161 “How could all beings
Be able to repay the buddhas,
Who for trillions of kalpas
Have been dedicated to benefiting beings? {93}

1.162 “It is better to be cooked for ten million kalpas
In the three unendurable lower existences
Than to not see the Teacher,
Who dispels all attachment. {94}

1.163 “However great the aggregation of suffering
That exists within the minds of all beings,
One can endure the experience of all of it,
But not being deprived of seeing the Buddha. {95}

1.164 “It is better to remain for a long time
In all these different states of being
That are in the lower existences in this world [F.301.a]
Than to be deprived of hearing¹⁷⁹ the Buddha. {96}

- 1.165 "It is better to remain for countless kalpas
 In each of the hell realms
 Than to remain far from the supreme enlightenment
 That has been attained by infinite jinas. {97}
- 1.166 "For what reason would one wish to remain
 For a long time in the lower realms?
 One would do so as a cause of seeing
 The lord of jinas, which increases wisdom. {98}
- 1.167 "All suffering is eliminated
 Through seeing the Jina, the Lord of the World,
 And there is the realization of the wisdom
 Of the field of activity of the perfect buddhas. {99}
- 1.168 "By seeing the Buddha, the supreme human,
 All obscurations are brought to an end.
 It causes the increase of immeasurable merit
 Through which enlightenment is attained. {100}
- 1.169 "Seeing the Buddha eliminates
 The doubts and uncertainties of beings,
 And both worldly and unworldly
 Wishes are completely fulfilled." {101}

2.

Chapter 2

SAMANTABHADRA

- 2.1 Then the bodhisattva mahāsattva Samantabhadra looked upon the great assembly of bodhisattvas, and in order to categorize, teach extensively, clarify, illuminate, and give instructions on the Tathāgata’s samādhi called *the gaping lion*, he taught those bodhisattvas in ten ways the Tathāgata’s samādhi called *the gaping lion* through the equality of the nature of the realm of phenomena with the element of space, the equality of the three times, the equality of the realm of phenomena, the equality of the realms of beings, the equality of all worlds, the equality of the continuum of karma, the equality of the thoughts of all beings, the equality of the aspirations of beings, the equality of the appearances of phenomena, the equality of the times for ripening beings, and the equality of the faculties of all beings. [F.301.b]
- 2.2 What were those ten ways?
1. The teaching of the entire succession of buddhas and succession of buddha realms¹⁸⁰ in the atoms of all the buddha realms that are included within the entire realm of phenomena.
- 2.3 2. The teaching of describing the qualities of a tathāgata until the end of future kalpas in all the buddha realms to the ends of the element of space.
- 2.4 3. The teaching that describes the appearance of tathāgatas in all the buddha realms and the ocean of gateways to enlightenment that have no middle or edge.
- 2.5 4. The teaching of the saṅghas of bodhisattvas, the circles of the assemblies of the tathāgatas, who are facing the bodhimaṇḍas¹⁸¹ in all the buddha realms to the ends of the element of space.
- 2.6 5. The teaching of emanations that are like the bodies of the buddhas of the three times that are emanated from all the pores in one instant of mind and pervade the realm of phenomena.

- 2.7 6. The teaching of the ocean of buddha realms in the ocean of directions being blessed as having the same ground and having one body pervading them.
- 2.8 7. The teaching of the power of buddha manifestations appearing on all supporting surfaces¹⁸² in all three times.
- 2.9 8. The teaching of the manifestations of the buddhas in the succession of realms, as numerous as the atoms of all realms,¹⁸³ throughout the three times in an ocean of kalpas.
- 2.10 9. The teaching of the power of an entire ocean of the prayers of the buddhas of the three times being expressed from all pores and causing the appearance of bodhisattvas.
- 2.11 10. The teaching of the power of buddhas, lion thrones, [F.302.a] assembled circles of bodhisattvas, the adornment of the bodhimaṇḍa, and the turning of the different Dharma wheels being as extensive as the realm of phenomena.
- 2.12 “Oh jinaputras, the teachings on this samādhi of *the gaping lion*, such as these ten teachings, are as numerous as the atoms in uncountable buddha realms.
 “Oh jinaputras, that is the field of activity of the wisdom of the tathāgatas.”
- 2.13 The bodhisattva Samantabhadra, in order to teach an aspect of the meaning of the Tathāgata’s samādhi of *the gaping lion*, through the blessing of the Buddha looked upon the Tathāgata’s face, looked upon the ocean of the circle of the assembly, looked upon the inconceivable field of activity of the Buddha and the manifestations of the Tathāgata’s samādhi, which have no center or limit, looked at his entry into inconceivable numbers of world realms, looked at the nature of the illusory manifestations of inconceivable wisdom, looked upon the inconceivable equality of the buddhas of the three times, looked upon all his speech, definitions, and ways of the Dharma, which have no center or limit, and recited these verses:
- 2.14 “On each body hair there is an ocean of the realms of jinas¹⁸⁴
 As numerous as the atoms in all realms.
 There,¹⁸⁵ buddhas are seated on their buddha thrones,
 Surrounded by assemblies of bodhisattvas. {1}
- 2.15 “There appears an ocean of many realms on each body hair,
 In each of which appears a guide at the foot of the supreme tree,
 Seated upon a lotus seat on the bodhimaṇḍa,
 Filling the vastness of the realm of phenomena. {2} [F.302.b]
- 2.16 “On each single body hair reside jinas

- As numerous as the atoms in all the realms.
They are encircled by assemblies of bodhisattvas
And all teaching good conduct. {3}
- 2.17 “A jina resides in each supreme realm
With as many unending clouds of bodhisattvas,
Who filled all infinite realms, having come
From all of the ten directions without exception. {4}
- 2.18 “Bodhisattvas, shining with an ocean of qualities,
As numerous as the atoms in ten million realms,
Who filled the realm of phenomena’s ten directions,
Have all appeared as the assembly of the teachers. {5}
- 2.19 “Throughout all realms appear the images
Of an ocean of the kings of Dharma, the wisdom of the jinas.
All who are maintaining good conduct
Have come to be the assemblies of all the buddhas. {6}
- 2.20 “Those who maintain the delightful conduct of bodhisattvas,¹⁸⁶
Who dwell throughout all infinite realms,
Those heroes who listen to clouds of the Dharma,
Practice that conduct for ten million kalpas in each realm. {7}
- 2.21 “The bodhisattvas who are practicing their conduct
Are radiant with the practice of an ocean¹⁸⁷ of Dharma.
They engage in the entire ocean of prayers
And remain within the field of conduct of buddhahood. {8}
- 2.22 “They who have originated from this and that Dharma of the jinas
Have the knowledge of completely good conduct.
They enter into the extensive miraculous appearance
Of oceans of the excellent qualities of the buddhas.¹⁸⁸ {9}
- 2.23 “The sugatas¹⁸⁹ pervade the entirety of the realm of phenomena,
Continuously emanating clouds of bodies
As numerous as the atoms in all realms,
Bringing a rain of Dharma that leads to enlightenment.” {10} [B26]
- 2.24 Then the Bhagavat, in order to further¹⁹⁰ establish those bodhisattvas in this
samādhi of *the gaping lion*, [F.303.a] emanated from the ūṛṇā hair between his
eyebrows a great ray of light called *illumination of the three times focused on all
the entrances into the realm of the Dharma*, and he was accompanied by an

entourage of light rays as numerous as the atoms in countless buddha realms. They illuminated all the infinite buddha realms in all the oceans of world realms in the ten directions.

2.25 Then those bodhisattvas who were assembled in Jetavana saw all the buddha realms that were included within the realm of phenomena, which extended to the limits of space, and the buddha realms that were in the atoms of all buddha realms that were as numerous¹⁹¹ as the atoms in all buddha realms. In these buddha realms, which had different names and colors,¹⁹² different levels of purification, different kinds of grounds,¹⁹³ and different kinds of appearances, there were those who had come to a bodhimaṇḍa, were seated upon a bodhisattva's lion throne, were being offered to by the lords of the world, and were encircled by a supreme assembly of bodhisattvas and were attaining the highest, complete enlightenment of buddhahood.

2.26 They saw in countless buddha realms some who were turning the wheel of the Dharma with an extent of speech that filled the vastness of the realm of phenomena. They saw some who were in the abodes of the devas; some who were in the abodes of the nāgas; some who were in the abodes of the yakṣas; some who were in the abodes of the asuras; some who were in the abodes of the garuḍas; some who were in the abodes of the kinnaras; some who were in the abodes of the mahoragas; some who were in the abodes of lords of humans; some who were in the villages, towns, market towns, districts, countries, and capitals in the world of humans; [F.303.b] with various miraculous powers, various conducts, various bodies; demonstrating various entrances to samādhi; with the various clairvoyances of samādhi; appearing in various families and castes; manifesting various colors; having various kinds of asuras; emanating various networks of light rays; having various extents of voice, various humans that are being spoken to, and various audiences for their teaching; and teaching the Dharma to the gathered assemblies with various words, expressions,¹⁹⁴ and definitions.

2.27 As many bodhisattvas as there were¹⁹⁵ saw in each of those gathered assemblies¹⁹⁶ a tathāgata's profound miracles from a buddha's samādhi.

2.28 They saw the arising of the images of the miracles of the samādhis of tathāgatas in as many world realms as there are throughout the realm of phenomena and as far as the limits of space, that are present in the ten directions, that are all around in the infinite directions, that are in the entire ocean of directions, that are in the directions¹⁹⁷ of various gateways into the Dharma, that are conceived to be in the various directions, that are assembled in the various directions, that are divided among the various directions, that belong to the various directions, that are included within the ocean of the various directions, which means in the eastern direction, in the

southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction and the downward direction, in the directions of groups of realms, in the directions of groups¹⁹⁸ of beings, in the directions of the conceived categories¹⁹⁹ of beings, in the directions of the furthest past, in the ten directions of the present, in the directions that are focused on a very fine hair tip located within the entire expanse of space, in the directions of the succession of atoms in all realms,²⁰⁰ in the directions that are included within directions, in the directions where the creation of various kinds of karma is accomplished, [F.304.a] in the directions where space, which has no middle or edge, is perceived as being in a single hair tip,²⁰¹ in the minds of beings where the three times are united in the state of equality and all beings are within a state of equality, where there is no differentiation between the perceptions of all beings, and where there is the equality of all sounds. They saw within the groups²⁰² of beings the approach of the forms of the tathāgatas before the assemblies that directly perceive them. They saw the sameness of wisdom within all kalpas. They saw in all the realms how equally everywhere there was the perception of the appearance before them of the forms of the tathāgatas in accordance with the aspirations of all beings. They saw their teaching of all the Dharmas of the buddhas so that there was a continuous guiding of all beings. They saw the miraculous activities of the tathāgatas.

2.29 The Bhagavat Vairocana, through the four methods of gathering pupils and through their corresponding previous practice of good actions, had adopted all of them as pupils. They were ripened through teaching, hearing,²⁰³ remembering, and reverence.

2.30 They had in the past developed the aspiration to attain the highest supreme enlightenment. When they had come before this and that tathāgata, they had been adopted as their pupils because of their roots of merit.

2.31 In that way, through having the corresponding roots of merit and because they were adopted as pupils through the methods of ripening them for omniscience, they saw and perceived the miracles of the samādhi of the Bhagavat Vairocana, which are vast, extending to the limits of space. Some perceived the Dharma body. [F.304.b] Some perceived the form body. Some perceived his past bodhisattva accomplishment. Some perceived his completion of the perfections. Some perceived the display of his pure field of conduct. Some perceived the miracles of the bodhisattva level. Some perceived the miracles of enlightenment. Some perceived miracles that were not different from the samādhi practiced by a buddha. Some perceived the strengths and fearlessnesses of the tathāgatas. Some perceived the ocean of the realization of a buddha, and so on, perceiving an ocean of a buddha's

miracles as numerous as the incalculable number of atoms in ten buddha realms.²⁰⁴ They perceived an ocean of buddha miracles through various aspirations, various paths, various gateways, various entries, various ingresses, various ways, various observances, various directions, various vessels, various regions, various worlds, various attainments, various accumulations, various miracles, and various methods.

2.32 The bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through various samādhis, which were the bodhisattva samādhi *the display of the entire realm of phenomena*, the bodhisattva samādhi *the radiance of the range of the unimpeded wisdom of all three times*, the bodhisattva samādhi *the radiance of the wisdom that is inseparable from the basis of the realm of phenomena*, the bodhisattva samādhi *the radiance of the sky*, the bodhisattva samādhi *expansion through the attainment of the Buddha's ten strengths*, [F.305.a] the bodhisattva samādhi *the expanding prowess of the display of the fearlessness of buddhahood*, the bodhisattva samādhi *the essence of the extent of all ways in the realm of phenomena*, the bodhisattva samādhi *the moon that pervades the entire realm of phenomena with unimpeded sound*, and the bodhisattva samādhi *the light of the adornment of the equality of the realm of phenomena*.

2.33 The bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through various samādhis, which were the bodhisattva samādhi *the banner of the unimpeded methods of the king of the Dharma*, the bodhisattva samādhi *the vision of an ocean of buddhas in all objects of perception*,²⁰⁵ the bodhisattva samādhi *the banner of the appearance of bodies that are not different from the existences in all worlds*, the bodhisattva samādhi *the entry into the field that is not different*²⁰⁶ *from the bodies of the Tathāgata*, the bodhisattva samādhi *the essence of compassion for the continuing suffering in all worlds*, the bodhisattva samādhi *the blessing based upon the foundation of all phenomena*,²⁰⁷ the bodhisattva samādhi *the appearance of the domain of tranquility in absolute peace*, the bodhisattva samādhi *the appearance of the complete manifestation of unimpeded nondependent manifestations*, the bodhisattva samādhi *the blessing that completely unites all realms*, the bodhisattva samādhi *the attainment of the outer form of enlightenment in all buddha realms*, the bodhisattva samādhi *the conduct*²⁰⁸ *of the power over the senses among all beings*, the bodhisattva samādhi [F.305.b] *the unimpeded domain of conduct that is superior among all beings*, the bodhisattva samādhi *the blessing that comes from the birth of the tathāgatas*, the bodhisattva samādhi *the comprehension of the attainment*²⁰⁹ *of the entire ocean of qualities*, the bodhisattva samādhi *the blessing for the future accomplishment of all perceivable miracles without exception*, the bodhisattva samādhi *the comprehension of the ocean of past practices of all tathāgatas*, the bodhisattva samādhi *the blessing for the future possession of the lineages*²¹⁰ *of all tathāgatas*, the bodhisattva samādhi *the blessing of the aspiration for the entire ocean of pure realms in the ten directions in the present*, the

bodhisattva samādhi *the appearance and presence*²¹¹ *of all the buddhas in one instant of mind*, the bodhisattva samādhi *the entry into the apex of nonattachment to objects of perception*, the bodhisattva samādhi *the blessing of all world realms as a single buddha realm*, the bodhisattva samādhi *the accomplishment of the emanation of the bodies of all the buddhas*, the bodhisattva samādhi *the realization of the ocean of the powers of the vajra lord*, the bodhisattva samādhi *the blessing of the essence of the single body of all tathāgatas*, the bodhisattva samādhi *remaining within observation of the processes of the entire realm of phenomena within the fraction of an instant of the mind*, the bodhisattva samādhi *the blessing that reveals the creation of infinite realms throughout the entire realm of phenomena*, [F.306.a] the bodhisattva samādhi *the blessing of the ground on which the crown of the head is placed*, the bodhisattva samādhi *the blessing of there being no difference between the bodies of beings in all the buddha realms*, the bodhisattva samādhi *the concentrated approach to all of wisdom's revolving*,²¹² the bodhisattva samādhi *the knowledge and differentiation of the characteristics of the nature of all phenomena*, the bodhisattva samādhi *the domain of the differentiation*²¹³ *of the three times in a single instant of mind*, the bodhisattva samādhi *the supreme nature*²¹⁴ *of the processes of the realm of phenomena in all instants of the mind*, the bodhisattva samādhi *the lion that has the prowess of following the lineages of all the tathāgatas*, the bodhisattva samādhi *the domain of the eyes that know the entire perceivable realm of phenomena*, the bodhisattva samādhi *undertaking the prowess of the force of the ten strengths*, the bodhisattva samādhi *the domain of the eyes that see all perceivable objects*, the bodhisattva samādhi *the accomplishment of the beauty of beings through the field of all colors*, the bodhisattva samādhi *the essence of the unwavering revolving*, the bodhisattva samādhi *the revelation of all phenomena being contained within one phenomenon*, and the bodhisattva samādhi *the distinguishing of definitions within a single description of one phenomenon*.

- 2.34 Those bodhisattvas perceived the ocean of miracles of the Bhagavat Vairocana through entering bodhisattva samādhis as numerous as the atoms in countless realms, [F.306.b] such as the bodhisattva samādhi *the teaching of the Dharma through the blessing of the banner of all the buddhas*, the bodhisattva samādhi *the unimpeded illumination of the furthest reaches of the three times*,²¹⁵ the bodhisattva samādhi *the wisdom that comprehends without differentiation all kalpas*, the bodhisattva samādhi *the realization of the ten strengths in a subtle manner*, the bodhisattva samādhi *the uninterrupted*²¹⁶ *accomplishment of bodhisattva conduct throughout all kalpas*, the bodhisattva samādhi *swift clouds throughout*²¹⁷ *every direction*, the bodhisattva samādhi *the accomplishment of the miracles of enlightenment*, the bodhisattva samādhi *the banner of the happiness of being untouched by any sensation*, the bodhisattva samādhi *the accomplishment of the entire display of the adornments of space*, the bodhisattva samādhi *the*

accomplishment in every instant of clouds of emanations of images of worlds, the bodhisattva samādhi the moonlight of the tathāgatas that is as immaculate as space, the bodhisattva samādhi the blessing of all the tathāgatas as being like space, the bodhisattva samādhi the radiance of the display of power over all phenomena, the bodhisattva samādhi the lamp that distinguishes the meaning of all phenomena, the bodhisattva samādhi the radiance of the field of the ten strengths, the bodhisattva samādhi the banner of the splendor of the buddhas of the three times, the bodhisattva samādhi the essence of the union of all the buddhas, the bodhisattva samādhi the fulfillment of all undertakings in every instant, the bodhisattva samādhi [F.307.a] the essence of inexhaustible merit, the bodhisattva samādhi the radiance of the guidance²¹⁸ of the vision of infinite buddhas, the bodhisattva samādhi being established like a vajra lion in all phenomena, the bodhisattva samādhi the accomplishment of the complete perception of the vision of the manifestations of all tathāgatas, the bodhisattva samādhi the ascent to the sun that has been ascended to by all the tathāgatas,²¹⁹ the bodhisattva samādhi practicing²²⁰ the three times as one, the bodhisattva samādhi the resounding of the voice that emits the complete illumination²²¹ of the peace that is the nature of all phenomena, the bodhisattva samādhi passing over²²² the boundary of seeing all buddhas, the bodhisattva samādhi the entire realm of phenomena without exception being a blossoming bed of lotuses, the bodhisattva samādhi looking upon the baseless phenomena of space, the bodhisattva samādhi the process of the coming together of the ocean of the ten directions into one direction, the bodhisattva samādhi entering the gateway of the entire basis of the realm of phenomena, the bodhisattva samādhi the possession of the essence²²³ of the entire ocean of phenomena, the bodhisattva samādhi the body of peace that emits light for all beings, the bodhisattva samādhi the accomplishment of all clairvoyances and aspirations in a single instant of mind, the bodhisattva samādhi the blessing of complete enlightenment everywhere at all times, the bodhisattva samādhi the entry into the realization of all phenomena as a single display, [F.307.b] the bodhisattva samādhi the appearance of the body²²⁴ that has the memory of all the buddhas, the bodhisattva samādhi the realization of the wisdom that is vastly different from that of beings, the bodhisattva samādhi one's own body's pervasion in a single instant of the infinite ways of the realm of phenomena, the bodhisattva samādhi the light of the display of the single way of all phenomena through the single way of the realm of phenomena, the bodhisattva samādhi the blessing of the brilliance of the wheel of the field of the Dharma of all²²⁵ the buddhas, the bodhisattva samādhi the blessing of practicing the aspiration to perceive the realms of beings as illusions, the bodhisattva samādhi the nondifferentiation of the basis of all world realms, the bodhisattva samādhi the prowess of manifesting the magnificence of lotuses, the bodhisattva samādhi the clairvoyant knowledge of the successive bodies of all beings, the bodhisattva samādhi the blessing of bodies that

come to all beings, the bodhisattva samādhi the clairvoyance that differentiates the language of all beings in an ocean of the aspects of the voices of all beings, the bodhisattva samādhi the essence of the faith that is no different from the treasure of great compassion, the bodhisattva samādhi the comprehension of the ultimate realization of the true nature by all the buddhas, the bodhisattva samādhi the supremacy of the lion gazing on the palace of liberation, [F.308.a] and other samādhis.

2.35 Those bodhisattvas, through entering the path of samādhis such as those, which were as numerous as the atoms in countless buddha realms, perceived the Tathāgata Vairocana's oceans of miracles of buddhahood, and they remembered the same kinds of miracles that he had performed in the past, with their comprehension pervading the entirety of the realm of phenomena in each instant of mind.²²⁶

2.36 Those bodhisattvas had come to Jetavana and were assembled before the Bhagavat; they were seated upon lotuses made of various jewels²²⁷ in the centers of lion thrones, which were as extensive as world realms and as numerous as the atoms in ten buddha realms; they had appeared through the miracle of great wisdom and knowledge; they had attained the level of sharp wisdom and knowledge; they had completely analyzed through wisdom; they had appeared in the family that is the origin of wisdom; they were facing²²⁸ omniscient wisdom; they had the undimmed eyes of wisdom; they approached the equality of all buddhas; they continuously engaged with phenomena without conceptualization; they had understood all perceived phenomena; they had the perception of the peace that is the nature of all phenomena; they had the supreme basis for the nirvāṇa that is the pacification of all worlds;²²⁹ they were present in the variety of all worlds; they did not dwell anywhere but went to all realms; they were not based upon the level of phenomena;²³⁰ they were based²³¹ within the divine palace of the unconcealed nature of all phenomena; they followed the disciplined conduct through which they ripened all beings;²³² they taught all beings the path to bliss; they had the field of activity that is the abode of the superior wisdom and liberation; [F.308.b] they had the wisdom bodies that have reached the apex of the absence of desire; they rose above the ocean of all existences; they revealed the summit of existence to all beings; they had the disk that illuminated the ocean of the Dharma; they rested in the essence of the samādhi that is like an ocean;²³³ they had minds endowed with great compassion; they had realized the nature of phenomena to be like that of an apparition; they comprehended all worlds to be like dreams; they understood that the vision of all the tathāgatas is like an illusion; they knew all speech and sound to be like echoes; they had attained the knowledge that the creation of phenomena is like a magical manifestation; they had the

excellent acquisition of aspirations; they possessed the skillfulness of the pure domain of wisdom; they had minds of complete peace, perfect peace; they possessed the field of wisdom of all the classes of dhāraṇīs; they had the complete prowess of the power of unfailing samādhi; they had the sight that has reached the limits of the nature of phenomena; they had attained the conduct that has no dependence on any phenomenon; they had traversed an endless ocean of wisdom; they had attained the strength and power of the perfection of wisdom; they had reached the highest state among all beings through their perfection of miraculous powers; they had attained dominion over the perfection of samādhi; they possessed the irreversible wisdom of being skillful in the goals of all the tathāgatas; they were wise in the methods of illuminating the treasure²³⁴ of the Dharma; they were learned in the knowledge of etymologies; they possessed the unceasing clouds of Dharma and the power of eloquence; they possessed the lion's roar of the fearless bull; [F.309.a] they had the joyous aspiration in the joy of phenomena having no basis; they saw all phenomena with undimmed sight; they were moons with the knowledge of the arising and destruction of worlds;²³⁵ they were disks of wisdom with the light rays that practiced all the ways of truth; they were turning wheels of the vajra merit of wisdom; they transcended all analogies; they were the growing sprouts of the wisdom that has²³⁶ power over all phenomena; they were the victory banners of heroes; they had the heroism that overthrows the banners of all the māras; they had the brilliance of the sun²³⁷ of infinite wisdom; they had bodies that transcended those of all beings; they had the unobscured knowledge of all phenomena;²³⁸ they had awakened to the knowledge that is the apex of all that is ceasing and unceasing; they were summit dwellers through having reached every summit; they had the sight of the knowledge that is attentive to the practice²³⁹ that has no features; they were skilled in the causes²⁴⁰ of the accomplishment of all bodhisattva conduct; they possessed the range of nondual wisdom; they discerned all the existences in worlds; there appeared to them the images of all the existences in buddha realms that have no locations; they were devoid of all the darkness of phenomena; they had reached the sun disks²⁴¹ of wisdom that are free of darkness; they shined the radiance of the Dharma in every direction; they were the supreme fields of merit for all beings; they were moons of fruitful hearing, seeing, and aspiration; they were Sumerus of merit that had transcended all worlds; they were heroes who had vanquished the hosts of opponents; they made the sounds of their voices resound throughout all the buddha realms; [F.309.b] they gazed insatiably upon the bodies of all the buddhas; they possessed the power of the appearance of the bodies of²⁴² the buddhas; they magically manifested²⁴³ the bodies that were appropriate for guiding beings; they

filled all the widespread realms with their one body; they had pure orbits of accomplishment;²⁴⁴ they were ships that are vehicles of great wisdom moving without impediment;²⁴⁵ they were orbs of wisdom that illuminated all the bodies in the realm of phenomena; they were suns of wisdom that rose over all beings; they had pleasing forms²⁴⁶ in accordance with the wishes of beings; they had the wisdom that discerned the motivations and faculties of all beings; they had attained the unobscured domain of all phenomena; they had understood the unborn nature of all phenomena; they had the mastery of uniting the minute and the vast; they had definitive knowledge of the profound way of buddhahood; they were skilled in profound meanings and the usage of terms; they communicated with unending words, terms, and meanings; they taught the entire ocean of sūtras condensed into one word; they had the miraculous power of a vast body of dhāraṇīs and wisdom; they had the power of possessing the mental retention of infinite kalpas; they had the wisdom that was aware, in one instant of mind, of dwelling in countless kalpas;²⁴⁷ they had the knowledge of all worlds through knowing the three times in one instant of mind; through the dhāraṇīs of the Dharma, they had the memory and eloquence of an endless ocean of the Buddhadharmā; they unceasingly turned the Dharma wheel in accordance with their knowledge of all beings; they had attained the illumination through wisdom of the domain of the buddhas; they constantly remained in magnificent samādhi; [F.310.a] they were at the unimpeded summit of being wise in the knowledge that differentiates between all phenomena; they disported themselves with wisdom within the domain of liberation that is superior to all phenomena; they had transformed all sense objects into excellent adornments; they had followed and entered every direction²⁴⁸ in the realm of phenomena; they had entered²⁴⁹ the realm of phenomena through all the different directions; they had awakened to enlightenment in the minute, in the vast, in atoms;²⁵⁰ their nature was colorless²⁵¹ yet they manifested every color; they had brought together everything in one direction; they had an essence of wisdom and merit that developed infinite qualities and wisdom in one form;²⁵² they were praised and eulogized by all the buddhas; and they described qualities and excellences with unceasing words and terms.

2.37 The bodhisattvas who had gathered and were assembled in Jetavana had entered the ocean of the qualities of the Tathāgata and were illuminated by the light rays of the Tathāgata.

2.38 Through the nature of their attainment of great joy, and through their attainment of the inconceivable splendor of bodhisattva qualities, an array of miraculous manifestation that originated from great joy issued forth from all their bodies, the kūṭāgāras, the bodhisattva enjoyments, the bodhisattva

thrones, and the entirety of Jetavana, and it spread throughout the entire realm of phenomena. It was like this: in each instant of the mind there issued forth vast clouds of networks of light rays that brought satisfaction to all beings and pervaded the ten directions; there issued forth clouds of bells made of a variety of precious materials, [F.310.b] from which resounded praises of the qualities and excellences of all the tathāgatas in the three times and which pervaded the ten directions; there issued forth from all sensory objects clouds of the music of²⁵³ all beings that possessed the beautiful sounds of the music of the ripening of the karma of all beings, and it resounded and pervaded throughout the ten directions; there issued forth a multitude of clouds that manifested all the ways of bodhisattva prayers and the variety of bodhisattva conduct, and they pervaded throughout the ten directions; they resounded with the sound of the prayers of all bodhisattvas and pervaded throughout the ten directions; there issued forth a multitude of clouds of the emanations and manifestations of all the tathāgatas, speaking with the voices of all the tathāgatas, which pervaded throughout the ten directions; there issued forth a multitude of clouds of the adorning characteristics and features of the bodies of bodhisattvas, which described the successive births of buddhas in all realms and pervaded throughout the ten directions; there issued forth a multitude of clouds of the enlightenment that is equally the essence of all the tathāgatas in the three times, and they taught the appearance of the array of the attainment of buddhahood by all the tathāgatas and pervaded throughout the ten directions; there issued forth a multitude of clouds of the bodies of the lords of nāgas from all sensory objects, which let fall a rain of various kinds of perfume and pervaded throughout the ten directions; there issued forth a multitude of clouds of bodies that resembled the lords of beings, described the completely good bodhisattva conduct, [F.311.a] and pervaded the ten directions; there issued forth a multitude of clouds of images of the pure realms that had the nature of all precious materials, made visible the turning of the Dharma wheel by all tathāgatas, and pervaded the ten directions; and there issued forth other such clouds of vast arrays of miraculous manifestations as numerous as the atoms in buddha realms beyond enumeration through the transformative power of those bodhisattvas and from their nature of having attained the radiance of an inconceivable ocean of qualities.

2.39 The bodhisattva Mañjuśrī, seeing in the ten directions all those manifestations of miracles through the miraculous power of the Buddha, recited these verses:

2.40 “Observe the appearance of the vast, infinite,
Miraculous power of the Buddha in Jetavana.
There have issued forth from all sensory objects

Clouds of bodies that have pervaded all directions. {11}

- 2.41 “The vast, completely pure, infinite forms
Of the various displays of the Sugata’s offspring
Are perceived as images appearing
From the thrones and from sensory objects. {12}
- 2.42 “A variety of displays, clouds of jewel light rays,
From the tips of the body hairs of the sons of the sugatas
Are emanated, spreading within all the realms
And resounding with the words of the buddhas. {13}
- 2.43 “Bodies that resemble the forms of Brahmakāyika devas
With pure bodies and peaceful conduct
Issue forth from the blossoms on the trees,²⁵⁴
Describing the aspects of dhyāna as they go. {14}
- 2.44 “From the Sugata’s pores issue forth,
Without impediment, innumerable, countless emanations
Who are bodhisattvas that resemble Samantabhadra,
Their bodies adorned by the characteristics and features. {15} [F.311.b]
- 2.45 “The great ocean of the emanated qualities
Of the sugatas’ sons who have appeared in the three times,
Who are clouds of displays of an ocean of qualities,
Proclaim those who are seated in Jetavana.²⁵⁵ {16}
- 2.46 “A vast ocean of the variety, without exception,
Of the karma of beings in all directions
Is proclaimed, issuing forth from within
The forms of the trees in Jetavana. {17}
- 2.47 “The miracles in all the realms, without exception,
Of all the jinas who appear in the three times,
Appear as each and every sensory object
As numerous as the atoms in an ocean of realms.²⁵⁶ {18}
- 2.48 “Clouds of oceans of buddhas in the realms in the directions
Disseminate from each of their pore hairs,
In each instant, a variety of the abodes of buddhas,
Within which reside multitudes of clouds of buddhas. {19}
- 2.49 “They pervade every direction, wherever there are beings,
And through skillful methods ripen those beings.
From their light there issue forth vast clouds

- Of oceans of perfumes, light rays,²⁵⁷ and flowers. {20}
- 2.50 “The precious divine palaces as immeasurable as space
Are beautified with every adornment without exception.
Those realms and their bodhimaṇḍas
Pervade every direction. {21}
- 2.51 “The sugatas’ sons who appear in the three times
Purify the ocean of realms
Through the practice of completely good conduct,²⁵⁸
And their various displays, as limitless as beings, {22}
- 2.52 “Fill all directions and the three times.
They have been purified in a great ocean of kalpas,
And they all appear like reflections
In the expanse of the sky above Jetavana.” {23}
- 2.53 Those bodhisattvas were continuously illumined by the samādhi of the Buddha. Each of those bodhisattvas had entered gateways of great compassion as numerous as the atoms in innumerable buddha realms and [F.312.a] brought even more benefit for beings. Resting in meditation in that way there issued from each of their body hairs light rays as numerous as the atoms in innumerable buddha realms, and from the tips of each of those light rays there issued clouds of bodhisattvas’ emanations, emanated bodies that resembled the bodies of the Indras of all worlds, bodies that looked upon all beings and ripened all beings. Having issued forth, they pervaded the realm of phenomena in all directions. They inspired all beings, ripened them, and guided them.
- 2.54 They inspired beings with the gateways that taught being reborn in paradises after death; with the gateways that taught rebirth in all world realms; with the gateways that taught the domain of bodhisattva conduct; with the gateways that taught dreams, which were as numerous as the atoms in innumerable buddha realms; with the gateways that arose from aspirations of all bodhisattvas; with the gateways that shook the world realms; with the gateways that taught the conduct of the perfection of generosity; with the gateways that were dedicated to and accomplished the qualities of all the tathāgatas; with the gateways that taught the perfection of patience when one’s limbs and various body parts are cut off; with the gateways that taught the perfection of diligence through the great miracles of the bodhisattvas; with the gateways that described the dhyānas, liberations, and samādhis of the bodhisattvas and the radiance of the domain that is the path of the wisdom of the buddhas; with the gateways that taught the sacrificing of countless bodies for the sake of seeking all the Dharmas of

the buddhas [F.312.b] and for the sake of each word and letter of the Dharma; with the gateways of going into the presence of all the tathāgatas and asking questions concerning all the Dharmas; with the gateways of being focused on the radiance of an ocean of the ways of attaining going into the presence of beings when the time is right and, in accordance with their aspirations, ripening them for omniscience; with the gateways that teach the victory banner of the power of the invincibility of the merit and wisdom of bodhisattvas in the face of māras and adversaries; with the gateways that teach the level²⁵⁹ of the wisdom that has knowledge and understanding of all crafts; with the gateways that teach the level²⁶⁰ of knowledge and understanding that is superior to that of all beings; with the gateways that teach the level²⁶¹ of the wisdom that has the knowledge and understanding of the different aspirations of all beings; with the gateways that teach the level²⁶² of the wisdom that has the knowledge and understanding of the capabilities, entrances, engagements, and various kleśas and predispositions of all beings;²⁶³ and with the gateways that teach the level of the wisdom that has the knowledge and understanding of the variety of karma and practices of all beings.²⁶⁴ With other such gateways as numerous as the atoms in innumerable buddha realms that contained methods for ripening and guiding beings, those bodhisattvas went to the abodes of all beings and appeared there. Some went to the abodes of devas and appeared there. Some went to the abodes of nāgas and appeared there. Some went to the abodes of yakṣas and appeared there. Some went to the abodes of gandharvas and appeared there. Some went to the abodes of asuras and appeared there. Some went to the abodes of garuḍas and appeared there. Some went to the abodes of kinnaras and appeared there. Some went to the abodes of mahoragas and appeared there. Some went to the abodes of the lords of Brahmā deities and appeared there. [F.313.a] Some went to the abodes of humans and appeared there. Some went to the realms²⁶⁵ of Yamas and appeared there. Some went to all the abodes of pretas and appeared there. Some went to the worlds of the hells and appeared there. Some went to births as animals²⁶⁶ and appeared there.

- 2.55 In order to ripen and guide with undivided great compassion, with undivided aspiration, with undivided wisdom, with an undivided attraction of beings, and in accordance with the aspirations of beings, those beings who are guided by seeing them, guided by hearing them, guided by remembering them, guided by the scope of their voices, guided by the sound of the river of their names, guided by their halos, or guided by their emanating a net of light rays—those bodhisattvas in Jetavana filled with an array of various emanations the entire extent of world realms and the entire extent of the realms of beings without moving from the feet of the Tathāgata.

Some made their own dwellings, kūṭāgāras, thrones, and retinues appear throughout the ten directions without moving from the feet of the Tathāgata. Some sent forth clouds of emanations, while some appeared to go alone, with no companion, in order to ripen beings, without moving from the circle of the Tathāgata's entourage. Some appeared in the form of śramaṇas, some in the form of Brahmās, some in the form of those adorned all over with all emblems,²⁶⁷ some in the form of physicians, some in the form of merchants, some in the form of disciples, [F.313.b] some in the form of dancers, some in the form of devotees to deities, and some in the form of those skilled in all crafts, all of them appearing in villages, towns, market towns, regions, and capitals. They appeared at the times that were the appropriate times, assuming different appropriate bodies, with different colors and body shapes, different voices, different languages, different kinds of conduct, and different kinds of residence. They practiced the bodhisattva conduct in which all beings are known to be illusions, which illuminated the entire realm of crafts, which was a bright lamp that revealed the knowledge of all beings, which was adorned with the blessing of all truths,²⁶⁸ which had the light that illuminated all Dharmas,²⁶⁹ and which purified beings in the yānas in all directions, and they practiced the bodhisattva conduct that illuminated the entire domain of the Dharma. In order to ripen and guide beings, they appeared in villages, towns, market towns, regions, and capitals.

3.

Chapter 3

MAÑJUŚRĪ

3.1

Mañjuśrī Kumārabhūta was residing²⁷⁰ in his kūṭāgāra together with bodhisattvas who had the same conduct; vajrapāṇis who constantly followed him; devas with physical bodies whose minds aspired to serve all the buddhas and were dedicated to bringing power to the entire world; devas who walked on foot following their past aspirations; devas of the earth who aspired to hear the Dharma; devas of pools, lakes, ponds, reservoirs, wells, and rivers who were dedicated to great compassion; [F.314.a] devas of fire who brought illumination through the light of wisdom; devas of the air who wore precious crowns; devas of the directions who illuminated the directions with wisdom; devas of the night who were dedicated to eliminating the darkness of ignorance; devas of the day who were dedicated to producing the daylight of the tathāgatas; devas of the sky who were dedicated to orbiting²⁷¹ in the sky of the entire realm of phenomena; devas of the ocean²⁷² who were dedicated to rescuing beings from the ocean of existence; devas of mountains who were dedicated to gathering the accumulation of omniscience and whose minds had ascended to the summit²⁷³ of the roots of merit; devas of rivers who were dedicated to adorning all beings and who were dedicated to aspiring to the characteristics and supernatural power of all the buddhas; devas of towns who were dedicated to caring for the towns that are the minds of all beings; nāga lords who were devoted to and longed for the town of the omniscient Dharma;²⁷⁴ yakṣa lords who were engaged in protecting all beings; gandharva lords who were dedicated to increasing the power of joy in all beings; kumbhāṇḍa lords who were dedicated to preventing rebirth as pretas; garuḍa lords who were engaged in aspiring to bring all beings out of the ocean of existence; asura lords who had the aspiration to attain the body and power of the Tathāgata, which have transcended the entire world; mahoraga lords [F.314.b] who rejoiced in seeing the Tathāgata and bowed

down to him; deva lords who had been saddened by saṃsāra and gazed with admiration; and lords of Brahmakāyika devas who bowed down with great respect.

3.2 Mañjuśrī, together with them, displaying the prowess of a bodhisattva, respectfully made praises and offerings. Then he came out of his abode and circumambulated the Bhagavat many hundreds of times, keeping him to his right, and made many offerings. He then left the presence of the Bhagavat and departed to the land of the southern region. [B27]

3.3 Through the blessing of the Buddha, Brother Śāriputra saw Mañjuśrī Kumārabhūta, who, with that display of bodhisattva miracles, departed from Jetavana and went to the southern region. He thought, “I will go with Mañjuśrī Kumārabhūta to that land.”

3.4 Leading his following of sixty bhikṣus, he left where he was sitting, approached the Bhagavat, bowed his head to the Bhagavat’s feet, and asked for the Bhagavat’s permission. When the Bhagavat had given it, Śāriputra circumambulated him three times, left the presence of the Bhagavat, and went to where Mañjuśrī Kumārabhūta had gone, together with his following of sixty bhikṣus who had all newly and not long before entered homelessness. They were the bhikṣus Sāgarabuddhi, Mahāsudata, Puṇyaprabha, Mahāvatsa, Vibhudatta, Viśuddhacārin, Devaśrī, Indramati, Brahmottama, Praśāntamati, and others. [F.315.a]

3.5 They had all served jinas in the past, planted²⁷⁵ the roots of merit, had profound aspiration, had the purified eyes of faith, practiced with a vast mentality, had the power to see the buddhas in the directions, had realized the nature and character of the Dharma, had the intention to benefit others, aspired to the qualities of the Tathāgata, and had been guided by the Dharma teaching of Mañjuśrī Kumārabhūta.

Leading those followers, Śāriputra went to where Mañjuśrī Kumārabhūta had gone.

3.6 When Brother Śāriputra was on the way, he looked at all those bhikṣus and said to the bhikṣu Sāgarabuddhi, “Sāgarabuddhi, regard the bodhisattva Mañjuśrī upon a path that has a checkerboard pattern²⁷⁶ and displays of his path as he walks along it.

3.7 “His pure body is inconceivable to devas and humans. It is beautified by the signs and features of a great being. It has a pure halo of light. It emits a display of a network of light rays that brings joy to countless beings. It brings to an end the sufferings of countless beings. It is accompanied by a perfect entourage, and it is in possession of past roots of merit.

3.8 “The displays of the prowess of his path are directed toward the domain of every direction; the displays of his perfection of merit issue forth to the right and left as great treasures.

- 3.9 “These displays emerge from within all the trees as the result of his roots of merit from serving past buddhas. All the lords of the world bow down to him and send down a rain of clouds of offerings. All the tathāgatas in the ten directions emanate²⁷⁷ multitudes of disks composed of nets of light rays that [F.315.b] resound with all the Dharma of the buddhas and descend²⁷⁸ onto the crown of his head.”
- 3.10 Beginning with the above, Brother Śāriputra described, explained, announced, narrated, related, elucidated, and brought illumination to the bhikṣus concerning Mañjuśrī’s measureless displays of the qualities of following the path.
- 3.11 The more that Sthavira Śāriputra described Mañjuśrī Kumārabhūta’s qualities, the more the minds of the bhikṣus became purified and became clearer, the strength of their joy increased, delight arose, the continuum of their minds became adept, their faculties became clearer, their happiness increased, they cast off unhappiness, they became free of the mind’s faults, they repelled all obscurations, they became intent on seeing the Buddha, their minds turned to the Buddha’s Dharma, their bodhisattva faculties were purified, the power of their bodhisattva faith developed, great compassion arose, they gained the prowess of the domain of the perfections, they fully developed great compassion, and they perceived the ocean of buddhas in the ten directions.
- 3.12 Having attained the power of aspiration to omniscience, they spoke these words: “Upādhyāya, we pray that we too may be able to go into the presence of that supreme being.”
- 3.13 Then Brother Śāriputra, together with the bhikṣus, went to where Mañjuśrī Kumārabhūta was and said these words: “Mañjuśrī, these bhikṣus wish to see you.”
- 3.14 Then Mañjuśrī Kumārabhūta, [F.316.a] together with the entire circle of his followers, turned²⁷⁹ and looked upon the bhikṣus with the majestic gaze of an elephant.
- 3.15 The bhikṣus bowed their heads to the feet of Mañjuśrī Kumārabhūta, and then with their palms together in reverence they said, “Holy being, through the roots of merit from seeing you and paying homage to you, and also our other roots of merit that you know we have, that our upādhyāya knows we have, and that the Bhagavat Tathāgata Śākyamuni sees we have, may we become like you. May we obtain bodies that are the same as yours, voices the same as yours, and features the same as yours, and may we attain miraculous powers the same as yours.”
- 3.16 When the bhikṣus had said this, Mañjuśrī Kumārabhūta said to the bhikṣus, “Bhikṣus, the noble man or noble woman with the ten unflagging motivations who enters the Mahāyāna will ascend to the level of a tathāgata,

and therefore, it goes without saying,²⁸⁰ to the level of a bodhisattva. What are those ten? They are (1) the unflagging motivation to see, pay homage to, offer to, and serve all the tathāgatas; (2) the unflagging motivation to never abandon accumulating all roots of merit; (3) the unflagging motivation to seek all Dharmas; (4) the unflagging motivation to practice all the bodhisattva perfections; (5) the unflagging motivation to accomplish all the bodhisattva samādhis; (6) the unflagging motivation to enter all successive times; [F.316.b] (7) the unflagging motivation to purify the extensive oceans of buddha realms in the ten directions; (8) the unflagging motivation to ripen and guide all realms of beings; (9) the unflagging motivation to accomplish the conduct of a bodhisattva in all realms and kalpas; and (10) the unflagging motivation to accomplish one power of the tathāgatas by ripening all beings in the way that one would ripen one being through the practice of perfections as numerous as the atoms in all buddha realms.

3.17 “Bhikṣus, the noble man or noble woman with faith who has these ten unflagging motivations will accomplish all roots of merit, will turn away from all existences in saṃsāra, will transcend all the worldly existences, will transcend all the levels of śrāvakas and pratyekabuddhas, will become a member of the family of all the tathāgatas, will accomplish the aspirations of all bodhisattvas, will purify the practice of the qualities of all the tathāgatas, will purify all bodhisattva conduct, will have the strength of all tathāgatas, will subdue all māras and adversaries, will ascend to the level of bodhisattvas, and will approach the level of the tathāgatas.” [F.317.a]

3.18 When the bhikṣus heard this way of the Dharma, they attained the samādhi *the unimpeded vision that sees all the buddhas*. Through its power they saw all the tathāgatas and the circles of their assemblies that were present in infinite, endless world realms in the ten directions. They also saw every being that had been reborn into an existence in those world realms. They saw every being in those world realms.²⁸¹ They saw the various divisions of those world realms. They knew the number of atoms in those worlds. They saw the residences and adornments made of jewels²⁸² that those beings enjoyed. They heard the ocean of the aspects of speech of those tathāgatas. They knew those Dharma teachings through their words, letters, definitions, languages,²⁸³ names, and symbols.²⁸⁴ They viewed the minds, faculties, and aspirations of those beings. They knew ten lifetimes back into the past and ten lifetimes into the future. They comprehended the explanations of ten turnings of Dharma wheels by those tathāgatas. They comprehended ten attainments of manifestations of miraculous powers. They comprehended the accomplishment of ten ways given in the teachings. They comprehended ten explanations of the words of the teachings. They comprehended ten accomplishments of the analytic knowledge of those tathāgatas.

- 3.19 As soon as they attained that samādhi, [F.317.b] they perfected ten thousand aspects of the aspiration to enlightenment, they attained ten thousand samādhis, they purified ten thousand aspects of the perfections, they attained a great radiance, they illuminated the domain of great wisdom, and they attained ten bodhisattva clairvoyances.
- 3.20 They who had thus attained the small young seedlings of clairvoyance and had gained the resolute aspiration to enlightenment were then inspired to and established in completely good bodhisattva conduct²⁸⁵ by Mañjuśrī Kumārabhūta.
- 3.21 They who were thus established in completely good bodhisattva conduct entered an ocean of great aspirations and fulfilled them. Through fulfilling an ocean of great aspirations with a pure motivation they attained purity of the body. Through purity of the body they attained lightness of body. Through that purity of body and lightness of body they vastly increased their entrances to clairvoyances. They attained everlasting clairvoyances. Through that attainment of clairvoyance, while constantly remaining at the feet of Mañjuśrī Kumārabhūta and in order to accomplish all the Dharmas of the buddhas, they created clouds of the activities²⁸⁶ of the bodies of all the tathāgatas in the ten directions.
- 3.22 Then Mañjuśrī Kumārabhūta, having established those bhikṣus in the aspiration to the highest, complete enlightenment, traveled to the southern region and came to the great city called Dhanyākara. Having reached there, he and his entourage went the east of Dhanyākara, [F.318.a] where there was a great forest called Vicitrāsāladhvajavyūha.²⁸⁷ It was a sacred place where buddhas of the past had dwelled. It had been consecrated by the tathāgatas for the ripening of beings. Its name was renowned throughout endless realms. It was a place where the Bhagavat, when he was practicing bodhisattva conduct in the past, performed many difficult actions of generosity. It was a place where devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans constantly engaged in making offerings.
- 3.23 There Mañjuśrī Kumārabhūta taught the sūtra called *The Radiance of the Way of the Essence of Phenomena*, from which arose a septillion²⁸⁸ sūtras. During that teaching, many hundred thousand quintillions of nāgas came from the great ocean. When they had heard that way of the Dharma, they became disgusted with their existences as nāgas and aspired to have the qualities of a tathāgata. They abandoned their nāga existences and gained rebirth as devas or humans. Ten thousand nāgas attained irreversibility from the highest, complete enlightenment. During the time he taught that Dharma, endlessly numerous realms of beings were guided through the three yānas.

- 3.24 The people in Dhanyākara heard that Mañjuśrī Kumārabhūta had come to Dhanyākara and was dwelling in the sacred Vicitrasāladvajavyūha.
- 3.25 The leading²⁸⁹ upāsaka Mahāprajña and upāsakas, upāsikās, sons, and daughters, [F.318.b] each accompanied by an entourage that numbered five hundred, came out from Dhanyākara city and went to where Mañjuśrī Kumārabhūta was.
- 3.26 The upāsaka Mahāprajña, with other upāsakas such as Sudatta, Vasudatta, Puṇyaprabha, Yaśodeva, Somaśriti, Somanandi, Sumati, Mahāmati, Rāhulabhadra, Bhadrāśrī, and so on, each with an entourage of five hundred upāsakas, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.27 The upāsikā named Mahāprajñā, with other upāsikās such as Suprabhā, Sugātrā, Subhadrā, Bhadrāśrī, Candraprabhāsā, Ketuprabhā, Śrībhadra, and Sulocanā and so on, each with an entourage of five hundred upāsikās, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.28 The head merchant's son²⁹⁰ Sudhana, with other sons of head merchants such as Suvrata, Suśīla, Svācāra, Suvikrāmin, Sucinti, Sumati, Subuddhi, Sunetra, Subāhu, Suprabha, and so on, each with an entourage of five hundred sons of head merchants, came to where Mañjuśrī Kumārabhūta was, [F.319.a] bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.29 Subhadrā, the daughter of the layman Mahāprajña, with other daughters such as Bhadrā, Abhirāmaśrī, Dṛḍhamatī, Śrībhadra, Brahmaḍattā, Śrīprabhā, Suprabhā, and so on, each with an entourage of five hundred daughters, came to where Mañjuśrī Kumārabhūta was, bowed their heads to his feet, circumambulated Mañjuśrī Kumārabhūta three times, and sat to one side.
- 3.30 Then Mañjuśrī Kumārabhūta, knowing that the men, women, boys, and girls from Dhanyākara had gathered and assembled, overwhelmed them with the magnificence of his teaching in accordance with their wishes, comforted them with the magnificence of his great love, accomplished the teaching of the Dharma through the magnificence of his great compassion, and investigated their minds and aspirations through the magnificence of his wisdom. Delighting in teaching the Dharma with his great discernment, he observed Sudhana, the head merchant's son.
- 3.31 He said, "Why is Sudhana, the head merchant's son, called Sudhana? The instant that Sudhana, the head merchant's son, entered his mother's womb, all around his home seven precious sprouts²⁹¹ emerged. Beneath those precious sprouts there were seven treasures of precious substances. Those

precious sprouts made of those seven precious substances rose up through the ground from those treasures, which were gold, silver, beryl, crystal, red pearls, emeralds, and white coral.

3.32 “After ten months, when his limbs and body parts were completely formed, [F.319.b] he was born. At that time, those seven great treasures became visible, rising up above the ground to the height and breadth of seven cubits, bright and beautiful. Inside the house appeared five hundred pots made of various kinds of precious substances. There were pots filled with ghee, pots filled with sesame oil, pots filled with honey, and pots filled with butter. There were individual pots filled with whatever was necessary. There were diamond pots filled with every kind of perfume, pots of aromatic wood filled with various kinds of cloth, crystal pots filled with various kinds of enjoyable food delicious with perfect flavors, jewel pots filled with various kinds of precious substances, gold pots filled with silver powder, silver pots filled with gold dust, pots of silver and gold filled with beryl jewels, quartz pots filled with white coral, white-coral pots filled with quartz jewels, emerald pots filled with red pearls, red-pearl pots filled with emeralds, cat’s-eye-jewel pots filled with moonstone jewels, moonstone-jewel pots filled with cat’s-eye jewels, and so on. Five hundred such precious pots appeared.

3.33 “As soon as that Sudhana, the head merchant’s son, was born, there fell a rain of wealth, grain, money, gold, and all kinds of jewels in all the storerooms and granaries in the house.

3.34 “The brahmin prognosticators, his parents, and his relatives said, ‘As soon as he was born there appeared this perfection of much wealth,’ and they gave him the name Sudhana, meaning Excellent Wealth. [F.320.a]

3.35 “This Sudhana, the head merchant’s son, has served past jinas, has planted roots of merit, possesses a vast aspiration, and is motivated to follow kalyāṇamitras. His physical, vocal, and mental actions are irreproachable. He is dedicated to purifying the bodhisattva path. He is focused on omniscience. He is a worthy vessel for the Dharma of the buddhas. He has a pure manner²⁹² of aspiration. He has perfected an unimpeded aspiration for enlightenment.”

3.36 Then Mañjuśrī Kumārabhūta looked upon Sudhana, the head merchant’s son, welcomed him, and taught him the Dharma. He taught the Dharma through teaching on the Dharma of all the buddhas, on uniting and attaining the Dharma of all the buddhas, on the infinity of all the buddhas,²⁹³ on the successive appearance of all the buddhas, on the pure circles of the followers of all the buddhas, on the display²⁹⁴ of the Dharma wheels and emanations²⁹⁵ of all the buddhas, on the pure characteristics and features of the bodies of all the buddhas, on the accomplishment of the Dharma body of

all the buddhas, on the display of the speech of all the buddhas, on the pure display of the auras of all the buddhas, and on the equality of all the buddhas.

3.37 Mañjuśrī Kumārabhūta, [F.320.b] through speaking about the Dharma, taught, motivated, encouraged, and inspired Sudhana, the head merchant's son, and that great assembly of beings, and made them develop the aspiration to the highest, complete enlightenment and remember their past roots of merit.

3.38 He blessed and made happy²⁹⁶ the beings from the city of Dhanyākara by teaching them the Dharma according to their wishes, and he departed.

3.39 Then Sudhana, the head merchant's son, having heard from Mañjuśrī Kumārabhūta the nature of the greatness and²⁹⁷ qualities of the buddhas, aspired to the highest, complete enlightenment. He diligently followed behind Mañjuśrī Kumārabhūta, reciting these verses of praise to him:

3.40 "Oh wise one! Through your power
I am set on enlightenment for the benefit²⁹⁸ of beings.
You who have an infinite range of activity,²⁹⁹
Hear from the certainty that I have. {1}

3.41 "The great city of the three realms of existence
Is encircled by a moat of the water of delight,
Has the raised walls of pride and conceit,
And has the gateways into all³⁰⁰ the states of beings. {2}

3.42 "It is covered by the darkness³⁰¹ of ignorance and unknowing;
It is burned by the flames of desire and anger
And is continuously ruled by the lord of māras:
That is where ignorant fools make their home. {3}

3.43 "Confined in the fetters and chains of craving,
Rendered powerless by the defects of deception and deceit,
Their eyes blinded by doubt and uncertainty,
They are on the path that leads in the wrong direction. {4}

3.44 "Bound tightly by the ropes of envy and greed,
They go to the unfortunate states of pretas, animals, and hells.
Tormented by aging, death, illness, and rebirth,
Bewildered they go around on the wheel of existences. {5}

3.45 "You shine the light rays of wisdom [F.321.a]
From the disk of your pure compassion,
Which come forth³⁰² to dry up the ocean of kleśas.
You who are a sun, shine upon me! {6}

- 3.46 “The full disk of your meditation of love,
The moonlight of your merit brings happiness,
Shining on the dwellings of all beings:
You who are like a full moon, shine upon me! {7}
- 3.47 “You possess the treasure of good karma’s power
And fly freely through the sky of the essence of phenomena.³⁰³
You bear the precious wheel of the Dharma.
You who are a king, give me your command! {8}
- 3.48 “You have the courageous resolution³⁰⁴ for the path to enlightenment.
You have accumulated vast merit and wisdom,
And you set forth for the benefit of all beings.
Caravan leader, give me your protection! {9}
- 3.49 “You wear the armor of strong, unwavering patience;
With the sword³⁰⁵ of wisdom and the long arm of compassion,
You confront the army of māras in battle.
You who are a hero, bring me to safety! {10}
- 3.50 “You dwell on the summit of the Dharma Meru,
Encircled³⁰⁶ by the apsaras of supreme samādhi,
Subjugating the asura Rāhu of the kleśas.
You who are Śakra, look upon me! {11}
- 3.51 “In the residence of the three realms where the foolish live,
Your knowledge clears away kleśa and karma.
In the obscurity of the wheel of existences and the level of causes
You are a lamp; reveal to me the way to proceed! {12}
- 3.52 “You turn from the path that leads to the lower existences.
You make pure the path that leads to the happy existences.
You have transcended all worldly paths.
Show me the³⁰⁷ gateway to liberation! {13}
- 3.53 “You close and block³⁰⁸ the gateway to the false beliefs
That have the conceptions of permanence, self, and happiness.
You possess the sharp eyes with the power³⁰⁹ of the wisdom of truth.
Quickly open for me the gateway to liberation! {14} [F.321.b]
- 3.54 “You know what are the right and the wrong paths.
Skilled³¹⁰ in the practices and knowledge of the paths,
You have mastered the ways of all paths.
Teach to me the path to enlightenment! {15}

- 3.55 “You reside upon the plain of the level of the true view,
Bring the water of the qualities of all the buddhas,
And rain down the flowers of the Buddhadharma’s qualities.
Teach to me the path to enlightenment! {16}
- 3.56 “Revealer³¹¹ of the path, show me
The jinas of the past and the future
And the jinas who appear in the present,
The sugatas, the principal beings in all directions. {17}
- 3.57 “You who are skilled³¹² in employing the apparatus of karma,
Proficient in the apparatus of the Dharma vehicle’s chariot,
And skilled³¹³ in employing the apparatus of wisdom,
Teach to me the vehicle for enlightenment! {18}
- 3.58 “Bring me up onto the vehicle of enlightenment
That has the circling wheels of aspiration and resolution,
Has the stable axle of patience and vajra compassion,
And is beautified by the precious shafts of faith. {19}
- 3.59 “Carry³¹⁴ me in the excellent, supreme vehicle
That has the wheels of all mental retentions,
Is adorned by a covering roof of love,
And is beautified by the strings of bells of discernment. {20}
- 3.60 “Lead me onto the royal³¹⁵ vehicle
Adorned with a bed³¹⁶ of celibacy,
Crowded³¹⁷ with a hundred billion women of samādhi,
And resounding with the sound of Dharma drums. {21}
- 3.61 “Reveal to me the excellent vehicle
That has the unending treasure of the four methods of gathering pupils
And is adorned by strings of qualities, the jewels of wisdom,
Tied with the supreme thongs of self-control and a sense of shame. {22}
- 3.62 “Quickly place me on the supreme vehicle
That has the excellent wheels of the light rays of generosity
And is anointed with compassion and the sandalwood of good conduct,
Its parts held together by the strong nails³¹⁸ of patience. {23} [F.322.a]
- 3.63 “Bring me onto the supreme Dharma vehicle
That never turns back from guiding beings,
Has a carriage of dhyāna built high with samādhi,
And is pulled along by the union of wisdom and method. {24}

- 3.64 “Bring me up onto the vehicle of the Dharma
That has the circling of the pure wheels of aspiration,
Has the great strength³¹⁹ of the firm retention of the Dharma,
And is the perfectly well-made device of wisdom. {25}
- 3.65 “Lead me onto the vehicle of completely good conduct
That has purified completely good conduct
And proceeds unhesitatingly³²⁰ to care for beings
With overpowering completely excellent conduct. {26}
- 3.66 “Bring me up onto the excellent vehicle
That is enduring, having the nature of a diamond,
With perfectly arranged, exquisitely³²¹ made garlands of wisdom,
And cuts through all obstructions³²² and impediments. {27}
- 3.67 “Bring me up onto the vehicle of enlightenment,
Which is vast, unstained, as extensive as beings,
And a refuge for all beings, bringing them happiness
And illuminating the vastness of the realm of phenomena. {28}
- 3.68 “Bring me up onto the vehicle of the Dharma,
Which cuts through the arising of the mass of suffering,
Cleans away the dust circles³²³ of karma and kleśas,
And crushes all³²⁴ māras and adversaries. {29}
- 3.69 “Take me on the vehicle of the Dharma,
Which has all directions as the scope of its wisdom³²⁵
And is displayed³²⁶ throughout the space of the realm of phenomena,
Fulfilling the aspirations of all beings. {30}
- 3.70 “Bring me up onto the vehicle of the Dharma,
Which is measureless and inexhaustible like pure space,
Without the defects of craving and the views of ignorance,
And remains so as to benefit all beings. {31}
- 3.71 “Bring me up onto the vehicle of the Dharma,
Which is as fast as the speed of a great wind,
Seizes the world with the power of the wind³²⁷ of aspiration,
And brings it to the level of the city³²⁸ of peace. {32} [F.322.b]
- 3.72 “Bring me up onto the supreme vehicle,
Which is as unshakable as the great surface of the earth,³²⁹
Carrying its load with the powerful speed of compassion
And nourishing beings with the harvest of wisdom. {33}

- 3.73 “Reveal to me the sun of wisdom
That sustains beings like the sun,
An attracting disk with vast light rays,³³⁰
Radiant with supremely pure retention. {34}
- 3.74 “You are wise in the nature of causes and all levels
Through having trained for a multitude of numerous kalpas.
Give me the sublime strong thunderbolt of knowledge
That will destroy the city of the composite. {35}
- 3.75 “Within a vast ocean of wisdom
You acquired an ocean of unequaled understanding.
Ārya, describe to me the nature of that excellence—
That perfect training in all the qualities of the buddhas. {36}
- 3.76 “May I see³³¹ the city³³² of the Dharma king
Where you reside possessing perfect eyes,
Adorned by the royal crown of wisdom,
Your head bound with the supreme turban of the Dharma.” {37}
- 3.77 Then Mañjuśrī Kumārabhūta looked with the gaze of an elephant upon Sudhana, the head merchant’s son, and said to him, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment, wish to follow a kalyāṇamitra and complete the path of a bodhisattva, and wish to ask about bodhisattva conduct.
- 3.78 “Noble one, it is like this: serving, following, and attending to a kalyāṇamitra is the basis and the corresponding cause for the attainment of omniscience.
“Therefore, noble one, you should not tire of serving and honoring a kalyāṇamitra.” [F.323.a]
- 3.79 Sudhana said, “Ārya, teach me in detail—how does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it? How does a bodhisattva commence with bodhisattva conduct? How does a bodhisattva practice bodhisattva conduct? How does a bodhisattva perfect bodhisattva conduct? How does a bodhisattva purify bodhisattva conduct? How does a bodhisattva enter into bodhisattva conduct? How does a bodhisattva attain bodhisattva conduct? How does a bodhisattva follow bodhisattva conduct? How does a bodhisattva gain hold³³³ of bodhisattva conduct? How does a bodhisattva increase bodhisattva conduct? How does a bodhisattva perfect the domain of completely good conduct?”
- 3.80 Then Mañjuśrī Kumārabhūta recited these verses to Sudhana, the head merchant’s son:

- 3.81 “Your coming into my presence
Is like an ocean of good merit.
It is excellent that you seek supreme enlightenment
With a mind that has vast loving compassion. {38}
- 3.82 “You have aspired to the unequaled conduct
In order to liberate all beings.
You will become a protector of all beings—
That is the way of bodhisattva conduct. {39}
- 3.83 “Those bodhisattvas who are completely resolute,
Who have untiring minds in saṃsāra,
Attain the conduct that is completely good,
That is invincible and unimpeded. {40}
- 3.84 “In order to benefit beings, you aspire
To the conduct that is completely good,
Which has the radiance³³⁴ of merit, the splendor³³⁵ of merit, [F.323.b]
An ocean of merit, and the emblems of virtue and purity.³³⁶ {41}
- 3.85 “In the worlds in the ten directions, you will see the buddhas
Who are beyond measure, without center or end.
You will possess their clouds of Dharma
Through the power and might of your memory. {42}
- 3.86 “In that way, you will see the jinas
In all the buddha realms in the ten directions.
And within³³⁷ bodhisattva conduct
You will fulfill³³⁸ an ocean of their aspirations. {43}
- 3.87 “Those who enter into an ocean of this way
And are established on the level of buddhahood
Train under the lords of the world,
And thereby they all become omniscient. {44}
- 3.88 “You will practice the completely good conduct
Throughout the vastness of realms
For as many kalpas as numerous as atoms
And attain the peace of enlightenment. {45}
- 3.89 “You should practice for an ocean of kalpas
Throughout all the realms, which are without end,
And you should fulfill your aspiration
For the completely good conduct. {46}

- 3.90 “Observe a hundred billion beings
Who are delighted on hearing your prayer:
They aspire to supreme enlightenment
Through completely good wisdom.” {47}
- 3.91 Then Mañjuśrī Kumārabhūta, having recited those verses, said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you have in that way developed the aspiration to enlightenment [F.324.a] and have the intention to seek for bodhisattva conduct!
- 3.92 “Noble one, in that way, the beings who develop the aspiration for the highest, complete enlightenment are very rare. Even more rare are the beings who, having developed the aspiration for the highest, complete enlightenment, then seek for bodhisattva conduct.
- 3.93 “Therefore, noble one, bodhisattvas should gain certain knowledge from true kalyāṇamitras. They should be tireless in their search for kalyāṇamitras. They should never have enough of looking at the kalyāṇamitras. They should successfully master the teachings of the kalyāṇamitras. They should not become angered by the kalyāṇamitras’ conduct of skillful methods.
- 3.94 “Noble one, in this southern region there is a land named Rāmāvarānta, in which there is a mountain called Sugrīva, where there lives a bhikṣu by the name of Meghaśrī. Go to him and ask him, ‘How do bodhisattvas train in bodhisattva conduct? How do bodhisattvas practice it? How do bodhisattvas commence with bodhisattva conduct? How do bodhisattvas practice bodhisattva conduct? How do bodhisattvas perfect bodhisattva conduct? How do they purify it? How do they enter it? How do they attain it? How do they follow it? How do they maintain³³⁹ it? How do they increase it? How do bodhisattvas perfect the domain of completely good conduct?’
- “Then that kalyāṇamitra will teach you the domain of completely good conduct.”
- 3.95 Then Sudhana, the head merchant’s son, filled with joy, delighted, elated, pleased, and happy, [F.324.b] bowed his head to the feet of Mañjuśrī Kumārabhūta. He circumambulated Mañjuśrī Kumārabhūta many hundreds of thousands of times, keeping him to his right, and, looking back at him many hundreds of thousands of times, with his mind enraptured by that kalyāṇamitra, unable to endure not seeing that kalyāṇamitra, with his face covered in tears and weeping, he departed from Mañjuśrī Kumārabhūta.

4.

Chapter 4

MEGHAŚRĪ

- 4.1 Then Sudhana, the head merchant's son, eventually arrived at the land called Rāmāvarānta. Having arrived there, he traveled through the land of Rāmāvarānta. Enjoying the delightful pleasures that arose from his past roots of merit and through the power of vast karma, he came to Sugrīva Mountain. He climbed Sugrīva Mountain and, seeking the bhikṣu Meghaśrī, he went to its eastern side. In the same way, he went to its southern, western, northern, northeastern, southeastern, southwestern, and northwestern sides, looking up and down for the bhikṣu Meghaśrī.
- 4.2 After seven days had passed, he saw the bhikṣu Meghaśrī walking on a plateau³⁴⁰ on the summit of another mountain.
- 4.3 He went to where the bhikṣu Meghaśrī was and bowed his head to the bhikṣu Meghaśrī's feet. He circumambulated the bhikṣu Meghaśrī, keeping him to his right. He sat before him and with palms pressed together said, "Ārya, I wish to know this: When bodhisattvas have developed the aspiration to the highest, complete enlightenment, how do bodhisattvas train in bodhisattva conduct? How do bodhisattvas practice it? How do bodhisattvas commence in bodhisattva conduct? [F.325.a] How do bodhisattvas practice bodhisattva conduct? How do bodhisattvas perfect bodhisattva conduct? How do they purify it? How do they enter it? How do they attain it? How do they follow it? How do they maintain³⁴¹ it? How do they increase it? How do bodhisattvas perfect the domain of completely good conduct?
- 4.4 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Therefore, Ārya, teach me how bodhisattvas set out for the highest, complete enlightenment!"
- 4.5 The bhikṣu Meghaśrī said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and are asking about the bodhisattva

conduct.

4.6 “Noble one, it is like this: these are difficult, extremely difficult—seeking the bodhisattva conduct, seeking the bodhisattva’s scope of activity, seeking the bodhisattva’s pure setting-forth, seeking the bodhisattva’s pure path, seeking the bodhisattva’s pure, vast conduct, seeking the bodhisattva’s pure attainment of the higher cognitions, manifesting the bodhisattva’s liberations, manifesting the bodhisattva’s continuum³⁴² of compassion for the world,³⁴³ the bodhisattva’s compliance with the aspirations of beings, [F.325.b] the bodhisattva’s revelation of the gateways to saṃsāra and nirvāṇa, and seeking the bodhisattva’s activities that are unstained by composite defects, noncomposite defects, and fear.

4.7 “Noble one, through the power and might of my aspiration, through having the pure eyes of wisdom and the pure eyes of faith, and by looking straight ahead with the illumination of the light of wisdom, perceiving everything before me, the entire unobstructed field of vision, with a sight that is free of all obscuration, with astute observation, with a completely pure field of vision, and with a pure body, and bowing down toward the extent of every direction with a skillful bowing-down of the body, with the power of retaining the clouds of Dharma of all the buddhas, and with the might of the power of retention, I see the tathāgatas in the realms in every direction before me.

4.8 “In that way, I see one tathāgata in the eastern direction; I see two buddhas, ten buddhas, a hundred buddhas, a thousand buddhas, a hundred thousand buddhas, ten million buddhas, a billion buddhas, ten thousand million buddhas, a trillion buddhas, a quintillion buddhas, and so on up to limitless, immeasurable, countless, inconceivable, unequaled, infinite, endless, incalculable, and more indescribable than indescribable numbers of buddhas.

4.9 “I see tathāgatas as numerous as the atoms in Jambudvīpa, tathāgatas as numerous as the atoms in the world realm of four continents, in the world realm of a thousand four-continent worlds, in the world realm of a million four-continent worlds, and in the world realm of a billion four-continent worlds. [F.326.a]

4.10 “I see buddhas as numerous as the atoms in ten buddha realms. I see buddhas as numerous as the atoms in a hundred buddha realms. I see buddhas as numerous as the atoms in a thousand buddha realms. I see buddhas as numerous as the atoms in a hundred thousand buddha realms. I see buddhas as numerous as the atoms in ten million buddha realms. I see buddhas as numerous as the atoms in a billion buddha realms. I see buddhas as numerous as the atoms in ten billion buddha realms. I see buddhas as numerous as the atoms in a trillion buddha realms. I see buddhas as

numerous as the atoms in a quintillion buddha realms. I see buddhas as numerous as the atoms in more indescribable than indescribable numbers of buddha realms.

4.11 “Just as I see in the east, in the south, in the west, in the north, in the northeast, in the southeast, in the southwest, in the northwest, below, and above, I see one tathāgata and so on up to tathāgatas as numerous as the atoms in more indescribable than indescribable numbers of buddha realms.

4.12 “In each direction I see tathāgatas of various colors, of various shapes, with various miraculous powers, with various majestic miracles, with various assemblies of followers, shining with networks of many light rays in many colors, in infinite colors, in an array of different pure buddha realms and palaces, with different kinds of pure lifespans, addressing³⁴⁴ beings in accordance with their aspirations, [F.326.b] manifesting different kinds of miracles through the pure attainment of buddhahood, and resounding with the majestic lion’s roar of the buddhas.

4.13 “In that way, noble one, I have attained mindfulness of the buddhas through beholding the aggregation of the knowledge of all objects of perception from all sides.

4.14 “But how could I know the conduct or describe the qualities of the pure domain of the infinite³⁴⁵ wisdom of the bodhisattvas who have attained the gateway of mindfulness of the buddhas called *the completely radiant domain* through seeing before them the domains of all the tathāgatas, all the displays of pure buddha realms and palaces?

4.15 “They are the ones who have attained the gateway of mindfulness of the buddhas called *all beings* through their pure vision of the tathāgatas addressing beings³⁴⁶ in accordance with their aspirations.

4.16 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the ten strengths*³⁴⁷ through following the immeasurable ten strengths of the tathāgatas.

4.17 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the Dharma* through listening to the Dharma while looking upon clouds of the bodies of all the tathāgatas.

4.18 “They are the ones who have attained the gateway of mindfulness called *the essence of the illumination of the directions* through entering an undifferentiated ocean of buddhas in the ocean of all the directions.

4.19 “They are the ones who have attained the gateway of mindfulness of the buddhas called *entering the ten directions* through perceiving the subtle objects of perception that are the majestic miracles of the tathāgatas.

4.20 “They are the ones who have attained the mindfulness of the buddhas called *the kalpas* through perceiving the vision of never being apart from the tathāgatas of all the kalpas.

- 4.21 “They are the ones who have attained the gateway of mindfulness of the buddhas called *time* through never being separated from the companionship of the vision of the tathāgatas of all times. [F.327.a]
- 4.22 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the realms* through perceiving the vision of the superior buddha realms and the unsurpassable bodies of the buddhas.
- 4.23 “They are the ones who have attained the gateway of mindfulness of the buddhas called *the three times* through their own motivations and aspiration conjoining within the domains of the tathāgatas of the three times.
- 4.24 “They are the ones who have attained the gateway of mindfulness of the buddhas called *locations* through perceiving the vision of the arrival of the succession of the tathāgatas in all locations.
- 4.25 “They are the ones who have attained the gateway of mindfulness of the buddhas called *peace* through perceiving in each instant the passing into nirvāṇa of all tathāgatas in all world realms.
- 4.26 “They are the ones who have attained the gateway of mindfulness of the buddhas called *separation* through perceiving in one day in all places the departure of all the tathāgatas.
- 4.27 “They are the ones who have attained the gateway of mindfulness of the buddhas called *vastness* through perceiving the body of each tathāgata while sitting cross-legged filling the realm of phenomena.
- 4.28 “They are the ones who have attained the gateway of mindfulness of the buddhas called *subtle* through discerning the accomplishment³⁴⁸ of the appearance of countless buddhas on the tip of a single hair.
- 4.29 “They are the ones who have attained the gateway of mindfulness of the buddhas called *display* through perceiving the vision in one instant of the manifestation of the miracles of the attainment of buddhahood in all world realms. [F.327.b]
- 4.30 “They are the ones who have attained the gateway of mindfulness of the buddhas called *equality* through attaining the radiance of the wisdom and miraculous display of the wheel of the Dharma by all the buddhas who have appeared.
- 4.31 “They are the ones who have attained the gateway of mindfulness of the buddhas called *mind* through the vision of their own mind and thoughts attaining the radiance of all the tathāgatas.
- 4.32 “They are the ones who have attained the gateway of mindfulness of the buddhas called *karma* through the vision of the images of the karma that has been accumulated by all beings.
- 4.33 “They are the ones who have attained the gateway of mindfulness of the buddhas called *miracles* through the direct perception in all directions of the vision of the buddhas miraculously filling the entirety of the realm of

phenomena with a vast bed of lotuses.

4.34 “They are the ones who have attained the gateway of mindfulness of the buddhas called *space* through seeing the formation of clouds of the forms of the tathāgatas, resounding with their voices,³⁴⁹ throughout space in the realm of phenomena.

4.35 “Depart, noble one. In this southern region there is a district called Sāgarāmukha. There dwells a bhikṣu by the name of Sāgaramegha. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’

4.36 “Noble one, that kalyāṇamitra will explain it to you.³⁵⁰ He will reveal to you the cause of the accumulation of merit. He will make you understand the level³⁵¹ of vast accumulation. He will describe the vast power and might of roots of merit. [F.328.a] He will make known to you the vast cause for the accumulation of the aspiration to enlightenment. He will provide the basis for the cause of the great radiance of the Mahāyāna. He will enable in you the vast power of the accumulation of the perfections. He will enable you to purify your entry into the vast ocean of conduct. He will enable you to purify a vast domain of aspirations. He will enable you to develop vast displays that emerge from everywhere. He will augment the vast power of great compassion.”

4.37 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣu Meghaśrī, circumambulated the bhikṣu Meghaśrī a hundred thousand times, keeping him to his right, and, looking back a hundred thousand times, departed from the bhikṣu Meghaśrī. [B28]

SĀGARAMEGHA

- 5.1 Then Sudhana, the head merchant's son, contemplated the instruction of that kalyāṇamitra. He remembered the radiance of his wisdom.³⁵² He analyzed that bodhisattva's liberation. He reflected on³⁵³ the bodhisattva's way of samādhi. He looked at the way of an ocean of bodhisattvas. He aspired toward the domain of buddhahood. He delighted in the direction of the vision of the buddhas. He contemplated the ocean of buddhas. He remembered the succession of buddhas. He comprehended that which is understood in the way of the buddhas.³⁵⁴ He looked into the sky of the buddhas.
- 5.2 Eventually he arrived in the area called Sāgaramukha [F.328.b] and went to where the bhikṣu Sāgaramegha was. He bowed his head to the feet of the bhikṣu Sāgaramegha, circumambulated him many hundreds of thousands of times, keeping him to his right, sat before him, and with palms together said, "Ārya, I am set on the highest, complete enlightenment. I seek to enter the ocean of the highest wisdom. However, I do not know how bodhisattvas turn away from worldly existences and attain³⁵⁵ the family of the tathāgatas; how they cross the ocean of existence and enter the ocean of omniscience; how they transcend the level of foolish, ordinary beings and attain the family of the tathāgatas; how they turn away from the flow³⁵⁶ of saṃsāra and enter the flow of bodhisattva conduct; how they turn back from the wheel of the continuum of saṃsāra's ocean and enter³⁵⁷ the wheel of bodhisattva conduct and aspiration; how they defeat all the domains of the māras and manifest the arising³⁵⁸ of all the domains of the buddhas; how they dry up the ocean of existences and expand the ocean of great compassion; how they shut the gateway to all unfortunate existences, lower existences, and downfalls and open the gateway to the higher existences and nirvāṇa; how they destroy

the gateway to the city of the three realms and open the gateway to the palace of omniscience; how they reject craving for all things and develop the aspiration to gather all beings.”

- 5.3 After he had said that, the bhikṣu Sāgaramegha said to Sudhana, the head merchant’s son, [F.329.a] “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

“Noble one, the beings who have not planted roots of merit do not develop the aspiration for enlightenment.³⁵⁹

- 5.4 “The aspiration for enlightenment is developed by those beings who have attained the complete illumination, by the roots of merit, of all gateways, who are illuminated by the light of the wisdom of the samādhi of the path that has the essence of methods, who have accumulated a vast accumulation of an ocean of merit, who have a continuity of all good actions, who never tire of relying on all the kalyāṇamitras, who have no concern for their own bodies or lives, who are free from all fixation on things, whose minds are as even as completely level ground, who possess a nature of compassion and kindness, who are focused³⁶⁰ on all those dwelling in the states of existence, and who long for the scope of activity of the tathāgatas.

- 5.5 “In other words, they have developed a motivation of great compassion so as to protect all beings. They have developed a motivation of great love so as to treat all beings equally. They have developed the motivation to bring happiness so as to bring to an end the mass of suffering of all beings. They have developed the motivation to bring benefit so as to turn beings away from all bad qualities. They have developed the motivation of sympathy so as to protect from all fear. They have developed the motivation of nonattachment so as to eliminate all obscurations. They have developed a vast motivation so as to pervade the entire realm of phenomena. They have developed an infinite motivation so as to extend throughout and be present everywhere in the realm of space. They have developed a stainless motivation so as to perceive the vision of all the tathāgatas. [F.329.b] They have developed a pure motivation in order for their wisdom to extend throughout the three times without exception. They have developed a motivation for wisdom in order to dispel wisdom’s obscurations³⁶¹ and enter into an ocean of omniscient wisdom.

- 5.6 “Noble one, for twelve years I have dwelled in this area called Sāgarāmukha. I focused on the great ocean, facing it, and I contemplated the ocean in this way: ‘It is vast and immeasurable; it is stainless and clear; it is deep and unfathomable; it becomes steadily deeper and stays perfectly the same; it is a source of a variety of many jewels; it is a limitless mass of water; it has

many different colors and is inconceivable; it has infinite spirits; it is the dwelling place of a multitude of various creatures; it receives the rain from great clouds; and it is neither filled nor diminished.'

5.7 "Noble one, I thought, 'Is there anything in this world realm that is greater than this ocean? Is there something that is vaster, more measureless, deeper,³⁶² or more marvelous?' While I was engaged in attention to this through contemplation, there appeared a great lotus from under the great ocean. It had a stem of unsurpassable precious sapphire jewels that was as hard as diamond. It was adorned with great precious beryl jewels. It had vast leaves of stainless Jambu River gold. It displayed a yellow sandalwood pericarp³⁶³ and stamens of emerald jewels. It was as vast and large as the ocean. A gathering of a million³⁶⁴ asura lords held the stem. It was covered from above by a network of a million various jewels. [F.330.a] A million nāga lords sent down a rain of incense. A million garuḍa lords hung from their beaks streamers of silk and strings of jewels. A million kinnara lords looked on with a wish to benefit. A million mahoraga lords encircled the lotus and bowed down to it. A million rākṣasa lords bowed down and made offerings to it. A million gandharva lords played music and sang various melodious songs in praise and as an offering. A million deva lords sent down rain from clouds of divine flowers, perfume, garlands, incense, ointments, powders, clothing, parasols, banners, and divine flags. A million Brahmakāyika lords reverently bowed their heads, paid homage, and made offerings. A million Śuddhāvāsa devas placed their palms together and paid homage. A million cakravartins, lords of humans, welcomed it with an offering of the seven jewels, and a million ocean devas rose up and paid homage to it.

5.8 "A million precious asteria jewels displaying light rays adorned it. A million perfectly arranged precious jewels of pure merit³⁶⁵ beautified it. A million radiant³⁶⁶ precious jewels were its stainless center. It blazed with a million glorious precious jewels. It had the infinite shining of a million variegated treasures of precious jewels. It was beautified by a perfectly arranged display of a million precious Jambudvīpa³⁶⁷ jewels. [F.330.b] It had an unsurpassable display of a million precious diamond³⁶⁸ jewels. It had a plenitude of illustrious blazing precious sunstone jewels. It had an arrangement of a million radiant precious jewels of various colors. It had the unceasingly brightly shining display of a million precious wish-fulfilling kings of jewels.

5.9 "That great lotus had arisen from a tathāgata's transcendent roots of merit and remained through the aspiration of bodhisattvas. It could be perceived in all directions. It had come forth as an illusory phenomenon. It had been created from pure, stainless actions. It was the display of the unalloyed true nature. It was produced like a phenomenon in a dream. It was sealed as

being a noncomposite phenomenon. It possessed the nature of being free of attachment. It pervaded the domains of the directions throughout the vast realm of phenomena. It accorded with the majestic radiance³⁶⁹ of the domain of buddhahood. It would be impossible to fully comprehend its display of form, qualities, shape, and colors even in hundreds of thousands of asaṃkhyeya kalpas.

5.10 “I saw the clear image of the body of a tathāgata sitting cross-legged on that great lotus and filling it. I saw that tathāgata’s body extending from here up to the summit of existence. I saw the inconceivable display of that tathāgata’s seat. I saw the inconceivable circle of his followers, the inconceivable extent of his halo, his inconceivable perfect primary signs of a great being, his inconceivable various secondary features of a great being, his inconceivable majesty and power, [F.331.a] his inconceivable miracles of buddhahood, the inconceivable color of the tathāgata’s body, the inconceivable invisible crown of his head,³⁷⁰ and his inconceivable vast tongue.

5.11 “I heard the inconceivable display of that buddha’s speech and the inconceivable range of his voice. I comprehended his inconceivable limitless strength, his inconceivable display of fearlessness, and his inconceivable accomplishment of the power of discernment. I remembered his inconceivable past accomplishment of bodhisattva conduct. I saw the inconceivable miracle of his complete enlightenment. I heard the inconceivable resounding of the thunder of Dharma and the inconceivable array of the perceived communication of the complete teaching. I saw the inconceivable, immeasurable right and left parts of his body and the inconceivable accomplishment of a body that benefits beings.

5.12 “That tathāgata extended his right hand and stroked my head and taught me a Dharma teaching called *All-Seeing Eyes*, which is the field of all the tathāgatas, reveals the conduct of bodhisattvas, illuminates the different bases of the realm of phenomena,³⁷¹ illuminates the compiled³⁷² field of all Dharmas, is the pure vision of the forms of the range of all realms, scatters the entire range of adversaries, defeats the entire range of the discord of the māras, [F.331.b] brings satisfaction to all realms of beings, illuminates the darkness in the minds of all beings, communicates³⁷³ in accord with the thoughts of all beings, and illuminates the turning wheel of the faculties of all beings.

“I acquired, possess, follow, and contemplate this Dharma teaching called *All-Seeing Eyes*.

5.13 “Having thus acquired it, if one were to use a volume of ink equal to the great ocean and a heap of pens the size of Sumeru, the king of mountains, to write it out, one would not be able reach the end of a single chapter, a single

gateway, a single Dharma way, or a single category of words from that Dharma teaching, nor could one diminish what is to be written, complete it, finish it, or reach the end.

5.14 “Noble one, in that way I have possessed this Dharma teaching called *All-Seeing Eyes* for an entire twelve years. Having thus acquired it, in a single day I can understand countless chapters through the illumination of the light of the power of retention called *remembering what is heard*. I can comprehend countless chapters through the illumination of the light of the power of retention called *the gateway to peace*. I can fathom countless chapters through the illumination of the light of the power of retention called *endless revolving*. I can consider and investigate countless chapters through the illumination of the light of the power of retention called *examining and analyzing the levels*. I can conclude countless chapters through the illumination of the light of the power of retention called *majestic*. I can accomplish countless chapters through the illumination of the light of the power of retention called *array of lotuses*. I can elucidate countless chapters through the illumination of the light of the power of retention called *distinct voice*. I can distinguish countless chapters through the illumination of the light of the power of retention called *the essence of space*. I can expand on countless chapters through the illumination of the light of the power of retention called *the multitude of stars*. I can arrange countless chapters through the illumination of the light of the power of retention called *the essence of the ocean*. [F.332.a]

5.15 “Beings have arrived before me to the east. There are devas and deva lords, nāgas and nāga lords, yakṣas and yakṣa lords, gandharvas and gandharva lords, asuras and asura lords, garuḍas and garuḍa lords, kinnaras and kinnara lords, mahoragas and mahoraga lords, humans and human lords, brahmins and brahmin lords. I establish them in and bring them all into this Dharma teaching called *All-Seeing Eyes* that illuminates the conduct of the tathāgatas and bodhisattvas. For all of them I clarify, delineate, elucidate, describe, teach,³⁷⁴ categorize, expand, reveal, expound, and illuminate this Dharma teaching called *All-Seeing Eyes*.

5.16 “As in the east, it is the same for the beings who arrive to the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below.

5.17 “Noble one, in this way I know but one Dharma teaching. How could I know the conduct or describe the qualities of bodhisattvas? They have entered the ocean of bodhisattva conduct in order to gain pure aspiration; they have entered the ocean of all aspirations in order to remain continuously throughout all kalpas; they have entered the ocean of all beings in order to follow a conduct that accords with their wishes; [F.332.b] they have entered the ocean of the minds of all beings in order to

communicate wisdom; they have entered the ocean of all good qualities³⁷⁵ in order to develop the unimpeded radiance of the wisdom of the ten strengths; they have entered the ocean of the faculties of all beings in order not to miss the time for ripening and guiding them; they have entered the ocean of realms in order to fulfill the aspiration to purify all realms; they have entered the ocean of buddhas in order to serve and make offerings to the tathāgatas; they have entered the ocean of Dharma in order to communicate³⁷⁶ wisdom; they have entered the ocean of good qualities in order to reach attainment; and they have entered the ocean of the languages of beings in order to turn the wheel of the Dharma in all languages.

5.18 “Depart, noble one. Sixty yojanas from here on the road south, there is a place named Sāgaratīra on the road to Laṅka. There dwells a bhikṣu by the name of Supraṭiṣṭhita. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct?’ ”

5.19 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣu Sāgaramegha, circumambulated the bhikṣu Sāgaramegha many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bhikṣu Sāgaramegha.

SUPRATIṢṬHITA

- 6.1 Then Sudhana, the head merchant's son, remembering the instructions of the kalyāṇamitra and the Dharma teaching called *All-Seeing Eyes*, contemplating the miracles of that tathāgata, keeping in his mind the clouds of the words and terms of that Dharma, [F.333.a] comprehending that ocean of Dharma gateways, observing the precepts of that Dharma, entering³⁷⁷ those ways of turning toward³⁷⁸ the Dharma, absorbed into the sky of that Dharma, purifying the range of that Dharma, and meditating on the precious continent³⁷⁹ of that Dharma, eventually arrived at Sāgaratīra in the Laṅka region.³⁸⁰ Wishing to see the bhikṣu Supraṭiṣṭhita, he looked for him in the eastern direction. In the same way, wishing to see the bhikṣu Supraṭiṣṭhita, he looked for him everywhere: in the southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, above, and below.
- 6.2 Then he saw the bhikṣu Supraṭiṣṭhita walking back and forth in the sky accompanied by countless hundreds of thousands of devas.
- 6.3 He saw deva lords in the sky making offerings to the bhikṣu Supraṭiṣṭhita with clouds of scattered divine flower petals, the sound of countless clouds of divine music, and countless adorning streamers and banners.
- 6.4 He saw that nāga lords in the sky had created high clouds, made of the spreading incense smoke of black agarwood, from which came inconceivable claps of thunder.
- 6.5 He heard kinnara lords offering their divine beautiful voices in songs of praise and the sounds of a concert with all musical instruments being played.
- 6.6 He saw mahoraga lords in the sky joyfully and with faith bringing forth an inconceivable cloud of fine clothing in beautiful colors,³⁸¹ [F.333.b] with the appearance of delighting in the bhikṣu Supraṭiṣṭhita.

- 6.7 He saw asura lords in the sky conjuring an inconceivable cloud of precious jewels shining with an inconceivable display of qualities.
- 6.8 He saw a gathered multitude of garuḍa lords in human form, color,³⁸² and shape, encircled by the daughters of the garuḍa lords, delighting³⁸³ in nonviolence³⁸⁴ and with their palms together in homage.
- 6.9 He saw an inconceivable hundred thousand yakṣa lords, arranged with their retinues in the sky, who had very ugly bodies and the power of love toward the bhikṣu Supraṭiṣṭhita.
- 6.10 He saw an inconceivable hundred thousand rākṣasa lords with their retinues in the sky who circled around the bhikṣu Supraṭiṣṭhita, guarding him.
- 6.11 He saw an inconceivable hundred thousand Brahmakāyika lords with their retinues in the sky with their palms together in homage, engaged in singing his praises with beautiful, melodious voices.
- 6.12 He saw an inconceivable hundred thousand Śuddhāvāsa devas in their aerial palaces in the sky making offerings to the bhikṣu Supraṭiṣṭhita.
- 6.13 Sudhana, the head merchant's son, on seeing the bhikṣu Supraṭiṣṭhita walking in the sky, was filled with joy, delighted, elated, pleased, and happy. He placed his palms together in homage and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know this—how should a bodhisattva seek for the Buddhadharma? [F.334.a] How should a bodhisattva obtain the Buddhadharma? How should a bodhisattva compile the Buddhadharma? How should a bodhisattva serve³⁸⁵ the Buddhadharma? How should a bodhisattva protect³⁸⁶ the Buddhadharma? How should a bodhisattva follow the Buddhadharma? How should a bodhisattva accumulate³⁸⁷ the Buddhadharma? How should a bodhisattva pervade³⁸⁸ the Buddhadharma? How should a bodhisattva purify the Buddhadharma? How should a bodhisattva train in the Buddhadharma?³⁸⁹ How should a bodhisattva understand the Buddhadharma?
- 6.14 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Therefore, Ārya, teach me how bodhisattvas should practice the Buddhadharma so that while practicing they will not lack the sight of the Buddha in order to not become separated from the truth; will not lack the vision of the bodhisattvas in order to have the same way³⁹⁰ as the roots of merit of all bodhisattvas; will not lack the Buddhadharma in order to realize wisdom; will not lack the bodhisattva aspiration in order to attain all the goals of the bodhisattvas; will not lack bodhisattva conduct in order to never become weary of remaining throughout all kalpas; will not lack the pervading of all buddha realms in order to purify all world realms; [F.334.b] will not lack seeing the miracles of buddhas in order to perceive all the miraculous manifestations of all the tathāgatas; will not lack a composite

presence so that through bodhisattva conduct that is like a magical creation they will experience as their own bodies the āyatanas that are born and pass away within all existences; will not lack hearing the Dharma in order to obtain the clouds of Dharma of all the tathāgatas; and will not lack the light of wisdom in order to gain and use the knowledge of the three times.”³⁹¹

6.15 When he had said this, the bhikṣu Supraṭiṣṭhita said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you ask questions about the Buddha’s Dharma, the Dharma of omniscience, the self-arisen Dharma.

6.16 “Noble one, I have the attainment of the unimpeded gateway, the liberation of a bodhisattva. I have acquired, followed, categorized, analyzed, examined, and elucidated this unimpeded gateway, this liberation of a bodhisattva, and I have attained the light of wisdom called *the unimpeded apex*. Having attained that, I have no impediment in perceiving the minds and conduct of all beings; I have no impediment in knowing the births and deaths of all beings; I have no impediment in entering the gateway of remembering past lives; I have no impediment in dwelling with all beings in future kalpas; [F.335.a] I have no impediment in perceiving all the beings of the present time; I have no impediment in knowing the relative languages of all beings; I have no impediment in cutting through the doubts of all beings; I have no impediment in comprehending the different faculties of all beings; I have no impediment in acting at the right time to ripen and guide all beings; I have no impediment in identifying days, nights, seconds, hours,³⁹² and periods of time; I have no impediment in entering into the ocean of the three times;³⁹³ and I have no impediment in incorporeally³⁹⁴ pervading the buddha realms in the ten directions, because I am present without substance and have attained noncomposite miraculous powers.

6.17 “Noble one, because I am present without substance and have the power of noncomposite miraculous powers, I can walk back and forth, stand,³⁹⁵ sit, lie down, and perform various activities in the sky. I can become invisible. I can reappear. I can become smoke. I can become a fire. [F.335.b] I can transform from one into many. I can transform from many into one. I can be both visible and invisible. I can pass without impediment through walls and without impediment through city ramparts, as if through space.³⁹⁶ I travel cross-legged through the air, as a bird does. I can plunge into the earth and reappear the way a bird does in water. I can walk on water without sinking like a bird on the ground. I can produce smoke and flames the way a great fire does. I can make the ground shake. I can wipe clean with my hands this sun and this moon that have such great miraculous power, great mightiness, and great brilliance. My body can dominate everywhere up to and including

the world of Brahmā. I can cover the world with a mist formed from clouds of incense smoke and then make it shine. I can cover the world with a network of clouds of light rays from all jewels. I can send forth a cloud of emanations that resemble all beings.

6.18 “I can emanate clouds of networks of lights of infinite colors that go to all directions and realms. In that way, they go to the east, to the south, to the west, to the north, to the northeast, to the southeast, to the southwest, to the northwest, downward, and upward. In one instant of mind, they go beyond one world realm in the east.

6.19 “They go beyond two world realms and ten world realms. They go beyond a hundred world realms. They go beyond a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, a trillion world realms, a quintillion world realms, an incalculable number of world realms, a measureless number of world realms, [F.336.a] innumerable world realms, an inconceivable number of world realms, an unequaled number of world realms, an unfathomable number of world realms, an infinite number of world realms, an endless number of world realms, limitless world realms, and an inexpressible number of world realms.

6.20 “All the buddha bhagavats that are present, living, and remaining in those world realms, in that ocean of world realms, in that vast extent of world realms, in the world realms in the directions, in the world realms that are coming to an end, in the world realms that are assembled, in the world realms that are created, in those world realms that are named, in the gateways of those world realms, in the kalpas of those world realms, in the entrances into those world realms, and at the bodhimaṇḍas of those world realms, those buddha bhagavats who are teaching the Dharma in the circle of their assembled followers in those world realms—each of the tathāgatas among those tathāgatas has a variety of bodies that are as numerous as the atoms in the infinite buddha realms. I approach each of those bodies while sending down a rain from clouds of offering as numerous as the atoms in the infinite buddha realms. Having approached them, I make a continuous offering of all flowers, all incense, all garlands, all powders, all ointments, all food, all banners, all flags, all canopies, all networks of beads, and all ornaments.³⁹⁷

6.21 “I know and remember whatever all those buddha bhagavats [F.336.b] say, teach, utter, explain, describe, elucidate, instruct, proclaim, and disclose.

6.22 “I remember all the pure buddha realms of those buddha bhagavats. As it is in the east, so it is in the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above and below, beyond one

world realm, beyond two world realms and ten world realms, beyond a hundred world realms, and so on, up to beyond as many world realms as there are atoms in even more innumerable than innumerable buddha realms.

6.23 “I see all the buddha bhagavats that are present, living, and remaining in those world realms, in that ocean of world realms, in those pure world realms, who are teaching the Dharma in the circle of their followers. I make offerings to those tathāgatas with all flowers, and so on, up to all ornaments.³⁹⁸ I know and remember whatever all those buddha bhagavats say, and so on, and what they disclose. I remember all the pure buddha realms that there are of those buddha bhagavats.

6.24 “Whatever being sees me, who associates with me, will definitely attain the highest, complete enlightenment. [F.337.a] Whether they are small or huge, good or bad, happy or unhappy beings, however many of them see me, I will bless all of their bodies and I will not let the time to ripen and guide them pass. However many beings come before me, I will establish all of them in this bodhisattva liberation that goes everywhere and has fruitful prowess.

6.25 “Noble one, I know only this bodhisattva liberation that goes everywhere, which is dedicated to making offerings and serving the tathāgatas and which is an unimpeded gateway favorable for ripening all beings.

6.26 “How could I know or describe the qualities of the bodhisattvas who have the conduct of great compassion, who have the conduct of practicing the Mahāyāna, who have the conduct that is never apart from the path of the bodhisattvas, who have unimpeded conduct, who have the conduct of the essence of bodhisattva motivation that is never lost, who have the conduct that never forsakes the aspiration to enlightenment, who have the conduct that is focused on the Buddhadharma, who have the conduct that is never apart from attention to omniscience, who have the conduct that is as vast as space, who have the conduct that is not based on the world, who have the conduct that is never lost, who have the conduct that never deteriorates, who have the conduct that is never impaired, who have the conduct that is never destroyed, who have the conduct that is never adulterated, who have the conduct that is never polluted, who have the conduct that is without regret, who have pure conduct, and who have bodhisattva conduct that is stainless? [F.337.b]

6.27 “Depart, noble one. In this southern region, in the land of Draviḍa, there is a town called Vajrapura. There dwells a Dravidian by the name of Megha. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”

6.28 Then Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Supraṭiṣṭhita, circumambulated the bhikṣu Supraṭiṣṭhita to his right a hundred thousand times, and, looking back a hundred thousand times, departed from the bhikṣu Supraṭiṣṭhita.

7.

Chapter 7

MEGHA

- 7.1 Sudhana, the head merchant's son, was filled with the power and might of faith in the Dharma. He was focused on the idea of following the Buddha; he was sincerely dedicated to the lineage of the Three Jewels; his mind illuminated the worlds of the three times;³⁹⁹ he was focused on following the great aspiration; he was continuously dedicated⁴⁰⁰ to saving all the realms of beings; his mind did not dwell on composite pleasures;⁴⁰¹ he was devoted to contemplating the nature of all phenomena; he never deviated from the aspiration to purify all world realms; he dwelled without attachment in the circles of the assemblies of all the buddhas; he remembered the light of the Dharma;⁴⁰² he remembered his kalyāṇamitras;⁴⁰³ and he proclaimed the lineage of freedom from desire.⁴⁰⁴
- 7.2 Eventually he arrived at Vajrapura in the Draviḍa region. He searched and searched for the Dravidian Megha until he saw him in one of the courtyards in the town. He was seated on a lion throne in order to teach the Dharma, and he was teaching the Dharma teaching called *the display of the rotating wheel of syllables* to about ten thousand beings. [F.338.a]
- 7.3 Sudhana, the head merchant's son, bowed his head to the feet of the Dravidian Megha, circumambulated the Dravidian Megha to his right many hundreds of thousands of times, sat before him, and with palms together said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. However, I do not know how bodhisattvas should train in bodhisattva conduct; how they should practice it; how bodhisattvas do not lose the aspiration to enlightenment; how they keep their motivation firm within all the states of existence so that they do not lose heart;⁴⁰⁵ how they purify their resolve so that they do not become oppressed; how they develop the power of great compassion so that they do not lose heart; how they gain the power of retention so that all gateways are purified; how they develop the light of wisdom, the light that frees all phenomena from darkness, so that

the darkness that obscures omniscience will be dispersed; how they gain the power of discernment so that they perfect the domain of voice through being skilled in meaning, Dharma, definitions, and eloquence; how they gain the power of memory so that they will possess without differentiation all the Buddha's Dharma wheels; how they purify states of rebirth⁴⁰⁶ so that they will realize and follow the light in all rebirths and phenomena in all directions; and how the power of bodhisattvas' samādhi is brought forth so as to have the highest certainty and analysis of all the meanings of the Dharma."

7.4 Then the Dravidian Megha, [F.338.b] in order to show respect to the bodhisattva, rose from his throne, stepped down, and with his entire body prostrated before Sudhana, the head merchant's son. He scattered a heap of golden flowers toward Sudhana, the head merchant's son. He scattered many priceless precious jewels and supreme sandalwood powder. He draped him in many hundreds of thousands of cloths that had been dyed in various colors. He scattered many beautiful and delightful perfumed flowers of many different colors. He also made offerings with other kinds of offerings, showing him respect, honor, and veneration.

7.5 He said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you have an unceasing dedication to the lineage of all the buddhas, you are dedicated to correctly imparting knowledge of the lineage of freedom from desire, you practice the purification of the classes of realms, you are prepared for ripening and guiding all classes of beings, you are dedicated to correctly examining all the traditions of the Dharma, you maintain a state of not contravening all the classes of karma, you are dedicated to perfecting the classes of bodhisattva conduct, you correctly engage in a continuity of all classes of prayers, you engage in comprehending through wisdom all the classes of three times, and you are dedicated to making firm the classes of motivations. [F.339.a]

7.6 "That is the blessing of all the many tathāgatas, that is the intention of all the buddhas, that is the attainment of equality of all the bodhisattvas, that is what all the āryas rejoice in, that is what delights all the Brahmakāyika lords, that is what is offered to by all the deva lords, that is what is protected by all the yakṣa lords, that is what is honored by all the rākṣasa lords, that is what is welcomed by all the nāga lords, that is what is praised by all the kinnara lords, and that is what is praised by all the lords of the world.

7.7 "It is what prevents the entire realm of beings from being reborn in the three lower existences and turns them away from all paths to unfortunate and lower existences. It turns them away from the paths that lead to poverty. It brings the attainment of the good fortune of devas and humans.

- 7.8 “Through it there will be no separation from seeing the kalyāṇamitra, no separation from the vast ocean of the Buddhadharmā; it purifies the aspiration for enlightenment, it accomplishes the cause⁴⁰⁷ of the aspiration for enlightenment, it obtains the illumination of the bodhisattva path, it brings the realization of bodhisattva wisdom, and it brings the relief of being on the level of a bodhisattva.
- 7.9 “Noble one, this is what I think: the bodhisattvas accomplish what is difficult, they are the manifestation of a sight that is difficult to obtain, and they are a comfort to the world; [F.339.b] the bodhisattvas are like fathers and mothers to all beings; the bodhisattvas are like adornments for this world and its paradises; the bodhisattvas save beings from the torments of suffering; the bodhisattvas remain in order to protect all beings; the bodhisattvas are a refuge⁴⁰⁸ from the misfortune of various kinds of danger; the bodhisattvas are like the disk of air⁴⁰⁹ because it prevents beings from falling into the lower existences; the bodhisattvas are like the earth because they increase the roots of merit of all beings; the bodhisattvas are like the ocean because they contain an inexhaustible treasure of precious merit; the bodhisattvas are like the sun because they shine with the light of wisdom; the bodhisattvas are like Sumeru because of the great height of their roots of merit; the bodhisattvas are like the moon because they rise as the moon of the wisdom of the essence of enlightenment; the bodhisattvas are like warriors because they defeat the armies of the māras; the bodhisattvas are like heroes because they reach the self-arisen city of the Dharma; the bodhisattvas are like Agni because they dry up the wetness of the self-love⁴¹⁰ of all beings; the bodhisattvas are like clouds because they send down rain from the vast cloud of the Dharma; the bodhisattvas are like rain because they increase the sprouts of the faculties, faith, and so on of beings; the bodhisattvas are like mariners because they reveal the point of embarkation for crossing the ocean of the Dharma; [F.340.a] the bodhisattvas are like a bridge because they enable all beings to cross over the ocean of saṃsāra; and the bodhisattvas are like fords because they enable beings to cross over.”
- 7.10 In that way, Megha the Dravidian, while sitting before Sudhana, the head merchant’s son, praised the bodhisattvas with those words and congratulated Sudhana, the head merchant’s son.
- 7.11 As he was proclaiming those words that brought delight to bodhisattvas, a mass of light rays was emitted from his mouth in this fashion: that mass of light rays spread throughout the billion worlds. Those beings who saw it and were illuminated by that great radiance—devas and devas with great miraculous power, nāgas and nāgas with great miraculous power, yakṣas and yakṣas with great miraculous power, gandharvas and gandharvas with

great miraculous power, asuras and asuras with great miraculous power, garuḍas and garuḍas with great miraculous power, kinnaras and kinnaras with great miraculous power, mahoragas and mahoragas with great miraculous power, humans and humans with great miraculous power, nonhumans and nonhumans with great miraculous power, Brahmakāyikas and Brahmakāyikas with great miraculous power—came into the presence of Megha the Dravidian.

7.12 Their thoughts were thus blessed by Megha the Dravidian, and they placed their palms together in homage. Their bodies and minds were refreshed, they felt vast joy, they showed great veneration, they had cast down the banner of pride,⁴¹¹ they were free of deceit, and their senses were serene. Megha the Dravidian taught them extensively the Dharma teaching called *The Display of the Rotating Wheel of Syllables*. [F.340.b] He made it known to them, introduced them to it, led them into it, and caused them to understand it.⁴¹² Having heard it, they all gained irreversible progress toward the highest, complete enlightenment.

7.13 Then Megha the Dravidian sat again upon the Dharma throne and said to Sudhana, the head merchant's son, "Noble one, I have attained Sarasvatī's power of retention. Through its power I know the divine languages of the devas in these world realms of the billion-world universe. In the same way, I know the languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and the Brahmakāyika language of the Brahmakāyika devas.

7.14 "I know the various divine languages of the devas, and similarly I know the various languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and the various Brahmakāyika languages of the Brahmakāyika devas.

7.15 "I know the different divine languages of the devas, and similarly I know the different languages of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and the different Brahmakāyika languages of the Brahmakāyika devas.

7.16 "I also know the different signs, languages, and names of the beings who have been reborn as animals. I also know the different languages and names of the beings who have been reborn in the hells. I also know the different languages and names of the beings in the realm of Yama.⁴¹³ [F.341.a] I also know the languages and names of the āryas. I also know the languages and names of those who are not āryas. I also know the words, signs, and definitions of bodhisattvas that arise in accordance with the wishes of beings.

- 7.17 “In each instant of mind, I perceive and comprehend the aspects of the voices and the oceans of speech of all the tathāgatas in the three times, and the words, the sound of conversations, and the languages that are used by all beings.
- 7.18 “Just as I perceive and know the ocean of terms, definitions, languages, and names of beings in this world realm of a billion worlds, in the same way, I perceive and know the ocean of terms, definitions, languages, and names of beings in a quintillion world realms, a measureless number of world realms, innumerable world realms, an inconceivable number of world realms, an unequaled number of world realms, an infinite number of world realms, limitless world realms, and an inexpressible number of world realms in the eastern direction, and it is the same for the south, the west, the north, the northeast, the southeast, the southwest, the northwest, below, and above.
- 7.19 “In that way, I know the deva language of the devas, and so on, up to knowing the Brahmakāyika language of the Brahmakāyika devas.
- 7.20 “Noble one, I know the light of Sarasvatī’s power of retention that the bodhisattvas have, but how could I know the conduct or describe the qualities of the entry by the bodhisattvas into an ocean of different terms, [F.341.b] their entry into an ocean of terms and languages of various beings, their entry into an ocean of taught names of various beings, their entry into an ocean of an array of descriptions by various beings, their entry into an ocean of conducts, their entry into an ocean of the conjunctions of all words, their entry into an ocean of the literal meaning of words, their entry into an ocean of single terms for perceptions that include all perceptions in the three times, their entry into an ocean of teaching through assembling a single word,⁴¹⁴ their entry into an ocean of teaching through assembling two words,⁴¹⁵ their entry into an ocean of teaching through dividing words, their entry into an ocean of teaching that brings guidance through categorizing the words⁴¹⁶ for all phenomena, their entry into an ocean of the languages of all beings, their entry in the entire pure display of the field of speech, and what arises in the categories of the apex of the wheel of words?
- 7.21 “Now depart, noble one. In this southern region, in the land of Vanavāsī, there dwells a head merchant by the name of Muktaka. Go to him and ask him, ‘How should bodhisattvas train in bodhisattva conduct? How should they set forth? How should their minds rest in meditation?’ ”
- 7.22 Then Sudhana, the head merchant’s son, bowed his head to the feet of Megha the Dravidian, and showing respect for his Dharma, showing that Megha was the source for the signs of the arising of his faith, and seeing the omniscience that has come from the kalyāṇamitra, [F.342.a] weeping, with

his face covered in tears, he circumambulated Megha the Dravidian a hundred thousand times, keeping him to his right, and, looking back a hundred thousand times, departed from Megha the Dravidian. [B29]

8.

Chapter 8

MUKTAKA

- 8.1 Sudhana, the head merchant's son, then contemplated that power of retention of the bodhisattvas called *the light that is the display of Sarasvatī*, remembered that particular entry by the bodhisattvas into an ocean of languages, remembered that particular entry by the bodhisattvas into the way of subtlety,⁴¹⁷ remembered that particular purity of the bodhisattvas through purification of the mind, accomplished that particular accomplishment by the bodhisattvas of creating the predispositions for roots of merit, purified that particular bodhisattva gateway for ripening, refined that particular bodhisattva wisdom that attracts beings, made firmer that particular pure strength of bodhisattva motivation, stabilized that particular strength of the superior motivation of the bodhisattvas, purified that lineage of bodhisattva aspiration, developed⁴¹⁸ that particular goodness that is in the minds of the bodhisattvas, and entered into that particular commitment of the bodhisattvas.
- 8.2 Sudhana, the head merchant's son, displayed a continuity of strong commitment, a mind of aspiration, and indefatigability. He had the heroism⁴¹⁹ of irreversible courage. He had the commitment of an irreversible mind. He possessed the strength of unassailable faith. His motivation had the indestructibility of the mighty vajra. [F.342.b] He had acquired with reverence the instructions of all kalyāṇamitras. He had an unimpaired scope of wisdom. He faced the completely pure gateways. He possessed the unimpeded field of pure wisdom. He had the illumination of all-seeing wisdom. He had attained the radiance of the retentive power of all levels. His mind faced the separate bases of the realm of phenomena. He perceived the nature of the pure display that is completely without any basis. He was devoted to the unattached, unequaled,⁴²⁰ nondual field of activity. He had the pure gateway of wisdom that surpasses all concepts. He had the discrimination⁴²¹ of all⁴²² the separate directions and families.⁴²³ He had not

annulled the separate bases and directions of the world. He had not annulled the separate bases and directions of the Dharma. He was dedicated to the perception of the vision of the different directions and families⁴²⁴ of the buddhas. He had the wisdom that comprehended the different directions and bases of time. He had the understanding endowed with the radiance of the wheel of the Dharma. The light of the complete radiance of wisdom and samādhi illuminated his mind. He had the mind and body⁴²⁵ that had reached the complete levels and ranges. He was continuously illuminated by the radiance⁴²⁶ of the wisdom of the tathāgatas. He had given rise to the power of faith in omniscience. He was never lacking in the power of faith in the Buddhadharma. He possessed the blessing of the tathāgatas. He had been illuminated by the light of the approach of his own mind to the buddhas. He was endowed with the aspiration for his own body pervading the network of all world realms. He was dedicated to accomplishing the inclusion of the entire realm of phenomena within his own body.

8.3 After twelve years [F.343.a] he eventually arrived at Vanavāsī. He searched for the head merchant Muktaka and saw him. When he saw him, he bowed down his entire body onto the ground in homage and sat before him.

8.4 With palms together he said, “Ārya, today I have succeeded; I have succeeded well. Why is that? Because I have met the kalyāṇamitra.⁴²⁷ It is rare to have the opportunity to see the kalyāṇamitras. It is rare to have the opportunity to find their appearance. It is rare to have the opportunity to arrive where they are. It is rare to have the opportunity to go to where they are, it is rare to have the opportunity to serve them, it is rare to have the opportunity to approach⁴²⁸ them, it is rare to have the opportunity to dwell with them, it is rare to have the opportunity to train with them, and it is rare to have the opportunity to follow the kalyāṇamitras.

8.5 “Today I have succeeded in being with the kalyāṇamitra.⁴²⁹ Ārya, I have developed the aspiration for the highest, complete enlightenment in order to serve all the buddhas; to venerate all the buddhas; to see all the buddhas; to perceive all the buddhas; to comprehend the equality of all the buddhas; to comprehend the prayers of all the buddhas; to fulfill the prayers of all the buddhas; to have the light of the wisdom accomplished by all the buddhas; to accomplish all buddhas within my own body; to accomplish the knowledge of all the buddhas in my own conduct; to have the direct perception of the miracles of all the buddhas; to purify the strengths and fearlessnesses of all the buddhas; to never have enough of hearing the Dharma that is taught by all the buddhas; [F.343.b] to hear and adopt the Dharma that is taught by all the buddhas; to truly hold the Dharma that is taught by all the buddhas; to become the same as all the bodhisattvas;⁴³⁰ to be included among the bodhisattvas; to purify the conduct of all

bodhisattvas; to fulfill the perfections of all bodhisattvas; to purify the accomplishment of the aspirations of all bodhisattvas; to attain the treasure of the buddha blessings of all the bodhisattvas; to obtain the unceasing light of wisdom that is all the bodhisattvas' store of treasure of the Dharma; to realize all the bodhisattvas' store of treasure of samādhi;⁴³¹ to accomplish the immeasurable treasure of all the bodhisattvas; to realize all the bodhisattvas' store of treasure of great compassion, which is the definitive guiding of beings; to perceive all the bodhisattvas' store of treasure of miracles; and to gain the power in my own mind that is all the bodhisattvas' store of power; and for the array of all the aspects of all the bodhisattvas' store of treasure of purity.

8.6 “Ārya, I have come here with such a motivation, [F.344.a] with such an intention, with such joy,⁴³² with such delight, with such thoughts, with such an aspiration to accomplish certainty, with such an aspiration to conduct, with such an aspiration to comprehend the way, with such a dedication to purity, with such an intention for analysis,⁴³³ with such an oriented mind, with such a dedication to goodness, and with senses focused in that way.

8.7 “Ārya, I have heard⁴³⁴ that you give instruction and teachings to bodhisattvas, that you teach the way, elucidate the way to understand, teach the path, bring across the ford, open the gateway of the Dharma, cut through doubts, dispel uncertainty, extract the splinter of prevarication, remove hesitancy, illuminate the darkness of the mind, eliminate the stains of the mind, clarify the continuity of the mind, remove the deception of the mind, alleviate the distress of the mind, turn the mind away from saṃsāra, lead away from bad actions, dissuade from going to the hells, bring freedom from existence, liberate from attachment, banish all clinging, create the aspiration for omniscience, enable entry into the city of the Dharma, bring to great compassion, unite with great love, conjoin with bodhisattva conduct, cause to enter the meditation of the gateway of samādhi, establish in the gateway of realization, [F.344.b] establish in the comprehension of nature, spread the possession of the strengths, and realize the equality of all beings.

8.8 “Therefore, now that I have heard that, teach me, Ārya, how bodhisattvas should learn⁴³⁵ bodhisattva conduct, how they train in it, how they are dedicated to it, and how they quickly⁴³⁶ purify the domain of bodhisattva conduct.”

8.9 Then, at that time, the head merchant Muktaka the bodhisattva entered the gateway of samādhi, the foremost gateway to the infinite circling of the power of retention, called *the assembly of all buddha realms*, through the power of past roots of merit, through the blessing of the tathāgatas, and through the concentration that brings the light of wisdom of Mañjuśrī Kumārabhūta.

- 8.10 Immediately, the form of the head merchant Mukṭaka, who had entered that samādhi, became a pure body. Because of the purity of his body, there appeared within his body the presence of buddha bhagavats as numerous as the atoms in the buddha realms in the ten directions, together with their pure buddha realms, the assemblies of their pupils, their pure halos, their past practice of conduct, their buddha miracles, their accumulation of prayers, their pure display of conduct and setting forth, their demonstration of the attainment of buddhahood, their teaching the wheel of the Dharma, their ripening of beings, and their final conclusion of the Dharma.
- 8.11 They were distinct from each other, [F.345.a] were not obscuring each other,⁴³⁷ were perfectly separate from each other, were differentiated from each other, remaining in different ways,⁴³⁸ and were perceived exactly as they were. Their various arrays of buddha realms, the various adorning assemblies of bodhisattva pupils, and the appearances of various buddha miracles were seen.
- 8.12 They were establishing the various yānas and reciting the various gateways of prayers. They were seen in some worlds being born in a palace in Tuṣṭita. They were seen to accomplish all the deeds of a buddha: in some worlds they were descending from the palace in Tuṣṭita; in some they were entering their mothers' wombs and manifesting various miracles; in some they were being born; in some they demonstrated playing as children; in some they were in the middle of their harems; in some they were setting forth in renunciation; in some they were arriving at the bodhimaṇḍa; in some they were defeating the armies of Māra with vast miraculous manifestations; in some they were encircled by devas, nāgas, yakṣas, and gandharvas, and Brahmā and Indra⁴³⁹ were supplicating them to turn the wheel of the Dharma; in some they were turning the wheel of the Dharma; in some they were present in the abodes of all beings; and in some they were passing into nirvāṇa. In some world realms there could be seen the distribution of the relics of the tathāgatas that had passed into nirvāṇa, and in some buddha realms devas and humans could be seen covering the caityas of the tathāgatas with adornments.
- 8.13 Those buddha bhagavats were teaching among the various classes of beings, the various worlds of beings, [F.345.b] the various modes of beings, the various births of beings, the various aggregations of beings, the various successive roots of merit of beings, the various successive modes of beings, the various successive thoughts of beings, the various successive aspirations of beings, the various successive sensory faculties of beings, the various successive times of beings, the various particular karmas of beings, the various dissimilar karmas of beings, the various worlds of beings, the

various modes and conducts of beings, the various aspirations and conducts in the ocean of beings, the various, different pure faculties, and the various kleśas, predispositions, and propensities in the vast extent of beings.

8.14 They did so through the demonstration of various kinds of buddha miracles, through the accomplishment of the various word definitions in various worlds, through various aspects of voice and language in various worlds, through relating the ways of various sūtras, through the processes of the various kinds of gateways to the power of retention, through the production of various kinds of discernment, through the processes of an ocean of various names for the truth, through various majestic lion's roars of the buddhas, through the demonstration of miracles that teach the roots of merit to beings, through miracles that teach the various gateways of memory, through the lion's roar of various prophecies to bodhisattvas, and through the power that arises from the various Dharma wheels of the tathāgatas.

8.15 The buddha bhagavats taught through the aspects of the voice of a tathāgata and in accordance with all languages in the various assemblies of pupils—which are limitless, infinitely different, and dependent on one another—in the various vast, pure assemblies of pupils, [F.346.a] in the gatherings of small assemblies of pupils, among those that are the length of one yojana, the length of ten yojanas, the length of a hundred yojanas, and so on, up to assemblies of pupils that are as many yojanas as there are atoms in even more countless than countless buddha realms.

8.16 Sudhana, the head merchant's son, heard, adopted, kept, and contemplated all those Dharmas that were taught. He also saw those buddha miracles. He saw the power of the majesty of that bodhisattva samādhi.

8.17 Then the head merchant Muktaka mindfully and with awareness arose from his samādhi and said to Sudhana, the head merchant's son, "Noble one, I have obtained and hold the liberation of the tathāgatas called *the unimpeded display*.

8.18 "Noble one, when in that way I strove for and attained⁴⁴⁰ the liberation of the tathāgatas called *the unimpeded display*, to my eyes appeared the tathāgata arhat samyakṣaṃbuddha named Tāreśvararāja in the eastern world realm called Jāmbūnadaprabhāsavatī. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Vairocanagarbha.

8.19 "To my eyes appeared the tathāgata arhat samyakṣaṃbuddha named Samantagandhavitāna in the southern world realm called Sarvabalavegavatī. [F.346.b] He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Cintārāja.

- 8.20 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Merupradīparāja in the western world realm called Sarvagandhaprabhāsavātī. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Asaṅgacitta.
- 8.21 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Vajrapramardana in the northern world realm called Kāṣyadhvajā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Vajrapadavikrāmin.
- 8.22 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Anilambhacakṣurvairocana⁴⁴¹ in the northeastern world realm called Sarvaratnarucirā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Anilambhasunirmita.
- 8.23 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Gandhapradīpa in the southeastern world realm called Gandhārciḥprabhāsvarā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Sarvadharmadhātutalabhedaketurāja.⁴⁴² [F.347.a]
- 8.24 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Samantamukhajñānavirocanaghoṣa in the southwestern world realm called Sūryakesaranirbhāsā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Samantakusumārciḥpralambacūḍa.
- 8.25 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Apramāṇaguṇasāgaraprabha in the northwestern world realm called Gandhālamkāraruciraśubhagarbhā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Asaṅgakāyaraśmitajomati.⁴⁴³
- 8.26 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Dharmadhātuvidyotitaraśmi in the world realm below called Ratnasimhāvabhāsajalanā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Dharmadhātvarcivairocana-saṃbhavamati.
- 8.27 “To my eyes appeared the tathāgata arhat samyaksaṃbuddha named Apratihataguṇakīrtivimokṣaprabharāja in the world realm above called Akṣaṇaruciravairocanā. He was accompanied by an assembly that was all bodhisattvas, such as the bodhisattva Asaṅgabalavīryamati. [F.347.b]
- 8.28 “Noble one, in that way, in addition to these ten⁴⁴⁴ tathāgatas, I see in the ten directions tathāgata arhat samyaksaṃbuddhas as numerous as the atoms in the buddha realms in the ten directions, but those tathāgatas have not come here and I have not gone there.
- 8.29 “When I wish to, I see the Tathāgata Amitābha in the buddha realm Sukhāvātī, I see the Tathāgata Vajrābha in the buddha realm Candanavātī, I see the Tathāgata Ratnābha in the buddha realm Gandhavātī, I see the

Tathāgata Ratnapadmābha in the buddha realm Padmavatī, I see the Tathāgata Śāntābha in the buddha realm Kanakavatī, I see the Tathāgata Akṣobhya in the buddha realm Abhiratī, I see the Tathāgata Siṃha in the buddha realm Supraṭiṣṭhā, I see the Tathāgata Candrabuddhi in the buddha realm Ādarśamaṇḍalanibhāsā, and I see the Tathāgata Vairocana in the buddha realm Ratnaśrīhaṃsacitrā.⁴⁴⁵

8.30 “Noble one, in that way, I see whatever tathāgata I wish to, in whatever direction, in whatever world realm. I see whatever tathāgata I wish to, in whatever time, in whatever location,⁴⁴⁶ in whatever past conduct. I see whatever tathāgata I wish to, wherever he is accomplishing miracles [F.348.a] or wherever he is guiding beings. And those tathāgatas have not come here, nor have I gone there.

8.31 “Noble one, in that way, I know that the tathāgatas have not come from anywhere. I know my own body has not gone anywhere. I know that perceiving the tathāgatas is like a dream, and I know that perceiving the activity of my own mind is like having a dream. I know that the perception of the tathāgatas is like a reflection, and I know that my own mind’s perception is like a bowl of clear water. I know that the perception of the tathāgatas is like that of forms created by a magical illusion, and I know that my own mind’s perception is like a magical illusion. I know that the speech of the tathāgatas is like echoes that sound in the mountains, and I know that my own mind’s perception is like an echo.

8.32 “It is thus that I understand, thus that I know that the entire Buddhadharma of the bodhisattvas arises from the blessing of one’s own mind. All the pure buddha realms are the blessing of one’s own mind. The bodhisattva conduct also is the blessing of one’s own mind. The ripening and guidance of all beings is the blessing of one’s own mind. The fulfillment of the aspirations of the bodhisattvas is the blessing of one’s own mind. Arriving at the city of omniscience is the blessing of one’s own mind. [F.348.b] Delighting in inconceivable liberations is the blessing of one’s own mind. At attainment, the enlightenment of buddhahood is the blessing of one’s own mind. The miraculous manifestation of the powerful majesty of uniting the entire realm of phenomena is the blessing of one’s own mind. The wisdom that unites all kalpas into a brief time is the blessing of one’s own mind.

8.33 “Noble one, this is what I think: one’s own mind should be supported by all roots of merit, one’s own mind should be moistened by the clouds of the Dharma, one’s own mind should be purified of obscuring phenomena,⁴⁴⁷ one’s own mind should be made firm by diligence, one’s own mind should be made tranquil by patience, one’s own mind should be cultivated by the comprehension of knowledge, one’s own mind should be refined by

wisdom, one's own mind should have accomplishment in power, one's own mind should be made vast in the equality of the buddhas, and one's own mind should be illuminated by the ten strengths of the tathāgatas.

8.34 “Noble one, I know, have adopted, and keep this liberation called *the unimpeded display of the tathāgatas*, but how could I know or describe the qualities of dwelling without impediment in the field of activity of the unimpeded minds of the bodhisattvas; the attainment of the samādhi of the direct perception of all the buddhas in the present; the attainment of the samādhi gateway to the enlightenment that has reached the apex that is without passing into nirvāṇa; [F.349.a] the attainment of the sameness of the three times; the knowledge of the way of the field of activity of the samādhi of the completely undivided basis; the bodies distributed throughout all buddha realms; the presence in the indivisible ranges of the buddhas; the field of activity that is oriented toward all directions; the view of the domain of undivided wisdom; and the conduct that is free of the dualistic conceptions of self and world, even though in their bodies there appears the destruction and creation of all world realms?

8.35 “Now depart, noble one. On this road to the south, at the tip of Jambudvīpa, there is Milaspharaṇa. There dwells a bhikṣu by the name of Sāgaradhvaṇa. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva proceed?’ ”

8.36 Then Sudhana, the head merchant's son, bowed his head to the feet of the head merchant Muktaka, circumambulated the head merchant Muktaka a hundred thousand times, keeping him to his right, and, looking back again and again, beautifully describing, examining, and aspiring to the countless qualities of the head merchant Muktaka, thinking of Muktaka, [F.349.b] he was weeping and wailing as he departed from head merchant Muktaka; he was thinking of kalyāṇamitras with affection, trusting in them, longing to honor the kalyāṇamitras, maintaining obedience to the instructions of kalyāṇamitras, and seeing omniscience as dependent upon the kalyāṇamitras; his thoughts focused on the kalyāṇamitras, his conduct faithful to the kalyāṇamitras, and being in the power of the minds of the kalyāṇamitras, by avoiding anything that would be harmful to the kalyāṇamitras he regarded them as his mother and, by developing all the qualities of roots of merit, regarded them as his father.

SĀGARADHVAJA

- 9.1 Sudhana, the head merchant's son, contemplated the teaching of the head merchant Muktaka and dedicated himself to the instructions of the head merchant Muktaka. He followed the inconceivable bodhisattva liberations. He called to mind the inconceivable radiance of bodhisattva wisdom. He practiced entering and comprehending the inconceivable realm of the Dharma. He comprehended the inconceivable bodhisattva methods of gathering pupils. He reflected on the inconceivable miracles of the tathāgatas. He aspired to the inconceivable aggregation of buddha realms. He contemplated the display of the blessings of the buddhas. He examined the inconceivable majestic power of the display of samādhis and liberations. He was dedicated to entering inconceivable separate, unobscured world realms. He developed the aspiration for inconceivable, enduring bodhisattva activity. And he adopted the inconceivable continuum of bodhisattva activity and prayer.
- 9.2 Eventually he reached Milaspharaṇa at the tip of Jambudvīpa. [F.350.a] He searched and searched for the bhikṣu Sāgaradhvaja.
- 9.3 Sudhana saw him sitting at the end of a meditation walkway. He was resting in samādhi with no inhalation or exhalation of breath, unmoving, inactive, sitting with his body upright, and manifesting mindfulness. With the inconceivable miraculous powers of samādhi, he miraculously manifested an inconceivable, immeasurable, infinite body to the right, left, and above, so that the crown of his head was beyond sight.⁴⁴⁸ His body had many colors, manifesting countless different colors in each instant of the mind.
- 9.4 Sudhana saw that as Sāgaradhvaja rested in that way in a profound, peaceful, motionless,⁴⁴⁹ objectless meditation, from all the pores of his body,⁴⁵⁰ which had become tall through joy,⁴⁵¹ countless miraculous manifestations of bodhisattva liberation appeared.

- 9.5 In every single instant of mind, those miraculous manifestations from the gateway of liberation spread throughout the realm of phenomena, in order that those infinite miraculous manifestations would ripen all beings, make offerings to all the tathāgatas, purify all buddha realms, eliminate the mass of suffering of all beings, close all the paths to the lower existences, open the paths to happiness for all beings, end the affliction of the kleśas for all beings, disperse the obscuration of ignorance in all beings, and establish all beings in omniscience.
- 9.6 Sudhana saw assemblies of head merchants, as numerous as the atoms in countless buddha realms, being emanated from the soles of Sāgaradhvaja's feet. [F.350.b] They attended and waited on him in various ways, and, appearing to be all the head merchants from all world realms, forming an exceptional field of activity, their bodies were adorned by a variety of ornaments with various kinds of topknots, crest jewels, and crowns, and they were accompanied by the images of entourages of their children.
- 9.7 Sudhana also saw attending brahmins and householders, each with different kinds of food and drink with combinations of various flavors,⁴⁵² all adornments, all clothes, all flowers, all garlands, all perfumes, all ointments, all desirable things, all jewels, all seats, all vessels of various kinds, and all kinds of utensils. They were emanated out into the ten directions, where they were gathering poor people and relieving beings of their suffering, purifying the thoughts of beings, satisfying the minds of beings, and ripening beings for enlightenment.
- 9.8 Sudhana saw Sāgaradhvaja's knees emanating and filling the ten direction with the forms of wise kṣatriyas, the forms of wise brahmins, the forms of those who were wise in worldly matters, the forms of those wise in various arts and crafts, the forms of those wise concerning human existence, the forms of those wise with the knowledge of carrying out both worldly and nonworldly practices, and the forms of those wise in honorable worldly conduct, taking on various forms, displaying the presence of many forms, speaking with pleasant words, making unhappy beings happy, [F.351.a] caring for poor beings devoid of the wealth of the Dharma, making beings who are suffering happy, elevating beings who have fallen down, bringing relief to those who are shipwrecked, saving beings who are in fear, sounding out the words of all roots of merit, emitting the words of turning away from bad actions, bringing beings to the adoption of good qualities, establishing beings in beneficial conduct, engendering the power of joy, emitting pleasant words that are a method of gathering pupils, and showing consistency of words and actions⁴⁵³ to the world.

- 9.9 Sudhana saw, issuing forth from Sāgaradhvaṃśa's navel, a multitude of ṛṣis manifesting as the bodies of all beings, wearing robes of antelope skins⁴⁵⁴ and bark, holding staffs and burl bowls,⁴⁵⁵ with various forms, features, and appearances,⁴⁵⁶ and having a peaceful deportment.
- 9.10 From up in the sky they were proclaiming the qualities of a buddha, speaking the word *Dharma*, uttering the word *Buddha*, teaching the bodhisattva Saṅgha, describing the path of celibacy, establishing beings in restraining the senses, expounding⁴⁵⁷ the meaning of the absence of intrinsic nature, establishing the world in the meaning of wisdom, guiding in the ways of worldly treatises, teaching the way of the path that gives rise to omniscience, and establishing beings in the succession of practices.⁴⁵⁸ [F.351.b]
- 9.11 Sudhana, the head merchant's son, saw, issuing forth from the sides of Sāgaradhvaṃśa's upper body, nāga maidens as numerous as all the worlds in existence, and in each instant of mind pervading the entire realm of phenomena. They were appearing as inconceivably numerous bodies, manifesting an inconceivable number of nāga miracles, establishing in the sky an inconceivable adornment of clouds of scented water, adorning the sky with the inconceivable adornment of clouds of flowers, arraying the entire sky with the inconceivable adornment of clouds of garlands, and covering the entire realm of phenomena with the inconceivable adornment of clouds of precious parasols; with the inconceivable adornment of clouds of precious banners; with the inconceivable adornment of clouds of precious streamers; with the inconceivable adornment of the rain from clouds of various pendant ornaments; with the inconceivable adornment of the rain from clouds of excellent precious jewels; with the inconceivable adornment of the rain from clouds of various precious necklaces and flowers; with the inconceivable adornment of the rain from clouds of the Dharma of buddhas and bodhisattvas seated cross-legged on precious thrones; with the inconceivable adornment of the rain from clouds of the sound of the Dharma songs of a multitude of apsaras wearing a variety of divine, precious jewelry; with the inconceivable adornment⁴⁵⁹ of the scattering rain from clouds of precious lotuses adorned with strings of pearls with tall anthers and pollen of all kinds of jewels; with the inconceivable adornment of the rain from clouds of precious crowns adorned with all precious jewels and clouds of endless light rays; [F.352.a] with the inconceivable adornment of the rain from clouds of the bodies of devas adorned by flowers, garlands, parasols, banners, and streamers; and with the inconceivable adornment of the rain and thunder from clouds of the bodies of multitudes of apsaras scattering golden flowers from between their hands conjoined in homage and praising all the qualities and excellences of the tathāgatas.

- 9.12 Vast clouds and mists of the best incense stationed⁴⁶⁰ in the sky, together with the clouds of heaps of scented waters with the colors of all jewels, covered the assemblies of the followers of all tathāgatas, adorned the entire extent of world realms, brought happiness to all beings, and made offerings to all the buddhas.
- 9.13 Sudhana saw, issuing forth from the śrīvatsa on Sāgaradhvaja's chest, asura lords as numerous as the atoms in countless buddha realms, in each instant of mind pervading the realm of phenomena and manifesting networks of inconceivable, miraculous asura conjurations; agitating oceans,⁴⁶¹ causing a hundred thousand world realms to tremble; dashing together all the sovereign lords of mountains; causing all the residences of the devas to tremble; overwhelming all the domains of māras; crushing⁴⁶² all the armies of māras; destroying all pride, conceit, and arrogance in the world;⁴⁶³ repelling malicious motivations and then bringing happiness; banishing motivations toward violence; bringing the bad qualities of beings to an end; disintegrating the mountains of the kleśas; bringing the battle with the kleśas to an end;⁴⁶⁴ [F.352.b] disturbing beings through enjoying manifesting various asura conjurations; causing them to shrink from bad actions; causing them to be terrified of saṃsāra; causing them to depart from the states of existence and settle in being without an abode; establishing beings in the aspiration to enlightenment; causing them to purify the bodhisattva conduct of the bodhisattvas; establishing them in the perfections of the bodhisattvas; causing them to enter the bodhisattva bhūmis; giving rise to the illumination of the way of the Buddhadharma of the bodhisattvas; and establishing beings in the various ways of the Dharma.
- 9.14 Sudhana saw, issuing forth from Sāgaradhvaja's back, a multitude of śrāvakas and pratyekabuddhas as numerous as the atoms in countless buddha realms and pervading the realm of phenomena. The śrāvakas and pratyekabuddhas were teaching the absence of a self and the absence of a being to those beings who were to be guided by them and had attachment to a self; they were teaching the impermanence of the composite to those who were attached to permanence, ugliness to those who had the conduct of desire, love to those who had the conduct of anger, and dependent origination to those who had the conduct of ignorance; and they were teaching the way of the Dharma that has the range of wisdom to those who had equal amounts of those conducts, teaching the absence of a basis to those who delighted in the range of sensory perceptions, inspiring higher aspirations in those who intended to dwell in peace, and illuminating the gateways to all directions [F.353.a] and all the gateways of the ocean of ways in the Dharma.

9.15 Sudhana saw, issuing forth from Sāgaradhvaja's shoulder blades, yakṣa and rākṣasa lords as numerous as the atoms in countless buddha realms, having various forms, peculiar bodies of various colors and widths, various kinds of mendicancy, and various kinds of mounts. They were accompanied by various kinds of entourages, spreading throughout the realm of phenomena, and they were engaging in protecting the realm of beings, engaging in emitting different kinds of light, singing various songs, and filling the directions and intermediate directions of space with the accomplishment of various distinct methods as numerous as the atoms in countless buddha realms. They did this so as to guard all good conduct, so as to guard all the assemblies of the āryas, so as to care for all bodhisattvas, so as to protect through the activity of Vajrapāṇi all those who are perfectly practicing the perfect way, so as to render various services to and make various offerings to all the buddhas, and so as to bring fallen beings back from the pathway to the lower existences. They were engaged in bringing all illness, harm, and danger in all worlds to an end, were engaged in protecting in the world all activities beneficial to beings, were causing the wheel of gathering merit and wisdom to be completed, were causing the wheel of the Dharma to be turned,⁴⁶⁵ and were destroying the wheel of the adversaries.

9.16 Sudhana saw, issuing forth from Sāgaradhvaja's stomach, [F.353.b] kinnara lords as numerous as the atoms in countless buddha realms, accompanied by entourages of countless hundreds of thousands of kinnara maidens and gandharva lords as numerous as the atoms in countless buddha realms, accompanied by entourages of countless hundreds of thousands of gandharva maidens, spreading throughout the realm of phenomena, with the sounds of countless hundreds of thousands of musical instruments and the singing of songs that had the nature of the Dharma, eulogizing the aspiration to enlightenment, elucidating bodhisattva conduct, praising all the gateways to complete buddhahood, causing entry into all the gateways of the Dharma, causing aspiration for all the gateways to miracles, elucidating all the gateways to nirvāṇa, causing the acquisition of all the gateways to the Buddha's teaching, causing joy for all the gateways to beings, causing the purification of all buddha realms, causing the elucidation of all the Dharma gateways, causing all the gateways to obscurity to be repelled, and causing all the gateways to the roots of merit to be developed.

9.17 Sudhana saw, issuing forth from Sāgaradhvaja's mouth, cakravartins as numerous as the atoms in countless buddha realms, possessing an entourage of the seven jewels and the four divisions of the army,⁴⁶⁶ spreading throughout the ten directions of the realm of phenomena and radiating a display of the light rays of great generosity; emitting a profusion⁴⁶⁷ of all precious materials; distributing a profusion of all precious

jewels; making the poor wealthy; turning the world away from killing; establishing beings in a loving motivation; [F.354.a] dissuading them from taking what has not been given; bestowing on them a quintillion maidens adorned with jewelry; deterring them from sexual misconduct; establishing them in celibacy; turning them away from lying; exhorting them to avoid deception;⁴⁶⁸ turning them away from slanderous words; inspiring them toward creating harmony between others; turning the world away from harsh speech; inspiring them to speak pleasantly and gently; turning beings away from worthless,⁴⁶⁹ careless, meaningless speech and directing them to speech with definitive categories of profound words; turning the world away from all bad speech and inspiring it to speak with words of compassion; removing the heart's stains within the world; directing beings to contentment and few needs; turning the world away from malice;⁴⁷⁰ directing it to bring happiness to the minds of others; raising the world up out of the net of wrong views; demolishing the walls of all doubt; causing the mountain peak of all uncertainty to tumble down; clearing away the darkness of indecisive thinking; separating for the world the categories of phenomena; describing dependent origination; guiding beings into the way to the true nature; making them turn away from obscurations; causing them to enter the way free of obscuration; and inspiring them on the way to the goal of buddhahood. [F.354.b]

- 9.18 Sudhana saw, issuing forth from Sāgaradhvaja's eyes, hundreds of thousands of sun disks as numerous as the atoms in countless buddha realms, filling the realm of phenomena of all beings⁴⁷¹ and illuminating all the great hells, dispelling darkness in the world; eliminating the darkness of ignorance within beings; bringing to an end the suffering of cold experienced by the beings in the cold hells; shining white light rays over the realms that are made of earth; shining light rays the color of beryl over the realms that are made of gold; shining light rays the color of gold⁴⁷² over the realms that are made of beryl; shining light rays the color of silver over the realms that are made of gold;⁴⁷³ shining light rays the color of gold over the realms that are made of silver; shining light rays the color of crystal over the realms that are made of gold; shining light rays the color of gold over the realms that are made of crystal;⁴⁷⁴ shining light rays the color of white coral over the realms that are made of gold; shining light rays the color of gold over the realms that are made of white coral; shining light rays the color of gold over the realms that are made of red pearls; shining light rays the color of red pearls over the realms that are made of gold; shining light rays the color of gold over the realms that are made of emerald; shining light rays the color of emerald over the realms that are made of gold; shining light rays the color of sunstones, the kings of jewels, over the realms that are made of

sapphire; shining light rays the color of sapphires, the kings of jewels, over the realms that are made of sunstones, the kings of jewels; shining light rays the color of the kings of jewels, the essences of the disk of the aggregation of moonstones, over the realms that are made of red pearls; shining light rays the color of red pearls over the realms that are made of the kings of jewels, the essences of the disk of the aggregation of moonstones; shining light rays that have the colors of various kinds of jewels over the realms that are made of a single kind of jewel; [F.355.a] and shining light rays that have the color of a single kind of jewel over the realms that are made of various kinds of jewels; thus engaging in measureless activities for beings within all the assemblies of pupils of bodhisattvas.

9.19 Sudhana saw, issuing forth from the ūṛṇā hair between Sāgaradhvaja's eyebrows, a multitude of moons as numerous as the atoms in countless buddha realms, filling the ten directions of the realm of phenomena and overpowering all lords of devas, turning all the world away from delighting in desires, praising delight in seeing the buddhas, and dedicated to guiding measureless beings.

9.20 Sudhana saw, issuing forth from the Sāgaradhvaja's forehead, Mahābrahmās as numerous as the atoms in countless buddha realms, filling the ten directions of the realm of phenomena, who had a peaceful deportment, spoke with the voice of Brahmā, supplicated all the buddhas for instruction, eulogized all the buddhas,⁴⁷⁵ gladdened all bodhisattvas, and were dedicated to measureless benefit for beings.

9.21 Sudhana saw, issuing forth from Sāgaradhvaja's head, bodhisattvas as numerous as the atoms in countless buddha realms, filling in each instant of mind the ten directions of the realm of phenomena, manifesting bodies that had various colors, forms, and adornments,⁴⁷⁶ revealing bodies beautified by the features of a great being, and emanating infinite clouds of halos. From all their pores there commenced the emanation of the past bodhisattva conduct of all buddhas, revealing clouds of the processes of acts of generosity with their givers, recipients, and gifts;⁴⁷⁷ [F.355.b] revealing an ocean of the previous practices of the various perfections; describing the conduct of generosity to the world; averting the stains of greed; bringing beings to the renunciation of all attachments; blessing worlds with an adorning array of every variety of jewel; establishing beings in the perfection of generosity and then establishing them in the power over necessities;⁴⁷⁸ proclaiming the qualities of all characteristics of a supreme being; and teaching the causes for the arising of those features of a buddha.

9.22 Sudhana saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms and were describing the perfection of good conduct manifesting from all their pores, an ocean of the past practice

by all the buddhas of the perfection of good conduct. They were causing all beings to turn away from the entire field of existences and worlds and directing them to the field of the tathāgatas; they were deploring the world of desire;⁴⁷⁹ they were removing the cataracts of error in the world; they were bringing an end to erroneous thought and establishing beings in the correct conduct of the bodhisattvas; they were describing the correct conduct of great compassion and establishing beings in the correct conduct of practicing the path of the buddhas so that they might attain the correct conduct of the tathāgatas; they were describing to beings how the states of existence are like dreams; and they were establishing beings in a state of overpowering the kleśas and attachment to the field of the senses in order that they might attain the state of perceiving all to be the same as the way of dreams. [F.356.a]

9.23 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms and were revealing worlds to be golden in color. They were establishing beings in having no anger and no vexation and in states of mind that are without harshness, without hatred,⁴⁸⁰ nondestructive, and free of hostility.⁴⁸¹ In order to close the ways to animal wombs, they were manifesting from all their pores clouds of the past practice by the tathāgatas of dedication to the perfection of patience, and they were establishing beings in the power of patience and revealing to beings power over phenomena.

9.24 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, who were revealing the infinite power of the diligence of bodhisattvas, and who were describing how, through the power of never turning back from striving for omniscience, were never weary in seeking for an ocean of hearing the Dharma. They were causing beings to engage in serving and making offerings to all the tathāgatas; establishing beings in the great diligence that repels the entire mass of suffering; emanating all the clouds of the bodies of the past practice by the tathāgatas of dedication to the perfection of diligence; teaching the perfection of diligence of the bodhisattvas; disintegrating the mountains of the laziness of beings; establishing beings in the perfection of patience; and leading the world to power over karma, fixed in their resolve.⁴⁸² [F.356.b]

9.25 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind, and were establishing beings on the path of mindfulness of the bodhisattvas. They were eliminating all obscurations, obstacles, and darkness; turning beings away from all conceit and carelessness; establishing them in the qualities of carefulness; casting down the banner of arrogance, haughtiness, and pride; describing an ocean of

aspects of the meditation of the buddhas; praising the perfection of meditation to the world; emanating from all their pores clouds of the many past practices by the tathāgatas of the perfection of meditation; and establishing beings in power over mind.

9.26 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind, and were emanating from all their pores clouds of the many past practices by the tathāgatas of seeking the Dharma. With all languages, which are an ocean of the aspects of speech, they emitted the thunder of the clouds of the perfection of wisdom; radiated the lightning of the correct view; resounded with the words on the nature of phenomena; destroyed the mountains of the view of a self held by beings; extracted the splinters of all wrong views; cleared away doubts, uncertainties, and equivocation; and praised power over motivation.⁴⁸³

9.27 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind [F.357.a] and describing the field of the way of skillful methods of all the buddhas. They were emanating from all their pores clouds of the many past practices by the tathāgatas of skillful methods for all beings, revealing the conduct of skillful methods to the world, explaining skill⁴⁸⁴ in the Mahāyāna, praising the fields of all the buddhas, teaching the bodhisattva conduct in which there is no separation between saṃsāra and nirvāṇa, establishing beings in the perfection of skillful methods of the bodhisattvas, and teaching the bodhisattva field of power over rebirth to the world.

9.28 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind through the miraculous power of prayer, and were emanating from all their pores the thunder of the clouds of the ocean of the names of all tathāgatas. They were emanating from all their pores clouds of the many past practices of the pure perfection of prayer of all bodhisattvas;⁴⁸⁵ they were praising the perfection of prayer, establishing beings in all the powers of the bodhisattvas; and they were teaching to the world the rolling of the wheels of the chariot of great prayer until the end of future time, the following of all Dharmas, the repelling of all kleśas, and the destruction of the mountains of ignorance. [F.357.b] [B30]

9.29 Sudhana also continuously⁴⁸⁶ saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, filling the realm of phenomena in each instant of mind, and illuminating the strength of the bodhisattvas. They were emitting the sound of the words of the accomplishment of the strength of the bodhisattvas; emanating from all their

pores the clouds of the many past practices by the tathāgatas of the accomplishment and creation of the perfection of strength; teaching the strength that cannot be defeated by all the māras and adversaries; describing the strength that is not weakened even if all Cakravāla vajra mountain ranges⁴⁸⁷ were to drop down onto their bodies; teaching the strength with which their bodies will not be harmed even though they remain in an ocean of the fires that incinerate all kalpas; teaching the strength by which one can hold up in the sky, on the palm of the hand, all the vast extent of world realms; and establishing beings in the power over miracles.⁴⁸⁸

9.30 Sudhana also saw bodhisattvas issuing forth who were as numerous as the atoms in countless buddha realms, were filling the realm of phenomena in each instant of mind, and were teaching the field of knowledge to beings. They were emanating from all their pores the clouds of the many past practices by the tathāgatas of the pure perfection of knowledge; revealing to the world the level of knowledge⁴⁸⁹ that is the clairvoyant knowledge of the qualities of all the buddhas; teaching the level of knowledge⁴⁹⁰ that is the clairvoyant knowledge of the names of all the buddhas; elucidating the level of knowledge⁴⁹¹ that is the clairvoyant knowledge of the accomplishment of all prayers; [F.358.a] proclaiming the level of knowledge⁴⁹² that is the clairvoyant knowledge of the accomplishment of the prayers for gathering all beings as pupils; proclaiming the level of knowledge⁴⁹³ that is the clairvoyant knowledge for bringing all beings to understand the nature of selflessness; teaching the level of knowledge⁴⁹⁴ that is the clairvoyant knowledge of seeing the ocean of the minds of all beings; explaining the level of knowledge⁴⁹⁵ that is the clairvoyant knowledge of the accomplishment of all prayers; categorizing the level of knowledge⁴⁹⁶ that is the clairvoyant knowledge that categorizes the faculties of all beings; describing the level of knowledge⁴⁹⁷ that is the clairvoyant knowledge that views the thoughts and aspirations of all beings; explicating the level of knowledge⁴⁹⁸ that is the clairvoyant knowledge that comprehends the ocean of the karma of all beings; teaching the level of knowledge⁴⁹⁹ that is the clairvoyant knowledge that comprehends the ocean of the prayers of all beings; and establishing beings in the perfection of knowledge.⁵⁰⁰

9.31 Sudhana also saw issuing forth, from within Sāgaradhvaja's uṣṇīṣa on the crown of his head, the bodies of tathāgatas who were as numerous as the atoms in countless buddha realms and were adorned by the pure signs and features of a great being; who shone like a mountain of Jambu River gold; whose halos shone measurelessly, radiating into the ten directions; whose voices filled the ways of the realm of phenomena, demonstrating the limitless miraculous power of the buddhas. They were sending down the rain from the clouds of Dharma equally on all beings; sending down onto the

bodhisattvas who had gone to the supreme bodhimaṇḍas [F.358.b] the rain from the cloud of Dharma called *the cloud of the direct knowledge of the separate bases for the complete realm of phenomena*; sending down onto the bodhisattvas who had received empowerment the rain from the cloud of Dharma called *the complete cloud of bases*; sending down onto the bodhisattvas who had been empowered as regents of the great Dharma the rain from the cloud of Dharma called *complete entry through the gateways*; sending down onto the bodhisattvas who were youths the rain from the cloud of Dharma called *completely adorned*; sending down onto the irreversible bodhisattvas the rain from the cloud of Dharma called *the summit*⁵⁰¹ *of steadfast compassion*; sending down onto the bodhisattvas with pure superior motivation the rain from the cloud of Dharma called *the vajra of the knowledge of the separate natures of all phenomena*; sending down onto the bodhisattvas who had accomplished practice in previous lifetimes the rain from the cloud of Dharma called *the display of completely attracting beings*; sending down onto the bodhisattvas who had been reborn the rain from the cloud of Dharma called *the cloud of the direct perception of the circles of followers of the tathāgatas in the three times*; sending down onto the bodhisattvas who were engaged in practice the rain from the cloud of Dharma called *declaring the natures and bases of all phenomena*; sending down onto beginner bodhisattvas the rain from the cloud of Dharma called *the appearance of the cloud of the essence of method and the way great compassion*; sending down onto the bodhisattvas who had developed the aspiration for enlightenment for the first time the rain from the cloud of Dharma called *the essence of the accumulated treasure that brings joy*; [F.359.a] sending down onto the bodhisattvas who had vast aspiration the rain from the cloud of Dharma called *the treasure that brings joy through unceasing liberations and the prayers of the tathāgatas*; sending down onto the beings in the form realm the rain from the cloud of Dharma called *the treasure with an unceasing basis*; sending down onto the Brahmakāyika devas the rain from the cloud of Dharma called *the sound of the roar of an ocean of limitless ways*; sending down onto the Paranirmitavaśavartin devas the rain from the cloud of Dharma called *the inexhaustible treasure of the prerequisite qualities for the arising of strength*; sending down onto the devas of Māra the rain from the cloud of Dharma called *the voice that acquires*⁵⁰² *the various banners of the accumulation of omniscience*; sending down onto the Nirmāṇarati devas the rain from the cloud of Dharma called *dedication to various precious knowledges*; sending down onto the Tuṣita devas the rain from the cloud of Dharma called *the banner of the various precious prayers of the bodhisattvas*; sending down onto the Yāma devas the rain from the cloud of Dharma called *the treasure of being mindful of all the tathāgatas*; sending down onto the abode of Śakra,⁵⁰³ the lord of the devas, the rain from the cloud of

Dharma called *the arising of the power of joy*⁵⁰⁴ *through seeing the tathāgatas*; sending down onto the abode of the lord of the yakṣas the rain from the cloud of Dharma called *the emanations of the abodes of the tathāgatas filling the space of the realm of phenomena*; sending down onto the abode of the lord of the gandharvas the rain from the cloud of Dharma called *the sound of the songs*⁵⁰⁵ *of the Dharma of all the tathāgatas*; [F.359.b] sending down onto the abode of the lord⁵⁰⁶ of the asuras the rain from the cloud of Dharma called *the vajra field of the way of wisdom*; sending down onto the abode of the lord of the garuḍas the rain from the cloud of Dharma called *the cloud of the method for the arising of all the tathāgatas*; sending down onto the abode of the lord of the kinnaras the rain from the cloud of Dharma called *the singing of the songs*⁵⁰⁷ *of all the clouds of Dharma*; sending down onto the abode of the lord of the nāgas the rain from the cloud of Dharma called *the miraculous resounding of the bodhisattvas that creates dismay with saṃsāra*; sending down onto the abode of the lord of the mahoragas the rain from the cloud of Dharma called *the power that increases an ocean of joy*; sending down onto the world of humans the rain from the cloud of Dharma called *the range*⁵⁰⁸ *of knowledge that is superior to that of all beings*; sending down onto the world of the hells the rain from the cloud of Dharma called *the voice that ends all the suffering of saṃsāra*; sending down onto those reborn as animals the rain from the cloud of Dharma called *the form of the field of the clouds of mindfulness of the tathāgatas that describes the practice of the path of irreproachable activities*; sending down onto those in the world of Yama⁵⁰⁹ the rain from the cloud of Dharma called *the proclamation of the perfections of all the tathāgatas that gives rise to generosity in the minds of all beings*; and sending down onto the beings who had fallen down the rain from the cloud of Dharma called *the roar of the voice that brings relief through the attainment of the cessation of all suffering*. [F.360.a]

- 9.32 Sudhana also saw issuing forth from all of Sāgaradhvajā's pores, from each of his pores, fields of networks of light rays that were as numerous as the atoms in countless buddha realms, were filling the ten directions of the realm of phenomena, and formed countless arrays of powers⁵¹⁰ and adopted forms prepared to carry out countless different activities.
- 9.33 Sudhana saw some of the fields of networks of light rays from the pores performing the miracle of giving away all possessions through a faultless conduct of generosity.
- 9.34 Sudhana saw some of the fields of networks of light rays from the pores manifesting the field of the correct conduct, discipline, commitment, and precepts⁵¹¹ of the bodhisattvas of the three times.
- 9.35 Sudhana saw some of the fields of networks of light rays from the pores manifesting the forms of the conduct of patience of the bodhisattvas in the three times. They manifested them enduring their hands, feet, and heads⁵¹²

being cut off. They manifested them enduring their bodies being beaten with fists and sticks and struck by weapons. They manifested them enduring their bodies being cut apart⁵¹³ or their hearts and eyes being plucked out.

9.36 Sudhana saw the manifestation of forms of the images of the conduct of patience of all bodhisattvas: the formed appearances of other bodhisattvas appearing in the three times who, in seeking omniscience with great compassion, were enduring, forbearing, and indifferent to physical and mental torments and to their limbs and the smaller parts of their bodies being cut off. [F.360.b]

9.37 Sudhana saw some of the fields of networks of light rays from the pores manifesting the different separate forms of the conduct of diligence of all bodhisattvas: the manifestations of the diligence of the bodhisattvas of the past, future, and present making worlds tremble, agitating⁵¹⁴ the oceans, causing beings to be dismayed with saṃsāra, terrifying⁵¹⁵ all tīrthikas, causing the hordes of māras to flee, and illuminating the aspects of the Dharma.

9.38 Sudhana also saw some of the fields of networks of light rays from the pores manifesting all the many kinds of bodhisattva conduct that are performed: all their choosing of an existence; their being born into a family; their formation of a body; their being taught by kalyāṇamitras; the locations for their practicing the instructions of the kalyāṇamitra; the temples, locations, aerial palaces, lands, or mountain caves that are favorable for the practice of the aspects of the meditation of the tathāgatas; their physical forms as ṛṣis in which they accomplish those aspects of meditation; their ruling as kings; their aspiration for renunciation; and the discipline, commitment, and precepts of their path of mendicancy.

9.39 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting [F.361.a] the practice of the conduct of the perfection of wisdom. He saw the acquisitions of a body for seeking all the Dharma, in those bodies giving up all possessions for the sake of a single word of the Dharma, seeking that single word from all beings, seeking it from all kalyāṇamitras with service and respect, and seeking it from all the tathāgatas with faith, veneration, and bowing down the body. Just as they do for a single word of the Dharma, they do the same for all the words of the Dharma that have the perfection of wisdom of the tathāgatas, seeking them with the apparent image of a body appearing among all beings.

9.40 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting the methods of all bodhisattvas for ripening beings, for gathering as pupils all beings, and he saw the entire vast extent of the ocean of beings. He saw the dedication to

the conduct of skillful methods in their previous lifetimes, how they gathered pupils through having a body that was the same as that of each and every being.

9.41 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting the conduct that accomplishes the prayers of all the bhagavats in the past kalpas, the conduct that accomplishes the prayers for ripening all beings, and the conduct that accomplishes the prayers for purifying all realms. [F.361.b] Within the field of the accomplishment of those prayers they accomplished the remedy for each fault of saṃsāra at the feet of this and that tathāgata. Sudhana, the head merchant's son, saw all of these manifesting from each single field of networks of light rays from a pore.

9.42 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting an ocean of all the past conduct of the perfection of strength.

9.43 Sudhana, the head merchant's son, also saw some of the fields of networks of light rays from each of the pores manifesting an ocean of all the past practice of the conduct of wisdom that has the nature of awaking beings from the sleep of ignorance.

9.44 Sudhana, the head merchant's son, thus observed and examined the bhikṣu Sāgaradhvaṇa resting in meditation. He was mindful of the field of liberation of samādhi; he was contemplating the inconceivable,⁵¹⁶ supreme power of bodhisattva samādhi; he was comprehending that inconceivable⁵¹⁷ ocean of ways to benefit beings; he was following and was devoted⁵¹⁸ to that inconceivable,⁵¹⁹ complete display of the composite gateways for entry into those streams of conduct; he was entering through the gateway to the pure wisdom of the display of the realm of phenomena; he was examining the wisdom that is received through the blessing of the buddhas; he was developing the strength of those bodhisattva powers; he was making firm the strength of those bodhisattva prayers; and he was increasing the strength of that bodhisattva conduct. In that way, he sat before the bhikṣu Sāgaradhvaṇa for an entire day and night. [F.362.a] He sat before the bhikṣu Sāgaradhvaṇa for two days, for seven days, for half a month, for a whole month, for two months, for six months, and for another six days and nights.

9.45 When six months and six days had passed, the bhikṣu Sāgaradhvaṇa arose from his samādhi. Then Sudhana said to him, "Ārya, this wonderful samādhi that is so profound; that is so vast; that has such an immeasurable scope; that has such an inconceivable manifestation; that has such an unequaled radiance; that has such innumerable displays; that has such an inviolable range; that has such an unalloyed scope; that has such a universal illumination; that has such an accomplishment of benefit for limitless beings;

that brings such a cessation of the measureless sufferings of all beings; that is present in order to end the sufferings of poverty; that is present in order to save beings from existences of rebirth as animals, in order to close all the gateways that lead to unfortunate existences, in order to lead onto the path to higher existences, in order to bring the joy and happiness of devas and humans, in order to bring the experience of joy within the scope of meditation, in order to increase joy in composite conduct, and in order to show the gateway to escape from the three realms that is present in order to illuminate the causes for the creation of the aspiration to enlightenment, to increase the causes for generating the accumulations of merit and wisdom, [F.362.b] to increase the vast power of great compassion, to develop the strength of great prayers, to attain the illumination of the path of the bodhisattvas, to establish the yāna of the perfections, to accomplish entry into the exceptional Mahāyāna, to know and illuminate the completely good conduct, to know and attain the illumination of the bodhisattva bhūmi, to accomplish the prayers, conduct, and pure-emergence displays of all the bodhisattvas; and that becomes present in order to ascend without impediment to the level of omniscience—Ārya, what is the name of this samādhi?"

9.46 The bhikṣu Sāgaradhvaṇa answered, "Noble one, it is the perfection of wisdom called *the complete vision of the attainment of equanimity*. The radiance of that samādhi is called *the pure display of every gateway*.

9.47 "Noble one, if you meditate on the *pure display of every gateway* samādhi that arises from attaining the radiance of the perfection of wisdom called *the complete vision of the attainment of equanimity*, then you will accomplish ten times countless hundreds of thousands of samādhis such as *the pure display of every gateway*."

9.48 Sudhana asked, "Ārya, what is the range of this samādhi?"

The bhikṣu Sāgaradhvaṇa answered, "Noble one, if you rest in this samādhi, you will have no impediment in perceiving world realms; you will have no impediment in entering those world realms; you will have no impediment in overpowering those world realms; you will have no impediment in adorning those world realms; you will have no impediment in cleansing those world realms; [F.363.a] you will have no impediment in purifying those world realms; you will have no impediment in perceiving and looking at the buddhas; you will have no impediment in examining the greatness of the buddhas; you will have no impediment in knowing the miracles of the buddhas; you will have no impediment in comprehending and understanding the strengths of the buddhas; you will have no impediment in comprehending the ocean of the qualities of the buddhas; you will have no impediment in obtaining the rain of the Dharma clouds of

the buddhas; you will have no impediment in knowing and understanding distinctly the Dharma wheels of the buddhas; you will have no impediment in comprehending and understanding the ocean of the circles of followers of the buddhas; you will have no impediment in comprehending and following the ten directions; you will have no impediment in examining the Dharma taught by the buddhas; you will have no impediment in examining the directions of the buddhas; you will have no impediment in never abandoning the direction of great compassion; you will have no impediment in filling the directions with great love; you will have no impediment in never tiring of the direction of gazing at the buddhas; you will have no impediment in comprehending and understanding all of the ocean of the buddhas; you will have no impediment in knowing and understanding all of the ocean of beings; you will have no impediment in knowing and understanding all of the ocean of the faculties of beings; and you will have no impediment in knowing all the different faculties of beings.

9.49 “Noble one, I know only this conduct of the perfection of wisdom. How could I know or describe the qualities of, teach the conduct of, describe the scope of, praise the strength of the great prayers of, illuminate the gateway for the emergence of, describe the true accomplishment of, teach the path of, follow the continuum of samādhi of, know the scope of the mind of, or be able to comprehend the equanimity of the wisdom of the entry by the bodhisattvas in the ocean of the conduct of the perfection of wisdom? So too of the pure understanding of the scope of the realm of phenomena, [F.363.b] of having the wisdom that follows knowing all phenomena, of pervading the immeasurable field of perception with a vast understanding, of having the power of the radiance of great mental retention, of the purity of the radiance of the field of samādhi, of the emergence of the mighty power of miraculous clairvoyance, of entering an ocean of unceasing discernment, of the sweet voice of the essence of the bodhisattva bhūmi, or of becoming a refuge for all beings.

9.50 “Depart, noble one. In this southern region there is a land called Samudravetāḍī, in which there is a park named Samantavyūha to the east of the city Mahāprabhasa. There dwells an upāsikā by the name of Āśā, who is the wife of Suprabhasa, a lord over humans. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

9.51 Then Sudhana, the head merchant’s son, was overjoyed, pleased, happy, and content, having received the essence from the bhikṣu Sāgaradhvaṇa, having been nourished by the Dharma, having been brought into the field of samādhi, having attained the illumination of the light of wisdom, [F.364.a] having attained the illumination of the radiance of samādhi, having realized

a pure aspiration, his mind⁵²⁰ having followed the radiance of the way of the Dharma, possessing the radiance from the pure gateways, and having the wisdom that has arisen from the light of all directions.

9.52 Then Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Sāgaradhvaḥ, circumambulated the bhikṣu Sāgaradhvaḥ a hundred thousand times, keeping him to his right, bowed down and paid homage to the bhikṣu Sāgaradhvaḥ, and, looking back again and again, paying homage to him, bowing down to him, venerating him,⁵²¹ respecting him,⁵²² keeping him in mind, thinking of him, meditating on him, meditating deeply on him, speaking highly of him, calling out in wonderment over him, focusing on his qualities, praising him,⁵²³ being his follower, remembering him,⁵²⁴ relying on him, never forsaking him, mentally approaching him and being connected⁵²⁵ with him, being unified in prayer, longing to see him, remembering the qualities of his voice, preserving the memory of him, keeping his name in his mind, remembering his color and his form, contemplating the scope of his wisdom, comprehending the range of his samādhi, joining him in the scope of his prayers, practicing the range of his conduct, and receiving the radiance of his wisdom, he departed from the presence of the bhikṣu Sāgaradhvaḥ. [B31]

10.

Chapter 10

ĀŚĀ

- 10.1 Sudhana, the head merchant's son, delighted by the qualities of the kalyāṇamitra, [F.364.b] sent forth by the kalyāṇamitra, empowered by the sight of the kalyāṇamitra, practicing the instructions of the kalyāṇamitra, remembering the words of the kalyāṇamitra,⁵²⁶ and contemplating the kalyāṇamitra with affection, saw kalyāṇamitras as the source of the Buddhadharma, saw kalyāṇamitras as the teachers of the Buddhadharma, saw kalyāṇamitras as masters⁵²⁷ in the Dharma of omniscience, and saw the kalyāṇamitras as eyes that look into the sky of buddhahood.
- 10.2 Eventually he came to the Samantavyūha Park in Samudravetāḍī. He saw the Samantavyūha Park, which was encircled by precious walls and rows⁵²⁸ of precious trees that were perfectly adorned and by rows⁵²⁹ of beautiful, delicate flowers, made of all precious materials, that released clouds of pollen that were spread across the ground.⁵³⁰ It was adorned by trees made of all precious materials. It was filled with a variety of blossoming flowers of precious trees. The beautiful aroma from rows⁵³¹ of various incense trees spread in every direction. Strings of all kinds of jewels were hanging from the various trees like a rainfall of strings of jewels showering down. The trees made of all the kinds of jewels were bestrewed, bedecked, and beautified by a variety of precious jewels. All the wish-fulfilling flower trees were beautified and covered by being draped with clothing of various colors. When all the musical trees were moved by the breeze there came the beautiful sound of music from instruments superior to those of the devas. The ground was perfectly level, and upon it was the display of all the various kinds of adorned trees [F.365.a] that were hung and beautified with various kinds of ornaments.
- 10.3 Within the great park of Samantavyūha there were ten trillion mansions that had an array of spires⁵³² made of the best precious jewels; there were a hundred thousand kūṭāgāras with their towers covered with Jambu River

gold; there were a hundred thousand aerial palaces with interiors⁵³³ beautified by shining precious jewels; there were a million⁵³⁴ ponds made of all precious materials, with walls made of bricks of various precious materials and with steps made of all precious materials,⁵³⁵ encircled by a balcony of various precious materials, filled with water that had the aroma of divine sandalwood, strewn with gold dust, their bottoms spread with precious water-purifying jewels,⁵³⁶ adorned on all four sides with stairways, filled with water that had the eight qualities, with geese, peacocks, cuckoos, cranes, and avadavats all emitting divine melodious songs, encircled by rows of precious palm trees hung with networks of little golden bells that emitted beautiful sounds when they were shaken by breezes, covered with a precious canopy, encircled by a wall of trees made of various precious materials, and with standing parasols and banners draped in nets of jewels.

10.4 All around there were a million ponds with yellow sandalwood mud, covered with lotuses of various colors made from all precious materials and filled with stainless water illuminated by the great radiance of the precious lotuses.

10.5 In the center of Samantavyūha Park there was a great aerial palace [F.365.b] called Vicitrādhvaja. It had a floor made of jewels from within the ocean; it was adorned by beryl⁵³⁷ jewel pillars, with a high spire of Jambu River gold and with floorboards that were a display of precious jewels that illuminated the world; and it was draped in countless nets of shining precious jewels. It had the scent of the perfume of the invincible kings of jewels that perfume the environs, the scent of the kings of music-emitting jewels that spread everywhere, and the kings of stain-eliminating jewels that establish the propensities for sharp faculties.⁵³⁸

10.6 In this celestial mansion called Vicitrādhvaja, countless, innumerable seats, which were lotus pericarps, had been arranged. There had been arranged and set out lotus pericarps of precious jewels that illuminated the directions, lotus pericarps of shining precious jewels, lotus pericarps of precious jewels that illuminated⁵³⁹ the world, lotus pericarps that were manifold treasuries of precious jewels, lotus pericarps of lion-cage precious jewels, lotus pericarps of stainless precious jewels, lotus pericarps that were a display of precious jewels, lotus pericarps of precious jewels that faced everywhere,⁵⁴⁰ lotus pericarps of precious jewels that were a display of lights, lotus pericarps of pure precious jewels from the ocean, which were precious jewels that shone with light rays, and lotus pericarps of overpowering vajra-lion precious jewels.

10.7 The celestial mansion Vicitrādhvaja had many pinnacles made of countless jewels, displaying an array of various jewels that were beautiful, attractive, and delightful, with countless colors. [F.366.a]

- 10.8 A million great canopies covered the Samantavyūha Park from above. There were canopies of cloth, canopies of creepers, canopies of flowers, canopies of garlands, perfumed canopies, canopies of jewels, canopies of gold, canopies of adornments, canopies of shining diamond jewels, canopies of apsaras conjured by Airāvaṇa the king of elephants,⁵⁴¹ canopies of the precious jewels that are worn⁵⁴² by Śakra, and so on—a million such canopies completely covered the park.
- 10.9 The park was covered with a million precious networks. There were networks of precious bells; networks of precious parasols; networks of precious images;⁵⁴³ networks of pearls, the essences of the sea; networks of precious blue beryl jewels; networks of lion-vine ornaments; networks of precious moonstone jewels; networks of perfumed shapes; networks of precious crowns; networks of precious strings of beads; and so on—a million such networks completely covered the park.
- 10.10 The park was also covered with a million great radiances. There was the radiance of precious starlight jewels, the radiance of precious sunstones, the radiance of precious moon-banner jewels, the radiance of precious incense-smoke jewels, the radiance of precious lotus-essence jewels, the radiance of precious star-banner jewels, the radiance of precious great-lamp jewels, the radiance of precious all-illuminating jewels, the radiance of precious great-clouds-of-perfume jewels, [F.366.b] the radiance of precious garlands-of-lightning jewels, and so on—a million such great radiances from precious jewels illuminated the park.
- 10.11 In that park there were a million great clouds of adornments that rained down adornments; there was thunder from a million clouds of yellow sandalwood; there was the beauty of a million clouds of hanging garlands and wreaths that transcended those of the devas; there was the rain from a million clouds of various kinds of clothing that transcended those of the devas; there was the beautification from a million clouds of adornments that transcended those of the devas; there was a cloud of a million devas who, wishing to see, looked downward and bowed their bodies in a rainfall of homage; there was a cloud of a million apsaras, with the same extent of past conduct, who sent down a rain of the offering of their bodies; and there was a cloud of a million bodhisattvas listening to the Dharma and sending down a rain for those who are thirsty.
- 10.12 The upāsikā Āśā was seated there on a great throne of the essence of gold, wearing a crown of a net of pearls, the essences of the sea; wearing on her arms gold armlets and bracelets transcending those of the devas; her arms adorned by precious jewels shining with glorious light rays; wearing precious, stainless, dark blue pendant earrings; her head beautifully adorned

by a net of precious jewels; wearing precious lion-face jewels on the upper part of her ears; wearing a necklace of precious king of wish-fulfilling jewels at her throat; her body covered in a brightly shining net of all jewels.

10.13 A quintillion beings were bowing down to her in homage. In front of this upāsikā, there came from the eastern direction [F.367.a] countless, innumerable beings: Mahābrahmās, court priests of Brahmās, and Brahmakāyika devas, Vaśavartins and Paranirmitavaśavartin devas, Sunirmītas and Nirmāṇarati devas, Saṃtuṣitas and Tuṣita devas, Suyāmas and Yāma devas, Devendra and Trāyastriṃśa devas, lords of yakṣas and yakṣas, lords of gandharvas and gandharvas, lords of kumbhāṇḍas and kumbhāṇḍas, lords of nāgas and nāgas, lords of asuras and asuras, lords of garuḍas and garuḍas, lords of kinnaras and kinnaras, lords of mahoragas and mahoragas, Yamas and Yama daughters, pretas with great power and pretas, and lords of humans and humans.

10.14 In the same way, from the south, the west, the north, the northeast, the southeast, the southwest, the northwest, above, and below there came many beings: Mahābrahmās, court priests of Brahmās, Brahmakāyika devas, Vaśavartins, Paranirmitavaśavartin devas, and so on, up to lords of humans and humans.

10.15 All those who suffered from various illnesses, were mired in various kleśas, were attached to various wrong views, or were obscured by karmic obscurations, as soon as they saw Upāsikā Āśā, [F.367.b] were healed of their illnesses, became freed from the kleśas that stained their minds,⁵⁴⁴ departed from their erroneous views, had all their mountains of obscurations destroyed, and entered the pure field of freedom from obscurations, and within that pure field they purified all their roots of merit, caused all the seedlings of their faculties to grow, became dedicated to the ocean of the way of omniscient wisdom, entered the entire ocean of the gateways to the power of retention, faced the entire ocean of the gateways of samādhis, developed all the gateways of prayer, gave rise to all the gateways of conduct, purified all the gateways of the accomplishment of qualities, gave rise to the ways of all the clairvoyances of a vast mind, and could go anywhere with unimpeded bodies.

10.16 Then Sudhana, the head merchant's son, entered the Samantavyūha Park, looked around at everything, and saw the upāsikā Āśā seated on a magnificent throne. He approached the upāsikā Āśā and, having reached her, bowed his head to the feet of the upāsikā Āśā. He circumambulated her, keeping her to his right, many hundreds of thousands of times and then said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. [F.368.a] Āryā,

I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

10.17 The upāsikā Āśā said, "Noble one, I have attained the bodhisattva liberation called *the banner of bliss without sorrow*. Noble one, through its power it is beneficial to see me, it is beneficial to hear me, it is beneficial to honor me, it is beneficial to be in one place with me, and it is beneficial to remember me.

10.18 "Noble one, when beings who have not developed the roots of merit, have not become pupils of a kalyāṇamitra, and have no intention to attain complete buddhahood look at me, I do not appear within their field of vision.

10.19 "Noble one, merely through seeing me, beings become irreversible on the path to the highest, complete enlightenment.

10.20 "Moreover, noble one, tathāgatas come from the east into my presence, and they sit on precious thrones and teach the Dharma. And just as they come from the east, they come in that way from the ten directions.

10.21 "Therefore, noble one, I am never without the sight of the tathāgatas, I am never without the teaching of the Dharma, and I am never without the company of bodhisattvas.

10.22 "Noble one, eighty-four hundred thousand quintillion beings who have the same level of conduct as me are present in this Samantavyūha Park. They are all irreversibly progressing to the highest, complete enlightenment. [F.368.b]

10.23 "Noble one, all the other beings who are present here will also progress irreversibly to the highest, complete enlightenment and will be included within the irreversible saṅgha and have the same level of conduct as myself."

10.24 Sudhana asked, "Āryā, how long have you had the aspiration to attain the highest, complete enlightenment?"

The upāsikā Āśā answered, "Noble one, I remember my past lives. There was the tathāgata arhat samyaksaṃbuddha named Dīpaṅkara. I took the vows of celibacy in the presence of that tathāgata. I made offerings to that tathāgata. I obtained the teaching of the Dharma from that tathāgata. Before him there was a tathāgata named Vimāla. I entered homelessness within his teaching, and I also obtained his wheel of the Dharma. Before him there was a tathāgata named Ketu, and I propitiated him. Before him there was a tathāgata named Meruśrī. Before him there was a tathāgata named Padma-garbha. Before him there was a tathāgata named Vairocana. Before him there was a tathāgata named Samantacakṣu. Before him there was a tathāgata named Brahmaśuddha. Before him there was a tathāgata named Vajranābhi. Before him there was a tathāgata named Varuṇadeva.

- 10.25 “Noble one, in that way I think of and remember the continuous sequence of one life after another, one kalpa after another, and the successions of one buddha after another, [F.369.a] remembering tathāgatas as numerous as the grains of sand in thirty-six Ganges Rivers, whom I served, propitiated, made offerings to, honored, and heard the Dharma from and within whose teaching I practiced the conduct of celibacy.
- 10.26 “Noble one, the tathāgatas know how many tathāgatas beyond that I have honored.
 “Noble one, the bodhisattvas are immeasurable because they fill the realm of phenomena through developing the aspiration for enlightenment for the first time.
- 10.27 “Noble one, the bodhisattvas are immeasurable because through great compassion they enter into all worlds.
 “Noble one, the bodhisattvas are immeasurable because through great prayers they are based upon every level in the ten directions of the realm of phenomena.
- 10.28 “Noble one, the bodhisattvas are immeasurable because through their great love they are spread among all beings.
 “Noble one, the bodhisattvas are immeasurable because through their bodhisattva conduct they include all kalpas in all realms.
- 10.29 “Noble one, the bodhisattvas are immeasurable because through the power of samādhi they are irreversible on the bodhisattva path.
 “Noble one, the bodhisattvas are immeasurable because through the power of retention they realize the way of retention that supports all beings.
- 10.30 “Noble one, the bodhisattvas are immeasurable because through the power of the radiance of knowledge they realize and possess the way of the knowledge of the three times. [F.369.b]
 “Noble one, the bodhisattvas are immeasurable because through the power of clairvoyance they accomplish wheels of nets of light in accordance with the thoughts and aspirations of beings in all realms.
- 10.31 “Noble one, the bodhisattvas are immeasurable because through the power of discernment they can satisfy all beings by uttering just one word.
 “Noble one, the bodhisattvas are immeasurable because through the purity of their bodies they pervade all the buddha realms with their bodies.”
- 10.32 Sudhana asked, “Āryā, at which twilight will you attain the highest, complete enlightenment of buddhahood?”
 Āśā answered, “Noble one, it is like this: bodhisattvas do not develop the aspiration for enlightenment with the intention of guiding and ripening one⁵⁴⁵ being, or a hundred⁵⁴⁶ beings, or a thousand⁵⁴⁷ beings, or a hundred thousand⁵⁴⁸ beings, or ten million⁵⁴⁹ beings, or a thousand million beings,⁵⁵⁰

or ten thousand million⁵⁵¹ beings, or a trillion⁵⁵² beings; nor does a bodhisattva develop the aspiration for enlightenment for the sake of a hundred thousand quintillion⁵⁵³ beings.

10.33 “A bodhisattva does not develop the aspiration for enlightenment for the sake of a *kanikara*⁵⁵⁴ of beings, or for the sake of a *bimbara*⁵⁵⁵ of beings, or for the sake of an *agara*⁵⁵⁶ of beings, or for the sake of a *pravara*⁵⁵⁷ of beings, or for the sake of a *mapara*⁵⁵⁸ of beings, or for the sake of an *avara*⁵⁵⁹ of beings, or for the sake of a *tapara*⁵⁶⁰ of beings, or for the sake of a *sīma*⁵⁶¹ of beings, or for the sake of an *anaupama*⁵⁶² of beings, or for the sake of a *nena*⁵⁶³ of beings, [F.370.a] or for the sake of an *avaga*⁵⁶⁴ of beings, or for the sake of a *mṛgava*⁵⁶⁵ of beings, or for the sake of a *vināha*⁵⁶⁶ of beings, or for the sake of a *viraga*⁵⁶⁷ of beings, or for the sake of an *avagama*⁵⁶⁸ of beings, or for the sake of a *vigava*⁵⁶⁹ of beings, or for the sake of a *saṅkrama*⁵⁷⁰ of beings, or for the sake of a *visara*⁵⁷¹ of beings, or for the sake of a *vibhaja*⁵⁷² of beings, or for the sake of a *vijaṅga*⁵⁷³ of beings, or for the sake of a *visota*⁵⁷⁴ of beings, or for the sake of a *vivāha*⁵⁷⁵ of beings, or for the sake of a *vibhakta*⁵⁷⁶ of beings, or for the sake of a *vikhata*⁵⁷⁷ of beings, or for the sake of a *tulana*⁵⁷⁸ of beings, or for the sake of an *atula*⁵⁷⁹ of beings, or for the sake of a *varaṇa*⁵⁸⁰ of beings, or for the sake of a *vivarāṇa*⁵⁸¹ of beings, or for the sake of an *avana*⁵⁸² of beings, or for the sake of a *thavana*⁵⁸³ of beings, or for the sake of a *viparya*⁵⁸⁴ of beings, or for the sake of a *samarya*⁵⁸⁵ of beings, or for the sake of a *viturṇa*⁵⁸⁶ of beings, or for the sake of a *hetura*⁵⁸⁷ of beings, or for the sake of a *vicāra*⁵⁸⁸ of beings, or for the sake of a *visāra*⁵⁸⁹ of beings, or for the sake of a *vyatyasta*⁵⁹⁰ of beings, or for the sake of an *abhyudgata*⁵⁹¹ of beings, or for the sake of a *viśiṣṭa*⁵⁹² of beings, or for the sake of a *nivala*⁵⁹³ of beings, or for the sake of a *haribha*⁵⁹⁴ of beings, or for the sake of a *vikṣobha*⁵⁹⁵ of beings, or for the sake of a *halibha*⁵⁹⁶ of beings, or for the sake of a *harisa*⁵⁹⁷ of beings, or for the sake of an *aloka*⁵⁹⁸ of beings, or for the sake of a *drṣṭānta*⁵⁹⁹ of beings, or for the sake of a *hetuna*⁶⁰⁰ of beings, or for the sake of a *durbuda* of beings,⁶⁰¹ or for the sake of a *haruṇa*⁶⁰² of beings, or for the sake of an *ela*⁶⁰³ of beings, or for the sake of a *dumela*⁶⁰⁴ of beings, or for the sake of a *kṣemu*⁶⁰⁵ of beings, or for the sake of an *akṣayamukta*⁶⁰⁶ of beings, [F.370.b] or for the sake of an *elada*⁶⁰⁷ of beings, or for the sake of a *māluda*⁶⁰⁸ of beings, or for the sake of a *maṇḍumā*⁶⁰⁹ of beings, or for the sake of a *viśamata*⁶¹⁰ of beings, or for the sake of a *samata*⁶¹¹ of beings, or for the sake of a *visada*⁶¹² of beings, or for the sake of a *pramantā*⁶¹³ of beings, or for the sake of a *pramātra*⁶¹⁴ of beings, or for the sake of an *amātra*⁶¹⁵ of beings, or for the sake of a *bhramātra*⁶¹⁶ of beings, or for the sake of a *gamātra*⁶¹⁷ of beings, or for the sake of a *namātra*⁶¹⁸ of beings, or for the sake of a *hemātra*⁶¹⁹ of beings, or for the sake of a *vimātra*⁶²⁰ of beings, or for the sake of a *paramātra*⁶²¹ of beings, or for the sake of a *śivamātra*⁶²² of

beings, or for the sake of an *ela*⁶²³ of beings, or for the sake of a *vela*⁶²⁴ of
 beings, or for the sake of a *tela*⁶²⁵ of beings, or for the sake of a *śaila*⁶²⁶ of
 beings, or for the sake of a *gela*⁶²⁷ of beings, or for the sake of a *śīla*⁶²⁸ of
 beings, or for the sake of a *śvela*⁶²⁹ of beings, or for the sake of a *nela*⁶³⁰ of
 beings, or for the sake of a *bhela*⁶³¹ of beings, or for the sake of a *kela*⁶³² of
 beings, or for the sake of a *sela*⁶³³ of beings, or for the sake of a *pela*⁶³⁴ of
 beings, or for the sake of ten septenquingintillion beings, or for the sake
 of a *hela*⁶³⁵ of beings, or for the sake of a *mela*⁶³⁶ of beings, or for the sake of a
*saraḍa*⁶³⁷ of beings, or for the sake of a *māruta*⁶³⁸ of beings, or for the sake of a
*meruda*⁶³⁹ of beings, or for the sake of a *kheluda*⁶⁴⁰ of beings, or for the sake of
 a *māluda*⁶⁴¹ of beings, or for the sake of a *samula*⁶⁴² of beings, or for the sake of
 an *ayava*⁶⁴³ of beings, or for the sake of a *kamala*⁶⁴⁴ of beings, or for the sake of
 a *magava*⁶⁴⁵ of beings, or for the sake of an *atara*⁶⁴⁶ of beings, or for the sake of
 a *heluya*⁶⁴⁷ of beings, or for the sake of a *veluva*⁶⁴⁸ of beings, or for the sake of
 a *kajāva*⁶⁴⁹ of beings, [F.371.a] or for the sake of a *havava*⁶⁵⁰ of beings, or for the
 sake of a *hava*⁶⁵¹ of beings, or for the sake of a *vivara*⁶⁵² of beings, or for the
 sake of a *bimba*⁶⁵³ of beings, or for the sake of a *caraṇa*⁶⁵⁴ of beings, or for the
 sake of a *carama*⁶⁵⁵ of beings, or for the sake of a *parava*⁶⁵⁶ of beings, or for the
 sake of a *dhavara*⁶⁵⁷ of beings, or for the sake of a *dhamana*⁶⁵⁸ of beings, or for
 the sake of a *pramada*⁶⁵⁹ of beings, or for the sake of a *nigama*⁶⁶⁰ of beings, or
 for the sake of an *upavarta*⁶⁶¹ of beings, or for the sake of a *nirdeśa*⁶⁶² of beings,
 or for the sake of an *akṣaya*⁶⁶³ of beings, or for the sake of a *saṃbhūta*⁶⁶⁴ of
 beings, or for the sake of an *amama*⁶⁶⁵ of beings, or for the sake of an *avada*⁶⁶⁶
 of beings, or for the sake of an *utpala*⁶⁶⁷ of beings, or for the sake of a *padma*⁶⁶⁸
 of beings, or for the sake of a *saṃkhyā*⁶⁶⁹ of beings, or for the sake of a *gati*⁶⁷⁰
 of beings, or for the sake of an *upagama*⁶⁷¹ of beings, or for the sake of an
*aupamya*⁶⁷² of beings, or for the sake of an *asaṃkhyeya*⁶⁷³ of beings, or for the
 sake of an *asaṃkhyeyaparivarta*⁶⁷⁴ of beings, or for the sake of an *aparimāṇa*⁶⁷⁵
 of beings, or for the sake of an *aparimāṇaparivarta*⁶⁷⁶ of beings, or for the sake
 of an *aparyanta*⁶⁷⁷ of beings, or for the sake of an *aparyantaparivarta*⁶⁷⁸ of
 beings, or for the sake of an *asamanta*⁶⁷⁹ of beings, or for the sake of *asamanta-*
*parivarta*⁶⁸⁰ of beings, or for the sake of an *agaṇeya*⁶⁸¹ of beings, or for the sake
 of an *agaṇeyaparivarta*⁶⁸² of beings, [F.371.b] or for the sake of an *atulya*⁶⁸³ of
 beings, or for the sake of an *atulyaparivarta*⁶⁸⁴ of beings, or for the sake of an
*acintya*⁶⁸⁵ of beings, or for the sake of an *acintyaparivarta*⁶⁸⁶ of beings, or for
 the sake of an *aparyanta*⁶⁸⁷ of beings, or for the sake of an *aparyantaparivarta*⁶⁸⁸
 of beings, or for the sake of an *amāpya*⁶⁸⁹ of beings, or for the sake of an
*amāpyaparivarta*⁶⁹⁰ of beings, or for the sake of an *anabhilāpya*⁶⁹¹ of beings, or

for the sake of an *anabhilāpyaparivarta*⁶⁹² of beings, or for the sake of an *anabhilāpyānanabhilāpya*⁶⁹³ of beings, or for the sake of an *anabhilāpyānanabhilāpyaparivarta*⁶⁹⁴ of beings.

10.34 “The bodhisattvas do not develop the aspiration for enlightenment for the sake of the beings in one world realm, and so on, up to an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.35 “The bodhisattvas do not develop the aspiration for enlightenment for the sake of beings in world realms as numerous as the atoms in a four-continent world realm, or for the sake of beings in world realms as numerous as the atoms in a thousand such world realms, or for the sake of beings in world realms as numerous as the atoms in a million such world realms, or for the sake of beings in world realms as numerous as the atoms in a billion such world realms, or for the sake of beings in world realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of billion-world great universes. The bodhisattvas do not develop the aspiration for enlightenment in order to guide and ripen that number of beings. [F.372.a]

10.36 “The bodhisattvas develop the aspiration for enlightenment in order to guide and ripen the beings throughout the entirety of all world realms without exception or remainder.

10.37 “The bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor one buddha, or to serve, propitiate, make offerings to, and honor ten buddhas, and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor buddhas as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.38 “The bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor the succession of buddhas within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor the succession of buddhas within world realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.⁶⁹⁵

10.39 “The bodhisattvas do not develop the aspiration for enlightenment in order to purify one buddha realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to purify buddha realms as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

10.40 “The bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of one tathāgata [F.372.b] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to hold the teachings of tathāgatas as numerous as the atoms in an *anabhilāpyānanabhilāpyaparivarta* of world realms.

- 10.41 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by one buddha and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the different prayers established by buddhas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.42 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of one buddha realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the displays of buddha realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.43 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of one buddha and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the circle of followers of buddhas as numerous as the atoms an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.44 “The bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of one tathāgata [F.373.a] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to possess the Dharma wheel of tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.45 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the ocean of the mind of one being and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the oceans of the minds of beings as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.46 “The bodhisattvas do not develop the aspiration for enlightenment in order to know the wheel of faculties of one being and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to know the wheels of faculties of beings as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.47 “The bodhisattvas do not develop the aspiration for enlightenment in order to know the ocean of faculties of one being and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to know the ocean of faculties of beings as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.48 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter the succession of kalpas in one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter the succession of kalpas in world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.

- 10.49 “The bodhisattvas do not develop the aspiration for enlightenment in order to enter an investigation of the propensities for conduct of beings in one world realm [F.373.b] and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to enter an investigation of the propensities for conduct of beings in world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.50 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleśas of all beings within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of kleśas of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.51 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the karma of all beings within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the karma of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms.
- 10.52 “The bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the conduct of all beings within one world realm and so on up to the bodhisattvas do not develop the aspiration for enlightenment in order to comprehend the entire ocean of the conduct of all beings within world realms as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of world realms. [F.374.a]
- 10.53 “The bodhisattvas develop the aspiration for enlightenment in order to guide and ripen the beings throughout the entirety of all world realms without exception or remainder.
- 10.54 “The bodhisattvas develop the aspiration for enlightenment in order to serve, propitiate, make offerings to, and honor all buddhas without remainder.
 “The bodhisattvas make the prayer to serve, propitiate, make offerings to, and honor the succession of buddhas within all world realms without remainder.
- 10.55 “The bodhisattvas have the firm intention to purify all buddha realms without remainder.
 “The bodhisattvas are dedicated to holding the teachings of all tathāgatas without remainder.
- 10.56 “The bodhisattvas have the strength of mind to comprehend the different prayers established by all buddhas without remainder.
 “The bodhisattvas are resolved to enter the displays of the qualities of all buddha realms without remainder.

- 10.57 “The bodhisattvas develop aspiration in order to enter the circle of followers of all buddhas without remainder.⁶⁹⁶
- “The bodhisattvas pray to comprehend the oceans of the minds of all beings without remainder.
- 10.58 “The bodhisattvas long to comprehend the wheels of faculties of all beings without remainder. [F.374.b]
- “The bodhisattvas are enthused to comprehend the oceans of faculties of all beings without remainder.
- 10.59 “The bodhisattvas aspire to comprehend the succession of kalpas in all world realms without remainder.
- “The bodhisattvas have the determination to eradicate the ocean of kleśas of all beings without remainder.
- 10.60 “The bodhisattvas have the rising of the sun of great knowledge in order to dry up the ocean of the karma and kleśas of all beings without remainder.
- “The bodhisattvas develop the radiance of wisdom in order to know the conduct of all beings without remainder.
- 10.61 “The bodhisattvas gather the clouds of great compassion in order to end the mass of suffering of all beings without remainder.
- “Noble one, in brief, the bodhisattvas accomplish these and millions of countless other ways and gateways of bodhisattva conduct.
- 10.62 “Moreover, noble one, bodhisattva conduct is the acquisition of all Dharma in order to realize wisdom. Bodhisattva conduct is the acquisition of all realms in order to accomplish their purification.
- 10.63 “Therefore, noble one, may my prayers reach their conclusion only when the realm of desire⁶⁹⁷ has been completely purified. May my prayers reach their conclusion only when the world realms are purified. May my prayers reach their conclusion only when their connection with the predispositions and propensities for the kleśas of all beings have come to an end.” [F.375.a]
- 10.64 Sudhana asked, “Āryā, what is the name of this liberation?”
- Āśā replied, “Noble one, this liberation is called *the banner of bliss without sorrow*.⁶⁹⁸
- 10.65 “Noble one, I know only this bodhisattva liberation. How could I know or describe the qualities of the conduct of bodhisattvas who have minds like an ocean because they have received all the Buddhadharma, who are like Mount Meru because of their firm commitment, who are like beautiful kings of healing because they free all beings from the illness of the kleśas, who are like the sun because they dispel the darkness of ignorance for all beings, who have minds that are like the earth because they support the aspirations of all beings, who are like the air because they benefit all beings, who are like lamps because they bring the light of knowledge to all beings, who are like clouds because they send down with peaceful sounds a rain of the

Buddhadharma, who are like the moon because they emit a network of light rays of merit, and who are like Śakra because they are dedicated to the protection of all beings? How could I speak of their inconceivable bodhisattva training? How could I teach the forms of their bodhisattva prayers?

10.66 “Depart, noble one. In this southern region, in this Samudravetāḍī,⁶⁹⁹ there is a land called Nālayu. There dwells a ṛṣi by the name of Bhīṣmottara-nirghoṣa.

“Go to him and ask him. [F.375.b] Noble one, he will teach you the bodhisattva conduct.”

10.67 Then Sudhana, the head merchant’s son, bowed his head to the feet of the upāsikā Āśā and circumambulated the upāsikā Āśā, keeping her to his right, a hundred thousand times. Looking back again and again, bowing, his face covered with tears, thinking of the rarity of the highest enlightenment, thinking of the rarity of being able to honor a kalyāṇamitra, thinking of the rarity of meeting a superior being, thinking of the rarity⁷⁰⁰ of attaining the faculties of a bodhisattva, thinking of the rarity of attaining the pure motivation of a bodhisattva, thinking of the rarity of meeting suitable companions,⁷⁰¹ thinking of the rarity of having in mind the true aspiration for enlightenment, thinking of the rarity of practicing the teaching of the unequaled Dharma, thinking of the rarity of the practice of an unwavering and stainless⁷⁰² mind, and thinking of the rarity of the light of the Dharma that creates the power of omniscience, he departed from the presence of the upāsikā Āśā.

BHĪṢMOTTARANIRGHOṢA

- 11.1 Then Sudhana, the head merchant's son, thinking of following the bodhisattva instructions, thinking of following the pure conduct of bodhisattvas, thinking of increasing the strength of the merit of bodhisattvas, thinking of the illumination of the power of seeing the buddhas, thinking of developing the power to attain the treasure of the Dharma, [F.376.a] thinking of increasing the power of accomplishing the great prayers, thinking of facing every direction in the realm of the Dharma, thinking of the illumination of the nature of the Dharma, thinking of the dispersal of all obscurations, thinking of looking at the realm of Dharma free of darkness, thinking of the motivation⁷⁰³ that is stainless and unbreakable like Nārāyaṇa's⁷⁰⁴ precious vajra, and thinking of invincibility and unassailability in the face of all the māra armies, eventually arrived in the land of Nālayu.
- 11.2 He searched and searched for the ṛṣi Bhīṣmottaranirghoṣa. At that time, the ṛṣi Bhīṣmottaranirghoṣa was dwelling in an ashram in a delightful forest of countless different kinds of trees and creepers. In that forest there was a canopy of the leaves of various trees, there were always flowers blossoming on trees of various kinds, and there were fruit trees always laden with fruit. Platforms of precious fruit had formed at the feet of trees that were made of the various kinds of precious materials. There were beautifully proportioned⁷⁰⁵ tall sandalwood trees. The forest was made pleasant by the aroma that constantly came from beautiful agarwood trees. It was beautified by scents in all four directions. It was adorned by perfectly proportioned bignonia trees.⁷⁰⁶ There were beautifully formed banyan trees. Ripened fruits were constantly falling from jambul trees. It was beautified by fresh red lotuses, blue lotuses, and night lotuses.⁷⁰⁷
- 11.3 Sudhana saw the ṛṣi Bhīṣmottaranirghoṣa and circumambulated the ṛṣi Bhīṣmottaranirghoṣa a hundred thousand times, keeping him to his right.

11.4 The ṛṣi Bhīṣmottaranirghoṣa was seated under a canopy of interlaced sandalwood branches. [F.376.b] His hair was bound into a topknot of matted locks, he wore clothing made of skins and grass, with a skirt of bark, and he was seated on a cushion of grass.

Sudhana approached the ṛṣi Bhīṣmottaranirghoṣa.

11.5 When he had approached him, seeing that omniscience arises from the gateway of the kalyāṇamitra, the genuine kalyāṇamitra that one wishes to find, because the kalyāṇamitra teaches the true path; seeing that omniscience is dependent on the instructions of the kalyāṇamitra because they lead one to the level of omniscience; seeing that omniscience is dependent on the friendship of the kalyāṇamitra because they lead one to the island of the jewels of the wisdom of the ten strengths; seeing that omniscience is the illumination from the lamp of the kalyāṇamitra because they create the light of the wisdom of the ten strengths; seeing that the kalyāṇamitra is the road to omniscience because they lead one to the city of unimpaired omniscience, seeing that omniscience is the lamp of the kalyāṇamitra because they reveal that which is equal and unequal; seeing that the kalyāṇamitra is the bridge⁷⁰⁸ of omniscience because they eliminate all the fear of falling into crevasses; seeing that the kalyāṇamitra is the parasol of omniscience because they cool through the power of great benevolence; seeing that the kalyāṇamitra is the power of omniscience because they create great compassion; and seeing that reliance on the kalyāṇamitra is the clear vision of omniscience because they illuminate the way of the nature of phenomena, [F.377.a] Sudhana threw his body onto the ground before him, prostrating to him. He then rose, circumambulated the ṛṣi Bhīṣmottaranirghoṣa many hundreds of thousands of times, keeping him to his right, and then sat down before him. With his hands together in homage in a pleasing way with pleasing words, he said, “Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?

11.6 “Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”

11.7 The ṛṣi Bhīṣmottaranirghoṣa looked at the ten thousand brahmin⁷⁰⁹ youths who were there and said, “Young men, this noble one has developed the aspiration for the highest, complete enlightenment. He has invited all beings to become free of fear. This noble one is prepared to bring happiness and benefit to all beings. He is facing an ocean of wisdom. He longs to drink the rain of the clouds of Dharma of all the tathāgatas. He longs to enter the ocean of all the ways of the Dharma. He longs to be in the great light of

wisdom. He longs for the great rain of the Dharma to fall. He longs for the moon of great wisdom to rise over the world and extinguish all the torment of the kleśas. He longs to increase the roots of merit of all beings.”

11.8 Then the ten thousand brahmin youths scattered beautiful flowers with lovely aromas and in various colors over Sudhana, the head merchant’s son, [F.377.b] strewed them over him, covered him with them, paid homage to him, bowed down to him, circumambulated him, keeping him to their right, and then said these words to him: “This one will become a protector of all beings; he will end all the sufferings in the hells, he will block all the pathways to rebirth as animals, he will turn beings away from the path that leads to the world of Yama, he will close the doors to the unfortunate existences, he will dry up the ocean of existences, he will cut through the bondage of existences, he will repel the mass of suffering, he will dispel the darkness of ignorance, he will establish a Cakravāla mountain range of merit around the world, he will reveal the source of the jewels of wisdom, he will cause the sun of wisdom to rise, he will purify the eyes of Dharma, and he will reveal that which is equal and unequal in all the worlds.”

11.9 Then the ṛṣi Bhīṣmottaranirghoṣa said to those youths, “Young men, when someone has developed the aspiration for the highest, complete enlightenment and practices bodhisattva conduct, they create happiness for all beings and will eventually attain omniscience. Young men, this noble one has developed the aspiration for the highest, complete enlightenment, and therefore he will bring to completeness all the qualities of buddhahood. [F.378.a]

11.10 Then the ṛṣi Bhīṣmottaranirghoṣa said to Sudhana, the head merchant’s son, “Noble one, I have attained the bodhisattva liberation called *the banner of being invincible to others*.”

11.11 Sudhana asked, “What is the scope of this bodhisattva liberation called *the banner of being invincible to others*?”

The ṛṣi Bhīṣmottaranirghoṣa extended his right hand and with it stroked and held the head of Sudhana, the head merchant’s son.

11.12 As soon as the ṛṣi Bhīṣmottaranirghoṣa held the head of Sudhana, the head merchant’s son, with his right hand, Sudhana, the head merchant’s son, saw in the ten directions buddha realms as numerous as the atoms in a million buddha realms; he perceived himself to be sitting at the feet of buddhas as numerous as the atoms in a million buddha realms; he saw the countless pure displays of forms within those buddha realms; he saw the ocean of the multicolored display of the circles of followers of those tathāgatas; he saw in the midst of those oceans of the circles of followers the bodies of the tathāgatas, which were adorned with the shining signs and features of a great being; he listened to their Dharma teachings without

missing a single word or term; he obtained those Dharma wheels of the tathāgatas, each distinct from the other; he received the rain of Dharma that fell according to the various aspirations of beings; and he comprehended an ocean of the past prayers of those tathāgatas, which were purified by the power of various aspirations; [F.378.b] he also comprehended those pure oceans of various prayers, which were oceans that had been accumulated by the buddhas; he also saw the perception of the colors of the bodies of the buddhas that satisfied beings in accordance with their wishes; he also saw the network of light rays from the buddhas as various passionless, pure displays of halos; and he also perceived the strengths of those buddhas that possessed the unobscured radiance of wisdom.

11.13 In that way, he was illuminated by the light of wisdom from the bodhisattva liberation called *the banner of being invincible to others*; he attained the illumination of the samādhi called *the essence of the sun*; he possessed the samādhi called *the liberation of unceasing wisdom*; he obtained the sight of the gateway of retention called *the network in all directions*; he attained the samādhi called *the range of the summit of well-ordered knowledge*;⁷¹⁰ he had the range of dwelling in the perfection of wisdom, which is the path⁷¹¹ with the complete array of foundations; he gained the light of the samādhi called *the buddhas' domain of the essence of space*; his mind was illuminated by the samādhi called *the rim of the Dharma wheel of all the buddhas*; and he attained the light of the samādhi called *the domain of the unceasing precious knowledge of the three times*.⁷¹²

11.14 He perceived sitting at the feet of some tathāgatas for one day and night, at the feet of some for seven days, at the feet of some for half a month, at the feet of some for one month, at the feet of some for one year, at the feet of some for a hundred years, at the feet of some for a thousand years, at the feet of some for a hundred thousand years,⁷¹³ at the feet of some for ten million years, [F.379.a] at the feet of some for a billion years, at the feet of some for ten billion years, at the feet of some for a trillion years, at the feet of some for a quintillion years, at the feet of some for half a kalpa, at the feet of some for one kalpa, at the feet of some for a hundred kalpas, at the feet of some for a thousand kalpas, at the feet of some for a hundred thousand kalpas, at the feet of some for ten million kalpas, at the feet of some for a billion kalpas, at the feet of some for ten billion kalpas, at the feet of some for a trillion kalpas, at the feet of some for a quintillion kalpas, at the feet of some for an *anabhilāpyānabhilāpyaparivarta* of kalpas, at the feet of some tathāgatas for as many kalpas as there are atoms in Jambudvīpa, and so on up to at the feet of some tathāgatas for as many kalpas as there are atoms in an *anabhilāpyānabhilāpyaparivarta* of buddha realms.

- 11.15 Then the ṛṣi Bhīṣmottaranirghoṣa released Sudhana, the head merchant's son, and Sudhana perceived again that he was sitting at the feet of the ṛṣi Bhīṣmottaranirghoṣa.
- 11.16 The ṛṣi Bhīṣmottaranirghoṣa asked him, "Noble one, do you remember?" Sudhana replied, "Ārya, I remember the blessing of the kalyāṇamitra."
- 11.17 The ṛṣi Bhīṣmottaranirghoṣa said, "Noble one, I know only this bodhisattva liberation called *the banner of being invincible to others*. How could I know or describe the qualities, indicate the different prayers, know the formation of realms, comprehend the scope of the wisdom, follow the range of the samādhis, comprehend the miracles and emanations that follow the arising of the might and display of the powerful liberations, grasp the characteristics of the different bodies, describe the pure domain of the voices, or teach the radiance of the wisdom of the bodhisattvas who have attained the samādhis that have the clairvoyant knowledge that is superior to all beings, who have power over the wheel of time,⁷¹⁴ who are skilled in the accomplishment of the knowledge of the signs of buddhahood,⁷¹⁵ who perceive the display of the rising of the sun of the tathāgatas, [F.379.b] who have accumulated the knowledge of the single characteristic of the range of the three times,⁷¹⁶ who have bodies that are distributed through all world realms, who have bodies⁷¹⁷ of wisdom that illuminate the entire realm of phenomena, who appear in accordance with the wishes of all beings, who practice an appropriate conduct in a way that is in accordance with the aspirations of beings, who shine in a way that delights, and who have the pure domain of stainless radiant wisdom?
- 11.18 "Depart, noble one. In this southern region, in the land called Īṣāṇa, there dwells a brahmin by the name of Jayoṣmāyatana. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "
- 11.19 Then Sudhana, the head merchant's son, was overjoyed, pleased, happy, and content. He bowed his head to the feet of the ṛṣi Bhīṣmottaranirghoṣa, circumambulated the ṛṣi Bhīṣmottaranirghoṣa, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the ṛṣi Bhīṣmottaranirghoṣa. [F.380.a] [B32]

JAYOṢMĀYATANA

- 12.1 Sudhana, the head merchant's son, was illuminated by the wisdom of the bodhisattva liberation called *the banner of being invincible to others*. He dwelled in the direct experience of the inconceivable range of the miraculous manifestations of the buddhas. He perceived the direct knowledge of inconceivable bodhisattva liberations. His mind was illuminated by the wisdom of inconceivable bodhisattva samādhis. He had attained the radiance of the wisdom of samādhi that is present at all times. He was illuminated by the range of samādhi, in which all perceptions are present and included. He had obtained the light of the wisdom that transcends all worlds. He had the direct perception of dwelling in the entire range of the three times.⁷¹⁸ He was devoted to the wisdom that teaches equality without dualistic conceptions. He had the light of wisdom that pervaded⁷¹⁹ throughout all objects of perception. He had mastered the treasury of aspiration for pure patience toward all that is heard.⁷²⁰ He had attained the definitive wisdom⁷²¹ of patience for natural phenomena. His mind was never apart from meditation on the nature of the bodhisattva conduct⁷²² of higher cognition. His mind was irreversibly progressing toward the power of omniscience. He had attained the illumination of the knowledge⁷²³ of the ten strengths. His mind was never content in its aspiration to hear the sound of the words of the realm of Dharma. [F.380.b] His mind had gained entry into the field of dwelling in omniscience. His mind had attained the infinite display of bodhisattva conduct. His mind was purified⁷²⁴ by the infinite domain of great⁷²⁵ bodhisattva prayers. He had the mind with direct perception of the limitless knowledge without limit or center of the unceasing network⁷²⁶ of world realms. He had the mind that never wearies in ripening and guiding the infinite ocean of beings. He saw the infinite range of bodhisattva conduct. He saw the infinite diversity of the different world realms. He saw the small and the vast objects of perception included

within the infinite world realms. He saw the various networks of names that are the bases for infinite world realms. He saw the various infinite, differing relative designations and terms for infinite world realms. He saw the infinite, differing aspirations of beings. He saw the infinite, differing categories of beings. He saw the infinite practices for guiding and ripening beings. He saw the various infinite perceptions⁷²⁷ of the directions and times of beings. [F.381.a]

12.2 Focused on the kalyāṇamitra, Sudhana eventually arrived in the land called Īṣāṇa and went to where the brahmin Jayoṣmāyatana was.

12.3 At that time, the brahmin Jayoṣmāyatana was practicing the basis for accomplishing omniscience and practicing extreme asceticism. On all four sides of himself he had lit fires the size of mountains. Towering above was the precipice of a great mountain with a path of razors leading up it.⁷²⁸

12.4 Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Jayoṣmāyatana, sat down before him, and with his hands together in homage said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it? Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!"

12.5 The brahmin Jayoṣmāyatana said, "Noble one, go and climb up this mountain on the path of razors and then jump down into this fire. In that way, your bodhisattva conduct will become pure."

12.6 Sudhana, the head merchant's son, thought, "It is rare to avoid the eight unfavorable existences. It is rare to become a human.⁷²⁹ It is rare to have pure good fortune. It is rare to have the appearance of a buddha. [F.381.b] It is rare to have unimpaired senses. It is rare to hear the Buddhadharma. It is rare to meet a higher being. It is rare to have the friendship of a true kalyāṇamitra. It is rare to gain the teaching of the true way. It is rare to have a right livelihood. It is rare in the human world to practice the Dharma and the ancillary Dharmas.

12.7 "This person who will create an obstacle to my roots of merit, who urges me to kill myself, is he a māra? Is he blessed by a māra? Is he a follower of Māra? Is he pretending to be a kalyāṇamitra? Is he someone who destroys⁷³⁰ bodhisattvas? Does he wish to prevent me from attaining omniscience? Does he wish to lead me down a wrong path? Is he creating an obstacle to the gateway of the Dharma through which one realizes the Buddhadharma?"

12.8 When Sudhana had these thoughts, ten thousand Brahmās who were up in the sky said to him, "Noble one, do not be unrelenting in these thoughts! This ārya has attained the illumination of the samādhi *vajra light rays*. He has

unwavering diligence. He has set out on the greatest undertaking. He is dedicated to drying up the moisture of craving in all beings. He is dedicated to cutting through the nets of wrong views. He is prepared to incinerate the forest⁷³¹ of kleśas.⁷³² [F.382.a] He is dedicated to illuminating all the desolate areas of unfavorable knowledge.⁷³³ He has the resolute commitment to turn all beings away from the terror of the chasm⁷³⁴ of aging and death. He is dedicated to dispelling the darkness in the three times. He radiates the light rays of the entire Dharma.

12.9 “Noble one, while this ārya was enduring the ascetic practice of the five heats,⁷³⁵ through the power of his commitment to asceticism⁷³⁶ and self-discipline, Brahmās who were accomplished and powerful, who arrogantly thought of themselves as preeminent in all worlds, and who were attached to a variety of incorrect views ceased to take pleasure in their state and no longer enjoyed the taste of their dhyāna, and they came into the presence of this ārya. When they had arrived, through the overpowering might⁷³⁷ of this ārya’s miracles and his fierce discipline and asceticism, they were all turned away from their wrong views, and he taught them the Dharma so that they would abandon all their pride and arrogance. He taught them the Dharma so that they would have great love and great compassion that spread over all beings, so that they would have an unwavering wish for enlightenment, so that they would develop a vast aspiration for enlightenment, so that they would be dedicated to seeing all the buddhas, so that they would have the complete attainment of the domain of the speech of the buddhas, and so that there would be everywhere without obscuration or impediment the sound of the voices of the buddhas.” [F.382.b]

12.10 Ten thousand māras were also in the sky above, scattering divine precious jewels. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, from this mass of light rays came a great radiance that outshone all our residences, bodies, adornments, and possessions. Therefore, we too ceased to take pleasure in our residences, and with our entourages we came into the presence of this ārya. When we had come before him, this ārya taught us the Dharma so that our minds were healed, we developed the aspiration for enlightenment, and we became irreversible on the way to the highest, complete enlightenment.”

12.11 Ten thousand Vaśavartin deva kings were also in the sky above, scattering divine flowers. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, we also ceased to take delight in our residences, and therefore each of us, without entourages, came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we gained control over our own minds. He taught us the Dharma so that we would have power over all kleśas, so that we would have

the power to be reborn wherever we wish, so that we would have the power to purify the obscuration of karma, so that we would have power over all meditative states, so that we would have power over requisites, [F.383.a] and so that we would have the power to live as long as we wish.”

12.12 Ten thousand Sunirmita deva kings were also in the sky above, singing out a melodious roar of divine songs. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats there came from those masses of flames a corresponding light that purified, illuminated, and brightened our aerial palaces. It also illuminated and brightened our adornments and our apsaras. Then we ceased to take delight in our entourage of young devas and apsaras. We ceased to delight in the bliss of desire, and our bodies and minds were left unsatisfied. We came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that our minds would be purified. He taught us the Dharma so that our minds would be brightened, so that our minds would be very pure,⁷³⁸ so that our minds would be tractable, so that our minds would be joyful, so that we would have the pure attainment of the knowledge of the ten strengths, so as to increase the great power of the Dharma, so as to purify our bodies, so as to attain an immeasurable buddha body, so as to purify our speech, and so as to attain the voice of a buddha.”

12.13 Ten thousand Saṃtuṣita deva kings were also in the sky with⁷³⁹ an entourage of deva youths and apsaras, [F.383.b] all of whom were paying homage and making an offering of sending down rain from clouds of various scented powders. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, we ceased to take delight in our residences. As we had ceased to take delight in them, we came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we would not be dependent on any sensory object. He taught us the Dharma so that our minds would have contentment, so that we would create the roots of merit, so that we would attain the development of the aspiration for enlightenment, and so that we would be able to fulfill the entire Buddhadharma.”

12.14 Ten thousand Suyāma deva kings were also in the sky with an entourage of deva youths and apsaras, all of whom were sending down a rain of divine coral tree flowers. They said, “Noble one, while this ārya was enduring the ascetic practice of the five heats, we ceased to take delight in listening to divine songs. As we had ceased to take delight in them, we came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we would turn away from all delight in desires and so that we would attain all of the Buddhadharma.”

- 12.15 Ten thousand Śakras, lords of devas, each with their thirty-two secondary lords and an entourage of deva youths and apsaras, were also in the sky. They were dropping down rain from clouds of divine clothing, precious adornments, and flowers. They said, “Noble one, [F.384.a] when this ārya was enduring the ascetic practice of the five heats, we ceased to take delight in Śakra’s palace, park, pleasure groves, the playing of divine music, attendants, and songs. As we had ceased to take delight in them, we came into the presence of this ārya. When we came into his presence, he taught us the Dharma so that we would renounce all delight in desires. He said, ‘All these have the qualities of being impermanent, unstable, and decaying.’ He taught us the Dharma so that our arrogance and carelessness would end and we would develop the aspiration for the highest enlightenment.
- 12.16 “Moreover, noble one, just by his gaze these peaks of Meru are shaken. We became alarmed on being shaken, and as the omniscient mind cannot be disturbed, we made the prayer to attain omniscient wisdom.”
- 12.17 Ten thousand nāgas such as the nāga kings Airāvata, Nanda, and Upananda were also in the sky above. They were sending down rain from clouds of divine yellow sandalwood, the pleasant sound of a chorus of nāga maidens, and rain that was a flow of divine scented water. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, from this great fire shone a great light that illuminated all the dwellings of nāgas and eliminated the rains of sand and fear of the garuḍas. [F.384.b] It also pacified anger, refreshed our bodies,⁷⁴⁰ and made our minds serene.⁷⁴¹ Then when we had serene minds, this ārya taught us the Dharma so that we would repudiate the evil ways of nāgas, renounce all karma that brings obscuration, confess transgressions, develop the aspiration for the highest, complete enlightenment, and be established in omniscience.”
- 12.18 Ten thousand yakṣa lords were also in the sky above. They made various kinds of offerings to the brahmin Jayoṣmāyatana and Sudhana, the head merchant’s son, and then they said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, we and all our retinues developed a loving mind toward humans. All yakṣas, rākṣasas, and kumbhāṇḍas also developed loving minds. They came before us with loving minds and without violence. We too were overpowered by the power of love, and each of us ceased to delight in our own residences. In that way, we each went with our retinues to the presence of the ārya. When we arrived, a light came from this ārya’s body, illuminated all our bodies, and filled us with bliss. In that way, both our bodies and minds became blissful. Then he taught us the Dharma so that the multitude of yakṣas, rākṣasas, kumbhāṇḍas, and kaṭapūtanās would develop the aspiration to enlightenment.”

- 12.19 Ten thousand gandharva lords [F.385.a] were also in the sky above, and they said, “Noble one, while we were each dwelling in our own abodes, and when this ārya was enduring the ascetic practice of the five heats, from this fire came a light that illuminated our abodes. When that light struck us we experienced inconceivable bliss. We went to be in the presence of this ārya, and when we arrived in his presence, he taught us the Dharma so that we would progress irreversibly toward the highest, complete enlightenment.”
- 12.20 Ten thousand asura lords rose up from the ocean, high into the sky, where they knelt on their right knees, and with hands together in homage they paid homage, saying, “Noble one, when this ārya was enduring the ascetic practice of the five heats, our asura world, a great circle of earth with its oceans and mountains, shook. All our arrogance and pride was overwhelmed by his self-discipline and asceticism. We went to be in the presence of this ārya, and when we arrived in his presence, he taught us the Dharma so that we would abandon all deception, enter the patience of the profound Dharma, be established in the unshakable true nature of phenomena, and attain the knowledge of the ten strengths.”
- 12.21 Ten thousand garuḍa lords [F.385.b] such as the garuḍa lord Mahāvegadhārin manifested in the form of handsome brahmin⁷⁴² youths and said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, a great light came from these great masses of fire and illuminated and shook our abodes. We were frightened, terrified, and dismayed, and so we went to be in the presence of this ārya. This ārya taught us the Dharma so that we would practice great love, so that we were established in great compassion, so that we would apply ourselves to plunging into the ocean of saṃsāra, so that we would apply ourselves to saving beings who are sinking in the swamp of desire, so that we would apply ourselves to the pure gateway of the higher motivation for enlightenment,⁷⁴³ so that we would apply ourselves to sharp⁷⁴⁴ wisdom and methods, and so that we would apply ourselves to guiding beings in whatever way will ripen them.”
- 12.22 Ten thousand kinnara lords were also in the sky. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, the sound of the word *Buddha*, the word *Dharma*, the words *irreversible bodhisattva Saṅgha*, and the words *the prayer to reach enlightenment* came from the rows of palm trees, the music of the garlands of strings of networks of little bells on our trees,⁷⁴⁵ the musical instruments, the precious jewelry, the enjoyed possessions in the homes, and the blowing of the breezes⁷⁴⁶ in our domain. There came the words that said that in this and that particular world a bodhisattva named such and such is praying to attain enlightenment; [F.386.a] in this and that particular world a bodhisattva named such and such

is accomplishing a difficult renunciation; in this and that particular world a bodhisattva named such and such is purifying the domain of omniscient wisdom; in this and that particular world a bodhisattva named such and such is going to the bodhimaṇḍa; in this and that particular world a bodhisattva named such and such has defeated Māra, and his army is attaining the highest, complete enlightenment of buddhahood; in this and that particular world a tathāgata named such and such is turning the wheel of the Dharma; in this and that particular world a tathāgata named such and such, having accomplished all the deeds of a buddha without remainder, is passing away into the state of nirvāṇa without any remaining skandhas.

12.23 “Noble one, it is possible that there could be an end to the number of atoms from all the plants, wood, branches, leaves, and petals in Jambudvīpa, but there is no end to the number of the names of tathāgatas, of the bodhisattva prayers, and of the different engagements in bodhisattva conduct that come from, resound from, and are heard from the rows of palm trees and so on up to⁷⁴⁷ the musical instruments, the precious jewelry, the enjoyed possessions in the homes, [F.386.b] and the blowing of the breezes in our domain.

12.24 “In that way, we experienced bliss through the intense joy of hearing the sound of a river⁷⁴⁸ of the words *Buddha*, *Dharma*,⁷⁴⁹ and *Śaṅgha*, the prayers and conduct engaged in by bodhisattvas, and their names.

12.25 “We each went to be in the presence of the ārya. When we arrived in his presence, this ārya taught us the Dharma so that we would become irreversible in our progress to the highest, complete enlightenment.”

12.26 Countless thousands of desire-realm devas with beautiful bodies⁷⁵⁰ were also in the sky, making offerings with mentally emanated offerings. They said, “Noble one, when this ārya was enduring the ascetic practice of the five heats, a light came from these great masses of fire. That light illuminated beings as far down as the Avīci hell and extinguished the sufferings of all the beings in the hells. That light brought the image of this ārya to our eyes, and therefore we yearned for this ārya and experienced the bliss of the realm of desire devas.⁷⁵¹ In that way, we were grateful to him, never ceased wanting to see him, and renounced delighting in desires. We went to be in the presence of this ārya. This ārya taught us the Dharma so that we would pray for the enlightenment of limitless beings.” [F.387.a]

12.27 Then Sudhana, the head merchant’s son, on hearing this way of the Dharma, was overjoyed, pleased, happy, and content. He recognized the brahmin Jayoṣmāyatana to be a true kalyāṇamitra. He bowed his head to the feet of the brahmin Jayoṣmāyatana and said, “Ārya, I confess my transgression of having disobeyed a kalyāṇamitra’s instruction.”

- 12.28 Then the brahmin Jayoṣmāyatana recited this verse to Sudhana, the head merchant's son:
- 12.29 "The bodhisattva who successfully follows the instructions
And who is mindful not to disobey the guru's words⁷⁵²
Will successfully accomplish all goals and successfully
Attain the wisdom of buddhahood, enlightened under the Bodhi tree."
- 12.30 Then Sudhana, the head merchant's son, climbed the path of razors up the mountain precipice and jumped down into the great mass of fire. When he jumped, he attained the bodhisattva samādhi called *completely stable*. When he landed in the fire, he attained the bodhisattva samādhi called *perceiving the bliss of peace*.
- 12.31 Sudhana said, "I am astonished, Ārya! The touch of the fire was blissful, and the mountain path of razors was also blissful to the touch."
- 12.32 The brahmin Jayoṣmāyatana said, "Noble one, I have attained the bodhisattva liberation called *the unceasing domain*. [F.387.b] However, noble one, I know only this bodhisattva liberation called *the unceasing domain*. How could I know or describe the qualities of the bodhisattvas who are like masses of fire, who pray to eliminate all the kleśas and wrong views of all beings, who have an ensign⁷⁵³ that is never in retreat, who have invincible minds, who have minds that never despair, who have minds that are never despondent, who are like Nārāyaṇa possessing the vajra essence, who reach the conclusion of their great undertakings, who have no despondency, who never slacken, who are like whirlwinds, who are dedicated to the benefit of all beings, who have irreversible diligence, and who wear the armor of irreversibility?
- 12.33 "Depart, noble one. In this southern region there is a city called Siṃha-vijṛmbhita. There dwells Maitrayaṇī, the daughter of King Siṃhaketu, with her entourage of five hundred maidens. Go to her and ask her, 'How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?' "
- 12.34 Then Sudhana, the head merchant's son, bowed his head to the feet of the brahmin Jayoṣmāyatana, circumambulated the brahmin Jayoṣmāyatana, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the presence of the brahmin Jayoṣmāyatana.

13.

Chapter 13

MAITRAYAṆĪ

- 13.1 Sudhana, the head merchant's son, with inconceivable respect⁷⁵⁴ for kalyāṇamitras, with a pure, vast⁷⁵⁵ aspiration, intent on the Mahāyāna, aspiring to the wisdom of buddhahood, [F.388.a] following the Buddhadharma, longing to follow the kalyāṇamitras, practicing veneration of the Dharma,⁷⁵⁶ intent on unimpeded wisdom, with conviction in the highest goal, being within the range of the apogee of wisdom, comprehending the three times in a fraction of an instant, intent on the nondual apogee of space, having attained certainty in the apogee of nonduality, dwelling in the nonconceptual apogee of the realm of the Dharma, having entered the comprehension of the way that is the apogee of being free of obscurations, dedicated to the harmony that is the apogee of action,⁷⁵⁷ realizing that the apogee of the tathāgatas is without an apogee, dwelling in the nonconceptuality that is the apogee of the buddhas,⁷⁵⁸ and dedicated to the wisdom that disperses the network of conceptualizations of all beings, had a mind free from all attachment to realms, free from attachment to all the circles of followers of the buddhas, and practiced, without dwelling in any location, the purification of all buddha realms; he had the recognition that there is no self and no beings within all beings, comprehended that all sounds are like echoes,⁷⁵⁹ and was dedicated to the realization that all forms are the same as reflections of forms.
- 13.2 Sudhana eventually arrived at the city of Siṃhavijjimbhita. He searched for and sought the maiden Maitrayaṇī and heard that Maitrayaṇī, the daughter of King Siṃhaketu, with her entourage of five hundred maidens, was in a palace called Vairocanagarbha. [F.388.b] She was teaching the Dharma while seated on a throne that had uragasāra sandalwood legs, was draped in a network of threads of gold, and had a cushion made of divine material.

- 13.3 Sudhana entered the city of Simhavijṛmbhita and went to the residence of King Simhaketu. He sat at the king's outer gate hoping to see the maiden Maitrayaṇī.
- 13.4 Sudhana saw many hundreds of people, many thousands of people, many hundreds of thousands of people there.
- 13.5 He asked them, "Where have you come from? Where are you going?"
They replied, "We have come to hear the Dharma from the maiden Maitrayaṇī."
Sudhana thought, "It seems as if everyone is allowed to go in," and he went inside.
- 13.6 When he had gone inside and looked around, he saw that the Vairocana-garbha palace had the inconceivable display of a floor that was made of crystal, pillars made of beryl, and walls made of diamonds; it was adorned with hundreds of thousands of pinnacles made of solid gold, was furnished with round mirrors made of the essence of a thousand precious materials, and was adorned with countless precious jewels; it was arrayed with precious jewels that delighted beings and was strewn with countless nets of jewels;⁷⁶⁰ and there was the melodious sound from hundreds of thousands of jingling golden bells.
- 13.7 He saw the maiden Maitrayaṇī, who had deep black eyes,⁷⁶¹ deep black hair, and golden skin.
- 13.8 Sudhana bowed his head to the feet of the maiden Maitrayaṇī, circumambulated her, keeping her to his right, many hundreds of thousands of times, [F.389.a] and with his hands together in homage sat down before her.
- 13.9 Sudhana said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 13.10 "Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 13.11 Maitrayaṇī said, "Noble one, look at the display of my residence!"
Sudhana looked all around and saw in each wall, each pillar, each round mirror, each form, each shape, each precious jewel, each golden bell, each precious tree, each pore, and each string of jewels the images of the tathāgatas in all the realm of phenomena first developing their aspiration for enlightenment, their conduct and the scope of their prayers, the display of their setting forth, their manifestation of the attainment of buddhahood, their turning the wheel of the Dharma, and their demonstration of passing into nirvāṇa. What he saw from one object of perception he saw from all the objects of perception. For example, there appeared in a lake filled with water

that was unpolluted and clear [F.389.b] the reflection of the sky, the sun, the moon, and the constellations of stars. In the same way, in every object of perception within the Vairocanagarbha palace appeared the reflections of all the tathāgatas present in the entire realm of phenomena as the result of the maiden Maitrayaṇī's previous roots of merit.

13.12 When Sudhana had seen and remembered the features of this display of the vision of the buddhas, with his hands together in homage he looked at Maitrayaṇī's face.

13.13 She said to him, "Noble one, I have attained the teaching⁷⁶² of the gateway to the perfection of wisdom called *the complete display*. I sought this teaching of the gateway to the perfection of wisdom called *the complete display* from as many tathāgatas as there are grains of sand in three hundred and sixty million Ganges Rivers. Those tathāgatas, through making me enter various gateways, made me realize the teaching of the gateway to the perfection of wisdom called *the complete display*. What was taught by any one of them was not taught by another of them."

13.14 Sudhana asked, "Āryā, what is the scope of this teaching of the gateway to the perfection of wisdom called *the complete display*?"

Maitrayaṇī answered, "Noble one, having been made to face, reflect on, follow, practice, contemplate, approach,⁷⁶³ grasp, display, attain, adorn, and analyze this teaching of the gateway to the perfection of wisdom called *the complete display*, [F.390.a] there arose the power of retention called *the complete gateways*. Countless millions of Dharma gateways are present, are included, are manifest, are collected, and are arranged⁷⁶⁴ within the range of that power of retention.

13.15 "There is the gateway to the buddha realms, the gateway to the buddhas, the gateway to the Dharma, the gateway to beings, the gateway to the past, the gateway to the future, the gateway to the present, the gateway to the highest state, the gateway to merit, the gateway to the accumulation of merit, the gateway to wisdom, the gateway to the accumulation of wisdom, the gateway to the forms of prayer, the gateway to conduct, the gateway to pure conduct, the gateway to the creation of conduct, the gateway to the perfection of conduct, the gateway to karma, the gateway to the illumination⁷⁶⁵ of karma, the gateway to the continuum of karma, the gateway to the creation of karma, the gateway to the range of karma,⁷⁶⁶ the gateway to the avoidance of bad karma, the gateway to the practice of good karma, the gateway to power over karma, the gateway to good behavior, the gateway to the adoption of good behavior, the gateway to samādhi, the gateway to engagement in samādhi, the gateway to the procedure of samādhi, the gateway to the range of samādhi, the gateway to arising from samādhi, the gateway to clairvoyance, the gateway to the ocean of the mind,

the gateway to the processes of the mind, the gateway to the purification of the continuum of the mind, the gateway to illuminating the darkness of the mind, the gateway to clarifying the lake of the mind, the gateway to the arising of the mind, [F.390.b] the gateway to the activities of the mind, the gateway of the kleśas in beings, the gateway to the propensity for the kleśas, the gateway to the engagement of the kleśas, the gateway to aspiration,⁷⁶⁷ the gateway to the conduct of beings, the gateway to the different conducts of beings, the gateway to the creation of worlds, the gateway to the thoughts of beings, the gateway to the form of the conceptualizations of beings, the gateway to the directions, the gateway to the direction of the Dharma, the gateway to great compassion, the gateway to great love, the gateway to peace, the gateway to the path of speech, the gateway to ways, the gateway to following, the gateway to division, the gateway to unification, the gateway to the highest absence of impediments, the gateway to everything, the gateway to the Dharma of the buddhas, the gateway to the Dharma of the bodhisattvas, the gateway to the Dharma of the śrāvakas, the gateway to the Dharma of the pratyekabuddhas, the gateway to the Dharma of worldly beings, the gateway to the Dharma of the creation of worlds, the gateway to the Dharma of the destruction of worlds, the gateway to the Dharma⁷⁶⁸ of the presence of worlds, the gateway to pure world realms, the gateway to afflicted world realms, the gateway to pure and afflicted world realms, the gateway to solely afflicted world realms, the gateway to solely pure world realms, the gateway to entering the level world realms, the gateway to the sideways world realms, the gateway to the world realms of upside-down beings, the gateway to entering illusory manifestations, [F.391.a] the gateway to the continuum of world realms, the gateway to the conceptual identification of locations, the gateway to the minute being within the vast, the gateway to the vast being within the minute, the gateway to seeing the buddhas, the gateway to the different forms of the bodies of the buddhas, the gateway to the different nets of light rays of the buddhas, the gateway to the differentiation of the domains of speech of the buddhas, the gateway to the attainment of the wheels of Dharma of the buddhas, the gateway to the differentiation between the wheels of Dharma of the buddhas, the gateway to the meanings of the words in the wheels of Dharma of the buddhas, the gateway to the turning of the wheels of Dharma of the buddhas, the gateway to the actions of the buddhas,⁷⁶⁹ the gateway to the circles of followers of the buddhas, the gateway to the differentiation between the circles of followers of the buddhas, the gateway to entering the ocean of the circles of followers of the buddhas, the gateway to the radiance of the strengths of the buddhas, the gateway to the samādhis of the buddhas, the gateway to the miracles of the samādhis of the buddhas, the gateway to the conduct of the buddhas,

the gateway to the blessings of the buddhas, the gateway to the emanations of the buddhas, the gateway to the minds of other beings being known by the buddhas, the gateway to the miraculous manifestations of the buddhas, the gateway to residing in Tuṣita, and so on up to the gateway of demonstrating passing into nirvāṇa, the gateway to the accomplishment of limitless benefit for beings, the gateway to the profound way of the Dharma, the gateway to the various ways of the Dharma, the gateway to the forms of the Dharma of the aspiration to enlightenment, [F.391.b] the gateway to the forms of the Dharma of the generation of the aspiration to enlightenment, the gateway to the forms of the Dharma of the accumulation of the aspiration to enlightenment, the gateway to the forms of prayer, the gateway to the forms of conduct, the gateway to the forms of clairvoyance, the gateway to the forms of setting forth, the gateway to the forms of pure retention, the gateway to the forms of the pure field of knowledge, the gateway to the forms of pure wisdom, the gateway to the forms of immeasurable enlightenment, and the gateway to the forms of pure remembrance.

13.16 “However, noble one, I know only this teaching of the gateway to the perfection of wisdom called *the complete display of memory*. How could I know or describe the qualities of the bodhisattvas whose minds are as vast as the realm of space, whose understanding is as vast as the realm of phenomena, whose continuum is supported by an accumulation of merit, who follow a path that transcends the world, who do not engage with worldly qualities, who have attained the undimmed radiance of wisdom, who have comprehended the entire realm of Dharma free of darkness, who have an understanding that is as limitless as space, who have the eyes that follow every object of perception, who possess the essence of unimpeded radiance, who are skilled in differentiating the words⁷⁷⁰ and meaning of all the Dharma, who overpower⁷⁷¹ without being overpowered by the world, who have a conduct that accords with the ways of worldly conduct, who do not commit any transgression in any of the worldly ways, who are dedicated to the benefit of all⁷⁷² worlds, who are a support for all beings, who are skilled in the speech and behavior of all beings, who have the intention to dwell with all beings, who appear in whatever way they are wished to be perceived, and who have power over all the wheels of time. [F.392.a]

13.17 “Depart, noble one. In this southern region there is a land called Trinayana. There dwells a bhikṣu by the name of Sudarśana. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”

13.18 Then Sudhana, the head merchant’s son, bowed his head to the feet of the maiden Maitrayaṇī, circumambulated the maiden Maitrayaṇī, keeping her to his right, many hundreds of thousands of times, and, looking back again and

again, departed from the presence of the maiden Maitrayaṇī.

SUDARŚANA

- 14.1 Sudhana, the head merchant's son, contemplated the profound conduct of wisdom of the bodhisattvas, contemplated reaching the profound basis of the realm of phenomena, contemplated all⁷⁷³ profound subtle wisdom, contemplated the profound aspect of worldly conceptualization, contemplated the profound ground⁷⁷⁴ that is without creation, contemplated the profound ground of the stream of the mind, contemplated the profound ground of dependent origination, contemplated the profound true⁷⁷⁵ ground of nature, contemplated the profound true ground of the terminology⁷⁷⁶ of beings, contemplated the profound ground of the adorning array of the realm of phenomena, contemplated the profound ground of dependence on the processes of the body, and contemplated the profound ground of the various transformations of the body.
- 14.2 Eventually he arrived at the land of Trinayana. He searched for the bhikṣu Sudarśana throughout the land, throughout the towns, throughout the cities, throughout the marketplaces, throughout the villages, [F.392.b] throughout the cattle pens, throughout the ashrams of ṛṣis, throughout the regions and districts, throughout the banks of rivers, throughout mountain caves, and throughout great forests until he saw the bhikṣu Sudarśana inside a thick forest.
- 14.3 The bhikṣu Sudarśana was a young adult, handsome, good looking, and attractive. His deep black hair curled to the right. His head was like a parasol. There was an uṣṇīṣa on the crown of his head. His forehead was broad. His eyes were wide and deep black. His eyelashes were like the eyelashes of a cow. His nose was lovely, high, and prominent.⁷⁷⁷ His lips were the beautiful color of vermilion and perfectly proportioned. His teeth were even, without gaps, very white, and a full forty in number. He had jaws like a lion. His cheeks were full and wide. His eyebrows were long, beautiful, and curved like a bow. He had the mark of the ūṛṇā hair the color of the

moon. His earlobes were long and hung loosely. His face was bright and beautiful like the full moon. His throat was round and as beautiful as a conch. His heart area was adorned by the śrīvatsa. His upper body was like the upper body of a lion. His flesh between the shoulder blades was muscular. His shoulders were bulky and rounded. His arms were long. His fingers were webbed. His hands and feet were adorned by wheels. His hands and feet were soft, young, and thick. He had the seven prominences. His waist was slim like a vajra's. His body was big and straight. His thighs were round. His penis was retracted into his body. His calves were like the calves of a female blackbuck. His fingers were long. The heels of his feet were wide. He had a halo a fathom in width. He was golden in color. Each of his body hairs was curled upward to the right. [F.393.a] He had the circular symmetry⁷⁷⁸ of a king banyan tree. He was adorned with the signs and features of a superior being. His eyes did not blink or waver. He remained in a state of mindfulness. He was like the Himalayas, the king of mountains, adorned with various grasses, forests, herbs, and vines. His intellect was vast. He had an invincible range and scope of wisdom. The display of the field of his voice was like thunder from the clouds. His mind was free of all vacillation, conceit, instability, or frivolity. He had an unalloyed range of wisdom. He had attained the illumination of the vast range of the wisdom⁷⁷⁹ of buddhahood. He was continuously motivated to ripen and guide all beings. He had developed the vast⁷⁸⁰ field of great compassion.

14.4 He was dedicated to possessing the way of the Dharma of all the tathāgatas. He was dedicated to bringing the light of wisdom to all beings. He was mindful of the way of the tathāgatas. He was on the meditation walkway. He was walking neither too fast nor too slow, serenely and steadily.⁷⁸¹ He was dressed like the Śuddhāvāsa devas.

14.5 He was encircled by devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahmā, the world guardians, humans, and nonhumans.

14.6 When Sudarśana was going to change the direction in which he was walking, the devas of the directions turned⁷⁸² the field of directions around. The devas of walking received his footsteps on precious lotuses. The devas who cause fire, who have unceasing disks of light, dispelled obscuring darkness. The devas of the forest of Jambudhvaja [F.393.b] sent down a rain of many flowers. The devas of the earth, who have the essence of stability, revealed many sources of jewels. The devas of the sky, who have the splendor of complete brightness, adorned the surface of the sky. The devas of the ocean, who are the source of splendor, scattered great precious jewels. The devas of Sumeru, who have the essence of stainlessness, placed their hands together and paid homage. The devas of the air, who have unimpeded

power, spread breezes that scattered perfume, incense, and flowers. The devas of the night,⁷⁸³ with their bodies bedecked in jewelry, bowed down in homage. The devas of the daytime, who have the disk that always causes beings to wake were holding banners of precious jewels that illuminated the directions and standing in the sky in order to create light.

14.7 Sudhana, the head merchant's son, approached the bhikṣu Sudarśana and bowed his head onto the surface of the bhikṣu Sudarśana's feet, covered the surface of the bhikṣu Sudarśana's feet with kisses,⁷⁸⁴ and wiped⁷⁸⁵ them well.

14.8 Then Sudhana sat down before the bhikṣu Sudarśana and with his hands placed together said, "Ārya, I am set on the highest, complete enlightenment and am seeking bodhisattva conduct.

14.9 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

14.10 The bhikṣu Sudarśana said, "Noble one, having reached adulthood, I am newly entered into the homeless life. [F.394.a]

14.11 "Noble one, I have in this one lifetime practiced celibacy before as many tathāgatas as there are grains of sand⁷⁸⁶ in thirty-eight Ganges Rivers. I practiced celibacy with some for a day and night. I practiced celibacy with some for seven days. I practiced celibacy with some for half a month. I practiced celibacy with some for a month. I practiced celibacy with some for a year. I practiced celibacy with some for a hundred years. I practiced celibacy with some for a thousand years. I practiced celibacy with some for a hundred thousand years. I practiced celibacy with some for ten million years. I practiced celibacy with some for a quintillion years. I practiced celibacy with some for an *anabhilāpyānabhilāpyaparivarta* of years. I practiced celibacy with some for an intermediate kalpa. I practiced celibacy with some for half a kalpa. I practiced celibacy with some for a kalpa. I heard the Dharma from all those tathāgatas and received their instructions and teachings.

14.12 "I have purified an array of prayers. I have purified the field of conduct that enters the range of realization.⁷⁸⁷

"I have completed an ocean of the perfections. I have perceived the miraculous manifestations of complete buddhahood. I have held their wheels of Dharma each distinct from another.

14.13 "I have realized the equality of their strengths. I have held their teachings for as long as their Dharma remained.

"I have accomplished, through the power of the accomplishment of the samādhi of the field of prayer, the previous prayers of all those tathāgatas for the purification of my own buddha realm. [F.394.b]

- 14.14 “I have accomplished, through the power of entering the samādhi of entering all conducts, the past practice of bodhisattva conduct by all those tathāgatas for the purification of my own conduct.
“I have accomplished, through the power of setting forth on completely good conduct, the pure perfections of all those tathāgatas.
- 14.15 “Moreover, noble one, because of the gateway of the perfectly observant wisdom, while I am walking on this meditation walkway there come toward me the gateways of the continuums of all directions.
- 14.16 “Through the arising of a single aspiration, the gateways of the continuums of all world realms are moving further away in order to purify the transcendence of an *anabhilāpyānabhilāpyaparivarta* of world realms through the power of accomplishing great prayers.
- 14.17 “In one instant of mind, through the power of accomplishing the bodhisattva’s completely good conduct and prayers, I directly perceive an *anabhilāpyānabhilāpyaparivarta* of gateways of the ways of conduct among beings in order to complete the wisdoms of the ten strengths.
- 14.18 “Through the arising of a single aspiration, through the power of accomplishing the prayers to make offerings to past and future buddhas, I directly perceive the vision of an *anabhilāpyānabhilāpyaparivarta* of buddha realms⁷⁸⁸ in order to make offerings to, serve, and honor tathāgatas as numerous as the atoms in an *anabhilāpyānabhilāpyaparivarta* of buddha realms. [F.395.a]
- 14.19 “Through the arising of a single aspiration, there falls rain from the clouds of Dharma of an *anabhilāpyānabhilāpyaparivarta* of tathāgatas through the power of accomplishing the prayers for⁷⁸⁹ the mental retention of holding the Dharma wheels that⁷⁹⁰ follow countless ways of the Dharma.
- 14.20 “Through the arising of a single aspiration, through the power of the accomplishment of the prayers to fulfill the bodhisattva conduct that are like magical illusions,⁷⁹¹ I directly perceive the ocean of the conduct of an *anabhilāpyānabhilāpyaparivarta* of bodhisattvas in order to purify all fields of conduct.
- 14.21 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer to concentrate all the fields of samādhi through a single samādhi, I directly perceive the ocean of an *anabhilāpyānabhilāpyaparivarta* of samādhis in order to purify all fields of samādhi.
- 14.22 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer to attain the power of the highest mindfulness, I directly perceive the ocean of an *anabhilāpyānabhilāpyaparivarta* of powers in order to manifest all the wheels of the powers and the wheels of time.

- 14.23 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer for the end of endless beings, I directly perceive an *anabhilāpyānabhilāpyaparivarta* of wheels of time in order to turn the wheels of Dharma in all times.
- 14.24 “Through the arising of a single aspiration, through the power of the accomplishment of the prayer for the light of the wisdom of realization, I directly perceive an *anabhilāpyānabhilāpyaparivarta* of oceans of all three⁷⁹² times in order to establish the three times in all world realms in a single time.⁷⁹³ [F.395.b]
- 14.25 “However, noble one, I know only this bodhisattva liberation called *the never-extinguished lamp of wisdom*.⁷⁹⁴ How could I know or describe the qualities of the bodhisattvas whose aspiration is like a vajra; who have been born into the family that is the family of all the tathāgatas; who have the power of unceasing life; who have a lamp of wisdom that is never extinguished; who have indestructible, unbreakable bodies; who have accomplished a physical form that is like an illusion; who have bodies that have the limbs and smaller physical parts that accord with being phenomena dependent on causes; who have bodies that are perceived in accordance with the wishes of beings; who demonstrate forms, bodies, colors, shapes, and circumferences that are like those of all beings; who have bodies that are unharmed by burning embers, flames, poison, or weapons; whose bodies are as hard as vajras and as invincible⁷⁹⁵ as the Cakravāla mountain range; who make the power of all māras and adversaries ineffective; who resemble a mountain of Jambu River gold; who have bodies that are superior to those of all beings; who are perceived as a refuge⁷⁹⁶ by all beings; who are perceived and heard from all sides; who are looked up to with admiration by⁷⁹⁷ all beings; who are the source of the clouds of all the Dharma; who illuminate every direction; who appear beautiful as a result of destroying the mountains of obscurations; who appear as supreme heroes because they defeat all the roots of demerit; who are a joy to see because they originate from vast roots of merit; and who are as rare as fig flowers?”
- 14.26 “Depart, noble one. In this southern region there is a city called Sumukha in the land called Śramaṇamaṇḍala. [F.396.a]
- “There dwells a boy by the name of Indriyeśvara. Go to him and ask him, ‘How does a bodhisattva train in bodhisattva conduct? How does a bodhisattva practice it?’ ”
- 14.27 Sudhana, the head merchant’s son, was dedicated to the pure prowess and practice of the bodhisattvas. His mind was illuminated by the light of the power of the bodhisattvas. In his heart he had mastered the unconquerable fortitude of the bodhisattvas. His mind was indefatigable because of the excellent armor of the resolution of the bodhisattvas. He was dedicated to

the stability and vastness of the resolute aspiration of the bodhisattvas. He had the aspiration to possess all the rain from the clouds of bodhisattva conduct. He had the continuity of never having enough of the rain from the clouds of Dharma of the bodhisattvas. He had the aspiration directed toward realizing all the qualities of the bodhisattvas. He longed to send himself to be the embodiment of the charioteers for all beings. He longed to lead beings out beyond the great forest of saṃsāra. He never had enough of gazing upon, listening to, and honoring kalyāṇamitras. He had developed an immeasurable veneration for the Dharma.

- 14.28 Sudhana, the head merchant's son, bowed his head to the feet of the bhikṣu Sudarśana, circumambulated the bhikṣu Sudarśana many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the presence of the bhikṣu Sudarśana. [B1] [V38] [F.1.b]

INDRIYEŚVARA

- 15.1 Sudhana, the head merchant's son, recited,⁷⁹⁸ promulgated, presented,⁷⁹⁹ investigated, elucidated, reflected on, described, taught, contemplated, bestowed, understood, was immersed in, repeated again and again, realized, propounded, illuminated, and surveyed the teaching of the bhikṣu Sudarśana.
- 15.2 He eventually, with an entourage of devas, nāgas, yakṣas, and gandharvas, arrived at the city of Sumukha in the land called Śramaṇa-maṇḍala.
- 15.3 He searched for the boy Indriyeśvara until the devas, nāgas, yakṣas, and gandharvas in the sky above called down, "Noble one, [F.2.a] the boy Indriyeśvara, accompanied by ten thousand other children, is playing in the sand at the conflux of the rivers."
- 15.4 Then Sudhana, the head merchant's son, went into the city of Sumukha toward the confluence of the rivers. When he arrived there, he saw the boy Indriyeśvara accompanied by ten thousand children, playing in the sand.
- 15.5 When he saw the boy Indriyeśvara, he approached him, bowed his head to the boy Indriyeśvara's feet, circumambulated the boy Indriyeśvara many hundreds of thousands of times, keeping him to his right, and then sat down before the boy Indriyeśvara. He placed the palms of his hands together and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it?"
- 15.6 "Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!"
- 15.7 Indriyeśvara said, "Noble one, Mañjuśrī Kumārabhūta has taught me writing, numbers, symbols, and counting so that I entered through the gateway called *the wisdom that possesses clairvoyance in all crafts*.

15.8 “Thus, noble one, [F.2.b] I know all writing and terminology in this world; all numbers, calculations, symbols, the knowledge of dice throwing,⁸⁰⁰ and the knowledge of the various crafts; physiology; methods to cure poisoning; exorcising *śoṣas*, *apasmāras*, *bhūtas*, *pretas*, and demons; the knowledge of where to establish villages, towns, marketplaces, cities,⁸⁰¹ parks, and forest groves for ascetics; the knowledge of the measurements of walls, houses, windows, and *kūṭāgāras*; the knowledge of how to make various machines and chariots; the knowledge of good and bad omens, omens of danger and safety; the knowledge of the practices of farming and business; the knowledge of the analysis of the signs of the movement and characteristics of the limbs and the minor extensions of the body; the knowledge of the ways of purifying the path of karma that leads to the higher realms or the lower existences; the knowledge of good and bad groups and offerings; the knowledge of the accumulations that lead to the higher existences or to the lower existences; the knowledge of the accumulations that lead to the *Śrāvakayāna* and *Pratyekabuddhayāna*; the knowledge of the accumulations that lead to the level of the *tathāgatas*; and the knowledge of the processes of application to causes and actions.

15.9 “I make all beings enter into those knowledges, settle them in those knowledges, establish them in those knowledges, make them study those knowledges, make them practice those knowledges, make them stable in those knowledges, make them dedicated to those knowledges, make them complete those knowledges, make them accomplished in those knowledges, make them use those knowledges, make them elevate those knowledges, make them increase those knowledges, make those knowledges effective, bring those knowledges to their conclusion, make them purify those knowledges, make those knowledges stainless, make those knowledges shine, make those knowledges bright and clear, and make those knowledges vast.

15.10 “Thus, noble one, I know the way of calculations of the *bodhisattvas*. What is it? [F.3.a]

“A hundred thousand times a hundred is ten million.⁸⁰² Ten million times ten million is an *ayuta*.⁸⁰³ An *ayuta* times an *ayuta* is a *niyuta*.⁸⁰⁴ A *niyuta* times a *niyuta* is a *bimbara*.⁸⁰⁵ A *bimbara* times a *bimbara* is a *kiṃkara*.⁸⁰⁶ A *kiṃkara* times a *kiṃkara* is an *agara*.⁸⁰⁷ An *agara* times an *agara* is a *pravara*.⁸⁰⁸ A *pravara* times a *pravara* is a *mapara*.⁸⁰⁹ A *mapara* times a *mapara* is an *avara*.⁸¹⁰ An *avara* times an *avara* is a *tapara*.⁸¹¹ A *tapara* times a *tapara* is a *sīma*.⁸¹² A *sīma* times a *sīma* is a *yāma*.⁸¹³ A *yāma* times a *yāma* is a *nena*.⁸¹⁴ A *nena* times a *nena* is an *avaga*.⁸¹⁵ An *avaga* times an *avaga* is one *mṛgava*.⁸¹⁶ One *mṛgava* times one *mṛgava* is one *vināha*.⁸¹⁷ A *vināha* times a *vināha* is one *viraga*.⁸¹⁸ A *viraga* times a *viraga* is one *avagama*.⁸¹⁹ An *avagama* times an *avagama* is a *vigava*.⁸²⁰ A *vigava* times a *vigava*

is a *saṃkrama*.⁸²¹ A *saṃkrama* times a *saṃkrama* is a *visara*.⁸²² A *visara* times a *visara* is a *vibhaja*.⁸²³ A *vibhaja* times a *vibhaja* is a *vijaṅgha*.⁸²⁴ A *vijaṅgha* times a *vijaṅgha* is a *visota*.⁸²⁵ A *visota* times a *visota* is a *vivāha*.⁸²⁶ A *vivāha* times a *vivāha* is a *vibhakta*.⁸²⁷ A *vibhakta* times a *vibhakta* is a *vikhata*.⁸²⁸ A *vikhata* times a *vikhata* is a *tulana*.⁸²⁹ A *tulana* times a *tulana* is an *atula*.⁸³⁰ An *atula* times an *atula* is a *varaṇa*.⁸³¹ A *varaṇa* times a *varaṇa* is a *vivarāṇa*.⁸³² A *vivarāṇa* times a *vivarāṇa* is an *avana*.⁸³³ An *avana* times an *avana* is a *thavana*.⁸³⁴ A *thavana* times a *thavana* is a *viparya*.⁸³⁵ A *viparya* times a *viparya* is a *samarya*.⁸³⁶ A *samarya* times a *samarya* is a *viturṇa*.⁸³⁷ A *viturṇa* times a *viturṇa* is an *hetura*.⁸³⁸ A *hetura* times a *hetura* is a *vicāra*.⁸³⁹ A *vicāra* times a *vicāra* is a *visāra*.⁸⁴⁰ A *visāra* times a *visāra* is a *vyatyasta*.⁸⁴¹ A *vyatyasta* times a *vyatyasta* is an *abhyudgata*.⁸⁴² An *abhyudgata* times an *abhyudgata* is a *viśiṣṭa*.⁸⁴³ A *viśiṣṭa* times a *viśiṣṭa* is a *nivala*.⁸⁴⁴ A *nivala* times a *nivala* is a *haribha*.⁸⁴⁵ A *haribha* times a *haribha* is a *vikṣobha*.⁸⁴⁶ A *vikṣobha* times a *vikṣobha* is a *halibha*.⁸⁴⁷ A *halibha* times a *halibha* is a *harisa*.⁸⁴⁸ A *harisa* times a *harisa* is an *aloka*.⁸⁴⁹ An *aloka* times an *aloka* is a *drṣṭānta*.⁸⁵⁰ A *drṣṭānta* times a *drṣṭānta* is a *hetuna*.⁸⁵¹ A *hetuna* times a *hetuna* is a *durbuda*.⁸⁵² A *durbuda* times a *durbuda* is a *haruṇa*.⁸⁵³ A *haruṇa* times a *haruṇa* is an *ela*.⁸⁵⁴ An *ela* times an *ela* is a *dumela*.⁸⁵⁵ A *dumela* times a *dumela* is a *kṣemu*.⁸⁵⁶ A *kṣemu* times a *kṣemu* is an *akṣayamukta*.⁸⁵⁷ An *akṣayamukta* times an *akṣayamukta* is an *elada*.⁸⁵⁸ An *elada* times an *elada* is a *māluda*.⁸⁵⁹ A *māluda* times a *māluda* is a *maṇḍumā*.⁸⁶⁰ A *maṇḍumā* times a *maṇḍumā* is a *viṣamatā*.⁸⁶¹ [F.3.b] A *viṣamatā* times a *viṣamatā* is a *samatā*.⁸⁶² A *samatā* times a *samatā* is a *visada*.⁸⁶³ A *visada* times a *visada* is a *pramantā*.⁸⁶⁴ A *pramantā* times a *pramantā* is a *pramātra*.⁸⁶⁵ A *pramātra* times a *pramātra* is an *amātra*.⁸⁶⁶ An *amātra* times an *amātra* is a *bhramātra*.⁸⁶⁷ A *bhramātra* times a *bhramātra* is a *gamātra*.⁸⁶⁸ A *gamātra* times a *gamātra* is a *namātra*.⁸⁶⁹ A *namātra* times a *namātra* is a *hemātra*.⁸⁷⁰ A *hemātra* times a *hemātra* is a *vimātra*.⁸⁷¹ A *vimātra* times a *vimātra* is a *paramātra*.⁸⁷² A *paramātra* times a *paramātra* is a *śivamātra*.⁸⁷³ A *śivamātra* times a *śivamātra* is an *ela*.⁸⁷⁴ An *ela* times an *ela* is a *vela*.⁸⁷⁵ A *vela* times a *vela* is a *tela*.⁸⁷⁶ A *tela* times a *tela* is a *śaila*.⁸⁷⁷ A *śaila* times a *śaila* is a *gela*.⁸⁷⁸ A *gela* times a *gela* is a *śila*.⁸⁷⁹ A *śila* times a *śila* is a *śvela*.⁸⁸⁰ A *śvela* times a *śvela* is a *nela*.⁸⁸¹ A *nela* times a *nela* is a *bhela*.⁸⁸² A *bhela* times a *bhela* is a *kela*.⁸⁸³ A *kela* times a *kela* is a *sela*.⁸⁸⁴ A *sela* times a *sela* is a *pela*.⁸⁸⁵ A *pela* times a *pela* is a *hela*.⁸⁸⁶ A *hela* times a *hela* is a *mela*.⁸⁸⁷ A *mela* times a *mela* is a *saraḍa*.⁸⁸⁸ A *saraḍa* times a *saraḍa* is a *māruta*.⁸⁸⁹ A *māruta* times a *māruta* is a *meruda*.⁸⁹⁰ A *meruda* times a *meruda* is a *kheluda*.⁸⁹¹ A *kheluda* times a *kheluda* is a *māluda*.⁸⁹² A *māluda* times a *māluda* is a *samula*.⁸⁹³ A *samula* times a *samula* is an *ayava*.⁸⁹⁴ An *ayava* times an *ayava* is a *kamala*.⁸⁹⁵ A *kamala* times a *kamala* is a *magava*.⁸⁹⁶ A *magava* times a *magava* is an *atara*.⁸⁹⁷ An *atara* times an *atara* is a *heluya*.⁸⁹⁸ A *heluya* times a *heluya* is a *veluva*.⁸⁹⁹ A *veluva* times a *veluva* is a *kajāva*.⁹⁰⁰ A *kajāva* times a *kajāva* is a *havava*.⁹⁰¹ A *havava* times a *havava* is a

havaḷa.⁹⁰² A *havaḷa* times a *havaḷa* is a *vivara*.⁹⁰³ A *vivara* times a *vivara* is a *bimba*.⁹⁰⁴ A *bimba* times a *bimba* is a *caraṇa*.⁹⁰⁵ A *caraṇa* times a *caraṇa* is a *carama*.⁹⁰⁶ A *carama* times a *carama* is a *paraḇa*.⁹⁰⁷ A *paraḇa* times a *paraḇa* is a *dhavaḇa*.⁹⁰⁸ A *dhavaḇa* times a *dhavaḇa* is a *dhamana*.⁹⁰⁹ A *dhamana* times a *dhamana* is a *pramada*.⁹¹⁰ A *pramada* times a *pramada* is a *nigama*.⁹¹¹ A *nigama* times a *nigama* is an *upavarta*.⁹¹² An *upavarta* times an *upavarta* is a *nirdeśa*.⁹¹³ A *nirdeśa* times a *nirdeśa* is an *akṣaya*.⁹¹⁴ [F.4.a] An *akṣaya* times an *akṣaya* is a *saṃbhūta*.⁹¹⁵ A *saṃbhūta* times a *saṃbhūta* is an *amama*.⁹¹⁶ An *amama* times an *amama* is an *avada*.⁹¹⁷ An *avada* times an *avada* is an *utpala*.⁹¹⁸ An *utpala* times an *utpala* is a *padma*.⁹¹⁹ A *padma* times a *padma* is a *saṃkhyā*.⁹²⁰ A *saṃkhyā* times a *saṃkhyā* is a *gati*.⁹²¹ A *gati* times a *gati* is an *upagama*.⁹²² An *upagama* times an *upagama* is an *aupamyā*.⁹²³ An *aupamyā* times an *aupamyā* is an *asaṃkhyeyā*.⁹²⁴ An *asaṃkhyeyā* times an *asaṃkhyeyā* is an *asaṃkhyeyaparivarta*.⁹²⁵ An *asaṃkhyeyaparivarta* times an *asaṃkhyeyaparivarta* is an *aparimāṇa*.⁹²⁶ An *aparimāṇa* times an *aparimāṇa* is an *aparimāṇaparivarta*.⁹²⁷ An *aparimāṇaparivarta* times an *aparimāṇaparivarta* is an *aparyanta*.⁹²⁸ An *aparyanta* times an *aparyanta* is an *aparyantaparivarta*.⁹²⁹ An *aparyantaparivarta* times an *aparyantaparivarta* is an *asamanta*.⁹³⁰ An *asamanta* times an *asamanta* is an *asamantaparivarta*.⁹³¹ An *asamantaparivarta* times an *asamantaparivarta* is an *agaṇeyā*.⁹³² An *agaṇeyā* times an *agaṇeyā* is an *agaṇeyaparivarta*.⁹³³ An *agaṇeyaparivarta* times an *agaṇeyaparivarta* is an *atulyā*.⁹³⁴ An *atulyā* times an *atulyā* is an *atulyaparivarta*.⁹³⁵ An *atulyaparivarta* times an *atulyaparivarta* is an *acintyā*.⁹³⁶ An *acintyā* times an *acintyā* is an *acintyaparivarta*.⁹³⁷ An *acintyaparivarta* times an *acintyaparivarta* is an *aparyanta*.⁹³⁸ An *aparyanta* times an *aparyanta* is an *aparyantaparivarta*.⁹³⁹ An *aparyantaparivarta* times an *aparyantaparivarta* is an *amāpyā*.⁹⁴⁰ An *amāpyā* times an *amāpyā* is an *amāpyaparivarta*.⁹⁴¹ An *amāpyaparivarta* times an *amāpyaparivarta* is an *anabhilāpyā*.⁹⁴² An *anabhilāpyā* times an *anabhilāpyā* is an *anabhilāpyaparivarta*.⁹⁴³ An *anabhilāpyaparivarta* times an *anabhilāpyaparivarta* is an *anabhilāpyānabhilāpyā*.⁹⁴⁴ An *anabhilāpyānabhilāpyā*.⁹⁴⁵ times an *anabhilāpyānabhilāpyā* is an *anabhilāpyānabhilāpyaparivarta*.⁹⁴⁶

- 15.11 In front of Indriyeśvara there was a heap of sand that was many yojanas high. [F.4.b] He counted how many grains of sand there were in that heap, beginning with “the number of grains of sand in this mound” and continuing until he said, “there are an *anabhilāpyānabhilāpyaparivarta* of grains of sand in this heap.” Having taught Sudhana through the teaching that stipulated the number of grains of sand in that heap of sand, he said, “Noble one, this method of counting of the bodhisattvas continues from one world realm to another. With this method of counting of the bodhisattvas, one can calculate the number of the entire extent of world realms in the eastern direction. In the same way, with this method of counting of the bodhisattvas, one can calculate the number of the entire extent of world realms in the

southern direction, in the western direction, in the northern direction, in the northeastern direction, in the southeastern direction, in the southwestern direction, in the northwestern direction, in the upward direction, and in the downward direction.

- 15.12 “Noble one, with this method of counting of the bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions are taught; with this method of counting of the bodhisattvas, the entire extent of the succession of the names of world realms in the ten directions is counted.
- 15.13 “Just as the entire extent of the succession of world realms in the ten directions is taught, in the same way the succession of names of kalpas in the ten directions is taught, the succession of the names of buddhas is taught, the succession of the names of Dharmas is taught, the succession of the names of beings is taught, and the succession of the names of actions is taught, so that all these are comprehended.
- 15.14 “With this method of counting of the bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is comprehended in full. [F.5.a]
- 15.15 “With this method of counting of the bodhisattvas, the entirety of however many successions of names that can be taught and that are in the ten directions is counted in full.
- 15.16 “However, noble one, in that way I know only this light of bodhisattva wisdom that is the possession of the clairvoyance of crafts that is the knowledge of all phenomena. How could I know the conduct of the bodhisattvas who engage with the number of all beings, who engage with the number of all the accumulations of Dharmas, who engage with the number of all the buddhas and bodhisattvas, and who have power over the wheel of the names of all the Dharmas? How could I describe their qualities? How could I reveal⁹⁴⁷ the range of their activity? How could I elucidate the scope of their knowledge? How could I praise their strengths? How could I proclaim their resolute intentions? How could I cast light⁹⁴⁸ on their accumulations? How could I explain their prayers? How could I teach their conduct? How could I speak of their pure perfections? How could I make clear their pure attainments? How could I describe the range⁹⁴⁹ of their samādhis? How could I comprehend the light of their wisdom?
- 15.17 “Depart, noble one. In this southern region there is a town called Samudrapraṭiṣṭhāna, where dwells an upāsikā by the name of Prabhūtā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

- 15.18 When Sudhana, the head merchant's son, heard the words of the kalyāṇamitra, the hairs on his body rose, he felt a powerful great happiness, and he had great joy in his mind. He had obtained this rare, wonderful jewel of motivation. He had developed the motivation of intending to benefit many beings. He had the power to encounter the successive appearances of the buddhas. [F.5.b] He was dedicated to understanding the pure field of the Dharma. He was dedicated to demonstrating setting forth to liberation in different ways appropriate to all places.⁹⁵⁰ He knew the distinct ranges of activity of the buddhas in the levels of the three times. He had a state of mind that had arisen from an inexhaustible ocean of merit. He had the power of the illumination of great wisdom. He had broken open the gate that sealed beings within the city⁹⁵¹ of the three realms.
- 15.19 Sudhana bowed his head to the feet of the boy Indriyeśvara, circumambulated the boy Indriyeśvara many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the boy Indriyeśvara.

PRABHŪTĀ

- 16.1 Sudhana, the head merchant's son, had obtained the rain from the cloud of the instructions of the kalyāṇamitras.
- 16.2 He was like the ocean that never has too much rain from the clouds. The light from the sun of the wisdom of the kalyāṇamitras had caused the seedling of his powers to sprout from the ground of his ripened good karma.
- 16.3 The net of light rays from the full moon of the instructions of the kalyāṇamitras had brought ease to his mind and body.
- 16.4 Like the herds of deer who wish to drink the clear, cooling water from the Himalayas when they are tormented by the heat of the summer⁹⁵² sun, he longed to drink the water of the instructions of the kalyāṇamitras.
- 16.5 The white lotuses of his mind had blossomed through the instructions of the kalyāṇamitras to become a lotus pond like a pond with a bed of blossomed lotuses over which hovers a swarm of bees.
- 16.6 The jewels of the instructions of the kalyāṇamitras, like the island of jewels that is completely filled with all kinds of jewels, continuously illuminated the mind.
- 16.7 Like the great accumulation of flowers and fruit on the great Jambu tree, the instructions of the kalyāṇamitras have a perfect accumulation of merit and wisdom.
- 16.8 Like the great clouds in the sky born from the sublime play of the great lords of serpents,⁹⁵³ [F.6.a] the accumulation of instructions heard from the kalyāṇamitras expanded.⁹⁵⁴ The towering mass of the various stainless Dharmas of the instructions of the kalyāṇamitras was like the variegated summit of the Trāyastriṃśa paradise.⁹⁵⁵ Just as Śakra and his entourage of the host of Trāyastriṃśa devas defeat the hosts of the lord of the asuras, the entourage of the host of the stainless qualities that arise from the instructions of the kalyāṇamitras cannot be surpassed but overwhelm others.

- 16.9 Eventually he arrived at the town called Samudrapraṭiṣṭhāna. When he was searching for the upāsikā Prabhūtā, a great crowd of people told him, “Noble one, the upāsikā Prabhūtā is in her house in the middle of the city.”
- 16.10 Sudhana, the head merchant’s son, went to the home of the upāsikā Prabhūtā, and with his palms together in homage, he stood at the door.
- 16.11 He saw that the upāsikā Prabhūtā’s house was encircled by a large and extensive precious wall. It had a gateway in each of the four directions and was adorned with countless measureless jewels that had been created from the ripening of merit.
- 16.12 Sudhana entered the house, looked around, and saw the upāsikā Prabhūtā seated on a precious throne. She was a very young maiden who had newly become an adult, having just reached puberty. She was surpassingly beautiful, attractive, and lovely to look at. Her skin was an excellent, perfect color. Her hair hung loose. She wore no jewelry. She wore a white robe and skirt.
- 16.13 Every being who saw the upāsikā Prabhūtā, whether deva or human, conceived of the upāsikā Prabhūtā as being their teacher. [F.6.b]
- 16.14 Apart from buddhas and bodhisattvas, everyone else who came into that house was overwhelmed by her body, the power of her mind, her majesty, and her color.
- 16.15 Also, a hundred trillion⁹⁵⁶ seats had been arranged in that house. They were superior to any human or deva seat. They had been created through the ripening of a bodhisattva’s karma.
- 16.16 Sudhana did not see any store of food or drink in the house, nor did he see any store of clothing, jewelry, or possessions apart from a single small pot placed before her.
- 16.17 Sudhana saw ten thousand maidens in front of her. They all had the skin color of apsaras, the bodies of apsaras, the manner of apsaras, the behavior of apsaras, the pleasures of apsaras, the courtesy of apsaras, the divine⁹⁵⁷ clothing of apsaras, the jewelry of apsaras, and the beautiful-sounding voices of apsaras, and their waists⁹⁵⁸ were like those of apsaras.
- 16.18 Her entourage of maidens was stationed before her, fulfilling all her instructions, gazing upon her, honoring her, venerating her, showing her respect, facing her, listening to her, looking upon her, gazing upon her, bowing down to her, making obeisance to her, and paying homage to her.
- 16.19 The perfume that emanated from their bodies filled the entire surrounding town with its pleasant aroma, and when beings smelled that aroma, they all ceased to have malice in their minds, ceased to have animosity in their minds, ceased to have aggression in their minds, ceased to have jealousy and greed in their minds, ceased to have deception and deceit in their minds,

ceased to have craving and anger in their minds, ceased to go back and forth between low and high spirits, and had loving minds, altruistic minds, self-controlled minds, and minds that did not wish to acquire the possessions of others.

16.20 All those who heard the voices of those maidens [F.7.a] became delighted, reverent, and subdued.⁹⁵⁹

16.21 Having seen this, Sudhana, the head merchant's son, bowed his head to the feet of the upāsikā Prabhūtā, circumambulated her many hundreds of thousands of times, keeping her to his right, and sat before her. With his palms together in homage, Sudhana said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

16.22 The upāsikā Prabhūtā said, "Noble one, I have attained the bodhisattva liberation called *the unceasing display of the treasure of merit*.

16.23 "Noble one, from this small pot, beings⁹⁶⁰ with different wishes are satisfied by whatever foods they enjoy, with various kinds of broths, various flavors, various colors, and various aromas.

16.24 "Noble one, in that way, with this one small pot I can satisfy a hundred beings with the foods they enjoy. I can satisfy with the foods they enjoy a hundred thousand beings, ten million beings, a billion beings, a trillion beings, a quintillion beings, and an innumerably-beyond-an-innumerable number of beings with different wishes. I strengthen them, make them joyful, [F.7.b] please them, delight them, make them content, and make them happy. Nevertheless, this small pot is never diminished, depleted, emptied, used up, exhausted, spent, or finished, nor does it ever come to an end.

16.25 "Noble one, in the same way, I can satisfy, make joyful, please, delight, make content, and make happy, with whatever foods they enjoy and with various kinds of broths, various flavors, various colors, and various aromas, beings with different wishes who are as numerous as the atoms in a world realm of four continents, as numerous as the atoms in a world realm of a thousand four-continent worlds, as numerous as the atoms in a world realm of a million four-continent worlds, as numerous as the atoms in a world realm of a billion four-continent worlds, and as numerous as the atoms in innumerably more numerous than innumerable buddha realms.

16.26 "Nevertheless, this small pot is never diminished, depleted, emptied, used up, exhausted, spent, or finished, nor does it ever come to an end.

- 16.27 “Noble one, if the beings in all world realms in the ten directions, all with different wishes and aspirations, were all to come here, they would all be satisfied and so on up to made happy by the food they enjoy. Just as it would be with various kinds of food, they would all be satisfied and so on up to made happy by various kinds of drinks, by various kinds of flavors, by various kinds of seats, by various kinds of beds, by various kinds of steeds, by various kinds of clothing, by various kinds of flowers, [F.8.a] by various kinds of garlands, by various kinds of perfume, by various kinds of incense, by various kinds of ointments, by various kinds of powders, by various kinds of jewels, by various kinds of jewelry, by various kinds of precious carriages, by various kinds of parasols, by various kinds of banners, by various kinds of flags, and by various kinds from among the entire range of utensils.
- 16.28 “Moreover, noble one, all the śrāvakas and pratyekabuddhas in a single world realm in the east, who are in their final life, attain the result of the śrāvaka and pratyekabuddha enlightenments by eating my food. Just as it is in one realm in the east, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvīpa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, and as the atoms in a world realm of a billion four-continent worlds.
- 16.29 “In the same way, all the śrāvakas and pratyekabuddhas in world realms as numerous as the atoms in innumerable more numerous than innumerable buddha realms in the east, who are in their final life, will attain the result of the śrāvaka and pratyekabuddha enlightenments by eating my food.
- 16.30 “Just as it is for those who are in the east, so it is for all of those who are in the south, in the west, in the north, [F.8.b] in the northeast, in the southeast, in the southwest, in the northwest, below, and above.
- 16.31 “Noble one, all those who are bodhisattvas in their last life in a single world realm in the east will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.
- 16.32 “Just as it is for those in one realm in the east, so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvīpa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-

continent worlds, and as the atoms in a world realm of a billion four-continent worlds. Those and others up to all those who are bodhisattvas in their last life in world realms as numerous as the atoms in innumerable more numerous than innumerable buddha realms in the east will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.

16.33 “Just as it is for those who are in the east, in the same way all those who are bodhisattvas in their last life in one world realm in the south, in the west, in the north, in the northeast, in the southeast, [F.9.a] in the southwest, in the northwest, below, and above will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.

16.34 “Just as it for all those who are bodhisattvas in their last life and so on up to those in one realm in the upward direction,⁹⁶¹ so it is in a hundred world realms, a thousand world realms, a hundred thousand world realms, ten million world realms, a billion world realms, ten billion world realms, a hundred billion world realms, a quintillion world realms, and world realms as numerous as the atoms in the world realm of Jambudvīpa, as the atoms in a world realm of four continents, as the atoms in a world realm of a thousand four-continent worlds, as the atoms in a world realm of a million four-continent worlds, as the atoms in a world realm of a billion four-continent worlds, and so on, up to all those who are bodhisattvas in their last life in world realms in the upward direction that are as numerous as the atoms in innumerable more numerous than innumerable buddha realms in the east. All those who are bodhisattvas in their last life will, by eating my food, be seated at the bodhimaṇḍa, defeat Māra and his armies, and attain the highest, complete enlightenment of buddhahood.

16.35 “Noble one, do you see these ten thousand maidens?”

Sudhana replied, “Āryā, I see them.”

16.36 The upāsikā Prabhūtā said, “Noble one, myself and these maidens [F.9.b] and countless millions of others have the same conduct, the same prayer, the same roots of merit, the same display of setting forth, the same pure path of aspiration, the same pure mindfulness, the same pure mode of being,⁹⁶² the same measureless realization, the same attainment of the highest faculties, the same pervasion of mind, the same range of the scope of conduct, the same way of the Dharma, the same ascertainment of meaning, the same teaching of the meaning of the Dharma, the same pure form, the same measureless strengths, the same voicing of the words of the Dharma, the same pure voice in all our communication,⁹⁶³ the same pure qualities in all our conduct because we are praised for limitless qualities, the same purity of karma because of having the pure ripening of faultless karma, the same all-

pervasive great love because of our protection of all beings, the same pervasive great compassion because of our tireless ripening of all beings, the same pure karma of body because we manifest the bodies that satisfy beings according to their wishes, the same pure karma of speech in communicating the meaning of the words in the realm of the Dharma, the same arrival into the circles of the followers of all the buddhas, the same eagerness for all the buddha realms in order to serve and make offerings to all the buddhas, the same directly perceived knowledge in comprehending all the ways of the Dharma, [F.10.a] and the same pure conduct in attaining all the bodhisattva levels.

16.37 “Noble one, these ten thousand maidens, within one single instant, travel throughout the ten directions in order to offer food to the bodhisattvas in their final life. They take food from this small pot and go throughout the ten directions in order to offer it as alms to śrāvakas and pratyekabuddhas in their final life. They take food from this small pot and go throughout the ten directions in order to satisfy all the hosts of pretas with the food.

16.38 “Noble one, in that way I satisfy the devas with divine food from this small pot, and I satisfy nāgas with nāga food, yakṣas with yakṣa food, gandharvas with gandharva food, asuras with asura food, garuḍas with garuḍa food, kinnaras with kinnara food, mahoragas with mahoraga food, humans with human food, and nonhumans with nonhuman food.

“Noble one, stay a moment and you will see a sight.”

16.39 As soon as the upāsikā Prabhūtā said those words, at that moment, having been invited by the upāsikā Prabhūtā in the prayers she made in the past, countless beings came in through the eastern door. In the same way, countless beings, invited by the upāsikā Prabhūtā in the prayers she made in the past, came in through the southern, the western, and the northern doors. [F.10.b] Seated on her throne, the upāsikā Prabhūtā satisfied, made joyful, pleased, delighted, made content, and made happy those beings who had arrived with whatever foods they enjoyed, in various kinds of broths, with various flavors, various colors, and various aromas.

16.40 Just as with the food, she satisfied them and so on up to made them happy with various kinds of drinks, various kinds of flavors, various kinds of seats, various kinds of beds, various kinds of steeds, various kinds of clothing, various kinds of flowers, various kinds of garlands, various kinds of perfume, various kinds of incense, various kinds of ointments, various kinds of powders, various kinds of jewels, various kinds of jewelry, various kinds of precious carriages, various kinds of parasols, various kinds of banners, various kinds of flags, and various kinds from among the entire range of utensils.

- 16.41 She satisfied and so on up to made happy devas with divine food, and she and satisfied nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans with their food.
- Nevertheless, her small pot was never diminished, depleted, emptied, used up, exhausted, spent, or finished, and it never came to an end.
- 16.42 Then the upāsikā Prabhūtā said to Sudhana, the head merchant's son, "I know only this bodhisattva liberation called *the unceasing display of the treasure of merit*. How could I know or describe the qualities of the conduct of bodhisattvas who have an inexhaustible ocean of merit, [F.11.a] who possess inexhaustible merit, who have accumulated a vast accumulation of merit and are therefore like space, who fulfill the prayers of all beings and are therefore like the king of wish-fulfilling jewels, who protect the roots of merit of all beings and are therefore like a Cakravāla mountain range of merit, who send down a rain of jewels from their hands and are therefore like a great cloud of merit, who open the gate to the city of the Dharma and are therefore like the direct vision of a treasure of great merit, and who dispel the darkness of the poverty of all beings and are therefore like a lamp of great merit?
- 16.43 "Depart, noble one. In this southern region there is a town called Mahāsaṃbhava. There dwells a householder by the name of Vidvān. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "
- 16.44 Sudhana bowed his head to the feet of the upāsikā Prabhūtā, circumambulated the upāsikā Prabhūtā, keeping her to his right, many hundreds of thousands of times, and, looking back again and again, departed from the upāsikā Prabhūtā.

17.

Chapter 17

VIDVĀN

- 17.1 Sudhana, the head merchant's son, had obtained the light of the liberation called *the unceasing display of the treasure of merit*. He contemplated that ocean of merit. He viewed that sky of merit. He obtained that heap of merit. He climbed that mountain of merit. He accumulated that store⁹⁶⁴ of merit. He immersed himself in that river of merit. [F.11.b] He descended the steps into the bathing place of that merit. He purified that field of merit. He looked at that treasure of merit. He thought of that way of merit. He paid attention⁹⁶⁵ to that tradition⁹⁶⁶ of merit. He purified that lineage of merit.
- 17.2 Eventually he arrived at the town called Mahāsaṃbhava and searched, sought, and looked around⁹⁶⁷ for the householder Vidvān.
- 17.3 He searched for the householder Vidvān while longing for kalyāṇamitras, with his being transformed by seeing kalyāṇamitras, with an aspiration that was the blessing of the kalyāṇamitras, with dedication to following⁹⁶⁸ kalyāṇamitras, with diligence in tireless service of the kalyāṇamitras, with all the roots of merit of relying on kalyāṇamitras, with all the accumulation of merit through being faithful to the kalyāṇamitras, with the practice of the skillful methods increased by the kalyāṇamitras, with skill in serving the kalyāṇamitras without relying on anyone else, and while increasing all his roots of merit, purifying the bodhisattva motivation, increasing the bodhisattva faculties, ripening all roots of merit, increasing the fulfillment of great prayers, making great compassion vast, seeing himself as coming close to omniscience, receiving the Dharma radiance of the completely good bodhisattva conduct from all the buddhas, and increasing the illumination of the ten strengths of the tathāgatas.
- 17.4 He saw the householder Vidvān at the crossroads in the center of the town. He was upon a dais made of the seven precious materials. He was seated upon an excellent throne made of countless jewels. [F.12.a] Its legs of precious jewels were adorned with various diamonds and sapphires. It was

covered with a network of strings of gold. It contained stainless precious jewels. Its form was decorated with five hundred jewels. Various cushions of divine material were set upon it. Around it stood streamers, banners, and flags made of divine cloth. It was covered by a net of strings of many jewels. Overhead was a great bejeweled canopy, from which hung wreaths of flowers of gold and jewels.

17.5 A parasol of Jambu River gold was held aloft⁹⁶⁹ by its stainless handle made of beryl. Vidvān was being fanned by precious stainless fans made of the feathers of the king of geese,⁹⁷⁰ and censers of various incenses perfumed the air around him.

17.6 There was an entourage of five thousand musicians to the right and left who played and beat on musical instruments, emitting a beautiful music that transcended that of the devas and filled the town of Mahāsambhava in order to bring delight to beings. These ten thousand beings let fall a rain from clouds of divine flowers. Their bodies surpassed those of devas and humans. They had the complete bodhisattva motivation and were adorned with jewelry that surpassed that of the devas.

17.7 Sudhana, the head merchant's son, approached the householder Vidvān and, having come up to him, bowed his head to Vidvān's feet, circumambulated him, keeping him to his right, many hundreds of thousands of times, and sat down before him. With his palms together in homage, Sudhana said, "Ārya, I have set out to attain the highest, complete enlightenment in order to end the suffering of all beings, [F.12.b] in order to bring all beings to happiness, in order to save all beings from the ocean of saṃsāra, in order to take all beings across to the island of the jewels of the Dharma, in order to dry up the moisture of the cravings of all beings, in order to create the moisture of compassion in all beings, in order to expel all delight and craving of desire from all beings, in order to make all beings gain a craving for the wisdom of buddhahood, in order to make all beings pass through the jungle of saṃsāra, in order to make all beings develop a delight and desire for the Dharma and the qualities of the buddhas, in order to make all beings depart from the city of the three realms, and in order to lead all beings to the city⁹⁷¹ of omniscience.

17.8 "However, I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how having trained in it they become supports for all beings!"

17.9 The householder Vidvān said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment!

- 17.10 “Noble one, it is rare to find a being who develops the aspiration for the highest, complete enlightenment, who seeks the bodhisattva conduct, [F.13.a] who never has enough of gazing upon a kalyāṇamitra, who never tires of coming into the presence of a kalyāṇamitra, who never becomes dispirited in serving a kalyāṇamitra, who never becomes unhappy with seeking a kalyāṇamitra, who never turns back from seeking a kalyāṇamitra, who never ceases to sincerely yearn for and be attracted to a kalyāṇamitra, who never turns away from gazing upon a kalyāṇamitra, who is never despondent in following the instructions of a kalyāṇamitra, and who never wearies of serving and honoring a kalyāṇamitra.
- 17.11 “Noble one, do you see those in my entourage?”
Sudhana replied, “Yes, Ārya, I see them.”
- 17.12 Vidvān said, “Noble one, I made all of them develop the aspiration for the highest, complete enlightenment. I have caused them to be reborn in the family of the tathāgatas. I have nourished them through the accumulation of the perfections. I have made them practice all the good qualities. I have made them develop the ten strengths of the tathāgatas. I have made them transcend the family of the world. I have established them in the family of the tathāgatas. I have made them turn away from the wheel of worldly existences. I have made them enter into the turning of the wheel of the Dharma. I have saved them from falling into lives in the three lower existences. I have established them in the understanding of the true nature of phenomena.
“Noble one, it is in that way that bodhisattvas become a refuge for all beings.
- 17.13 “Noble one, I have attained the bodhisattva liberation called⁹⁷² *the merit that arises from the treasury of mind*. Through its power I give food to those who wish for food; drink for those who wish for drink; [F.13.b] excellent flavors to those who wish for excellent flavors; hard food to those who wish for hard food; soft food to those who wish for soft food; food that is licked to those who wish for food that is licked; food that is sucked to those who wish for food that is sucked; clothes to those who wish for clothes; flowers to those who wish for flowers; garlands to those who wish for garlands; perfume to those who wish for perfume; incense to those who wish for incense; ointments to those who wish for ointments; powders to those who wish for powders; jewelry and adornments to those who wish for jewelry and adornments; jewels to those who wish for jewels; gold to those who wish for gold; silver to those who wish for silver; pearls to those who wish for pearls; dwellings to those who wish for dwellings; seats to those who wish for seats; beds to those who wish for beds; medicine that heals illness to those who wish for medicine that heals illness; utensils to those who wish for

utensils; carriages to those who wish for carriages;⁹⁷³ steeds to those who wish for steeds;⁹⁷⁴ elephants, horses, chariots, oxen, donkeys, water buffalo, sheep, and goats⁹⁷⁵ to those who wish for elephants, horses, chariots, oxen, donkeys, water buffalo, sheep, and goats; banners, parasols, and flags to those who wish for banners, parasols, and flags; male and female slaves to those who wish for male and female slaves; a retinue of youths to those who wish for a retinue of youths; women to those who wish for women; girls to those who wish for girls; crowns and topknot jewels to those who wish for crowns and topknot jewels; topknot jewels combined with leather to those who wish for topknot jewels combined with leather; locks of pure, deep-black hair to those who wish for locks of pure, deep-black hair; [F.14.a] and so on, up to I give all the various kinds of utensils to those who wish for all the various kinds of utensils.

“Noble one, stay a moment and you will see a sight.”

17.14 As soon as the householder Vidvān said those words, at that moment, having been invited by the householder Vidvān in the prayers he had made in the past, there came countless beings from different directions, from different lands, from different districts, from different towns, from different markets, from different cities, from different villages, from different hamlets, from different houses, from different castes, from different families, from different levels of families, from different ways of life, and from different classifications of stations in life. These beings had various different sensory perceptions, wishing for various kinds of food, desiring various kinds of food, with various aspirations, desiring different aspirations and desires, desiring pure food and drink, desiring meat, wishing to consume contrasting kinds of different food, and remaining in various kinds of distinct sensory perceptions and different ways of life. In other words, among humans there were those who wished for such various kinds of food as boiled rice, sour gruel, broths, fish, and meat.

17.15 Whatever were the different kinds of food and drink that were wished for by those with different ways of life among human beings, through the power of the bodhisattva, the drumbeat of the unimpeded generosity of the bodhisattva, and the invitation made by the past prayers of the bodhisattva, all those human beings came there, and when they had arrived they entreated the householder Vidvān. They looked upon him, observed him, and addressed him.

17.16 The householder Vidvān, knowing that the petitioners had all gathered there, [F.14.b] thought for a moment and then looked up into the sky. From the realm of the sky there came into the palms of his hands a great number of various kinds of food and drink, with various kinds of flavors, various kinds of colors, and various kinds of aromas. He gave these different kinds of food,

drink, and utensils to all the petitioners gathered there, who had different aspirations and desires, in accordance with what they desired, so that they were satiated, pleased, contented, delighted, joyful, and overwhelmed with happiness.

17.17 Having concluded satisfying them in that way, afterward he taught them the Dharma. He taught the Dharma that elucidated the cause of gathering a vast accumulation of wisdom, elucidated the cause that made it impossible for poverty to occur, elucidated the cause of the arising of perfect great enjoyment, elucidated the cause of the arising of the attainment of the Dharma's way of wisdom, elucidated the cause of the arising of gathering a vast accumulation of merit, elucidated the cause of the arising of the attainment of the enjoyment of the food of happiness, elucidated the cause of the arising of the attainment of a body adorned by the signs and features of a great being, elucidated the cause of the arising of the attainment of invincible strength, elucidated the cause of the arising of the attainment of the unsurpassable⁹⁷⁶ food of wisdom, and elucidated the cause of the arising of the attainment of the inexhaustible strength of merit that defeats the strength⁹⁷⁷ of all the māras.

17.18 When all those who came wishing for food were satisfied through having obtained various kinds of food from the realm of the sky, the householder Vidvān taught them the Dharma so that they could attain perfect lifespans, color, strength, happiness, and eloquence. [F.15.a]

17.19 When all those who came wishing for drink were satisfied and delighted through having obtained many kinds of delicious, nontransgressive drinks, the householder Vidvān taught them the Dharma so that they would turn away from thirsting for saṃsāra, from delighting in saṃsāra, and would develop a delight in the Buddhadharma, a thirst⁹⁷⁸ for the Buddhadharma.

17.20 After all those who came wishing for excellent flavors had been satisfied by the different excellent flavors of sweetness, sourness, saltiness, spiciness, bitterness, and astringency, the householder Vidvān taught them the Dharma so that they would attain the supreme flavor of the physical signs of a great being.

17.21 When all those who had come from all directions wishing for carriages⁹⁷⁹ had received the gifts of different kinds of carriages, the householder Vidvān taught them the Dharma so that they would ride upon the Mahāyāna.

17.22 When those wishing for clothes had come from all directions, the householder Vidvān, knowing that they had all gathered there, thought for a moment and then looked up into the sky. From the realm of the sky appeared many kinds of pure clothes in various colors—blue, yellow, red, white, madder, and transparent⁹⁸⁰—that came into the palms of his hands. When the householder Vidvān had distributed these to the petitioners, he taught

them the Dharma so that they would have the pure attainment of a tathāgata's unsurpassable sense of shame and conscience that is like the color of gold.

In that way, the householder Vidvān demonstrated the inconceivable scope of the bodhisattva liberation.

17.23 Then he said to Sudhana, the head merchant's son, [F.15.b] "I know only the bodhisattva liberation called *the merit that arises from the treasury of the mind*. How could I know the conduct, describe the qualities, or teach the miraculous powers of the bodhisattvas who have attained the power over requisites; who have attained jewel-producing hands; who can cover all world realms without exception with their hands in order to accomplish various offerings to the buddhas; who can send down rain from clouds of jewels of various colors upon the circles of the followers of all the tathāgatas; and similarly can send down rain from clouds of jewelry of various colors, from clouds of crowns of various colors, from clouds of kūṭāgāras of various colors, from clouds of clothing of various colors, from clouds of the various melodious sounds of divine musical instruments being played and beaten and beautiful songs, from clouds of flowers of various colors, from clouds of perfumes of various colors, from clouds of incense, garlands, ointments, powders, Dharma robes, parasols, banners, and flags of various colors, from clouds of every kind of offering to all the buddhas, and from clouds of all requisites that fall upon all the circles of followers of the tathāgatas and all realms of beings in order to honor and make offerings to all the buddhas and in order to ripen and guide all beings?

17.24 "Depart, noble one. In this southern region there is a town called Siṃhapota, where dwells a head-merchant patron of the Dharma by the name of Ratnacūḍa. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "

17.25 Sudhana, the head merchant's son, was pleased, delighted, enraptured, overjoyed, and filled with happiness.⁹⁸¹ [F.16.a] He demonstrated to the householder Vidvān the respect of a Dharma pupil. Sudhana viewed him as someone through whose blessing one can receive all the Buddhadharma, viewed him as someone through reliance on whom one can attain omniscience; he demonstrated a continuous delight⁹⁸² in the kalyāṇamitras; he had the determination to obey every instruction of the kalyāṇamitras; being under their power he followed the kalyāṇamitras; he longed to listen⁹⁸³ to the teachings and words of the kalyāṇamitras; he kept in mind the power of faith that came from the kalyāṇamitras; he sought the instructions of the kalyāṇamitras; and he aspired to follow and please the kalyāṇamitras.

17.26 Sudhana bowed his head to the feet of the householder Vidvān, circumambulated the householder Vidvān, keeping him to his right, many hundreds of thousands of times, and, looking back again and again, departed from the householder Vidvān.

RATNACŪḌA

18.1 Sudhana, the head merchant's son, had conviction in that river of merit. He viewed that field of merit. He purified that mountain⁹⁸⁴ of merit. He climbed down that stairway to the bathing place of merit. He opened that treasury of merit. He viewed that treasure of merit. He purified that domain of merit. He carried away that heap of merit. He developed that strength of merit. He increased that power of merit.

18.2 Sudhana eventually arrived at the town of Simhapota. He searched for Ratnacūḍa, the head-merchant patron of the Dharma. He saw him in the middle of a market.⁹⁸⁵ Sudhana bowed his head to Ratnacūḍa's feet, circumambulated Ratnacūḍa, keeping him to his right, many hundreds of thousands of times, [F.16.b] and sat down before him. With his hands together in homage, he said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

18.3 "Ārya, will you not bestow on me the instruction for the bodhisattva path, which is the path by which I will become omniscient?"

Ratnacūḍa, the head-merchant patron of the Dharma, grasped the hands of Sudhana, the head merchant's son, led him to his home and, showing Sudhana his home, said, "Noble one, look at my home!"

18.4 Sudhana looked at it. The house was made of pure, bright Jambu River gold. It was vast and tall and encircled by a wall of silver. It was beautified by arrangements of bright crystals. It was adorned by a hundred thousand clusters of beryls. There was an array of pillars of white coral. A lion throne made of red pearls had been erected. Lion banners made of asteria jewels were displayed. Overhead there was a shining canopy of jewels. It was draped in nets of gold adorned with wish-fulfilling jewels. There was an array of countless varieties of precious jewels. It was furnished with ponds

made of emerald and filled with cool water. It was encircled by trees made of precious materials. It was massive. It was vast. It had ten stories. It was very tall. It had eight doors.

18.5 Sudhana went inside and looked around.

On the first floor he saw food and drink being distributed.

On the second floor he saw clothing being given away. [F.17.a]

18.6 On the third floor he saw jewelry and adornments being given away.

On the fourth floor he saw being given away the most precious, excellent maidens on the great earth who are the pleasures enjoyed in harems.

18.7 On the fifth floor he saw an assembly of bodhisattvas on the fifth bhūmi who were dedicated to the pleasure of talking together⁹⁸⁶ about the Dharma, whose thoughts were concerned with the benefit and happiness of the world, who were accomplished in all treatises, who had the power of retention, who had the seal⁹⁸⁷ of samādhi, who rose from samādhi, who analyzed samādhi, and who had attained the light of wisdom.

18.8 On the sixth floor he saw bodhisattvas who had attained the state of the perfection of wisdom, who had profound wisdom, who had clairvoyantly perceived the pacification of all phenomena, who came forth from all the gateways that were the essences and gateways of the samādhis and retentions,⁹⁸⁸ whose range of activity was free of obscuration, who practiced nonduality, who manifested discussions of the Dharma, and who followed the way of the perfection of wisdom, analyzed it, elucidated it, and discussed the many gateways to the perfection of wisdom. These included the gateway to the perfection of wisdom called *the essence of peace*, the gateway to the perfection of wisdom called *the categories of wisdom for all beings*, the gateway to the perfection of wisdom called *the unwavering turning*, the gateway to the perfection of wisdom called *the dust-free light*, the gateway to the perfection of wisdom called *the essence*⁹⁸⁹ *of invincibility*, the gateway to the perfection of wisdom called *the illumination of beings*,⁹⁹⁰ [F.17.b] the gateway to the perfection of wisdom called *the field of the way that is followed*, the gateway to the perfection of wisdom called *the essence of the ocean*,⁹⁹¹ the gateway to the perfection of wisdom called *the attainment of all-seeing equanimity*, the gateway to the perfection of wisdom called *the possession of inexhaustible treasure*, the gateway to the perfection of wisdom called *the ocean of the ways of the Dharma*, the gateway to the perfection of wisdom called *following the ocean of beings*, the gateway to the perfection of wisdom called *unimpeded eloquence*, and the gateway to the perfection of wisdom called *resting in objectlessness after focusing on the clouds of the Dharma*. They discussed the perfection of wisdom through countless millions of such gateways to the perfection of wisdom in a countless array of separate gatherings of assemblies of bodhisattvas.

- 18.9 On the seventh floor he saw an assembly of bodhisattvas who had all attained the patience of perceiving everything as echoes, who had given rise to infallible wisdom and method, and who had received the clouds of the Dharma from all tathāgatas.
- 18.10 On the eighth floor he saw an assembly of bodhisattvas who had all attained clairvoyance that would never diminish, who moved within all world realms, whose images appeared within all the gathered assemblies, whose bodies were distributed throughout the entire realm of phenomena, whose field of experience never departed from being at the feet of all the tathāgatas, who encountered the bodies of all the buddhas, and who were the first individuals to speak within the assemblies of the followers of all the tathāgatas. [F.18.a]
- 18.11 On the ninth floor he saw an assembly of bodhisattvas who were all in their final lifetime.
- 18.12 On the tenth floor he saw when all the tathāgatas first developed the aspiration for enlightenment, their conduct, their setting forth, their oceans of prayers, the range of their buddha miracles, their buddha realms, all their circles of followers, their teaching the wheel of the Dharma, and their power to guide beings.
- 18.13 When he had seen this, he asked Ratnacūḍa, the head-merchant patron of the Dharma, “Ārya, how did you gain this pure good fortune? How did you plant the roots of merit that have ripened in this way?”⁹⁹²
- 18.14 Ratnacūḍa answered, “Noble one, I remember that in the past, more kalpas ago than there are atoms in a buddha realm, there was a world realm called Cakravicitra, and in that world appeared a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and conduct,⁹⁹³ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat named Anantaraśmi-dharmadhātusamalaṃkṛtadharmarāja. That tathāgata, together with a billion śrāvakas, such as Jñānavairocana, and a trillion bodhisattvas, such as Jñāna-sūryatejas, having been invited by King Dharmēśvararāja, went to the great park called Maṇidhvajavyūharāja.⁹⁹⁴
- 18.15 “When the Tathāgata had entered the town [F.18.b] and was passing through the market, in order to make an offering to the Tathāgata and his saṅgha of bodhisattvas and śrāvakas, I played music and burned a pellet of incense to spread the aroma. By burning that pellet of incense, the entirety of Jambudvīpa was covered for seven days with multicolored clouds⁹⁹⁵ of perfume that took on the forms of all beings.
- 18.16 “From those clouds of perfume came these words: ‘The tathāgatas have an inconceivable accumulation of the stainless knowledge of the three times. That omniscience is free of all obscurations. They have eliminated all the

propensities for kleśas. All that is offered to the tathāgatas will bring the immeasurable great result of omniscience. It will unite you with omniscience.'

18.17 "Those words were emitted from those masses of clouds of incense through the blessing of the Buddha in order to ripen my roots of merit and increase the power of the roots of merit of countless⁹⁹⁶ beings.

18.18 "Noble one, I dedicated the roots of merit from the manifestation of that miracle to three objectives through the blessing of the Tathāgata. What are those three? I made the dedication so that I would have the complete vision of all kalyāṇamitras, of all buddhas, and of all bodhisattvas.

18.19 "Noble one, I know only this bodhisattva liberation called *the unimpeded display of the field of prayer*. [F.19.a] How could I know the conduct or describe the qualities of the bodhisattvas who are the source of limitless good qualities, who have entered an unalloyed ocean of buddha bodies, who have received the rain from unalloyed Dharma clouds, who have entered an ocean of unalloyed qualities, who have extended the net of completely good conduct, who have entered the range of unalloyed samādhis, who have the unalloyed continuous roots of merit of all bodhisattvas, who have the unalloyed nonconceptual conduct of all the tathāgatas, who have entered the unalloyed equality of the three times, who have the unalloyed ability to dwell tirelessly in all kalpas, and who reside on the level of an unalloyed complete range of vision?

18.20 "Depart, noble one. In this southern region there is a land called Vetramūlaka. There, in a town called Samantamukha, dwells a perfume-seller head merchant by the name of Samantanetra. Go to him and ask him, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "

18.21 Sudhana bowed his head to the feet of Ratnacūḍa, the head-merchant patron of the Dharma, circumambulated Ratnacūḍa, the head-merchant patron of the Dharma, many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from Ratnacūḍa, the head-merchant patron of the Dharma. [B2]

SAMANTANETRA

- 19.1 Sudhana, the head merchant's son, had perceived the visions of infinite buddhas. He had attained the companionship of infinite bodhisattvas. [F.19.b] He had been illuminated by the infinite ways of the paths of the bodhisattvas. His mind had certainty through being saturated by the infinite ways of the Dharma of the bodhisattvas.⁹⁹⁷ He purified the path of the infinite motivations of the bodhisattvas. He had attained the brilliance of the infinite faculties of the bodhisattvas. He dwelled in the infinite aspirations of the bodhisattvas. His mind followed the example of the infinite conduct of the bodhisattvas. He possessed the banner of the infinite invincibility of the bodhisattvas. He possessed the movement of the infinite light of wisdom of the bodhisattvas. He had attained the infinite illumination of the Dharma of the bodhisattvas.
- 19.2 Sudhana eventually arrived in the land of Vetramūlaka, and he searched everywhere for the town of Samantamukha, unwearyingly, fearlessly, and with unflagging diligence and an inviolable determination. He searched in the principal and intermediate directions, the districts and subdistricts, high and low, up and down. He never forgot the instructions of the kalyāṇamitras, always keeping the perfect conduct of the kalyāṇamitras in his heart, possessing the faculties that were all observant, devoid of all carelessness, his eyes and his ears never distracted.
- 19.3 Having searched everywhere, Sudhana finally saw, in the center of the land of Vetramūlaka, the town of Samantamukha. It was a town with ten thousand marketplaces. It was excellently built. It was encircled by a strong wall that was very high. It was beautified by having eight crossroads.
- 19.4 In the middle of the town, Sudhana, the head merchant's son, saw the perfume seller Samantanetra in a perfume shop. [F.20.a] He approached the perfume seller Samantanetra, bowed his head to Samantanetra's feet, and sat down before him. With his hands together in homage, he said, "Ārya, I have

developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.”

Samantanetra said, “Noble one, it is excellent, excellent that you have developed the aspiration for the highest, complete enlightenment.

19.5 “Noble one, I know the illnesses of all beings: those that come from air, those that come from bile, those that come from phlegm, those that come from their balance being disturbed, those that come from harm by others, and those that come from nonhuman beings, from drinking poison, from the effects of various mantras, weapons, and vetālas, from the agitation of water, and from various fears and terrors. I know them all. I also know how to cure all those illnesses. I know oiling, emetics, purgatives, enemas, bloodletting, inhalations, sweating, compresses, unguents, massaging, antidotes, exorcisms, nourishment, bathing, resting, causing growth, purifying the complexion, and increasing strength.

19.6 “Noble one, I cure all the illnesses of all the beings who come to me from the ten directions. When I have healed them, I have them bathed, their bodies anointed with unguents, their limbs adorned with jewelry, and their bodies dressed in clothes; I satisfy them with foods that have various kinds of excellent flavors [F.20.b] and make them fortunate with immeasurable wealth.

19.7 “Afterward I teach them the Dharma so that through being taught impurity they will eliminate desire.

“I teach them the Dharma so that through the praising of love they will eliminate anger.

19.8 “I teach them the Dharma so that through the teaching of the particular categories of phenomena they will eliminate ignorance.

“I teach them the Dharma so that through the teaching of the gateways to the ways of special realizations they will eliminate the conduct that comes from all kleśas equally.

19.9 “I elucidate for them the cause for the arising of the aspiration for enlightenment by relating to them descriptions of the phenomena that are the qualities of the buddhas.

“I teach them the cause for the arising of great compassion by teaching them the immeasurable sufferings of saṃsāra.

19.10 “I teach them the cause for the arising and attainment of measureless qualities by praising the gathering of a vast accumulation of merit and wisdom.

“I teach them the cause for the arising of Mahāyāna prayers by teaching them how all beings should be ripened and guided.

- 19.11 “I teach them the cause for the arising and attainment of the completely good conduct of the bodhisattva by explaining the vast net of their conduct of dwelling in all buddha realms and all kalpas.
“I teach them the cause for the arising and attainment of a buddha’s body adorned with the signs and features of a great being by praising the perfection of generosity.
- 19.12 “I teach them the cause for the arising and attainment of the pure tathāgata’s body that can be anywhere by describing the perfection of good conduct.
“I teach them the cause for the arising and attainment of the tathāgata’s body with its inconceivable, pure color by describing the perfection of patience. I teach them the cause for the arising and attainment of the tathāgata’s invincible body by describing the perfection of diligence. [F.21.a]
- 19.13 “I teach them the cause for the arising and attainment of the tathāgata’s pure body, which is unsurpassable and overwhelming, by describing the perfection of meditation.
“I teach the pure Dharma body by describing the perfection of wisdom.
- 19.14 “I teach the pure and pristine body manifesting to all beings by describing the perfection of skillful method.
“I teach the pure body that accompanies the minds of beings during all kalpas by describing the perfection of prayer.
- 19.15 “I teach the pure bodies that arise in all buddha realms by describing the perfection of strength.
“I teach the pure bodies that satisfy all beings in accordance with their wishes by describing the perfection of knowledge.
- 19.16 “I teach the pure body that is the highest goodness by describing the rejection of all bad qualities.
- 19.17 “In that way, those comprise the generosity of giving the Dharma. I also support them by distributing an accumulation of endless wealth and jewels.
- 19.18 “Noble one, I also know about all perfumes, incenses, aromas, infusions,⁹⁹⁸ ointments, and their combinations.
- 19.19 “In that way, I know all combinations of perfumes: kings of perfumes such as sesame, kings of perfumes such as chaste tree, kings of perfumes such as *ajivāti*, kings of perfumes such as *vibodhana*, kings of perfumes such as *aruṇavati*, kings of perfumes such as yellow sandalwood, kings of perfumes such as uragasāra sandalwood, kings of perfumes such as cloud agarwood, and kings of perfumes such as *akṣobhyendriya*. [F.21.b]
- 19.20 “Also, noble one, I know the kind of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere.

- 19.21 “Noble one, through this kind of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere, all of my wishes are fulfilled. Through its power I manifest clouds of adornments that will protect all beings. In that way, I manifest clouds of perfume that form aerial palaces⁹⁹⁹ and so on, up to clouds of adornments that venerate and make offerings to all the tathāgatas.
- 19.22 “Thus, noble one, when I wish to make offerings to the tathāgatas, then from this form of perfume that will satisfy all beings and through which one sees, makes offering to, and honors the buddhas anywhere, I manifest clouds of perfume that form countless kūṭāgāras, and throughout the realm of phenomena I manifest clouds of perfume in the form of kūṭāgāras that adorn the assemblies of the followers of the tathāgatas present throughout the realm of phenomena in the ten directions.
- 19.23 “All the pure buddha realms become adorned by clouds, an adornment of clouds as palaces of perfume, an adornment of clouds as walls of perfume, an adornment of clouds as ornamental roofs of perfume, an adornment of clouds as toraṇas of perfume, an adornment of clouds as windows of perfume, an adornment of clouds as balconies of perfume, an adornment of clouds as a crescent moon of perfume, an adornment of clouds as parasols of perfume, an adornment of clouds as erected banners of perfume, an adornment of clouds as flags of perfume, an adornment of clouds as canopies of perfume, an adornment of clouds as nets of strings of beads of perfume, [F.22.a] an adornment of clouds as lights of perfume, an adornment of clouds as a display of the stainless radiances of perfume, and an adornment of rain from clouds of all perfume.
- 19.24 “Noble one, I know only this Dharma gateway called *the forms of perfume that satisfy all beings and through which in every way one sees, makes offerings to, and honors the buddhas*. How could I know the conduct or describe the qualities of the bodhisattvas who are like kings of medicine, who are beneficial to see, who are beneficial to be with, who are beneficial to think of, whose self-discipline is beneficial to follow, whose names are beneficial to hear, the mere sight of whom causes the kleśas of all beings to cease, the mere sight of whom causes beings to turn away from the existences in the lower realms, the mere sight of whom causes all beings to gain the opportunity to receive the Buddhadharma, the mere sight of whom causes the mass of suffering of beings to end, the mere sight of whom causes all beings to be free of the fear of all the existences in saṃsāra, the mere sight of whom causes all beings to be resolute in going in the direction of omniscience and therefore attain fearlessness, the mere sight of whom causes beings not to fall into the

crevasse or chasm of old age and death, and the mere sight of whom causes beings to rest in the equality of the realm of phenomena and therefore attain the bliss of nirvāṇa?

19.25 “Depart, noble one. In this southern region there is a town called Tāladvaja. There dwells a king by the name of Anala. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

19.26 Then Sudhana, the head merchant’s son, bowed his head to the feet of the perfume-seller head merchant Samantanetra, [F.22.b] circumambulated the perfume-seller head merchant Samantanetra many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the perfume-seller head merchant Samantanetra.

20.

Chapter 20

ANALA

20.1 Sudhana, the head merchant's son, remembered the succession of his kalyāṇamitras. He thought about the gateways of their instructions. He was content in his mind, thinking, "I have been accepted as a pupil by the kalyāṇamitras." He observed in his mind, "I am under the protection of the kalyāṇamitras, and I will never regress in my progress toward the highest, complete enlightenment." Thinking this, his mind was happy, his mind was serene, his mind was pleased, his mind was gladdened, his mind was delighted, his mind was joyful,¹⁰⁰⁰ his mind was strong,¹⁰⁰¹ his mind was soothed, his mind was vast, his mind was adorned, his mind was unimpeded, his mind was unobscured, his mind was clear, his mind was composed, his mind had power, his mind had supremacy, his mind comprehended the Dharma, his mind pervaded the realms, his mind was adorned by the vision of the buddhas, and his mind never stopped focusing on the ten strengths.

20.2 Sudhana went from land to land, town to town, district to district, and eventually he reached the town of Tāladhvaja.

He asked, "Where is King Anala?"

20.3 People told him, "Noble one, King Anala sits on the lion throne here performing the activities of a king in order to accomplish the duties of a king. He rules¹⁰⁰² the realm. He penalizes those who deserve to be penalized. He favors those who should be favored. He condemns criminals to punishment. [F.23.a] He makes the decisions on legal disputes. He brings relief to those who are low. He humbles the arrogant. He turns the people away from killing. He dissuades them from theft. He causes them to cease yearning for those who belong to others. He makes them turn away from lying. He makes them desist from slander. He makes them cease speaking harshly. He makes them avoid idle talk. He causes their minds to be free from craving. He makes them dispel malice. He makes them disengage from false views."

20.4 Then Sudhana, the head merchant's son, went to where King Anala was. He saw King Anala seated on a great lion throne that was beautified by various powerful diamond jewels. It had legs that shone with countless and various kinds of jewels. It had a beautiful form adorned and beautified by numerous jewels. It was perfectly covered with a network of gold threads. It was illuminated by numerous precious lamps. It had a center of lotuses made from the precious jewels called *the king of power*. It had many layers of beautiful cushions made of precious divine materials. It was perfumed by the aroma of the various divine incenses arranged around it.¹⁰⁰³ It was made magnificent by a hundred thousand erected precious banners. It was beautified by a hundred thousand raised precious flags. It was beautified by arrangements of clusters of precious flowers. It was covered from above by various canopies made of precious divine materials.

20.5 King Anala was a youth who had reached adulthood. He was handsome and attractive. His hair was deep black and curled to the right. His head was like a parasol, with an uṣṇīṣa on the crown of his head. He had a broad forehead and wide, deep black eyes. [F.23.b] His eyelashes were like the eyelashes of a cow. His nose was lovely, high and prominent.¹⁰⁰⁴ His lips were the beautiful color of vermilion and perfectly proportioned. His teeth were even, without gaps, very white, and a full forty in number. He had jaws like a lion. His cheeks were full and wide. His eyebrows were long, beautiful, and curved like a bow. He had the mark of the ūrṇā hair the color of the moon. His earlobes were long and hung loosely. His face was bright and beautiful like the full moon. His throat was round and as beautiful as a conch. His heart area was adorned by the śrīvatsa. His upper body was like the upper body of a lion. The flesh between his shoulder blades was muscular. His shoulders were bulky and rounded. His arms were long. His fingers were webbed. His hands and feet were adorned by wheels. His hands and feet were soft, young, and thick. He had the seven prominences. His waist was slim like a vajra's. His body was big and straight. His thighs were round. His penis was retracted into his body. His calves were like the calves of a female blackbuck. His fingers were long. The heels of his feet were wide. He had a halo a fathom in width. He was golden in color. Each of his body hairs was curled upward to the right. He had the circular symmetry¹⁰⁰⁵ of a king banyan tree. He was adorned by the signs and features of a superior being.

20.6 He wore a precious wish-fulfilling jewel as his topknot crest. His forehead was adorned by the adornment of a crescent moon made from Jambu River gold. Stainless sapphire jewel earrings hung from his ears. He had a wide, stainless upper body. His arms were beautified by armlets and bracelets made of sublime divine jewels.

- 20.7 Held above¹⁰⁰⁶ him was a precious great parasol with a stainless precious handle of beryl; [F.24.a] with a covering made of Jambu River gold; with a pure, large,¹⁰⁰⁷ precious asteria jewel in the center; and with a string of precious little bells from which came sweet, pleasant sounds; the light from its precious jewels shone in all directions.
- 20.8 He had attained the majesty and sovereignty of a king who could not be harmed by enemy armies. He had such power that he had no fear of enemy armies. He had an entourage of ten thousand ministers dedicated to accomplishing whatever the king required.
- 20.9 Sudhana saw that in front of King Anala there were those who carried out his punishments. They resembled the guardians in the hells. They wore terrifying clothing like the servants of Yama. They were ferocious, horrible, and greatly terrifying. Their eyes were red, and they were biting their lower lips. Their faces had the threefold lines of frowning wrathfully. They were holding weapons and tools such as swords, axes, spears, short spears, clubs, long spears, and so on. They had ugly, terrifying faces. They were like a black cloud, emitting horrible, dreadful shouts of rage, unbearable to look at, inspiring great terror, and bringing fear into the hearts of a hundred thousand beings, and they were dedicated to punishing those deserving of punishment.
- 20.10 He saw many hundreds of thousands of individuals who had committed various crimes, each bound tightly with five ropes, brought before King Anala. There were thieves; those who had seized others' property; those who had destroyed the property of others; those who had robbed travelers; those who had burned down villages, towns, and markets; those who had slain families;¹⁰⁰⁸ those who were burglars; those who had injured; those who had poisoned; those who had rioted; those who had murdered; those who had seduced the wives of others; those with a bad way of life; those with evil intentions; and those who were covetous. [F.24.b]
- 20.11 Sudhana saw King Anala have them punished in various ways.
Sudhana saw, according to King Anala's commands, some having their hands and feet cut off, some their ears and noses cut off, some their eyes gouged out, and some their limbs and all the smaller parts of the bodies cut off. Some were decapitated, some were burned alive, some had their skin destroyed by boiling salt water being poured over their bodies, and there were various other punishments that were horrible, harsh, cruel, dreadful, and deadly.
- 20.12 Sudhana saw that at the site of the executions there was a mound of the feet, hands, ears, eyes, noses, heads, limbs, and smaller parts of the bodies of those who had been executed that was as large as Sumeru.

20.13 He saw a lake of blood that was three yojanas deep and many yojanas wide.

He saw there many hundreds of thousands of the skeletons of the dead, missing their limbs, smaller parts, and heads. The place was filled with many wolves, jackals,¹⁰⁰⁹ dogs, ravens, vultures, buzzards, and eagles.¹⁰¹⁰

20.14 He saw that some bodies were darkened to black, some were rotting, some were bloated, and some were filled with maggots, loathsome and terrifying.

20.15 He heard the sounds of the loud, horrible screams of pain, the pitiful wailing being emitted by those being executed, being slain,¹⁰¹¹ and being slaughtered¹⁰¹² in various ways; the sounds of their horror and distress were like those of the beings in the great Saṃghāta hell.

20.16 When Sudhana saw this dreadful and terrifying violence, he thought, “I am set on the highest, complete enlightenment and am dedicated to seeking the bodhisattva conduct in order to benefit and bring happiness to all beings. The kalyāṇamitras always ask, ‘What good actions has a bodhisattva done? What bad actions have been avoided?’ But this King Anala is devoid of the qualities of good actions. [F.25.a] He is engaged in great transgressive acts. He has wicked thoughts in his mind. He is engaged in taking the lives of others. He is dedicated to harming other beings. He has no concern for his next life. He is at the edge of the precipice of the lower realms. What bodhisattva conduct could I hear from him?”

20.17 While Sudhana, who was motivated to protect the entire realm of beings, whose mind had developed great compassion, was thinking and contemplating in that way, devas who were up in the sky above him addressed him in this way: “Noble one, do you not remember the instructions of the kalyāṇamitra ṛṣi Jayoṣmāyatana?”

Sudhana looked up into the realm of the sky and answered, “Yes, I remember.”

20.18 The devas said, “Noble one, do not doubt in this way the instruction of the kalyāṇamitra! Noble one, the kalyāṇamitras give correct guidance and never do so incorrectly. Noble one, the wisdom of the bodhisattvas in practicing skillful methods is inconceivable. Their wisdom in gathering beings as pupils is inconceivable. Their wisdom in benefiting beings is inconceivable. Their wisdom in subjugating¹⁰¹³ beings is inconceivable. Their wisdom in inspiring beings is inconceivable. Their wisdom in purifying beings is inconceivable. Their wisdom in protecting beings is inconceivable. Their wisdom in leading beings to understanding is inconceivable. Their wisdom in ripening beings is inconceivable. Their wisdom in guiding beings is inconceivable.

“Noble one, go and ask him about bodhisattva conduct!”

- 20.19 Sudhana, the head merchant's son, listened to what the devas had said [F.25.b] and approached the king. When he had reached him, Sudhana bowed his head to the feet of King Anala, circumambulated him, keeping him to his right, many hundreds of thousands of times, and then sat before him and with palms together and said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 20.20 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 20.21 King Anala, having concluded his duties as a king, rose from his lion throne, and with his right hand he took hold of Sudhana, the head merchant's son, and led him into the Tāladvaja Palace.
- 20.22 When they had entered his residence, the king led Sudhana, the head merchant's son, into the harem, where he sat upon a throne and said to Sudhana, "Noble one, look around at my home and possessions!"
- 20.23 Sudhana looked around and saw that the building was huge and vast, encircled by walls made of the seven precious materials. It was beautified by a variety of palaces of precious jewels, adorned with many hundreds of thousands of precious kūṭāgāras. It was brilliantly bright with the shining light of countless precious jewels. There were pillars made of red pearls that were beautified by arrangements of a shining variety of different precious jewels. Inside was a beautifully constructed lion throne made of white coral that was adorned with many hundreds of thousands of jewels. There were raised lion banners made of precious asteria¹⁰¹⁴ jewels. Above the throne was a canopy of shining, precious jewels. The room was covered with nets of strings of various wish-fulfilling precious jewels. [F.26.a] It was adorned by an array of ornamental spires adorned by a countless variety of precious jewels. There were pools made from emeralds that were filled with cool water. It was encircled by trees made of various precious materials.
- 20.24 Sudhana saw that the ten million women of the king's entourage were beautiful, attractive, and pretty; had the most perfect, magnificent color; had mastered all skills; rose before him and slept after him; had loving minds; did whatever they were told to do; and were obedient.
- 20.25 Then King Anala asked Sudhana, the head merchant's son, "Noble one, what do you think? Is there this kind of ripening of karma for those who have committed bad actions? Is there this kind of perfect body? Is there this kind of perfect great happiness? Is there this kind of perfect attainment of sovereignty and great power?"
- Sudhana replied, "Ārya, there are no such things."

20.26 King Anala said, “Noble one, I have attained the bodhisattva liberation called *the attainment of illusions*. Noble one, most of the inhabitants of my kingdom kill, steal, practice sexual misconduct, lie, slander, abuse, indulge in idle talk, are avaricious, are malicious, hold false views, commit bad actions, and are fierce, aggressive, and cruel, and they maintain a behavior consisting of all kinds of bad actions.

“There is no other way to instruct them to turn away, to desist, from that sinful behavior.

20.27 “Noble one, in order to guide, ripen, control, and benefit these beings, motivated by great compassion I manifest the illusory images of executioners, [F.26.b] through which I execute the illusory images of the condemned. I make the illusions of those who punish and execute in various ways the illusions of those who have followed a path of bad actions. I also emanate those who experience the unendurable sufferings of having their feet, hands, noses, ears, limbs, smaller parts, and heads cut off. When the beings who live in my realm see that, they become distressed, afraid, and terrified. After that, they are careful to avoid committing bad actions.

20.28 “Noble one, when in that way I have used that method and see that these beings are distressed, terrified, and alarmed, I then turn them away from the path of the ten bad actions, cause them to possess the path of the ten good actions, and establish them in the path to omniscience, which is the ultimate attainment of joy and happiness and the cessation of all suffering.

20.29 “Noble one, I do not cause harm to any being with my body, speech, or mind.

“Noble one, I would wander in the most extreme suffering of the Avīci hell, but I would not even once have arise in my mind the wish to cause harm to even the smallest being, a minute insect seen on the tip of a blade of grass, existing in the realm of stupidity, which is rebirth as an animal, let alone to a human being in my realm, who has the ability to develop the path of good actions.

20.30 “Noble one, I do not generate the qualities of a bad action in my dreams, let alone deliberately.

20.31 “Noble one, I know only this bodhisattva liberation called *the attainment of illusions*. How could I know the conduct or describe the qualities of bodhisattvas who have attained the patience of the birthlessness of phenomena, who have realized that all states of existence are illusions, who have given rise to the bodhisattva conduct that is like an illusion, who know that all worlds are like reflections, [F.27.a] who have realized that the nature of phenomena is like a dream, who follow the way of the unimpeded gateway to the realm of the Dharma, who have understood that the net of conduct is like a magical illusion,¹⁰¹⁵ who have the scope of the range of

unobscured wisdom, who have set forth on the path of unobscured samādhi, who have gained the power of retention¹⁰¹⁶ that has an infinite capacity, and who comprehend the scope of the range of activity of the buddhas?

20.32 “Depart, noble one. In this southern region there is a city called Suprabha. There dwells a king by the name of Mahāprabha. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

20.33 Then Sudhana, the head merchant’s son, bowed his head to the feet of King Anala, circumambulated King Anala many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from King Anala.

MAHĀPRABHA

- 21.1 Sudhana, the head merchant's son, remembered that illusion of wisdom. He contemplated the bodhisattva's liberation that had the form of illusion. He examined the illusory aspect of the nature of phenomena. He comprehended the equality of the illusions of actions. He reflected on the equality of the illusions of phenomena. He comprehended the equality of the emanations that are ripened by the Dharma. He followed the inconceivable appearances that arise from wisdom. He accomplished the accomplishment of the illusions of infinite prayer. He purified the unimpeded conduct that has the true nature of an illusory manifestation. He analyzed the three times as having the characteristics of being composed of illusions.
- 21.2 In one land after another, he questioned, searched, and looked around, seeking without weariness of the mind or exhaustion of the body throughout all the main and intermediate directions, roads, [F.27.b] valleys, and plains, even and uneven ground, wet lands and dry lands, mountains and caves, villages and towns, markets, lands, kingdoms, and capitals. He reached the vicinity of the city of Suprabha and asked, "Where is King Mahāprabha?"
- Many people told him, "Noble one, that over there is the city named Suprabha. King Mahāprabha lives there."
- 21.3 Then Sudhana, the head merchant's son, approached the city of Suprabha and saw the great city of Suprabha. Seeing it, he was overjoyed, pleased, content, and happy. He thought, "I am looking at the place where my kalyāṇamitra lives. Today I will see the kalyāṇamitra. I will hear from him the bodhisattva conduct, and I will hear from him the inconceivable¹⁰¹⁷ gateways through which the bodhisattva sets forth, the inconceivable true nature of a bodhisattva, the inconceivable qualities of a bodhisattva, the inconceivable range of activity of a bodhisattva, the inconceivable powerful

supremacy of a bodhisattva, the inconceivable samādhis practiced by a bodhisattva, the inconceivable liberations enjoyed by a bodhisattva, and the inconceivable pure fulfillment of the undertakings of a bodhisattva.”

21.4 Concentrating on those thoughts, Sudhana approached the city of Suprabha, and having arrived he looked at the city of Suprabha. It was encircled by seven wonderful and beautiful moats that were trenches of the seven precious materials—gold, silver, beryl, crystal, red pearls, emeralds, and white coral—filled with water, with a layer of gold sand at their bottoms, [F.28.a] their surfaces covered with divine blue lotuses, red lotuses, night lotuses, and white lotuses and the water made turbid with¹⁰¹⁸ yellow sandalwood mud. It was encircled by seven rows of palm trees made of the seven precious materials. It was encircled by seven walls made of diamonds: these were a wall of *lovely lion* diamonds, a wall of undefeatable diamonds, a wall of powerfully penetrative diamonds, a wall of invincible diamonds, a strong wall of unimpedable, resolute diamonds, a wall that contained a network of the light rays of diamonds, and a wall of the array of the immaculate colors of diamonds. All those great¹⁰¹⁹ walls of precious diamonds were studded with countless precious jewels. They were adorned with shining railings of Jambu River gold on which were strung strings of ivory beads, shining railings of silver jewels on which were strung strings of ivory beads, shining railings of beryl jewels on which were strung strings of ivory beads, shining railings of crystal jewels on which were strung strings of ivory beads, shining railings of coral jewels on which were strung strings of ivory beads, shining railings of red pearls on which were strung strings of ivory beads, and shining railings of pearl jewels, the essence of the oceans, on which were strung strings of ivory beads.

21.5 The distance between each of the eight great gateways of the city was ten yojanas. The gates were multicolored, beautifully made of the seven precious materials.

21.6 That great city was vast, huge, and divided into eight districts. The ground was made of blue beryl. There were a hundred million streets in that city, and on both sides of each street there were a hundred thousand well-built and arranged mansions in which many hundreds of billions of beings lived. All those houses were made of the seven precious materials, were adorned with an array of various jewels, [F.28.b] had precious parasols and banners erected upon them, and were endowed with all requisites.

21.7 That great city was beautified by high buildings that had the countless colors of precious jewels: There were countless kūṭāgāras of Jambu River gold, with an inconceivable array of jewels, covered in a network of strings of beryl jewels. There were countless kūṭāgāras of silver, with an inconceivable array of jewels, covered in a network of strings of red pearls.

There were countless kūṭāgāras of beryl, with an inconceivable array of jewels, covered in a network of strings of a treasure of precious jewels. There were countless kūṭāgāras of crystal, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *abundant essence*. There were countless kūṭāgāras of jewels that delight beings, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called sunstones. There were countless kūṭāgāras of sapphires, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *light rays of splendor* jewels. There were countless kūṭāgāras of the precious jewel *ocean of beings*, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *asterias*.¹⁰²⁰ There were countless kūṭāgāras of diamonds, with an inconceivable array of jewels, covered in a network of strings of the kings of jewels called *invincible banners*.¹⁰²¹ There were countless kūṭāgāras of yellow sandalwood, with an inconceivable array of jewels, covered in a network¹⁰²² of divine coral tree flowers. [F.29.a] There were countless kūṭāgāras of the unequaled king of perfumes, with an inconceivable array of jewels, covered in a network of a variety of divine flowers.

21.8 Each of those precious houses was adorned with many precious rooftop railings,¹⁰²³ was encircled by seven levels of precious balconies,¹⁰²⁴ and had seven rows of precious palm trees arranged around it. Precious strings connected all the precious rooftop railings and the precious palm trees. Lines of golden bells adorned all those precious strings. Hanging wreaths of flowers were fastened to all those golden bells, and a network of precious little spherical bells hung from all those wreaths of flowers.

21.9 In that way, the entire great city was covered in countless networks of precious jewels, was covered in countless networks of precious bells and little spherical bells, was covered in countless networks of divine perfumes, was covered in countless networks of divine flowers, was covered in countless networks of precious spheres, was covered in countless diamond canopies, was covered in countless precious canopies, was covered in countless precious parasols, was covered in countless precious kūṭāgāra canopies, was covered in countless precious cloth canopies, and was covered in countless canopies of flower garlands. Precious parasols and banners had been erected throughout the great city.

21.10 In the center of the great city of Suprabha was King Mahāprabha's palace. [F.29.b] The palace was four yojanas wide on every side, was made of the seven precious materials, was encircled by seven levels of balconies, had seven levels of networks of precious little spherical bells that emitted a

- beautiful sound, was encircled by seven rows of palm trees made of the seven precious materials, and was adorned by an inconceivable hundred thousand kūṭāgāras made of various precious materials.
- 21.11 It had pools made of a variety of precious materials, with bottoms covered in gold sand, filled with water that had the eight excellent qualities, and its surface was covered with blue lotuses, night lotuses, and white lotuses. They were beautified by trees that had flowers and fruits of every kind of precious material. On all four sides there were beautiful precious railings intersected by steps. There were the divine, sweet, and melodious songs of flocks of birds.
- 21.12 In the center of this palace, which rivaled that of Devendra,¹⁰²⁵ there was a precious kūṭāgāra that shone on beings. It was adorned with a splendid display of countless, beautiful jewels. It was a treasury of the good Dharma that had been established by King Mahāprabha.
- 21.13 Sudhana, the head merchant's son, had no attachment toward the precious moats, he was not astonished by the precious walls, he had no craving for the rows of precious palm trees, he took no delight in the sounds from the networks of bells and little spherical bells, he had no clinging to the melodious sounds of the divine music and songs, he paid no attention to the delights of the celestial kūṭāgāras composed of various shining jewels, he found no pleasure in the pleasurable qualities of the groups of young men and women, and he was detached from the pleasures of form, sound, smell, taste, and touch. [F.30.a]
- 21.14 Focused on the contemplation of the Dharma, he asked whomever he met about the kalyāṇamitra. In that way, he eventually arrived at a place in the city where three roads met, and he looked around. He saw that not far from a caitya temple in the center of the junction of the three roads was a great throne with great adornments. It had legs of blue beryl, was supported by white beryl lions, was inlaid with a network of threads of Jambu River gold, and had various precious cushions, superior to divine materials, laid upon it. It was adorned by countless precious disks and covered with an inconceivable network of an array of precious jewels. Above it there was a canopy like a tent made of cloth of Jambu River gold, with a variety of divine precious materials and a central lotus made of the kings of wish-fulfilling jewels.
- 21.15 Seated cross-legged on that great Dharma throne was King Mahāprabha, whose body was adorned by the thirty-two signs of a great being. His body was beautified by the complete variety of the eighty features of a great being. He was like a mountain of gold. He was adorned with an array of various jewels. He shone magnificently like the disk of the sun. He was lovely to look at like the disk of the full moon. He was beautiful like Brahmā in the

midst of his retinue of Brahmā devas. He was like the ocean, possessing an accumulation of the jewels of the infinite qualities of the Dharma. Like a great cloud he emitted the thunder that was the nature of the Dharma. Like the sky he was adorned by the stars of the ways of the Dharma. Like Sumeru his image appeared in the minds of the ocean of the four classes of beings. Like an island of jewels he was a ground filled with the jewels of various knowledges.

21.16 Sudhana saw that arranged in front of King Mahāprabha there was a precious heap of gold, jewels, pearls, beryls, conch, crystal, corals, gold ornaments, and silver; a heap of divine clothing in various colors; [F.30.b] a heap of various kinds of divine jewelry; a heap of food and various gifts; a heap of the various kinds of superior, supremely delicious flavors; and a heap of a range of all kinds of displays.

21.17 Sudhana saw many trillions of precious divine carriages, many trillions of precious divine musical instruments, many trillions of different kinds of divine perfumes, many heaps of medicine for healing sickness, and heaps of all kinds of particular utensils that were suitable, faultless, and for beings to use as they wish.

21.18 Sudhana saw a hundred thousand young milk-yielding cows with golden horns and hooves set out for poor people to obtain.

21.19 Sudhana saw a quintillion precious maidens who had been assembled. They were beautiful, attractive, and lovely to look at. They were adorned in all jewelry and wore precious clothing of divine material, their bodies anointed with divine uragasāra sandalwood. They had mastered the sixty-four skills and were expert in all the arts of lovemaking.

21.20 Sudhana saw all these requisites gathered and arranged in front of the king for beings to collect, for beings to take, to bring happiness to beings, to bring joy to beings, to bring peace of mind to beings, to bring delight to beings, to cause the kleśas to cease within beings, to lead beings to the meaning of the nature of all phenomena, to direct beings to the meaning that is the same as omniscience, to turn beings away from ill will toward others, to turn beings away from bad physical and vocal actions, to extract the splinter of false views from beings, and for beings to purify their path of action.¹⁰²⁶ They were piled up and presented on two hundred million platforms at every crossroads of four streets, at every junction of three streets, and in front of the rows of doors and courtyards [F.31.a] on both sides of every street.

21.21 Sudhana, the head merchant's son, prostrated his whole body onto the ground in homage to King Mahāprabha, and he circumambulated King Mahāprabha, keeping him to his right, many hundreds of thousands of times. He then sat down before him, placed the palms of his hands together,

- and said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 21.22 “Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”
- 21.23 King Mahāprabha said, “Noble one, I have purified and perfected the bodhisattva conduct called *the banner of great love*.
- 21.24 “Noble one, I addressed questions about this bodhisattva conduct called *the banner of great love* to many hundreds of buddhas, many thousands of buddhas, many hundreds of thousands of buddhas, many quintillions of buddhas, and so on up to an innumerable number of innumerable numbers of buddha bhagavats. From them I received it, purified it, completely purified it,¹⁰²⁷ established it, viewed it, analyzed it, followed it,¹⁰²⁸ sought it, examined it, wrote it out,¹⁰²⁹ and promulgated it.
- 21.25 “Noble one, in that way I have remained in this bodhisattva conduct called *the banner of great love*, and I rule¹⁰³⁰ the kingdom in accord with the Dharma, I take care of the world in accord with the Dharma, I carry out conduct in the world in accord with the Dharma, I cause beings to be in accord with Dharma, [F.31.b] I bring beings into the domain of the Dharma, I bring beings into the way of the Dharma, I command beings in accord with Dharma, I make beings dedicate themselves to the practice of the Dharma, I establish beings in the understanding of the nature of the Dharma, and I establish beings in a loving state of mind,¹⁰³¹ in the power of great love, in the strength of love, in an altruistic state of mind, in a happy state of mind, in a sympathetic¹⁰³² state of mind, in a caring state of mind, in a protective state of mind,¹⁰³³ in a state of mind that never ceases to be protective of beings, and in a state of mind of continuously aspiring to eliminate all suffering, and I establish beings in a continuous conduct that leads them to the ultimate happiness.
- 21.26 “I also bring physical¹⁰³⁴ ease to beings by giving rise to the happiness of serenity. I turn the continuums of their minds away from¹⁰³⁵ attachment to the pleasures of saṃsāra. I bring¹⁰³⁶ beings to delight in the pleasures of the Dharma. I cleanse them of all the stains of the kleśas.¹⁰³⁷ I purify them of all bad qualities. I turn them away from the continuum of saṃsāra. I turn them toward the ocean of the ways of the realm of Dharma. I burn away the ignorance in their minds in order to end all rebirths in the states of existence. I cause light¹⁰³⁸ to arise in their minds so that they attain the result that is omniscience. I make the ocean of their minds clear so that they will give rise to the strength of unassailable faith.

- 21.27 “Noble one, in that way I have remained in this bodhisattva conduct called *the banner of great love*, and I rule¹⁰³⁹ the kingdom in accord with the Dharma.
- 21.28 “Noble one, I do not cause the beings who dwell in my realm to be frightened, terrified, or [F.32.a] alarmed or to horripilate.
- 21.29 “Noble one, those beings who are poor and deprived of necessities, who wish for food, who wish for drink, who wish for clothes, and who wish for every kind of requisite all come before me. I open the door to the treasures that I have previously accumulated, and I say to them, ‘Take whatever you wish—all those things for which you would otherwise engage in the bad actions of killing, taking what has not been given, sexual misconduct, lying, slander, harsh speech, idle talk, craving, malice, false views, and attachment to various incorrect views! All of those things have been provided by me, and they are heaped at the doors in the streets, in the courtyards, at the junctions of three streets, and at the crossroads of four streets in this great city of Suprabha—anyone may take whatever they wish!’ I tell them this and give it to them.
- 21.30 “Noble one, all the beings who dwell in this great city are bodhisattvas who follow the Mahāyāna.
- 21.31 “Noble one, this great city of Suprabha appears to them in accordance with their way of thinking: to some it appears small, while to some it appears vast; to some the ground appears to be made of earth, while to some the ground appears to be made of beryl jewels; to some it appears to be encircled by a wall of clay, while to some it appears to be encircled by a wall of precious diamonds¹⁰⁴⁰ and banners of invincibility; to some it appears to be filled with pebbles and potsherds, to be uphill and downhill, and to have many chasms and precipices, while to some it appears to have ground that is covered and adorned with countless excellent precious jewels and to be as flat as the palm of the hand; to some it appears to be made of earth,¹⁰⁴¹ while to some it appears to be adorned by countless precious dwellings, aerial palaces, mansions, and kūṭāgāras [F.32.b] adorned by roof decks with balustrades, spires, round windows,¹⁰⁴² networks of strings of beads, crescent moons, and trellises of lion adornments.
- 21.32 “Among the beings who live outside the city, there are those who, when I was practicing bodhisattva conduct in past lives, gathered around me as pupils through the four methods of gathering pupils. They have pure motivation, have created the roots of merit, have served many buddhas, aspire to omniscience, and are set on omniscience. To them the city appears to be made of jewels. To the others it appears to be made of earth.
- 21.33 “Noble one, when the beings who live in my realm, in the districts and subdistricts, in the villages, towns, and markets, in the country and the capital, are disturbed by the nature of the times in a world that has the five

- degenerations and want to practice the path of the ten bad actions, then at that time, wishing to benefit them, I enter the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.
- 21.34 “Noble one, as soon as I rest in that samādhi, the fears, misfortunes, hostilities, disputes, mental disturbances, and violent intentions of those beings cease, are extinguished, are eliminated, and are brought to an end through their attaining the nature of the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.
- 21.35 “Noble one, stay a moment and you will see a sight.”
Then King Mahāprabha entered the bodhisattva samādhi called *exercising power over the world through being motivated by great love*. [F.33.a]
- 21.36 As soon as he entered the bodhisattva samādhi called *exercising power over the world through being motivated by great love*, the great city of Suprabha and its districts and subdistricts, its villages,¹⁰⁴³ towns, and markets, the land and the kingdom, the capital, and its environs all shook in six ways.
- 21.37 When they shook, the precious walls, precious mansions, precious interiors, precious houses, precious dwellings, precious aerial palaces, precious kūṭāgāras, precious spires, precious balustrade rooftops, precious round windows, precious balconies, precious toraṇas, precious crescents, precious lattices of lion adornments, precious railings, precious disks, precious canopies, precious strings of little spherical bells, precious bells, precious banners, precious flags, and precious palm trees also shook, made loud sounds, and jingled. When they resounded, they emitted beautiful, delightful sounds, so that those people bowed and made obeisance in the direction of King Mahāprabha.
- 21.38 All those beings who dwelled within the great city of Suprabha experienced increased happiness and joy, turned to face the direction of King Mahāprabha, and prostrated their entire bodies on the ground in homage.
- 21.39 Those beings who lived in the villages, the towns, the marketplaces, the land, the kingdom, the capital, and its environs all became blissful in mind and body, and with happiness and joy they bowed down in the direction of King Mahāprabha.
- 21.40 The beings who had been reborn as animals all became kind toward one another and wished to help one another. They all turned to look in the direction of King Mahāprabha and bowed down to him.
- 21.41 Even the land, all the mountain peaks, and the other lofty lands [F.33.b] bowed toward King Mahāprabha.
- 21.42 All the flowering trees, fruit trees, leafy trees, edible plants,¹⁰⁴⁴ vegetation,¹⁰⁴⁵ crops,¹⁰⁴⁶ grasses, bushes, herbs, and forests turned in the direction of King Mahāprabha and bowed down toward him.

- 21.43 All the springs,¹⁰⁴⁷ lakes, ponds, reservoirs, waterfalls, rivers, lotus ponds, and wells in his realm turned and made the sounds of flowing in the direction of King Mahāprabha.
- 21.44 Ten thousand nāga kings caused a mass of smoke of great black-agarwood incense to form a cloud of perfume, from which came the illumination of bright streaks of lightning, the roar of thunder, and a fine rain of perfumed water that fell in all four directions.¹⁰⁴⁸
- 21.45 Ten thousand devas, such as the deva lords Śakra, Suyāma, Saṃtuṣita, Sunirmita, and Vaśavartin gathered in the sky facing him and made offerings to King Mahāprabha:
- 21.46 The entire expanse of the sky resounded with the vast melodious sound from clouds of a quintillion divine musical instruments.
- 21.47 A gathering of countless apsaras created the adornment of sweet, beautiful sounds from clouds of divine songs.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious flowers.
- 21.48 There was the adornment of the rain that fell from clouds of a variety of countless divine incenses of various colors.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious garlands.
- 21.49 There was the adornment of the rain that fell from clouds of a variety of countless divine powders of various colors.
- There was the adornment of the rain that fell from clouds of a variety of countless divine, precious jewelry.
- 21.50 There was the adornment of the rain that fell from clouds of a variety of countless divine, delicate,¹⁰⁴⁹ stainless clothing.
- There was the adornment of the rain that fell from clouds of a variety of countless divine [F.34.a] parasols of different kinds.
- 21.51 There was the adornment of the rain that fell from clouds of beautiful lion banners.
- There was the adornment of the rain that fell from clouds of countless precious flags shining with the blazing light of divine jewels.
- 21.52 Airāvaṇa and all the kings of elephants were in the sky, and through the inconceivable miraculous powers of the lords of the elephants, the leaders of the herds, they manifested in the sky clouds of a variety of countless divine, precious lotuses that covered the entire expanse of the sky; of countless divine, precious hanging strings of jewels; of countless divine, precious hanging clusters of streamers and wreaths; of hanging adornments of countless varieties of divine, precious flower garlands; of hanging adornments of countless varieties of divine, precious strings of jewelry; and of hanging adornments of countless varieties of divine, precious wreaths of

flowers; the adornment of sky-covering clouds of perfume composed of countless varieties of divine, precious kings of scents of different colors that filled all directions with a lovely aroma; the adornment of rain from clouds of divine, precious clothing of various colors; the adornment of rain from clouds of a divine mass of incense smoke; the adornment of a delicate rain from clouds of divine powders of different colors; and the adornment of rain from sky-covering clouds of the sweet and melodious music and songs of praise by a host of apsaras. [F.34.b]

21.53 Countless hundreds of thousands of rākṣasa lords who dwell in the sea and on the land, who dwell in our world realm of four continents, whose food is flesh and whose drink is blood, who steal the vitality of those creatures that live in the water and of deer, cattle, birds, oxen, horses, elephants, donkeys, men, and women, whose minds have thoughts of anger and who always harm and injure beings, all gained the highest motivation of love and altruism; their faces having become serene, they became dedicated to not causing violence or injury to any being, their thoughts upon the next world after death, and with their palms together in homage, with the highest happiness, they bowed in the direction of King Mahāprabha, experiencing an unequalled vast bliss of mind and body.

21.54 Hundreds of thousands of lords of yakṣas, mahoragas, piśācas, and bhūtas with the highest motivation of love and altruism, their faces having become serene and their thoughts upon the next world after death, became dedicated to not causing violence or injury to any being. With their palms together in homage, with the highest happiness, they bowed in the direction of King Mahāprabha, experiencing an unequalled vast bliss of mind and body.

21.55 In the same way, for all beings in the four-continent world realm, fear, misfortune, hostility, disputes, mental disturbances, and violent intentions ceased, were extinguished, were eliminated, were brought to an end, and were eradicated.

21.56 In the same way as it was for the four-continent world realm, so it was that for all beings throughout the great universe of a billion worlds, [F.35.a] throughout a quintillion world realms in the ten directions, all fear, misfortune, hostility, disputes, mental disturbances, and sinful and violent intentions ceased, were extinguished, were eliminated, were brought to an end, and were eradicated through their attaining the nature of the bodhisattva samādhi called *exercising power over the world through being motivated by great love*.

21.57 Then King Mahāprabha arose from that samādhi and said to Sudhana, the head merchant's son, "Noble one, I know only this wisdom of bodhisattva conduct called *the banner of great love*.

- 21.58 “How could I know the conduct or describe the qualities of the bodhisattvas who hold the immeasurable parasol of great love; who pervade all the world realms with their motivation to bring happiness; who are attendants for all beings through continual attendance to them; who are dedicated to the protection of all beings applied equally to the highest, the middling, and the lowest beings; who have a loving motivation that is like the earth, for it is engaged in supporting all beings; who are like the disk of the full moon sending the light rays of merit and wisdom equally to all beings; who are like the disk of the sun because they shine the light of wisdom on everything that is to be known; who are like lamps because they dispel the deep darkness in the minds of all beings; who are like the precious jewel that purifies water because they clear away the turbidity of deceit and deception in the lakes of the minds of all beings; who are like the king of wish-fulfilling jewels because they fulfill the aspirations and prayers of all beings; who are like a great wind because they make them live in the dwelling place of resting in samādhi, which is the great city¹⁰⁵⁰ of omniscience? [F.35.b]
- 21.59 “How could I measure their mountain of merit? How could I view the sky that is adorned by the myriads of stars of their qualities? How could I know the circle of air¹⁰⁵¹ that is their great prayers? How could I measure their power of the equality of all phenomena? How could I explain their praises of the array of the Mahāyāna? How could I describe their special way of completely good conduct? How could I reveal the gateway to the great samādhi of the bodhisattvas? How could I describe their clouds of great compassion?
- 21.60 “Depart, noble one. In this southern region there is a capital city called Sthirā. There dwells an upāsikā by the name of Acalā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 21.61 Then Sudhana, the head merchant’s son, bowed his head to the feet of King Mahāprabha, circumambulated King Mahāprabha many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from King Mahāprabha. [B3]

ACALĀ

- 22.1 Sudhana, the head merchant's son, left the city of Suprabha, and having followed the road for a little while, he contemplated the instruction given to him by King Mahāprabha: he remembered the way of bodhisattva conduct called *the banner of great love*; he meditated on the light of the great samādhi called *exercising power over the world*; he realized¹⁰⁵² the variegated display of the lion throne and adornments of the pure bodhisattva body; he increased the inconceivable power and strength of bodhisattva aspiration and merit; [F.36.a] he made firm¹⁰⁵³ the inconceivable way of bodhisattva wisdom that ripens beings; he reflected upon the inconceivable greatness of the general enjoyments of the bodhisattvas; he considered the inconceivable different aspects¹⁰⁵⁴ of the bodhisattvas; he remembered the inconceivable pure ripening of beings by bodhisattvas; he thought about the inconceivable pure and perfect bodhisattva assembly of pupils; he had conviction in the inconceivable radiance of the bodhisattvas' dedication to their duty to beings; and he attained happiness, powerful attraction, delight, contentment, deep joy, clarity of mind, brightness of mind, stability of mind, vastness of mind, and inexhaustibility of mind. He was in that way dedicated to remembering and thinking of the kalyāṇamitra.
- 22.2 With his face covered in tears, he thought "Ah! Oh! Seeing the kalyāṇamitra is the source of all precious qualities. It perfects and purifies all bodhisattva conduct. It makes pure all bodhisattva mindfulness. It purifies all the domains of bodhisattva retention. It gives rise to the radiance of all bodhisattva samādhis. It accomplishes seeing all buddhas. It brings down the rain from the Dharma clouds of all¹⁰⁵⁵ the buddhas. It indicates the way of all bodhisattva prayers. It gives rise to the inconceivable light of knowledge and wisdom. [F.36.b] It grows the sprouts¹⁰⁵⁶ of stable bodhisattva faculties. The kalyāṇamitras save me from falling into the chasm of the lower existences. The kalyāṇamitras have brought me to the

realization of the way of the equality of phenomena. The kalyāṇamitras have shown me the paths to happiness and to unhappiness. The kalyāṇamitras have taught me the Mahāyāna. The kalyāṇamitras have given me the instructions on the completely good bodhisattva conduct. The kalyāṇamitras have shown me the road to the city of omniscience. The kalyāṇamitras have guided me on the way to the town of omniscience. The kalyāṇamitras have made me enter the ocean of the ways of the realm of the Dharma. The kalyāṇamitras have taught me the ways of an ocean of what is to be known in the three times. The kalyāṇamitras have shown me all the circles of ārya assemblies.¹⁰⁵⁷ The kalyāṇamitras have increased all my good qualities.”

22.3 While he thus wept and wailed, the devas who were assembled in the sky, who were bodhisattva devas, emissaries of the buddhas who continually followed him and inspired him, called down to him, “Noble one, the bodhisattvas who follow the instructions of the kalyāṇamitras greatly please the buddha bhagavats. The bodhisattvas who never go against the words of the kalyāṇamitras come close to omniscience. The bodhisattvas who do not doubt the words of the kalyāṇamitras [F.37.a] come close to the kalyāṇamitras. The bodhisattvas who always have the kalyāṇamitras in their minds are approaching all their goals.

22.4 “Noble one, go to the upāsikā Acalā in the royal capital of Sthirā! You will hear the bodhisattva conduct from her.”

22.5 Then Sudhana, the head merchant’s son, emerged from samādhi’s light of wisdom and eventually arrived at Sthirā, where the upāsikā Acalā was.

22.6 He searched and looked for the upāsikā Acalā, and many people said to him, “Noble one, the upāsikā Acalā is young and lives with her parents at home, where, surrounded by her family, she teaches the Dharma to a great gathering of people.”

22.7 Then Sudhana, the head merchant’s son, his mind filled with great happiness, enthusiasm, and joy, went to the home of the upāsikā Acalā. After arriving there, while he was waiting at the door he saw¹⁰⁵⁸ the entire house shining with a pervading golden light that brought ease to mind and body. The instant the light touched Sudhana, the head merchant’s son, he entered, and there arose five hundred subtle and newly developed entrances to samādhi such as entrances to the samādhi called *power over all sensations*,¹⁰⁵⁹ entrances to the samādhi called the *region of peace*, entrances to the samādhi called *apart from*¹⁰⁶⁰ *all beings*, entrances to the samādhi called *the all-seeing equanimity*, and entrances to the samādhi called *the treasure of the tathāgatas*. [F.37.b] Those samādhis were very subtle and newly developed like a consciousness that has just entered the womb.

- 22.8 Then Sudhana sensed a lovely scent of such a kind that male devas did not have, that female devas did not have, that male nāgas did not have, that female nāgas did not have, that male yakṣas did not have, that female yakṣas did not have, that male gandharvas did not have, that female gandharvas did not have, that male asuras did not have, that female asuras did not have, that male garuḍas did not have, that female garuḍas did not have, that male kinnaras did not have, that female kinnaras did not have, that male mahoragas did not have, that female mahoragas did not have, that male humans did not have, and that female humans did not have.
- 22.9 There was no equal to that girl's body in the worlds in the ten directions, let alone one that was superior.
- 22.10 Apart from the luster of the color of the bodies of the tathāgatas, and the luster of the color of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had a body with a luster of color that equaled the luster of color of her body, let alone one that was superior.
- 22.11 Apart from the shape and figure of the bodies of the tathāgatas, and the shape and figure of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had a body with a shape and figure that equaled the shape and figure of her body, let alone one that was superior.
- 22.12 Apart from the aura of light of the tathāgatas, and the aura of light of consecrated bodhisattvas, there was no one in the worlds in the ten directions who had an aura of light that equaled her aura of light, let alone one that was superior.
- 22.13 Apart from the tathāgatas and the consecrated bodhisattvas, there was no one in the worlds in the ten directions, in the realms of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, or nonhumans, who had a scent that equaled the scent of the breath that came from her mouth, let alone one that was superior.
- 22.14 Apart from the displays and enjoyments of the abodes of the tathāgatas, and the displays and enjoyments of the abodes of the consecrated bodhisattvas, [F.38.a] there was no one in the worlds in the ten directions who could equal the displays and enjoyments of her abode, let alone anyone who could be her superior.
- 22.15 Apart from the perfect entourage of attendants of the tathāgatas and the perfect entourage of attendants of the consecrated bodhisattvas, there was no one in the worlds in the ten directions who could equal her perfect entourage of attendants, let alone anyone who could be her superior.
- 22.16 There was no being among the classes of beings in the worlds in the ten directions who could look upon the upāsikā Acalā with desire.
- 22.17 There was no being among the classes of beings in the worlds in the ten directions whose kleśas did not cease as soon as they saw the upāsikā Acalā.

- 22.18 Just as the Mahābrahmās who have power over a million desire realms¹⁰⁶¹ do not have kleśas arising within them, in the same way, the beings who saw the upāsikā Acalā did not have kleśas arising within them.
- 22.19 There was no being among the classes of beings in the worlds in the ten directions who had enough of looking upon the upāsikā Acalā, apart from those who had the contentment of wisdom.
- 22.20 Sudhana, the head merchant’s son, saw the inconceivable majesty of the upāsikā Acalā’s body and her inconceivable form, color, shape, and figure; he saw the inconceivable network of unimpeded light rays from the entirety of the ground, city, and jewels; and he saw the accomplishment of inconceivable benefits for beings.
- 22.21 He smelled the lovely scent that arose from all her pores, saw the infinite perfect assembly of her attendants, saw the perfect, unassailable display of the aerial palace that was her home, perceived the measureless ocean of its qualities, and praised the upāsikā Acalā with this verse: [F.38.b]
- 22.22 “You continually maintain a stainless good conduct.
You are completely pervaded¹⁰⁶² by vast patience.
You are established in diligence as firm as a vajra.
You are superior among beings like the shining lord¹⁰⁶³ of mountains.”¹⁰⁶⁴
{1}
- 22.23 After Sudhana, the head merchant’s son, had praised the upāsikā Acalā with that verse, he said to her, “Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 22.24 The upāsikā Acalā spoke with a gentle, beautiful, delightful voice to Sudhana, the head merchant’s son, with words that brought him joy, saying, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.
- 22.25 “Noble one, I have attained the bodhisattva liberation called *the essence of wisdom that is difficult to attain*. I train in the gateway of bodhisattva conduct that possesses a strong commitment. I have attained the gateway of the power of retention of the level of the equality of all phenomena. I have attained the gateway called *the light of the wisdom of eloquence* that elucidates the basis¹⁰⁶⁵ of all phenomena, [F.39.a] and I have attained the gateway of the samādhi called *the display of the tireless search for the Dharma*.”

22.26 Sudhana asked, “Āryā, what is the scope of the bodhisattva liberation called *the essence of the wisdom that is difficult to attain*? What is the scope of the gateway of bodhisattva conduct with a strong commitment, of the gateway of maintaining the level of the equality of all phenomena, of the gateway of the light of the wisdom of eloquence that elucidates the basis¹⁰⁶⁶ of all phenomena, and of the gateway of the samādhi called *the display of the tireless search for the Dharma*?”

Acalā answered, “Noble one, this is a subject that is difficult to believe.”¹⁰⁶⁷

22.27 Sudhana said, “Āryā, please teach me. Through the power of the buddhas and being in the care of the kalyāṇamitras, I will believe it, comprehend it, know it, understand it, discern it, cognize it, reflect upon it as a focus of my attention, contemplate it, not deny it, not conceptualize it, not add to it, and be in accord with it.”

22.28 Then the upāsikā Acalā said to Sudhana, the head merchant’s son, “Noble one, in the past, during a kalpa called Stainless Light, appeared the tathāgata named Pralambabāhu. At that time I was the only daughter¹⁰⁶⁸ of King Vidyuddatta. One night when I was not sleeping,¹⁰⁶⁹ the door of the royal residence¹⁰⁷⁰ was shut, my parents were asleep, the staff of men and women had gone to sleep, the sound of music being played had ceased, and the five hundred women that I spent time with were sleeping, I sat on my bed, looking at the constellations of stars in the sky. In the sky above I saw the Tathāgata Arhat Samyaksaṃbuddha Pralambabāhu, who was like Sumeru, the lord of mountains. He was accompanied by an entourage of many nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas. His body spread a network of unimpeded light rays throughout all directions. From all the pores of the tathāgata’s body came a beautiful scent [F.39.b] that brought ease to my mind and body and great happiness to my mind.

22.29 “I arose from my bed and stood on the floor, and with my ten fingers placed together in homage, I bowed down to the Tathāgata Pralambabāhu. As I looked at the crown of his head there seemed to be no end to it, and I could not grasp his extent to the right or left. I could never have enough of contemplating his perfect signs and features of a great being.

22.30 “At that time, I wondered, ‘Through what kind of karma can one obtain such a perfect body? Give rise to the perfect signs and features of a great being? Have such a perfect display of light? Attain such a perfect entourage? Have such a perfect residence and requisites that are of the nature of the mind? Develop such a perfection of merit? Have such purified wisdom? Attain such perfect, inconceivable miracles from samādhi? Complete such perfect powers of retention? And have the power of such perfect eloquence?’

- 22.31 “Noble one, the Bhagavat Tathāgata Pralambabāhu knew my thought and said, ‘Girl, develop an invincible motivation for the defeat of all the kleśas. Develop an undefeatable motivation for eliminating all attachment. Develop an unwearied motivation for comprehending the way of the profound Dharma. Develop an unshakable motivation for descending into the whirling ocean of the range¹⁰⁷¹ of the thoughts of beings. Develop an unconfused motivation for the rebirth in all the states of existence within saṃsāra. Develop a never-satisfied motivation for the continuous aspiration to see all the buddhas. [F.40.a] Develop a never-satiated motivation in order to obtain the clouds of Dharma of all the buddhas. Develop a realized motivation in order to realize the light of the way of the Dharma of all the buddhas. Develop an acquisitive motivation for acquiring the Dharma wheels of all the buddhas. Develop a motivation to be without delusion concerning even a small gesture, let alone to know that which comes from a tathāgata’s mouth. Girl, you should develop the motivation to distribute the precious Dharma in accordance with the aspirations of beings.’
- 22.32 “Noble one, I heard from the Bhagavat Tathāgata Arhat Samyak-saṃbuddha Pralambabāhu, that king of the gateways of instruction to the way of the Dharma, and I longed to attain omniscient wisdom. I aspired to the nature of the strengths. I wished for the words of the Buddha. I wanted to have the purified display of light of a buddha. I wanted to attain the perfect body of a buddha. I longed to have a buddha’s pure signs and features of a great being. I aspired to have the perfect assembly of followers of a buddha. I wished for¹⁰⁷² the pure realms of a buddha. I longed for the perfect conduct of a buddha. I rejoiced in the perfect lifespan of a buddha. I had developed the motivation that could not be impaired by all the kleśas or by the śrāvakas and pratyekabuddhas, which like a vajra could not be defeated even by the strength of all mountains and weapons.
- 22.33 “Noble one, from that time until now, through the power of having developed that motivation, throughout as many kalpas as there are atoms in Jambudvīpa, [F.40.b] I do not remember¹⁰⁷³ ever in my mind enjoying pleasures, let alone copulation.
- 22.34 “Noble one, from that time until now, I have never had one thought of anger toward a kalyāṇamitra, let alone offended any other being.
- 22.35 “Noble one, from that time until now, I do not remember having ever given rise to a single thought that holds the view that there is a self, let alone having attachment to things that I think of as being mine.
- 22.36 “Even when I died and was reborn inside a womb, I do not remember being in a state of stupidity, having various concepts, or having a neutral state of mind, let alone having a state of mental fixation.

- 22.37 “Throughout those kalpas I do not remember ever forgetting¹⁰⁷⁴ seeing a buddha, even down to the perception of the sight of a buddha in a dream, let alone the perception of the visual images of the ten levels of bodhisattvas.
- 22.38 “From that time until now, while holding the clouds of Dharma of all the tathāgatas, I do not remember forgetting¹⁰⁷⁵ in my mind even a single word or term of the Dharma, even down to a single syllable, let alone what has emerged from the treasure of the mouths of the tathāgatas.
- 22.39 “From that time until now, while I drank and drank from the ocean of the Dharma, I do not remember ever ignoring and not contemplating even any words of the worldly Dharmas.
- 22.40 “From that time until now, I do not remember not accomplishing the samādhi of a single gateway to the ways of the Dharma from among the ocean of the ways of the Dharma, even down to the ways of the knowledge of worldly crafts.
- 22.41 “From that time until now, while I held the wheels of Dharma of the tathāgatas in order to guide beings, I do not remember leaving out a single word or even a single syllable that was transmitted to me.
- 22.42 “From that time until now, there is not a single prayer from the ocean of the visions of buddhas that I have not accomplished in order to purify the ocean of beings, even down to carrying out the prayer of a buddha who was an emanation. [F.41.a]
- 22.43 “From that time until now, I do not remember not practicing any bodhisattva conduct from the ocean of the past bodhisattva conduct of the ocean of buddhas in order to purify my conduct.
- 22.44 “From that time until now, I do not remember creating a single motivation that was focused on being a śrāvaka or a pratyekabuddha.
- 22.45 “Noble one, from that time until now, throughout as many kalpas as there are atoms in Jambudvīpa, I do not remember ever having given rise to doubts, dualistic identification, conceptualized identification, variegated identification, obdurate¹⁰⁷⁶ identification, identification as inferior,¹⁰⁷⁷ or identification as appropriate or inappropriate concerning any single word or syllable.
- 22.46 “Noble one, since that time, I have never been separated from the appearance of a buddha. I have never been separated from the buddha bhagavats. I have never been separated from the bodhisattvas. I have never been separated from the true kalyāṇamitras. I have never been separated from hearing the prayers of the buddhas. I have never been separated from hearing of the conduct of the bodhisattvas. I have never been separated from hearing the way of the perfections of the bodhisattvas. I have never been separated from hearing the way of the light of the wisdom of the level of the bodhisattvas. I have never been separated from the attainment of hearing the

inexhaustible treasures and treasuries of the retentions and samādhis of the bodhisattvas. I have never been separated from hearing of the comprehension of and entry into the centerless and endless network of world realms. I have never been separated from the attainment of hearing the causes for the arising of the centerless and endless [F.41.b] realms of beings. I have never been separated from the light of the wisdom of the cessation of the domain of the network of the kleśas of all beings. I have never been separated from the attainment of the wisdom of the causes that give rise to the roots of merit of all beings. I have never been separated from the manifestation of bodies in accordance with the aspirations of all beings. I have never been separated from the pure domain of the speech that brings knowledge to all beings.

22.47 “Noble one, I have accomplished this gateway of the bodhisattva liberation called *the essence of the wisdom that is difficult to attain* and the gateway of the samādhi called *the display of the tireless search for the Dharma*; I have reflected on the gateway to bodhisattva conduct with a firm commitment; I have contemplated the gateway called *the power of retention of the level of the equality of all phenomena* and the gateway called *the light of the wisdom of eloquence that elucidates the basis of all phenomena*; and therefore miraculous powers have arisen. Noble one, do you wish to see them?”

Sudhana answered, “I wish to do so.”

22.48 The upāsikā Acalā viewed, analyzed, followed, and realized gateways of bodhisattva liberations such as *the essence of wisdom that is difficult to attain* and many millions of gateways of samādhis: gateways of samādhis such as *the display of the tireless search for the Dharma*, samādhis such as *the display of the unfailing domain*, samādhis such as *facing the display of the domain of the wisdom of the ten strengths*, and samādhis such as *the inexhaustible treasure of the buddha family*.

22.49 As soon as the upāsikā Acalā rested in those samādhis, Sudhana, the head merchant’s son, saw world realms as numerous as the atoms in ten *anabhilāpya* buddha realms in the ten directions shake in six ways, [F.42.a] and he saw that they were formed of pure beryl. He saw in each world realm a billion tathāgatas in a billion four-continent world realms. He saw some dwelling in Tuṣita and so on, up to some passing away into nirvāṇa. He saw that because those completely pure world realms of beryl were unobscured, each of those tathāgatas pervaded the entire realm of phenomena with their light rays and halos; each of those tathāgatas had their own ocean of separate assemblies of followers; and each of those tathāgatas taught the wheel of the entire Dharma, which was heard by all beings, who listened to the domains of their speech.

22.50 Then the upāsikā Acalā rose from that samādhi and said to Sudhana, the head merchant’s son, “Noble one, did you see that? Did you hear that? Did you discern that?”

He answered “I saw it. I heard it. I discerned it.”

22.51 The upāsikā Acalā said, “Noble one, I have trained in the gateway of the bodhisattva conduct called *possessing a strong commitment*; I have rested in the samādhi called *the display of the tireless search for the Dharma*; I have dwelled in the gateway of bodhisattva liberations called *the essence of the wisdom that is difficult to attain*; I have realized *the power of retention of the level of the equality of all phenomena*; and through being skilled in describing *the light of the wisdom of eloquence that elucidates the basis of all phenomena*, I have taught beings and brought them satisfaction.

22.52 “However, how could I know the conduct or describe the qualities of the bodhisattvas who possess measureless, inconceivable qualities; whose activity has no fixed location, like the lord of birds in the sky; who, like the great lord of the garuḍas, [F.42.b] dive into the ocean of beings in order to extract the ripened bodhisattvas; who, like merchants, go the island of the jewels of omniscience, longing for the jewel that is the wisdom of the ten strengths; who, like strong fishermen, go onto the ocean of saṃsāra¹⁰⁷⁸ with the beautiful net of the domain of the wheel of the Dharma in their hands in order to draw ripened beings out from the water of craving; who, like the lord of the devas,¹⁰⁷⁹ move throughout the three realms, filling them in order to repel and subjugate the attacks of the asuras of the kleśas; who, like the disk of the sun, rise high in the sky of the realm of the Dharma in order to dry the water of the craving of beings and the mud of the kleśas; who, like the full moon, shine in the sky of wisdom in order to cause the night lotuses of the minds of those to be guided to blossom; who, like the surface of the Earth, support all equally without any distinction between those who are friends and not friends, or those who are high and those who are low, in order to cause the sprouts of the power of goodness in all beings to rise and grow; who, like a tempest, move everywhere without impediment in order to uproot the trees, vines, forests, and groves of the kleśas and false views of all beings; who, like a cakravartin, act within the world in order to gather all beings through conditions and requisites as methods of gathering pupils?

22.53 “Depart, noble one. In this southern region, in a land called Amitatosala, there is a town named Tosala. There dwells the parivrājaka by the name of Sarvagamin. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

22.54 Then Sudhana, the head merchant’s son, bowed his head to the feet of the upāsikā Acalā, [F.43.a] circumambulated the upāsikā Acalā a hundred thousand times, keeping her to his right, and, looking back again and again,

departed from the presence of the upāsikā Acalā.

SARVAGAMIN

- 23.1 Then Sudhana, the head merchant's son, visualizing in his mind the upāsikā Acalā, remembering the instruction of the upāsikā Acalā, with conviction in and no doubt about what the upāsikā Acalā had taught, proclaimed, instructed, described,¹⁰⁸⁰ sanctioned, established, explicated, stated, and elaborated upon it; he followed it, contemplated it, comprehended it, meditated on it, was absorbed in it,¹⁰⁸¹ was fixed upon it, understood it, illuminated it, and became equal to it.¹⁰⁸²
- 23.2 Eventually, traveling from district to district, going from land to land, Sudhana arrived at the land called Amitatosala. He searched for the town named Tosala, and at sunset he arrived at the town of Tosala. He entered the town of Tosala and went to the crossroads in the center of the town. He wandered from one street to another, from one crossroads to another, from one lane to another, searching and inquiring. When it was night and people were asleep, he saw to the north of the town of Tosala a hill called Sulabha. Its summit was adorned by a delightful variety of grasses, bushes, and herbs, and it shone as brightly as the sun. Seeing that light, he felt a powerful joy and thought, "I will without doubt see the kalyāṇamitra on the summit of that hill." He came out of the town [F.43.b] and went to Sulabha Hill, and he climbed up Sulabha Hill and arrived at the very bright summit of the hill. He saw in the distance the parivrājaka Sarvagamin, who shone with splendor and whose appearance was superior even to that of Mahābrahmā, and ten thousand brahmins were walking in circumambulation around him.
- 23.3 Sudhana approached him, bowed his head to his feet, circumambulated him many hundreds of thousands of times, and sat down before him. With his hands placed together in homage, he said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

- 23.4 “Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 23.5 Sarvagamin said, “Noble one, it is excellent, excellent, that you have in that way set out upon the highest, complete enlightenment!
- 23.6 “Noble one, I, Sarvagamin, remain within the all-pervading bodhisattva conduct. I am endowed with the gateway of the samādhi called *the light of the practice of all gateways*, with being established in the absence of existence, with noncomposite miraculous powers, and with the gateway of the knowledge of the perfection of wisdom that has reached the basis of the entire realm of the Dharma.
- 23.7 “Noble one, in that way I benefit beings in the entire array of worlds inhabited by beings, in all the states of existences that beings are in, in all the gateways of the deaths of beings, in all the gateways of the births of beings, in all the different existences, in the various different abodes, and in the worlds that are habitations—beings who have [F.44.a] various colors, shapes, heights, and widths and who have entered various kinds of rebirths, have different practices, and have different aspirations, which means those within existence as a deva, those within existence as a nāga, those within existence as a yakṣa, those within existence as a gandharva, those within existence as an asura, those within existence as a garuḍa, those within existence as a kinnara, those within existence as a mahoraga, those within existence as a hell being, those within existence as an animal, those within existence in the world of Yama, those within existence as a human, those within existence as a nonhuman, those who have various false views, those who aspire to the Śrāvakayāna, those who aspire to the Pratyekabuddhayāna, and those who aspire to the Mahāyāna—benefiting them through various methods and through various introductions to the way of wisdom.
- 23.8 “This means that I benefit some beings with the light of the power of mental retention¹⁰⁸³ that possesses all the knowledge of the various crafts so that they will learn the various worldly crafts.
- 23.9 “I benefit some beings through the application of the four methods of gathering pupils, which means leading them to omniscient wisdom.
“I benefit some beings by describing the perfections, thus generating the light of the gateway¹⁰⁸⁴ of the wisdom that transforms into omniscience.
- 23.10 “I benefit some beings by describing the aspiration to enlightenment, thus developing an imperishable, strengthened seed of enlightenment.
“I benefit some beings by describing all the aspects of bodhisattva conduct, thus generating the aspiration to purify all buddha realms and ripen all beings. [F.44.b]

- 23.11 “I benefit some beings by causing dismay, by teaching the sufferings experienced by beings in the hells caused by the ripening of their bad conduct.
- “I benefit some beings by causing delight, by describing all the qualities that arise in the tathāgatas,¹⁰⁸⁵ which are the ultimate result of definite omniscience.
- 23.12 “I benefit some beings by speaking praises of the qualities of all the tathāgatas, thus generating the aspiration to omniscience and the longing for the qualities and body of a buddha.
- 23.13 “I benefit some beings by describing the greatness of the buddhas, thus generating the longing to attain the body of a buddha that possesses the power to undertake continuous, irresistible buddha activity.
- 23.14 “I benefit some beings by describing the dominance of the buddhas, thus generating the aspiration to attain the perfect body of a buddha, which cannot be surpassed but surpasses all others.
- 23.15 “Moreover, noble one, I manifest a body of the size and shape that accords [F.45.a] with the aspirations, activities, powers, and conducts of all the men, women, boys, and girls who are gathered in all the crossroads, streets, junctions, side streets, houses, trades, districts, and dwellings in the districts of this town of Tosala, and I teach them the Dharma. Those beings do not know who has taught them or where he has come from, but otherwise having heard me, they all practice correctly.¹⁰⁸⁶
- 23.16 “Moreover, noble one, I go everywhere in this Jambudvīpa in order to ripen those who are attached to the ninety-six varieties of heretical¹⁰⁸⁷ views.
- 23.17 “Noble one, in the same way that I benefit beings in this town of Tosala, I benefit beings in all the villages, markets,¹⁰⁸⁸ towns, lands, kingdoms, and capitals in Jambudvīpa. In the same way that I benefit beings in Jambudvīpa, I do so in the entire four-continent world realm, and in a thousand such world realms, and in a million, and in the great world realms of a billion such world realms. In the same way, I benefit beings according to their aspirations in all the world realms in the ten directions, in all the habitations of beings, in all the dwellings of beings, in all the locations of beings, in all that are known as the abodes of beings, in all the residences of beings, in all the congregations of beings, in all the oceans of beings, in all the lineages of beings, in all the directions of beings, in all the intermediate directions of beings, and in all the conducts of beings. I benefit beings through various methods, various ways, various gateways, various kinds of logic, various connections, various ways of methods, and various actions. I benefit beings through the manifestation of various attractive physical forms and colors. I benefit beings through speaking in various languages. [F.45.b]

- 23.18 “Noble one, in that way, I know this bodhisattva conduct that is all-pervasive¹⁰⁸⁹ and omnipresent, but how could I know the conduct or describe the qualities of those bodhisattvas who possess bodies that are the same as those of all beings; who have attained the samādhi called *identical to the bodies of all beings*; who pervade all the classes of existence with a vast wheel of emanations; who perform in their own bodies all worldly births; who are dedicated to the wheel of beautiful emanations that all beings delight to see; who manifest births in the families, clans, and lives of all beings; who possess the unimpeded wheel of aspiration to dwell in all kalpas; who have attained the radiance of the display of conduct that is like an illusion; who are dedicated to benefiting all beings and yet remain stainless; who have realized the equality of all the realms of beings in the three times; who possess the essence of infinite compassion illuminated by the realm of the wisdom of selflessness; and who are dedicated to generating the roots of merit of all beings?
- 23.19 “Depart, noble one. In this southern region, in a land called Pṛthurāṣṭra, there dwells a perfume-seller head merchant by the name of Utpalabhūti. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 23.20 Then Sudhana, the head merchant’s son, bowed his head to the feet of the parivrājaka Sarvagamin, circumambulated the parivrājaka Sarvagamin a hundred thousand times, keeping him to his right, and, looking back again and again, departed from the presence of the parivrājaka Sarvagamin.

UTPALABHŪTI

- 24.1 Sudhana, the head merchant's son, had no regard for his life or body; he had no regard for engaging in dedication to obtaining and possessing the pleasures of existence; [F.46.a] he had no regard for the objects of perception that beings delight in; he had no regard for forms, sounds, smells, tastes, and textures; he had no concern for enjoying retinues and pleasures; he had no regard for any of the pleasures of the power of kingship and sovereignty; he was focused on attaining the highest purification of a buddha realm for the pure ripening and guiding of all beings; he was focused on never being satisfied with the extent of his offering to, honoring, and serving all the tathāgatas; he was focused on all phenomena with the wisdom that knows their nature;¹⁰⁹⁰ he was focused on the qualities of bodhisattvas so that there would be no decline in his practice, which had the entire ocean of those qualities as its goal; he was focused on the great prayers of all bodhisattvas so as to maintain bodhisattva conduct throughout all kalpas; he was focused on entering the ocean of the circles of the followers of all tathāgatas; he was focused on all gateways of bodhisattva samādhis so as to manifest the attainment of all countless bodhisattva samādhis through each samādhi gateway; he was focused on all the light of wisdom of all Dharma wheels so as to never be satisfied with the extent of his obtaining Dharma wheels from all the tathāgatas; and he was focused on the kalyāṇamitras, who are the source of qualities, because the kalyāṇamitras are the source of the qualities of the buddhas, the bodhisattvas, and others.
- 24.2 Sudhana eventually arrived at the land called Pṛthurāṣṭra. He looked and searched for the perfume-seller head merchant by the name of Utpalabhūti. He saw the perfume-seller head merchant Utpalabhūti and approached him. [F.46.b] After approaching him, Sudhana bowed his head to the perfume-seller head merchant Utpalabhūti's feet, circumambulated the perfume-seller head merchant Utpalabhūti many hundreds of thousands of times, and sat

down before the perfume-seller head merchant Utpalabhūti. With his hands placed together in homage, he said, “Ārya, I seek the wisdom that is the same as that of all the buddhas. I rejoice in the fulfillment of the field of prayers made in the past by all the buddhas, I rejoice in the accomplishment of the Dharma body of all the buddhas, I seek the wisdom body of all the buddhas, I rejoice in the purification of all the fields of bodhisattva conduct, I rejoice in the light of all the fields of bodhisattva samādhis, I rejoice in the stability of all the fields of the bodhisattva power of mental retention, I rejoice in the dispelling of the entire field of kleśas, I seek to travel in all the fields of the realms, and I have set out upon the highest complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and how they should practice it, and how through having practiced in that way all bodhisattvas become omniscient.”

24.3 Utpalabhūti said to him, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

24.4 “Noble one, I know all perfumes. I know about all combined perfumes, all incenses, all combinations of perfumes and incenses, all ointments, all combined ointments, all powders, all combinations of powders, and all perfumes, ointments, and powders. [F.47.a]

24.5 I know the perfumes of the devas. I also know the perfumes of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans.

24.6 “I know the perfumes that heal sickness. I also know the perfumes that dispel unhappiness, the perfumes that give rise to worldly happiness, the perfumes that cause the kleśas to blaze, the perfumes that cause kleśas to cease, the perfumes that create various kinds of composite happiness and bliss, the perfumes that create composite sadness, the perfumes that dispel all intoxication and carelessness,¹⁰⁹¹ the perfumes that accomplish a continuous focus on the buddhas, the perfumes of understanding the way of the Dharma, the perfumes of ārya conduct, the various bodhisattva perfumes, and the perfumes of being established on all the bodhisattva levels. I know the aspects of all those perfumes. I also know their origin, creation, accomplishment, perfection, purification, elimination, combination, usage, object, power, action, and cause.

24.7 “Noble one, in the world there is the perfume called *elephant essence* that disconcerts the nāgas.¹⁰⁹² A pellet merely the size of a sesame seed will pervade the entire land of Pṛthurāṣṭra with a thick net of a cloud of perfume. For seven days there will fall a fine rain of scented water. At that time, when that scented water falls on any being’s body or clothing, all their bodies and clothing will become adorned with golden flowers. [F.47.b]¹⁰⁹³ Those beings who are indoors and smell the scent that is brought in by the breeze from

that net of clouds of perfume will all have increased happiness and aspiration for seven days and will experience various kinds of mental and physical happiness and pleasure, and they will have no illness that is caused by the disturbance of the elements in their bodies or is the result of harm caused by others. They will have no suffering or unhappiness. They will have no fear, no terror, no apprehension, no disturbance of mind, and no malice. For seven days there will arise happiness and joy, and they will be kind to one another.

24.8 “Noble one, in order to purify the thoughts of those who are experiencing happiness and joy, I teach them the Dharma so that they will definitely have the highest, complete enlightenment.

24.9 “Moreover, noble one, there is sandalwood called *gośīrṣa* that comes from the Malaya mountains. If you rub it on your body, you can jump into a great fire and you will not be burned.

24.10 “Noble one, there is a perfume called *invincible* that comes from the ends of the ocean. If you rub it on a drum or a horn, its sound will defeat all the followers of others.

24.11 “Noble one, there is the black agarwood called *lotus essence* that comes from Lake Anavatapta. The smell from a pellet the size of a sesame seed will fill all of Jambudvīpa. Every being that smells that perfume will renounce bad actions and gain a controlled mind.

24.12 “Noble one, there is a kind of perfume called *luminescent* that comes from the Himalaya, the king of mountains. If one smells its scent, the mind will become freed from desire. I teach them the Dharma so that they will attain the samādhi called *the stainless field*. [F.48.a]

24.13 “Noble one, there is a kind of perfume called *the essence of the sea* that comes from the land of the rākṣasas and has been produced for the enjoyment of a cakravartin king. As soon as he is perfumed by it, the cakravartin’s fourfold¹⁰⁹⁴ army appears in the sky.

24.14 “Noble one, there is a kind of perfume called *array of beauty*¹⁰⁹⁵ that comes from Sudharma, the assembly hall of the devas. As soon as the devas are perfumed by it, they gain the memory of the pleasant aroma of the buddhas.

24.15 “Noble one, there is a kind of perfume called *pure treasure* in the paradise of Suyāma, the king of devas. As soon as they are perfumed by it, all Suyāma’s devas come before deva king Suyāma, and when they are in his presence, the deva king Suyāma talks to them about the Dharma.

24.16 “Noble one, there is a kind of perfume called *chaste tree* in Tuṣita. When its aroma reaches bodhisattvas with one life remaining and who are upon their Dharma seats, a great cloud of perfume fills the entire realm of phenomena, and from great Dharma clouds that have a variety of adornments a rain falls onto all the circles of followers of the tathāgatas.

- 24.17 “Noble one, there is a kind of perfume called *captivating* in the paradise of the deva king Sunirmita. When there is that aroma in the paradise of the deva king Sunirmita, there falls an inconceivable rain from clouds of Dharma for seven days.
- 24.18 “Noble one, I know how to combine perfumes, but how could I know the conduct or describe the qualities of those bodhisattvas who have no stain of faults and have transcended the entire realm of desire, who are free from the noose of the māra of the kleśas, who have transcended all the continuums of the states of existence, who perform conduct with bodies and the aspect of the illusion of wisdom, who are unstained by any world, [F.48.b] who have the state of being without desire, who have the pure field of wisdom that is unobscured, who have the range and scope of unimpeded wisdom, who do not dwell in any basis or location, and who know the conduct of those who move in all the bases and locations of existence? How could I elucidate the gateway of their pure practice of correct conduct? How could I describe their faultless conduct? How could I teach their continuum of body, speech, and mind that is devoid of harmful conduct?
- 24.19 “Depart, noble one. In this southern region, there is a town named Kūṭāgāra. There dwells a mariner by the name of Vaira. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 24.20 “Then Sudhana, the head merchant’s son, bowed his head to the feet of the perfume-seller head merchant Utpalabhūti, circumambulated the perfume-seller head merchant Utpalabhūti a hundred thousand times, keeping him to his right, and, looking back again and again, departed from the presence of the perfume-seller head merchant Utpalabhūti.

VAIRA

- 25.1 When Sudhana set out on the path to Kūṭāgāra, he observed and contemplated how the path could be upward or downward, even or uneven,¹⁰⁹⁶ dusty or free of dust, safe or hazardous,¹⁰⁹⁷ difficult or unobstructed, and crooked or straight. He thought, “This journey to a kalyāṇamitra will be a cause for the practice of the bodhisattva path, will be a cause of the practice of the path of the perfections, and will be a cause of the path of benefiting all beings,¹⁰⁹⁸ which will be a cause for turning all beings away from the precipice of attachment¹⁰⁹⁹ and aversion, [F.49.a] of elation and depression;¹¹⁰⁰ will be a cause for turning all beings away from a perception¹¹⁰¹ of inequality; will be a cause for removing the dust of the kleśas from all beings; will be a cause for clearing away the tree trunks, thorns, pebbles, and gravel of the various bad views of all beings; and, through their entering the unobscured realm of the Dharma, will be a cause for bringing them without hindrance to the palace of omniscience.
- 25.2 “Why is that? Because the kalyāṇamitras are the source of all good Dharmas, and the attainment of omniscience is dependent on the kalyāṇamitras.”
- 25.3 With his mind focused on those thoughts, and undergoing a difficult journey, he eventually arrived at the city of Kūṭāgāra. He looked and searched for the mariner Vaira and saw him at the shore of the ocean in front of the gate of the great city. He was encircled by a hundred thousand merchants and many hundreds of thousands of people who all wished to listen to his various tales. As he told them tales of the sea, he was teaching the beings about the ocean of qualities of the buddhas.
- 25.4 When Sudhana saw the mariner Vaira, he approached him. Having approached him, Sudhana bowed his head to the mariner Vaira’s feet, circumambulated the mariner Vaira many hundreds of thousands of times, and sat down before the mariner Vaira. With his hands placed together in

homage, he said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Ārya, I have heard that you give instruction and teachings to bodhisattvas! [F.49.b] I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”

25.5 Vaira said, “Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment, that you have asked about the cause of¹¹⁰² great wisdom, the cause of the continuity of the various sufferings of saṃsāra, the cause of journeying to the island of omniscience, the cause of the indivisible Mahāyāna, the cause of the practice of the path that is free from the fear of falling down to the level of the śrāvakas and pratyekabuddhas, the cause of the path of knowledge that comprehends engaging in the gateways of various¹¹⁰³ samādhis of peace, the cause of the pure¹¹⁰⁴ and unimpeded path of the wheels of the chariot of the aspiration to the practice of all-pervasive bodhisattva conduct, the cause of the pure path of the way that is the nature of the display of all the majestic waves of bodhisattva conduct, the cause of the pure ultimate path of all the aspects and gateways of the Dharma, and the cause that gives rise to the pure path for entering the ocean of omniscience.

25.6 “Noble one, I dwell at the city of Kūṭāgāra on the seashore, purifying the bodhisattva conduct called *the banner of great compassion*.

25.7 “Noble one, when I see destitute beings in Jambudvīpa, I undergo hardships for their sake, which means I will fulfill all their wishes. I will collect worldly goods for them. I will satisfy them with the enjoyment of the Dharma. I will teach them the instructions for the path of the accumulation of merit. I will cause them to increase their accumulation of wisdom. [F.50.a] I will increase the power of their roots of merit. I will cause them to develop the aspiration for enlightenment. I will purify their aspiration for enlightenment. I will cause them to have the enduring strength of great compassion. I will cause the suffering of saṃsāra to cease. I will cause them to have an enduring strength for tireless conduct in saṃsāra. I will provide these to the gathering of an ocean of beings. I will bring them into the gateways of the practice of an ocean of qualities. I will cause them to obtain the light of the wisdom of the ocean of the Dharma. I will cause them to see¹¹⁰⁵ the entire ocean of buddhas. I will cause them to enter the ocean of omniscience.

25.8 “Noble one,¹¹⁰⁶ it is with such an aspiration and intention that I dwell in the city of Kūṭāgāra on the seashore.

- 25.9 “Noble one, dedicated in that way to the benefit and happiness of beings, I know all the islands of jewels in the great ocean. I know all the jewel mines, all the classes of jewels, and all the sources¹¹⁰⁷ of jewels.
- 25.10 “I know all the residences of the nāgas, all that disconcerts the nāgas, all the residences of the yakṣas, all that disconcerts the yakṣas, all the residences of the rākṣasas, all that allays fear of the rākṣasas, all the residences of the bhūtas, all that allays fear of the bhūtas, and all that eliminates the obstacles created by the bhūtas.
 “I know all whirlpools,¹¹⁰⁸ the avoidance¹¹⁰⁹ of whirlpools, and the avoidance of great waves.
- 25.11 “I know the orbits of the sun, moon, planets, and constellations and the seconds, minutes, and hours¹¹¹⁰ of¹¹¹¹ the days and nights.
 “I know the particular times to depart and arrive, safety and danger, whether a ship’s rigging is reliable, what ships to reject, what ships to sail, [F.50.b] how to catch the winds, the coming of the wind, how to turn a ship, how to turn a ship around,¹¹¹² how to anchor a ship, and how to launch a ship.
- 25.12 “Noble one, with that kind of knowledge I am constantly dedicated to necessary benefits¹¹¹³ for beings: I bring a group of merchants, just as they wish, to the island of jewels safely,¹¹¹⁴ peacefully,¹¹¹⁵ without fear, and in a reliable ship, and I talk to them about the Dharma in a way that delights them and brings them joy. When they have collected all the jewels and have attained good fortune, I bring them back again to Jambudvīpa.
- 25.13 “Noble one, no ship of mine has ever been in distress.¹¹¹⁶ Any being who sees me and any being who hears me teach the Dharma becomes free from all¹¹¹⁷ fear of sinking¹¹¹⁸ in the ocean of saṃsāra, and they turn toward¹¹¹⁹ the wisdom of entering the ocean of omniscience. They become dedicated to drying up the ocean of craving, attain the light of the knowledge of the ocean of the three times, and make the aspiration to eliminate the ocean of the suffering of all beings. They become dedicated to purifying away the pollution in the ocean of the minds of all beings. They become dedicated to purifying the ocean of all realms. They never turn back from spreading throughout the ocean of all directions. They comprehend the ocean of the different capabilities of all beings. They follow the ocean of the conducts of all beings. They manifest appearances that accord with the ocean of the wishes of all beings.
- 25.14 “Noble one, I have attained the bodhisattva liberation called *remembering to abide with the fruitful*¹¹²⁰ *hearing and seeing of the banner of great compassion*,¹¹²¹ [F.51.a] but how could I know the conduct or describe the qualities of the bodhisattvas who act within all the oceans of saṃsāra, who are unstained by any of the oceans of saṃsāra, who are free from the fear of the makaras of

attachment¹¹²² in all the oceans of false views, who move among the nature and basis¹¹²³ of all phenomena, who possess an ocean¹¹²⁴ of the methods of gathering all the oceans of beings, who dwell within the ocean of omniscience, who churn the ocean of the attachments of all beings, who perform their conduct¹¹²⁵ without differentiation¹¹²⁶ in the oceans of all times, who have the clairvoyant knowledge of the nature¹¹²⁷ of ripening the ocean of all beings, and who never miss the time¹¹²⁸ for guiding the ocean of beings?

25.15 “Depart, noble one. In this southern region, in the town called Nandihāra, dwells a head merchant by the name of Jayottama. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

25.16 Then Sudhana, the head merchant’s son, was overjoyed, pleased, happy, and content. He bowed his head to the feet of the mariner Vaira, circumambulated the mariner Vaira many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the mariner Vaira. [B4]

JAYOTTAMA

26.1 Then Sudhana, the head merchant's son, whose mind spread great love throughout the immeasurable realm of beings; whose being was saturated with the tenderness¹¹²⁹ of great compassion; who had accumulated a vast array of the accumulations of merit and wisdom; who had become free of all the dust, darkness, dirt, and mire of the kleśas; who had realized the equality of all phenomena; [F.51.b] who was devoted to the path that leads¹¹³⁰ upward to omniscience; who had chosen¹¹³¹ the gateway for entering into immeasurable good qualities; who had the exertion¹¹³² of firm diligence that is unimpaired by any bad quality; who was filled¹¹³³ with the vast calmness¹¹³⁴ of inconceivable bodhisattva samādhis; who shone with the light of the sun of wisdom that eliminated all the darkness of ignorance; who scattered flowers of wisdom brought by the pleasant, cool breezes of methods; who followed the way of wisdom that emerged from an ocean of great aspirations; and who possessed the wisdom that permeated without impediment the entire realm of the Dharma—he had approached entry into the city¹¹³⁵ of faultless¹¹³⁶ omniscience, and he yearned for the bodhisattva path.

26.2 He arrived at the town called Nandihāra and looked and searched for the head merchant Jayottama. He saw him on the eastern edge of the town of Nandihāra, in a forest of ashoka trees that was called Vicitradhvaja. He was encircled by many thousands of householders deciding¹¹³⁷ upon various kinds of civic duties, and in reference to those he talked about the Dharma. He was teaching the Dharma for the sake of eliminating all egotism;¹¹³⁸ abandoning all possessiveness;¹¹³⁹ rejecting all attachment; forsaking all fixation on things; destroying all clinging; cutting through all the bondage of craving; breaking down the doors of all views; clearing away the darkness of doubt, uncertainty, and equivocation; cleansing away the dirt of illusion and deceit; purifying the stains of envy and miserliness; clarifying the lake of the

mind; bringing beings to a state of unpolluted mentality; giving rise to an unpolluted faith; [F.52.a] giving rise to the aspiration to see the buddhas; eulogizing the power of bodhisattvas; receiving the Dharma of the buddhas; aspiring to bodhisattva conduct; giving rise to the power of bodhisattva samādhi; teaching the power of bodhisattva wisdom; and attaining the highest purity of the power of bodhisattva memory.

This means that he was teaching the Dharma in order to inspire the aspiration to enlightenment.

26.3 Then when the teaching was concluded, Sudhana, the head merchant's son, approached and bowed his head to the feet of the head merchant Jayottama. He bowed down to him for a long time and said, "Ārya, I am Sudhana, I am Sudhana! I seek bodhisattva conduct. Instruct me, Ārya, on how I should train in bodhisattva conduct and while training how I should aspire to guide and ripen all beings,¹¹⁴⁰ not forsake seeing all the buddhas, hear the Dharma of all the buddhas, possess the rain¹¹⁴¹ from the clouds of the Dharma of all the buddhas, practice in the way of all the buddhas, practice bodhisattva conduct in all world realms, never tire of bodhisattva conduct while dwelling in all kalpas, comprehend¹¹⁴² the manifestations of all the tathāgatas, receive the blessing of all the buddhas, and attain splendor in the power of all the tathāgatas."

26.4 Then the head merchant Jayottama said to Sudhana, the head merchant's son, [F.52.b] "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment.

26.5 "Noble one, I purify the gateway to omnipresent¹¹⁴³ bodhisattva conduct through the power of the attainment of noncomposite miracles¹¹⁴⁴ while residing in the absence of existence. In that way, remaining in this gateway to omnipresent¹¹⁴⁵ bodhisattva conduct, in all billion-world universes, in all the Trāyastriṃśa¹¹⁴⁶ paradises, in all the Yāma paradises, in all the Tuṣita paradises, in all the Nirmāṇarati paradises, in all the Paranirmitavaśavartin paradises, in all the abodes of the māras, in all the places that are classed as paradises within all desire realms, in all the nāga worlds, in all the nāga abodes, in all the yakṣa worlds, in all the yakṣa abodes, in all the rākṣasa worlds, in all the rākṣasa abodes, in all the kumbhāṇḍa worlds, in all the kumbhāṇḍa abodes, in all the preta worlds, in all the preta abodes, in all the gandharva worlds, in all the gandharva abodes, in all the asura worlds, in all the asura abodes, in all the garuḍa worlds, in all the garuḍa abodes, in all the kinnara worlds, in all the kinnara abodes, in all the mahoraga worlds, in all the mahoraga abodes, in all the human worlds, in all the human abodes, villages, towns, market towns, districts, [F.53.a] countries, and capitals, and for all classes of beings that are within all desire realms I teach the Dharma, reject all that is not Dharma, pacify all disputes, dispel all conflict, pacify all

quarrels, prevent all battles, pacify wars, pacify hostility, cut through all bondage, break open all prisons, dispel all fear, and end the practice of nonvirtuous activities. I turn beings away from killing and from taking what is not given, sexual misconduct, telling lies, slandering, harsh speech, idle speech, avariciousness, maliciousness, and wrong views. I turn beings away from all that should not be done and make them engage in all virtuous Dharma activity, and I make all beings train in all skills. I teach, prepare, elucidate, and present all the treatises that are beneficial to the world, so as to bring happiness to the world, to ripen beings, to follow false doctrines¹¹⁴⁷ in order to describe the special higher wisdom, to dispel all wrong views, and to describe and teach all the Buddhadharma. I overwhelm and teach the Dharma to all the devas in the form realm as far up as the Brahmā paradise.

26.6 “Just as I teach the Dharma in the world realms of this billion-world universe, I do so in world realms in the ten directions as numerous as the atoms in an indescribable quintillion buddha realms. I teach the Dharma of the buddhas. [F.53.b] I teach the Dharma of the bodhisattvas. I teach the Dharma of the śrāvakas and the Dharma of the pratyekabuddhas. I teach the hells. I teach the path that leads to the hells. I teach the unhappiness¹¹⁴⁸ of beings in the hells. I teach the animal existences. I teach the different kinds of animal existences, the paths that lead to animal existences, and the suffering of animal existences. I teach the world of Yama. I teach the path that leads to the world of Yama. I teach the suffering in the world of Yama. I teach the higher existences. I teach the path that leads to the higher existences. I teach the practice and enjoyment of happiness in the higher existences. I teach the human world. I teach the path that leads to the human world. I teach the various experiences of happiness and suffering in the human world.

26.7 “In that way, noble one, I also teach the Dharma of the world, the creation of the world, the destruction of the world, the transgressions in the world, and the renunciation of the world.

26.8 “In this way, I teach the Dharma in order to explain the bodhisattva path, reject the faults of saṃsāra, teach the qualities of omniscience, pacify the delusion and sufferings of the existences, describe the unobscured true nature, illuminate the activities of being in the world, describe all the happiness and suffering of being in the world, contemplate the designations of the abodes of all beings, teach the tathāgata qualities that have no location, counter the wheel of all karma and kleśas, and describe the turning of the tathāgata’s wheel of the Dharma. [F.54.a]

26.9 “Noble one, I know this gateway to pure, omnipresent¹¹⁴⁹ bodhisattva conduct, the stainless¹¹⁵⁰ display of the noncomposite miracles¹¹⁵¹ based in the absence of existence,¹¹⁵² but how could I know the conduct or describe

the qualities of the bodhisattvas who know all; who fill the surfaces of all realms with illusory bodies of wisdom; who have attained the level of the complete eyes of wisdom; who have the supreme hearing of the range of speech, sound, and communication;¹¹⁵³ who have attained the power of the light of Dharma gateways that fill the three times; who are heroic beings who have the mastery of the power of the wisdom that includes all phenomena; who possess beautiful, fine tongues that are endowed with a domain of speech that is directed separately, according to their aspirations, to inconceivable, immeasurable beings; who have bodies that are like illusions and equal to all bodhisattvas, with complexions and forms that accord with the various wishes of an ocean of beings; who possess inconceivable bodies that have a conduct no different from that of all the tathāgatas; who have bodies of wisdom that follow all three times; and who have a scope and field of conduct that is as immeasurable and vast as the expanse of space?

26.10 “Depart, noble one. In this southern region, in the land called Śroṇāparānta, there is a city by the name of Kaliṅgavana where dwells a bhikṣuṇī by the name of Siṃhavijṛmbhitā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

26.11 Then Sudhana, the head merchant’s son, bowed his head to the feet of the head merchant Jayottama, [F.54.b] circumambulated the head merchant Jayottama many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the head merchant Jayottama.

SIMHAVIJṚMBHITĀ

- 27.1 Sudhana, the head merchant's son, set out for the town of Kaliṅgavana in the land of Śroṇāparānta and then arrived there. Searching for the bhikṣuṇī Simhavijṛmbhitā, as he roamed here and there he questioned the people he met. There were many hundreds of young men¹¹⁵⁴ and many hundreds of young women assembling and following in the streets, crossroads, and street junctions, together with many hundreds of men and many hundreds of women.
- 27.2 They said, "Noble one, the bhikṣuṇī Simhavijṛmbhitā is in this town of Kaliṅgavana, sitting in the great park called Sūryaprabha donated by Jayaprabha, where she is teaching the Dharma for the sake of countless beings."
- 27.3 Then Sudhana, the head merchant's son, went to Sūryaprabha Park. Walking around it and looking about, he saw in the park many trees called *candrodgata* that had the shape of kūṭāgāras, had various colors of light, and shone with light, illuminating everywhere around up to a yojana. He saw many leafy trees called *saṃpracchada* that had the shape of a parasol, and their leaves covered everywhere, like shining clouds the color of blue beryl. He saw many blossoming trees called *kusumakośa* that had the varied beautiful shape of the Himalaya, king of mountains, and from which fell unceasing flows of a rain of flowers of various colors; they were an accumulation of all the adornments of the Trāyastriṃśa palace¹¹⁵⁵ and could not be destroyed by anyone.¹¹⁵⁶ He saw many fruit trees called *anupama-svāduphalanicita*, which had the form of gold mountain peaks¹¹⁵⁷ and always had perfect fruit that was always ripe. [F.55.a] He saw many trees of kings of jewels called *vairocanaakośa* that had the shapes of incomparable kings of jewels and possessed perfect divine strings of jewels, necklaces, and precious adornments that seemed to have come from the treasury of the kings of wish-fulfilling jewels and were the source of jewels of countless

colors. He saw many cloth trees called *prasādana*, which were adorned by being strewn and hung with precious divine cloths of various colors. He saw many music trees called *pramodana*, which emitted the sounds of beautiful music from instruments superior to those of the devas. He saw many perfume trees called *samantaśubhavyūha*, from which arose pleasing perfumes of every kind of pleasant aroma spreading freely in all directions. There were springs, ponds, reservoirs, and pools that had balustrades made of the seven precious materials around them, with precious steps on all four sides, encircled by precious platforms perfumed with the pleasant aroma of yellow sandalwood, with perfectly laid bottoms made of precious blue beryl, the king of jewels, and which were spread with the sand of Jambu River gold and filled with aromatic divine water that had the eight qualities. Their waters were covered with the various colors and divine scents of precious lotuses, blue lotuses, night lotuses, and white lotuses; were filled with flocks of various birds, with beauty that transcended the divine, emitting beautiful sounds; and were beautified by being encircled with radiant trees made of various divine jewels. Arranged at the feet of all those trees of various jewels¹¹⁵⁸ were precious lion thrones, with various beautiful forms, arrayed in inconceivable adornments of various jewels, [F.55.b] adorned and spread with divine precious cushions,¹¹⁵⁹ perfumed by all kinds of scents and incenses, hung with precious, beyond-divine ribbons, canopied by canopies of various jewels, covered by nets¹¹⁶⁰ of Jambu River gold and various jewels, adorned by many¹¹⁶¹ precious beautiful nets of bells that emitted beautiful sounds, and accompanied by many hundreds of thousands¹¹⁶² of seats made of divine jewels.

- 27.4 He saw, arranged at the feet of some jewel trees, lion thrones with lotuses in their centers that were made of jewels; at the feet of some, lion thrones with lotuses in their centers that were made of the precious jewel *king of perfumes*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of jewels *array of nāgas*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *lion's trunk*;¹¹⁶³ at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *the sun*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *radiance*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *Indra's vajra*; at the feet of some, lion thrones with lotuses in their centers that were made of the king of precious jewels *beauty of the world*; and he saw, arranged at the feet of some jewel trees, lion thrones with lotuses in their centers that were made of the king of precious jewels *white light*.

- 27.5 He saw that the entire ground of that great park was covered with various jewels like an ocean covered by islands of jewels.
- 27.6 He saw that the land was beautified by blue beryl dust,¹¹⁶⁴ was adorned with various jewels, and was as pleasant and soft¹¹⁶⁵ to the touch as down; it sank as one stepped on it and rose as one lifted the foot,¹¹⁶⁶ [F.56.a] its surface was strewn with the petals¹¹⁶⁷ of beautifully aromatic lotuses that were pleasant to the touch and made of diamond jewels; it was filled with ruddy shelducks,¹¹⁶⁸ peacocks, cranes, snipes, avadavats, cuckoos,¹¹⁶⁹ and partridges that emitted beautiful sounds; it was adorned by perfectly formed forests of many divine, precious sandalwood trees; there was a continuous rainfall from clouds of lotuses made of various jewels and a rain of various precious flowers; it was superior to Miśrakavana; there were kūṭāgāras made of various jewels arrayed as adornments from within which constantly emanated the unequaled¹¹⁷⁰ aromas of the kings of perfumes; it was a display superior to that of Sudharma, the meeting hall of the devas; they were covered with nets of various jewels that were superior to divine jewels; they were adorned by hanging bundles of pearls, jewels, and flowers;¹¹⁷¹ they were entirely adorned by shining gold nets arrayed with a variety of precious bells.
- 27.7 Beautiful and pleasant music came from trees with a variety¹¹⁷² of musical instruments, precious palm trees, and nets of bells when they were stirred by the breeze. There arose the perfectly delightful sound of songs like those of the apsaras of the king of the Vaśavartin devas. The park was beautified by a rain that fell from clouds of divine cloths, of various colors, that fulfilled all wishes. It resembled a vast ocean with a variety¹¹⁷³ of colors and lusters so that one could not stop looking at it. It was adorned by countless hundreds of thousands of kūṭāgāras adorned with jewels.¹¹⁷⁴ It was as beautiful to behold as the residence¹¹⁷⁵ of Indra¹¹⁷⁶ in Trāyastriṃśa.¹¹⁷⁷ It was adorned by an array of various jewels of every kind. There was the beautiful sight of an array of perfectly formed parasols standing erect. It was made beautiful by various pinnacles,¹¹⁷⁸ like the realm of great Indra. [F.56.b] There shone constantly a great beautiful radiance of light. Like the divine palace of Mahābrahmā, it was radiant with the light of the kings of jewels that brought delight to beings.
- 27.8 That great park called Sūryaprabha, through the bhikṣuṇī Siṃhaviṣṇubhitā's great, inconceivable, miraculous abilities and attainment of power,¹¹⁷⁹ was as vast, immense, and extensive as the expanse of the sky over countless world realms.
- 27.9 Sudhana, the head merchant's son, saw in that way the displays in the park of aggregations of measureless, inconceivable qualities, which were accomplished through the ripening of a bodhisattva's karma; which were

born from vast, transcendent roots of merit that appeared as the natural result of inconceivable offering and service to buddhas; which all the roots of merit without exception in all worlds could not surpass; which were present as the illusory nature of phenomena; which originated from the ripening of the merit of vast, stainless virtue; which originated from the strength and power that is the natural result of the conduct perfectly accomplished in the past by the bhikṣuṇī Siṃhavijṛmbhitā; which could not be surpassed by all the śrāvakas and pratyekabuddhas; which could not be destroyed by tīrthikas and opponents; which could not be harmed¹¹⁸⁰ by any of the activities of the path of the māras; and which could not be seen at all¹¹⁸¹ by ordinary, foolish beings.

27.10 He saw seated upon lion thrones at the feet of all those various precious trees the bhikṣuṇī Siṃhavijṛmbhitā surrounded by a great assembly.¹¹⁸² She had a beautiful body, the peaceful conduct of a mendicant,¹¹⁸³ pacified senses,¹¹⁸⁴ and a peaceful mind; she was perfectly self-controlled¹¹⁸⁵ and had conquered her senses; she was as perfectly tamed as an elephant; her mind was as pure, clear, and unsullied as a lake; she fulfilled all wishes like a king of wish-fulfilling jewels; [F.57.a] she was as unstained by worldly concerns as a lotus by water; she was as free of fear and trepidation as a lion; because of her perfectly pure confidence she was as unshakable as the great king of mountains; because of her pure discipline she brought delight to beings like the king of entrancing perfumes; like Himalayan sandalwood, she extinguished the burning of the kleśas; like the beautiful king of herbs, she brought an end to the sufferings of all beings; like the noose of Varuṇa, she was a beneficial sight;¹¹⁸⁶ like the light from a tathāgata, she brought peace and happiness to body and mind; like Mahābrahmā, she was free from the arising of anger, desire, and ignorance; like the king of jewels that purifies water, she brought delight to the minds of beings that were turbid with kleśas; and like a fertile land, she multiplied the roots of merit. On the surrounding seats a diverse assembly was seated.

27.11 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the categories of unceasing liberation* to the deva Maheśvara and other inhabitants of the Śuddhāvāsa paradise who were seated upon some of the assembly seats.

27.12 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the pure realm of sound called *the complete categories of the ground* to the deva Rucirabrahmā and the other inhabitants of the Brahmakāyika paradise who were seated upon some of the assembly seats.

27.13 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the display of the power of the pure motivation of bodhisattvas* to the deva king Vaśavartin and other inhabitants of the Paranirmitavaśavartin paradise

- who were seated upon some of the assembly seats. [F.57.b]
- 27.14 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *display of the goodness of all dharmas*¹¹⁸⁷ to the deva king Sunirmita and other devas and devīs of the Nirmāṇarati paradise who were seated upon some of the assembly seats.
- 27.15 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *process of the treasure of one's own mind* to the deva king Saṃtuṣita and the other devas and devīs of the Tuṣita paradise who were seated upon some of the assembly seats.
- 27.16 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *infinite display* to the deva king Suyāma and the other devas and devīs of the Yāma paradise who were seated upon some of the assembly seats.
- 27.17 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *gateway to revulsion* to the deva king Śakra and the other devas and devīs of the Trāyastriṃśa paradise who were seated upon some of the assembly seats.
- 27.18 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *display of the light of miracles*¹¹⁸⁸ and the *range of activity of the buddhas* to the nāga king Sāgara and other nāga kings—Śataraśmin, Nanda and Upananda, Manasya, Airāvata, Anavatapta, and so on—with their nāga sons and nāga daughters who were seated upon some of the assembly seats.
- 27.19 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *treasure that protects all beings* to Mahārāja Vaiśravaṇa and other lords of yakṣas, yakṣa daughters, and yakṣa sons who were seated upon some of the assembly seats. [F.58.a]
- 27.20 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called *rainfall*¹¹⁸⁹ of *unceasing happiness* to the gandharva king Dhṛtarāṣṭra and many other gandharvas, gandharva daughters, and gandharva sons who were seated upon some of the assembly seats.
- 27.21 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *display of the power of knowing the nature of phenomena* to the asura lord Rāhu and other asura lords, asura daughters, and asura sons who were seated upon some of the assembly seats.
- 27.22 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *range of the fear of the ocean of existence* to the garuḍa lord Mahāvegadhārin and other garuḍa lords, garuḍa daughters, and garuḍa sons who were seated upon some of the assembly seats.
- 27.23 He saw the bhikṣuṇī Siṃhaviṣṇubhitā teaching the Dharma gateway called the *light of the conduct of buddhas* to the kinnara lord Druma and other kinnara lords, kinnara daughters, and kinnara sons who were seated upon

some of the assembly seats.

- 27.24 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *reaching a special wisdom*¹¹⁹⁰ to the mahoraga lord Bhṛkuṭīmukha and mahoraga daughters and mahoraga sons who were seated upon some of the assembly seats.
- 27.25 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the arising of delight toward the buddhas* to many hundreds of thousands of men, women, boys, and girls who were seated upon some of the assembly seats. [F.58.b]
- 27.26 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the arising of compassion* to the rākṣasa lord Nityaujoharadrumarāja and to other rākṣasa lords, rākṣasa daughters, and rākṣasa sons who were seated upon some of the assembly seats.
- 27.27 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the power of exceptional wisdom* to beings who aspired to the Śrāvakayāna and were seated upon some of the assembly seats.
- 27.28 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma gateway called *the light of the vast*¹¹⁹¹ *qualities of buddhas* to beings who aspired to the Pratyekabuddhayāna and were seated upon some of the assembly seats.
- 27.29 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the light of wisdom and samādhi called *the universal gateway* to beings who aspired to the Mahāyāna and were seated upon some of the assembly seats.
- 27.30 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the aggregation of the prayers of all the buddhas* to bodhisattvas who had first developed the aspiration to enlightenment and were seated upon some of the assembly seats.
- 27.31 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the unsullied disk* to bodhisattvas who were on the second bhūmi and were seated upon some of the assembly seats. [F.59.a]
- 27.32 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the display of complete peace* to bodhisattvas who were on the third bhūmi and were seated upon some of the assembly seats.
- 27.33 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the scope of the power of omniscience* to bodhisattvas who were on the fourth bhūmi and were seated upon some of the assembly seats.
- 27.34 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the essence*¹¹⁹² *of the flowers of the creepers*¹¹⁹³ *of the mind* to bodhisattvas who were on the fifth bhūmi and were seated upon some of the assembly seats.

- 27.35 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the solar*¹¹⁹⁴ *essence* to bodhisattvas who were on the sixth bhūmi and were seated upon some of the assembly seats.
- 27.36 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the complete display of bhūmis* to bodhisattvas who were on the seventh bhūmi and were seated upon some of the assembly seats.
- 27.37 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the range of the complete distribution of the body through the realm of phenomena* to bodhisattvas who were on the eighth bhūmi and were seated upon some of the assembly seats.
- 27.38 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the Dharma called *the display of dwelling in the power of nondependence* to bodhisattvas who were on the ninth bhūmi and were seated upon some of the assembly seats.
- 27.39 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to samādhi called *the unobscured disk* to bodhisattvas who were on the tenth bhūmi and were seated upon some of the assembly seats.
- 27.40 He saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the gateway to the Dharma called *the display of the great might of the vajra wisdom* to the assembled retinue of vajrapāṇis who were seated upon some of the assembly seats. [F.59.b]
- 27.41 Similarly, he saw the bhikṣuṇī Siṃhavijṛmbhitā teaching the Dharma to classes of beings—those categorized as beings, who had different kinds of births and states, beings who had been ripened, had correct behavior, and were worthy recipients and who had various motivations, various aspirations, constant motivations,¹¹⁹⁵ and the strong elixir¹¹⁹⁶ of faith—who had come into this great park and were seated upon separate assembly seats, teaching them the Dharma that would make them firmly established in wishing to attain the highest, complete enlightenment.
- 27.42 What was the cause of this? The bhikṣuṇī Siṃhavijṛmbhitā had practiced countless hundreds of thousands of gateways to the perfection of wisdom such as *the complete sight of equanimity, the teaching of all the Dharmas of the buddhas, the different bases of the realm of phenomena, the destruction of all the domains of obscuration, the arising of the virtuous mind in all beings, the exceptional display, the essence of the way of nonattachment, the domain of the nature of phenomena, the treasure of the mind, and the essence of the complete attainment of one's aspirations.*
- 27.43 All those bodhisattvas and other beings who came to the great Sūrya-prabha Park in order to see the bhikṣuṇī Siṃhavijṛmbhitā and listen to the Dharma had in the past been established by the bhikṣuṇī Siṃhavijṛmbhitā in the accomplishment of the roots of merit and set on irreversible progress toward the highest, complete enlightenment. [F.60.a]

27.44 In that way, Sudhana, the head merchant's son, saw the bhikṣuṇī Sīmha-vijṛmbhitā's perfect park, perfect forest,¹¹⁹⁷ perfect vihāra, perfect walkway, perfect enjoyments, perfect seat, perfect assembly, perfect supremacy, perfect miraculous manifestations, and perfect display of eloquence. He heard her inconceivable way of the Dharma. His mind was saturated by a vast cloud of Dharma, and with perfect motivation toward¹¹⁹⁸ the bhikṣuṇī Sīmhavijṛmbhitā he thought, "I shall circumambulate her to my right many hundreds of thousands of times." In that instant, the bhikṣuṇī Sīmha-vijṛmbhitā filled the entire park and the assembly with light. He circumambulated her many hundreds of thousands of times¹¹⁹⁹ and thought, "As I circumambulated, the bhikṣuṇī Sīmhavijṛmbhitā was always seated before me."

27.45 With his hands together in homage he stood before her and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

27.46 She said, "Noble one, I have attained the bodhisattva liberation called *the eradication of all conceit*." [F.60.b]

27.47 Sudhana asked, "Āryā, what is the scope of that bodhisattva liberation called *the eradication of all conceit*?"

She replied, "Noble one, it is the light of wisdom; it has the nature of perceiving in a fraction of an instant of mind the displays that occur in the three times."

27.48 Sudhana asked, "Āryā, what is the scope of that light of wisdom?"

She replied, "Noble one, when I had striven for and accomplished¹²⁰⁰ this light of wisdom,¹²⁰¹ there arose the samādhi called *accordance with all Dharmas*.¹²⁰² With the attainment of that samādhi, I go in bodies that are made of mind to the bodhisattvas with one life remaining who reside in Tuṣita palaces in all the world realms in all ten directions, so that with bodies as numerous as the atoms in an inexpressible number of buddha realms I can engage in making offerings to each bodhisattva with offerings that are as numerous as the atoms in an inexpressible number of buddha realms. This means I go as the bodies of lords of devas and as the bodies of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, holding clouds of flowers, holding clouds of perfumes, holding clouds of incense, holding clouds of garlands, holding clouds of ointments, holding clouds of powders, holding clouds of clothing, holding clouds of parasols, holding clouds of banners, holding clouds of flags, holding clouds

of jewel ornamentations, holding clouds of arrays of nets of jewels, holding clouds of arrays of bejeweled canopies, [F.61.a] holding clouds of arrays of spread-out jewels,¹²⁰³ holding clouds of arrays of bejeweled lamps, and holding clouds of arrays of bejeweled seats so as to engage in making offerings.

27.49 “In the same way that I go to the bodhisattvas with one life remaining who reside in Tuṣita so as to engage in making offerings, I go in bodies that are made of mind and in such forms engage in offerings to all the tathāgatas who have entered the bodies of their mothers, who are born, who reside within harems, who have gone forth into homelessness, who are going to the bodhimaṇḍa, who are present at the bodhimaṇḍa, who have attained the highest, complete enlightenment of buddhahood, who turn the wheel of the Dharma, and who are entering nirvāṇa having satisfied the minds and wishes of those who reside in the dwellings of the devas and those who reside in the dwellings of the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans and in the dwellings of all beings.

27.50 “Those beings who know my offerings and service to the buddhas will all definitely attain the highest, complete enlightenment.

27.51 “I give the instructions on the teachings of the perfection of wisdom to all those beings who come to me.

27.52 “Noble one, I look upon all beings with wisdom eyes, but I do not give rise to the concept of ‘beings,’ and I do not become conceited. I listen to the ocean of the languages of all beings but do not become attached to any way of speaking, and I do not become conceited. I also see all the tathāgatas, but through knowing the body of [F.61.b] the Dharma, I do not become conceited. I possess the Dharma wheels of all the tathāgatas, but because I have realized the nature of phenomena, I do not become conceited. In each instant of mind I permeate the entire realm of phenomena, but because I have realized the illusory nature of phenomena, I do not become conceited.

27.53 “Noble one, I know this bodhisattva liberation called *the eradication of all conceit*, but how could I know the conduct or describe the qualities of the bodhisattvas who have comprehended the endless and centerless realm of phenomena, who remain without conceit within all phenomena, who sitting cross-legged alone pervade the entire realm of phenomena, who reveal all buddha realms contained within their bodies, who in a single instant come into the presence of all the tathāgatas, within whose bodies all the miracles of the buddhas take place, who manifest and introduce within a single pore-hair an *anābhilāpyānābhilāpya* of buddha realms, who manifest in their pores the kalpas of the creation and destruction of an *anābhilāpyānābhilāpya* of

countless world realms, who in one instant enter into the equality of dwelling in an *anabhilāpyānabhilāpya* of kalpas, and who in one instant move through an *anabhilāpyānabhilāpya* of kalpas?

27.54 “Depart, noble one. In this southern region, in the land called Durga, in the city called Ratnavyūha, dwells a courtesan by the name of Vasumitrā. Go to her and ask her, [F.62.a] ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

27.55 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bhikṣuṇī Siṃhavijṛmbhitā, circumambulated the bhikṣuṇī Siṃhavijṛmbhitā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the bhikṣuṇī Siṃhavijṛmbhitā.

VASUMITRĀ

28.1 Sudhana, the head merchant's son, with his mind illuminated by that great light of wisdom, focusing upon the light of omniscience, regarding the light of the power of the true nature, strengthening the way of retention that is the treasure of what was known from the voices of all beings, increasing the way of retention that possesses the Dharma wheels of all the tathāgatas, supporting¹²⁰⁴ the power of the great compassion that is a refuge for all beings, realizing the strength of the omniscience that comes from the gateway of the light of the way of all Dharmas, following the pure aspiration that pervades the domain of the vast realm of phenomena, shining with the light of wisdom that illuminates all the directions of phenomena, accomplishing the power of the higher knowledge that pervades the array of world realms in the ten directions of all phenomena, and fulfilling the aspirations of accomplishing undertaking all the practices, memories, and actions¹²⁰⁵ of the bodhisattvas, eventually arrived at the city of Ratnavyūha in the land of Durga and searched for the courtesan Vasumitrā.

28.2 The people there who did not know the qualities of the courtesan Vasumitrā [F.62.b] and lacked the knowledge of the scope of wisdom thought, "What does such a man—who has pacified and controlled senses, who is mindful, who is unconfused, whose mind is not agitated, who keeps his gaze the length of a yoke before him, whose mind is not overcome by sensations, who is not fixated on external features, whose eyes are averted¹²⁰⁶ from dwelling on any physical form, whose mind is free of preoccupations, who is wise,¹²⁰⁷ who is like an ocean, whose mind is unshakable and without weakness—want with the courtesan Vasumitrā? Someone like this does not delight in sensual pleasures, and so his mind cannot possibly go astray. Someone like this does not engage in impure¹²⁰⁸ thoughts. It is not possible that someone like this would be a slave to desire. Someone like this does not fall under the power of a woman. It is not

possible that someone like this is engaged in the field of conduct of the mārās. Someone like this does not dwell in the field of conduct of the mārās. It is not possible that someone like this is sinking into the mud of desire. Someone like this is not bound by the noose of the mārās. He is not someone who would do what should not be done.”

28.3 Those who did know the special qualities of the courtesan Vasumitrā and directly perceived wisdom’s range of conduct said to him, “It is excellent, excellent, noble one, that you intend to ask questions of the courtesan Vasumitrā; you have perfectly obtained a good outcome. You are certainly aspiring to buddhahood. You are certainly wishing to become a refuge¹²⁰⁹ for all beings. You are certainly wishing to remove from all beings the pain of desire. You are certainly wishing to dispel conceptions of beauty and purity. [F.63.a]

28.4 “Noble one, the courtesan Vasumitrā is in her home, which is on the north side of the city’s junction of three streets.”

28.5 Sudhana, the head merchant’s son, on hearing those words, was filled with joy, delighted, elated, pleased, and happy. He went to the home of the courtesan Vasumitrā. He saw that her house was huge and vast and surrounded by ten successive precious walls. It was encircled by ten successive rows of precious palm trees. It was encircled by ten successive moats filled with water and covered with divine, precious red lotuses, blue lotuses, night lotuses, and white lotuses; they were filled with water that possessed the eight good qualities; they had bottoms that were covered with gold dust; they were filled with aromatic water mixed with beautiful scents; and they were adorned by numerous precious fences.¹²¹⁰

28.6 He saw well-arranged buildings, palaces, kūṭāgāras made from every jewel with high¹²¹¹ pinnacles, toraṇas, round windows, lattices, crescents, pavilions, shining banners, and so on, brilliant with various jewels. Her house was beautified by walls¹²¹² of countless various jewels. Its floor was formed of jewels inlaid with beryls. Its environs were perfumed by every aromatic divine incense. It was perfumed by the aroma of supreme black agarwood incense. Its environs were anointed with unguents. Rooftop railings made of various jewels adorned the walls. It was covered above by nets of Jambu River gold inlaid with various jewels. A hundred thousand networks of hundreds of golden bells were ringing as they were moved by the breeze, emitting a pleasant, beautiful sound. It was adorned by precious flowers scattered and dispersed¹²¹³ from clouds of flowers made from every jewel. [F.63.b] The gateways were adorned by erected multicolored¹²¹⁴ banners made of all precious materials. The light from the brilliant shining of

various precious jewels shone outward without limit. There was an endless treasure of a perfect multitude¹²¹⁵ of hundreds of thousands of precious trees of coral, diamonds, crystal, and so on,¹²¹⁶ and it was beautified by ten parks.

28.7 Sudhana saw there the courtesan Vasumitrā, who was beautiful, attractive, and delightful to see. She was endowed with a magnificent, perfect color. She had golden skin and deep black¹²¹⁷ hair. Her limbs and smaller features were all perfectly formed. She had a beautiful color, form, and shape that were superior to those of all humans and devas of the desire realm. The aspects of her voice were superior to those of Brahmā. She was skilled in the languages of all beings. She had a beautiful voice that had the array of all sounds.¹²¹⁸ She possessed the skill of the liberation called *the array of the wheel of words*. She had become skilled in all arts and treatises. She had trained to become wise in illusions through Dharma wisdom. She had attained all the methods and ways of the bodhisattvas. She had a beautiful body adorned by various kinds of precious jewelry. Her body was adorned by a brightly shining network of all jewels. Her body shone brightly, being adorned by an array of jewelry made of countless divine precious jewels. She wore tied upon her head a king of wish-fulfilling, supreme, precious jewels. She wore at her throat a string of beryl jewels with its middle adorned by diamonds, a multicolored beautiful lion, and precious jewels. [F.64.a]

28.8 She had a beautiful assembly of followers that could not be divided, that had a single aspiration and a similar share of the practice of the roots of merit.

28.9 She possessed an inexhaustible treasury of the treasure of the great accumulations of merit and wisdom.

28.10 Sudhana saw that all those buildings, the entire array of precious dwellings and palaces, were illuminated and made bright by the light that came from her body, which caused delight, physical pleasure and bliss, and joy and happiness in the mind.

28.11 Sudhana, the head merchant's son, bowed his head to the feet of the courtesan Vasumitrā, stood before her with hands placed together in homage, and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it. Āryā, I have heard that you give instruction and teachings to bodhisattvas! I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"

28.12 Vasumitrā said, "Noble one, I have attained the bodhisattva liberation called *the complete attainment of freedom from desire*.

28.13 “Noble one, in this way I appear to the devas in accordance with their wishes in the form, color, shape, and size of an apsaras with a brighter and purer color. In the same way, I appear in accordance with their wishes in a female form, color, shape, and size with a brighter and purer color to the nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans. [F.64.b]

28.14 “When beings whose minds are encircled by desire come before me, I teach all of them the Dharma so that they will become free from desire. When they hear the Dharma, they attain freedom from desire. They attain the bodhisattva samādhi called *the realm¹²¹⁹ of nonattachment*. Some become free from desire the instant they see me, and they attain the bodhisattva samādhi called *joyfulness*. Some become free from desire when they hold my hand, and they attain the bodhisattva samādhi called *going to and residing in all the buddha realms*. Some become free from desire when they are alone in my company, and they attain the bodhisattva samādhi called *the light of detachment*. Some become free from desire just by gazing upon me, and they attain the bodhisattva samādhi called *the display of the form of peace*. Some become free from desire just by yawning, and they attain the bodhisattva samādhi called *the disarraying of adversaries*. Some become free from desire just by closing their eyes, and they attain the bodhisattva samādhi called *the light of the buddha domains*. Some become free from desire just by embracing me, [F.65.a] and they attain the bodhisattva samādhi called *the essence of gathering and not abandoning all beings*. Some become free from desire just by kissing me, and they attain the bodhisattva samādhi called *touching the treasure of the merit of all beings*. In that way, I establish all the beings who come to me in the bodhisattva liberation called *the complete attainment of freedom from desire and the manifestation of the attachment-free level of omniscience*.”

28.15 Sudhana asked, “Āryā, what roots of merit did you develop? What kinds of activities did you accumulate so that you have attained this kind of perfection?”

Vasumitrā replied, “Noble one, I remember that in a past time, there had appeared in the world a tathāgata, an arhat, a samyaksaṃbuddha, one with wisdom and conduct,¹²²⁰ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat named Atyuccagāmin.

28.16 “The Tathāgata Atyuccagāmin, because of his love for beings, went to the capital city named Sumukhā. When he placed his foot upon the threshold of its gateway, the entire city shook and became huge, vast, and made of many jewels. In the sky above, there was the light of a display of many jewels; it

was filled with various precious flowers, emitted the sound of various divine musical instruments, and was pervaded by vast, measureless clouds of deva bodies. [F.65.b]

28.17 “Noble one, at that time, I was the wife of a head merchant, and my name was Sumati. Inspired by the miracles of the Buddha,¹²²¹ my spouse and I ran and came to the Tathāgata in a street in the middle of the city. Developing a fast faith, I offered to him one precious bell.¹²²²

28.18 “At that time, Mañjuśrī Kumārabhūta was an attendant of the Bhagavat, the Tathāgata Atyuccagāmin. Through him I developed the aspiration to the highest, complete enlightenment.

28.19 “Noble one, I know only this bodhisattva liberation called *the complete attainment of freedom from desire*. How could I know the conduct or describe the qualities of those bodhisattvas¹²²³ who dwell in infinite method and wisdom, who have a vast, immense treasure of merit, and who are invincible in their scope of wisdom?

28.20 “Depart, noble one. In this southern region there is a city called Śubhapāraṃgama. There dwells a householder by the name of Veṣṭhila who makes offerings to a sandalwood chair that is a tathāgata shrine. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

28.21 Then Sudhana, the head merchant’s son, bowed his head to the feet of the courtesan Vasumitrā, circumambulated the courtesan Vasumitrā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the courtesan Vasumitrā.

VEṢṬHILA

- 29.1 Then Sudhana went to the town of Śubhapāraṃgama [F.66.a] and approached the householder Veṣṭhila. He bowed his head to his feet, stood before him, and, with his hands placed together in homage, said, “Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 29.2 “Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”
- 29.3 Veṣṭhila said, “Noble one, I have attained the bodhisattva liberation called *the attainment of the summit of inexhaustibility*.
- 29.4 “Noble one, from my mind’s viewpoint, a tathāgata has not passed into nirvāṇa, does not pass into nirvāṇa, and will not pass into nirvāṇa in any world other than as a way to bring beings who are to be guided under his control, not as a way to enter truly complete nirvāṇa.
- 29.5 “Noble one, in that way, when I opened the door of the sandalwood-throne shrine of the Tathāgata, I attained, by opening the door of the shrine, the bodhisattva samādhi called *the display of the unceasing family of the buddhas*.
“Noble one, in each instant of mind I rest in this samādhi, and I attain many special features.”
- 29.6 Sudhana asked, “Ārya, what is the scope of that samādhi?”
Veṣṭhila replied, “Noble one, when I am resting in this samādhi, [F.66.b] there appear to me all the tathāgatas, such as Kāśyapa, in a continuous succession of one buddha after another within the lineage of this world: all the tathāgatas such as Kanakamuni, Krakucchanda, Viśvabhuk, Śikhin, Vipāśyin, Tiṣya, Puṣya, Yaśottara, and Padmottara. I see in the consecutive appearances of the buddhas the unceasing succession of one buddha after another, a hundred buddhas in one instant of mind. In the next instant of

mind I perceive a thousand buddhas. In the next instant of mind I perceive a hundred thousand buddhas. In the same way I see ten million buddhas, a thousand million¹²²⁴ buddhas, ten thousand million¹²²⁵ buddhas, a million million buddhas,¹²²⁶ ten million billion buddhas,¹²²⁷ ten million million billion¹²²⁸ buddhas, a hundred thousand million billion¹²²⁹ buddhas, and ten million million billion¹²³⁰ buddhas, and so on, until in a subsequent moment of mind I perceive an inexpressible number of inexpressible numbers of buddhas appearing in succession. In the next instant of mind I see tathāgatas as numerous as the atoms in Jambudvīpa. In the next instant of mind I see tathāgatas as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms.

29.7 “I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those tathāgatas. I perceive the miraculous powers they attain through their first development of the aspiration to enlightenment. I perceive their pure fulfillment of their different prayers. I perceive their pure conduct. I perceive their complete accomplishment of the perfections. I perceive their attainment of all the bodhisattva bhūmis. I perceive their pure attainment of patience. I perceive their roaring¹²³¹ that disperses the disturbances of the māras. I perceive the display of the miracles of their complete buddhahood. I perceive the purification of their different buddha realms. I perceive their different ripening of beings. I perceive their different gatherings of followers. I perceive their different halos of light. I perceive their supremacy in turning the wheel of the Dharma. I perceive their attainment of the miraculous powers, miracles, and miraculous manifestations of buddhahood.

29.8 “I remember and keep the Dharma teachings of these tathāgatas clearly and distinctly. Through my memory I possess them. With my intelligence¹²³² I understand them. With reverence¹²³³ I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.

29.9 “I also see and know the future succession of buddhas, such as Maitreya. I see a hundred buddhas in one instant of mind. In the next instant of mind I perceive a thousand buddhas, and so on, up to the instant of mind in which I see tathāgatas as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms.

29.10 “I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those tathāgatas. I perceive the miraculous powers they attain through their first development of the aspiration to enlightenment. I perceive their pure fulfillment of their different prayers. I perceive their pure conduct. I perceive their complete accomplishment of the perfections. [F.67.a] I perceive their attainment of all the bodhisattva bhūmis. I perceive their pure attainment of patience. I

- perceive their roaring¹²³⁴ that disperses the disturbances of the māras. I perceive the display of the miracles of their complete buddhahood. I perceive the purification of their different buddha realms. I perceive their different ripening of beings. I perceive their different gatherings of followers. I perceive their different halos of light. I perceive their supremacy in turning the wheel of the Dharma. I perceive their attainment of the miraculous powers, miracles, and miraculous manifestations of buddhahood.
- 29.11 “I remember and keep the Dharma teachings of these tathāgatas clearly and distinctly. [F.67.b] Through my memory I possess them. With my intelligence¹²³⁵ I understand them. With reverence¹²³⁶ I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.
- 29.12 “Just as I see and know the succession of buddhas in the past and in the future in the lineage of this world realm, I see and know in the lineage of world realms in the ten directions as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms the succession of tathāgatas in the past and in the future.
- 29.13 “I also perceive the successive accumulations for the first development of the aspiration to enlightenment by those tathāgatas, and so on.
- 29.14 “I know and comprehend the unbroken, unceasing succession of the buddhas. It is unequaled;¹²³⁷ it is known through faith, is known through the diligence and resolve of bodhisattvas, augments the power of the diligence of bodhisattvas, and cannot be overcome by the entire world, by all śrāvakas and pratyekabuddhas, or by bodhisattvas who have not entered its scope.
- 29.15 “I see and know the succession of the present tathāgatas that reside in world realms in the ten directions, such as Vairocana.
- 29.16 “I see a hundred buddhas in one instant of mind. In the next instant of mind I perceive a thousand buddhas, and so on, up to the instant of mind in which I see tathāgatas as numerous as the atoms in an inexpressible number of inexpressible numbers of buddha realms.
- 29.17 “When I wish to see a certain tathāgata, I see him. [F.68.a] I hear all that has been taught, is being taught, and will be taught by those buddhas, those bhagavats. When I have heard them, I retain them. Through my memory I possess them. With my intelligence¹²³⁸ I understand them. With reverence¹²³⁹ I distinguish among them. With my intellect I comprehend them. With my wisdom I illuminate them.
- 29.18 “Noble one, I know this bodhisattva liberation called *the attainment of the summit of inexhaustibility*, but how could I know the conduct or describe the qualities of the bodhisattvas who know the three times in a single instant; who in one fraction of an instant of their practice dwell in an array of samādhis; who have entered into the sunlight of the tathāgatas;¹²⁴⁰ who

understand the equality of all concepts and misconceptions; who have realized the samādhi that is equal to that of all the buddhas; who act in the nonduality of self, beings, and buddhas; who are in the domain of the display of the Dharma of natural luminosity; who have cut through the net of the world with the device of wisdom; who act without disturbing the seal¹²⁴¹ of the Dharma of the tathāgatas; who have the scope of wisdom that understands the entire realm of phenomena; who have the scope of wisdom that understands the Dharma teaching of all the tathāgatas?

29.19 “Depart, noble one. In this southern region, there is the mountain named Potalaka. There dwells the bodhisattva by the name of Avalokiteśvara. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ” [F.68.b]

29.20 Then he spoke these two verses:

“Depart, Sudhana! In the center of the glorious king of the waters¹²⁴²
Is beautiful Potalaka, king of mountains, the residence of heroes.
It has excellent trees made of jewels, is covered with flowers,
And is endowed with parks, lotus ponds, and flowing streams.

29.21 “Wise Avalokiteśvara who benefits beings—
That resolute one¹²⁴³ dwells on that supreme mountain.
Go to him, Sudhana, and you will be taught
The qualities of¹²⁴⁴ the Guides, the entry into the way of vast goodness.”

29.22 Then Sudhana, the head merchant’s son, bowed his head to the feet of the householder Veṣṭhila, circumambulated the householder Veṣṭhila many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the householder Veṣṭhila. [B5]

AVALOKITEŚVARA

- 30.1 Then Sudhana, the head merchant's son, contemplating the instruction of the householder Veṣṭhila, knowing that treasury of bodhisattva aspiration, remembering that power of bodhisattva memory, keeping in his mind the power of that successive lineage of the way of the buddhas, comprehending the continuous succession of the lineage of the buddhas, remembering the names of the buddhas that he had heard,¹²⁴⁵ being in accord with the way of the Dharma taught by the buddhas, comprehending the array of attainments through the Dharma¹²⁴⁶ of the buddhas, having confidence in the proclamation¹²⁴⁷ of complete buddhahood by the buddhas, and focused on the inconceivable activity of the tathāgatas, eventually came to the Potalaka Mountain. [F.69.a] He ascended the Potalaka Mountain and searched and searched for the bodhisattva Avalokiteśvara.
- 30.2 He saw Avalokiteśvara on the upper slope¹²⁴⁸ of the western side of the mountain. It was a fresh, gentle, verdant pasture like a circular area of blue beryl and was beautified by springs, waterfalls, and streams,¹²⁴⁹ an open grove within a great forest. He was teaching the Dharma, seated cross-legged upon a diamond rock encircled by a countless assembly of bodhisattvas seated upon rocks that were various jewels. He was giving the Dharma teaching called *The Clear Teaching of the Gateway to Love and Compassion*, which has as its scope the gathering of all beings into the Dharma.
- 30.3 On seeing him, Sudhana was filled with joy, delighted, elated, pleased, and happy. With increasing rapture, he kept his eyes wide open. He placed his hands together in homage. His mind was at peace through being endowed with the power of faith in kalyāṇamitras. He believed that to see kalyāṇamitras was to see all the buddhas. He believed that the acquisition of the entire cloud of Dharma originated from the kalyāṇamitras. He believed that all qualities and practices depended on the kalyāṇamitras. He believed

that it was difficult to encounter kalyāṇamitras. He believed that the attainment of the precious wisdom of the ten strengths came from the kalyāṇamitras. He believed that the inexhaustible light of wisdom¹²⁵⁰ came from the kalyāṇamitras. He believed that the continuous increase of merit was dependent on the kalyāṇamitras. He believed that the gateway to omniscience was revealed by the kalyāṇamitras. [F.69.b] He believed that entry into the great ocean of wisdom was taught by the kalyāṇamitras. He believed that the gathering of the accumulation of omniscience was born from the kalyāṇamitras.

30.4 He went toward the bodhisattva Avalokiteśvara. The bodhisattva Avalokiteśvara could see Sudhana, the head merchant's son, coming in the distance and said, "Come here! You are welcome,¹²⁵¹ you who have entered the inconceivable, vast Mahāyāna, which is beyond any analogy; you who have the motivation to be a refuge for all beings who are tormented by various sufferings that arise through being born and who have no refuge; you who wish to witness all the Dharmas of the buddhas, which transcend the world, are beyond analogy, and are beyond measure; you who are filled with the power¹²⁵² of great compassion and intend to liberate all beings; you in whom the completely good conduct is evidently seen; you who aspire to make pure a domain of great prayers; you who wish to possess the clouds of Dharma of all the buddhas; you whose motivation to accumulate roots of merit is never satisfied; you who follow perfectly the instructions of kalyāṇamitras; you who are the source of a lotus¹²⁵³ of good qualities, arising from the ocean of the wisdom of Mañjuśrī; you who are focused on attaining the blessing of the buddhas; you who have attained the light and power of samādhi; you who aspire to obtain the rain¹²⁵⁴ from the clouds of Dharma of all the buddhas; you whose mind is made happy by the power of faith and delight on seeing the buddhas; [F.70.a] you whose mind is moistened by the power of immeasurable, inconceivable conduct; you who have become the lord of a treasure of pure merit and wisdom through the power of the practice of good qualities; you who are motivated to teach others the power of the path to seeing omniscient wisdom; you who possess the root that is the undiminishing power of great compassion; you who are intent on possessing the power of the light of the wisdom of the tathāgatas."

30.5 Then Sudhana, the head merchant's son, approached the bodhisattva Avalokiteśvara. He bowed his head to the feet of the bodhisattva Avalokiteśvara. He circumambulated the bodhisattva Avalokiteśvara many hundreds of thousands of times, keeping him to his right. Then he stood before him and, with his hands placed together in homage, said, "Ārya, I

have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.

30.6 “Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!”

30.7 Then the bodhisattva Avalokiteśvara extended his right hand, which was the color of gold from the Jambu River and emanated a display of clouds of countless networks of lights of various colors, and upon Sudhana’s head he placed his hand, which had the multicolored light rays that shine from the signs and features of a great being and bring stainless, measureless physical and mental bliss. [F.70.b]

30.8 The bodhisattva Avalokiteśvara said, “Noble one, it is excellent, excellent, that you have in that way developed the aspiration for the highest, complete enlightenment!

30.9 “Noble one, I know the gateway to bodhisattva activity called *the unimpeded gateway to great compassion*.

30.10 “Noble one, my gateway to bodhisattva activity called *the unimpeded gateway to great compassion* ripens and guides beings without making any distinctions among all beings, and it gathers and guides beings through their completely hearing and knowing this gateway.

30.11 “Noble one, in that way, being established in the gateway to bodhisattva activity called *the unimpeded gateway to great compassion*, though I never depart from being at the feet of all the tathāgatas, I remain focused on what should be done for all beings. I gather beings through generosity. I gather beings through pleasant words, through benefiting them, and through practicing what I teach.

30.12 “I also ripen beings through manifesting physical bodies. I gladden and ripen beings through manifesting countless pure¹²⁵⁵ colors, shapes, and forms and through radiating a net of light rays. I speak to them in accordance with their aspirations. I manifest whatever path of conduct they delight in. I teach them the Dharma in accordance with their various wishes. I manifest various forms of miracles so as to inspire beings who have not been attentive in accumulating virtuous qualities. I manifest a variety of countless emanations in accordance with their wishes. I gather and ripen beings by manifesting forms that accord with the states of the beings born in the various classes of existence [F.71.a] and by living with them in the same place.

30.13 “Noble one, in that way I have purified the gateway to bodhisattva activity called *the unimpeded gateway to great compassion* and therefore prayed to be a support for all beings. I have accomplished the prayer to be a support for all

beings in order that I end for all beings the fear of precipices, cause fears¹²⁵⁶ within all beings to cease, eliminate fear from confusion in all beings, eliminate in all beings the fear of being in bondage, dispel in all beings the fear of circumstances¹²⁵⁷ that cause loss of life, banish from all beings the fear of being deprived of material necessities, end in all beings the fear of being without a livelihood, dispel in all beings the fear of ill repute,¹²⁵⁸ dispel in all beings the fear of being in saṃsāra, cause the fear of timidity within an assembly to cease in all beings, cause all beings to transcend the fear of death, dispel in all beings the fear of the lower existences, shine the light of irreversibility upon those whose path has degenerated in great¹²⁵⁹ darkness, completely eliminate in all beings the fear of meeting misfortune, extinguish in all beings the fear of being apart from what is liked, eliminate in all beings the fear of having to be with what is disliked, separate all beings from the fear of physical torment, free all beings from mental torment, [F.71.b] and cause all beings to transcend suffering, unhappiness, and disturbances.

30.14 “I manifest the gateway to mindfulness in all worlds in order to dispel fear in all beings. I have made the wheel of my name known in all worlds in order to free all beings from fear. I miraculously manifest my body to be the same¹²⁶⁰ as the distinct forms of all endless beings in order to be perceived by beings at the appropriate times.

30.15 “Noble one, through this method, I liberate all beings from fear and cause them to develop an irreversible aspiration for the highest, complete enlightenment so that they will attain all the Dharmas of the buddhas.

30.16 “Noble one, I know this gateway to bodhisattva activity called *the unimpeded gateway to great compassion*, but how could I know the conduct or describe the qualities of the completely good bodhisattvas who have the pure domain of the prayers of all buddhas; who have realized the completely good conduct of bodhisattvas; who have an unbroken continuity of creating virtuous qualities; who are always resting in a continuity of the samādhi of all bodhisattvas; who have nonregressing conduct while residing in all kalpas; who have the continuous understanding of the ways of all three times; who are skilled in the continuity of the turning of the cycle of all world realms; who have the continuity of ending nonvirtuous mentalities in all beings; who have a continuity of increasing the virtuous mentalities of all beings; [F.72.a] and who have the continuity of countering the continuity of saṃsāra for all beings?”

30.17 Concerning this it is said:

Sudhana, who was self-disciplined, circumambulated,
Praised reverently, and departed on the southern road—
He saw, residing in a cleft in a precious mountain,

- Avalokiteśvara, a ṛṣi who abided in compassion. {1}
- 30.18 The wise one was seated in the center of a lotus on a lion throne
On the side¹²⁶¹ of the diamond mountain with various precious jewels.
He was teaching the Dharma to the devas, asuras, nāgas,¹²⁶²
Kinnaras, rākṣasas, and bodhisattvas who encircled him. {2}
- 30.19 When Sudhana saw him, he was filled with unequaled joy,
Approached him, and bowed down to the feet of the ocean of qualities.
He said, “Ārya, have compassion and teach to me the training
So that I may attain good conduct.” {3}
- 30.20 Extending his stainless hand, adorned by a hundred merits,
Which emitted excellent, vast networks of clouds of light,
And placing it upon Sudhana’s head, that pure being,
The wise one Avalokiteśvara, spoke these words: {4}
- 30.21 “Son of the buddhas, I know one gateway to liberation,
Which is the mass of compassion, the essence of wisdom of all the jinas,
Which arises in order to gather and liberate all beings,
And my love for them thus courses everywhere. {5}
- 30.22 “I protect all beings from every suffering.
Those who are tightly bound, who are in the hands of enemies,
Whose bodies are struck, and who are put into prisons
On hearing my name are freed from bondage. {6}
- 30.23 “Those who have broken the law will escape execution
When at that time they remember my name.
Arrows that are fired will not hit their bodies.
Weapons that strike them will be not pierce them. {7} [F.72.b]
- 30.24 “Those who remember my name will be invincible.
Though they enter the courts of lords, no matter who disputes with them,
They will be victorious over all adversaries and attain excellence,¹²⁶³
And their fame, friends, families, and wealth will increase. {8}
- 30.25 “Anyone who remembers my name
Entering forests fearful with thieves, fearful with enemies,
With lions, bears, leopards, wild beasts, yaks, and snakes,
Will be free of fear and victorious over enemies. {9}
- 30.26 “When anyone who remembers my name
Is malevolently thrown from the summit of a great mountain¹²⁶⁴
Or hurled into a blazing fire of coals,

- The fire will transform into a treasure of water filled with lotuses. {10}
- 30.27 “Anyone who instantly remembers my name
When thrown into the sea will not die there.
They will not be swept away by rivers or burn in the midst of fire.
In everything they will not fail but will be successful. {11}
- 30.28 “Those who remember my name will attain liberation
From stocks, chains, manacles, and unjust punishments;
Dishonor, disrespect, constraints, and deception;
Abuse, beatings, threats, and scolding. {12}
- 30.29 “All those who are hostile and seek to harm,
Who are always angry and speak unpleasant words,
Will become friendly the moment they see
Those who have heard and remember my name and will praise them. {13}
- 30.30 “Anyone who remembers my name
Will always overpower those enemies
Who, in order to harm, practice vetāla mantras and sorcery,
And they will not be harmed by any poison. {14}
- 30.31 “Those who have remembered my name will pacify
All nāga lords, hordes of rākṣasas, garuḍas, piśācas,
Kumbhāndas, and pūtanas who with wrathful minds cause harm,
Who steal vitality, and who terrify in dreams. {15}
- 30.32 “Those who remember my name for a moment
Will not become separated from parents, friends, and relatives, [F.73.a]
And will not be in the company of those who dislike them;
Their wealth will not be exhausted, and they will not become poor. {16}
- 30.33 “Anyone who remembers my name
Will not go to the Avīci hell when they die
But will be reborn as a good being, a deva or human,
And not as an animal or a preta, or in an unfortunate existence. {17}
- 30.34 “Those who remember my name will become humans
Who are not blind, one-eyed, deaf, unable to walk,
Or with a limp, but who speak clearly and have a pleasant appearance,
And they will possess all faculties for many millions of kalpas. {18}
- 30.35 {19}¹²⁶⁵
- 30.36 “Anyone who remembers my name

Will be a pure being who on passing away will be reborn
In the presence of buddhas in world realms in the ten directions,
Will see the buddhas, and will hear their Dharma. {20}

30.37 “These and all my many other methods
For guiding beings in worlds are endless and innumerable.
Son of the buddhas, I meditate on this one liberation,
But I do not know all the qualities of those with qualities.” {21}

30.38 {22}¹²⁶⁶

30.39 At that time the bodhisattva Ananyagāmin came from the east through the sky and resided on a peak of the Cakravāla mountain range in the Sahā world realm. The moment that the bodhisattva Ananyagāmin’s feet landed on a peak of the Cakravāla mountain range in the Sahā world realm, the Sahā world realm shook in six ways and transformed into being composed of many jewels.

30.40 The bodhisattva Ananyagāmin outshone the light of the sun and moon. The light from his body outshone devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, Śakra, Brahmā, the world guardians, fire, jewels, lightning, and starlight. [F.73.b]

30.41 He even illuminated the great hells. He illuminated all dark existences in the realm of animals and the world of Yama. He caused all the sufferings in the lower existences to instantly cease. All beings ceased to be tormented by the kleśas. Various kinds of misery, pain, and suffering were alleviated. Rain from clouds of jewels fell over all of this buddha realm, and there also fell rain from clouds of a variety of offerings, the entire display of flowers, perfumes, incense, garlands, ointments, powders, clothing, parasols, banners, and flags.

30.42 He then went to where the Bhagavat was, and the image of his body appeared in the residences of all beings, appearing so as to satisfy them in accordance with their wishes. He also appeared to come before the bodhisattva Avalokiteśvara.

30.43 Then the bodhisattva Avalokiteśvara said to Sudhana, the head merchant’s son, “Noble one, did you see the bodhisattva Ananyagāmin coming to the gathering of this assembly?

30.44 “Depart, noble one. Go to the bodhisattva Ananyagāmin and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

30.45 Then Sudhana, the head merchant’s son, bowed his head to the feet of the bodhisattva Avalokiteśvara, circumambulated the bodhisattva Avalokiteśvara many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bodhisattva

Avalokiteśvara. [F.74.a]

ANANYAGĀMIN

- 31.1 Sudhana, the head merchant's son, his mind having acquired Avalokiteśvara's verses of wisdom,¹²⁶⁷ had not had enough of gazing on the bodhisattva Avalokiteśvara, but so as not to disobey his instruction, Sudhana went to where the bodhisattva Ananyagāmin was.
- 31.2 He bowed his head to the feet of the bodhisattva Ananyagāmin. Then he stood before him and, with his hands placed together in homage, said, "Ārya, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas should train in bodhisattva conduct and in what way they should practice it.
- 31.3 "Ārya, I have heard that you give instruction and teachings to bodhisattvas! Explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!"
- 31.4 Then the bodhisattva Ananyagāmin said, "Noble one, I have attained the bodhisattva liberation called *the arising of every gateway*."¹²⁶⁸
- 31.5 Sudhana asked, "Ārya, at the feet of which tathāgata did you attain the bodhisattva liberation called *the arising of every gateway*? How far from here is that world realm? How long did it take to come from that world realm?"
- 31.6 The bodhisattva Ananyagāmin said, "Noble one, this is something that is difficult to comprehend for beings such as the śramaṇas and brahmins in this world with its devas, humans, and asuras. It is the power of the bodhisattvas, the irreversible diligence of the bodhisattvas, and the unsurpassable conduct of the bodhisattvas.
- 31.7 "Noble one, those who are not in the care of a kalyāṇamitra, who are not regarded by the buddhas, who have not accumulated the roots of merit, who do not have a pure motivation, who have not attained the faculties of a bodhisattva, and who do not have the eyes of wisdom [F.74.b] will not be able to hear of it, grasp it, believe in it, or comprehend it."

- 31.8 Sudhana said, “Tell it to me, for I am apprehended¹²⁶⁹ by the buddhas and in the care of kalyāṇamitras, and I have faith and aspiration!”
- 31.9 The bodhisattva Ananyagāmin said, “Noble one, I have come from a world realm in the eastern direction that is called Śrīgarbhavatī, the buddha realm of the Tathāgata Samantaśrīsaṃbhava. I obtained the bodhisattva liberation called *the arising of every gateway* at the feet of the Tathāgata Samantaśrīsaṃbhava.
- 31.10 “Noble one, as many kalpas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms passed while I came from the world realm Śrīgarbhavatī.
- 31.11 “With each development of an aspiration, I took as many steps as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. With each step, I passed as many buddha realms as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. There was a tathāgata in each of those buddha realms, and I perceived all those buddha bhagavats. To all those tathāgatas I made offerings that were authorized by the tathāgatas and were unsurpassable, composed of the mind, and sealed by the noncomposite nature of phenomena and gave rise to joy in bodhisattvas.
- 31.12 “I saw in those world realms an ocean of beings, and I perceived the ocean of all their minds. I knew the wheels of all their faculties, and I manifested physical bodies in accord with their aspirations, proclaimed the words of the Dharma, radiated a halo of light, brought them the gift of various necessities, and empowered my own body, [F.75.a] so that I could continuously be engaged in ripening and guiding them.
- 31.13 “In the same way that I came from the east, I came from the south, from the west, from the north, from the northeast, from the southeast, from the southwest, from the northwest, from below, and from above.
- 31.14 “Noble one, I know only the bodhisattva liberation called *the arising of every gateway*. How could I know the conduct or describe the qualities of bodhisattvas who face in all directions; who have a scope of wisdom that is without division; who distribute their bodies throughout the realm of phenomena; who act in accord with the thoughts and aspirations of all beings; who pervade all realms with their bodies; who act in conformance with all phenomena; who have arrived at the equality of the three times; who have bodies that are equal to the range of phenomena in every direction; who illuminate every range of worlds of beings; who have no conceptualization of the range of tathāgatas; who enter all regions without impediment; and who dwell in the state that has no location?
- 31.15 “Depart, noble one. In this southern region, there is a city named Dvāravatī. There dwells the deity by the name of Mahādeva. Go to him and ask him, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

31.16 Then Sudhana, the head merchant's son, bowed his head to the feet of the bodhisattva Ananyagāmin, circumambulated the bodhisattva Ananyagāmin many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the bodhisattva Ananyagāmin. [F.75.b]

MAHĀDEVA

- 32.1 Sudhana had a mind that followed the vast conduct of bodhisattvas. He had the nature of longing for the scope of the wisdom of the bodhisattva Ananyagāmin. He saw the special qualities of accomplishing great higher cognition. He had attained joy in the armor of stable diligence. He had the aspiration to follow the displays¹²⁷⁰ of inconceivable liberations. He practiced the qualities of the bodhisattva level. He analyzed on the level of samādhi. He was established on the level of the power of retention. He engaged in the level of prayer. He trained in the level of discernment. He was accomplishing the level of power.
- 32.2 He eventually arrived at the city named Dvāravatī. He inquired about the deity Mahādeva, and many people declared to him, “Noble one, this¹²⁷¹ deva Mahādeva is in the temple¹²⁷² at the crossroads of the city, and with greatness of being he is teaching the Dharma to beings.”
- 32.3 Then Sudhana went to where the deity Mahādeva was. He bowed his head to the feet of Mahādeva, stood before him with his hands together in homage, and said, “Ārya, I have developed the aspiration for the highest, complete enlightenment. How does a bodhisattva train in bodhisattva conduct? In what way does a bodhisattva practice it? Ārya, I have heard that you teach and give instructions to bodhisattvas. Therefore, Ārya, teach me how bodhisattvas train in bodhisattva conduct and in what way they practice it!”
- 32.4 The deity Mahādeva extended his four arms, and from the four great oceans and with the power of great speed he brought water and washed his mouth. [F.76.a] He then scattered golden flowers on Sudhana, the head merchant’s son, and said, “Noble one, it is very difficult to see the bodhisattvas. It is difficult to hear them. The appearance of the white lotuses that are supreme beings is a great marvel because of its greatness; they are a support for the world, a refuge for beings; they create a great light for

beings; they teach the path of truth to those on the path of ignorance; they are guides for those who follow the way of the Dharma; they are great guides for going to the city of omniscience.

32.5 “Noble one,¹²⁷³ this is what I think: the bodhisattva mahāsattvas are called *the destroyers of wrong views* because, with stainless minds, they manifest the appearance of their pure bodies; they manifest the activities¹²⁷⁴ of their pure bodies; they shine the light of eloquence of their faultless speech; and with a pure motivation they remain manifest at all times.

32.6 “Noble one, I have attained the bodhisattva liberation called *the net of clouds*.”

Sudhana asked him, “What is the scope of the bodhisattva liberation called *the net of clouds*?”

32.7 In every direction in front of Sudhana, the head merchant’s son, the deva Mahādeva manifested mountain-sized heaps of gold, heaps of silver, heaps of beryls, heaps of crystals, heaps of white corals, heaps of emeralds, heaps of precious asteria jewels, heaps of precious *vimalagarbha* jewels, heaps of precious *vairocana* jewels, heaps of precious topknot jewels, heaps of crowns, heaps of necklaces made of various precious jewels, [F.76.b] heaps of armlets, heaps of earrings, heaps of bracelets, heaps of girdles, heaps of anklets, heaps of strings of red pearls,¹²⁷⁵ heaps of various precious jewels, heaps of adornment for the greater and smaller parts of the body, heaps of the kings of wish-fulfilling precious jewels, all flowers, all perfumes, all incenses, all garlands, all ointments, all powders, all cloths, all parasols, all banners, all flags, all musical instruments, all percussion instruments, all that is desirable, and countless trillions of maidens.

32.8 Mahādeva said to Sudhana, the head merchant’s son, “Noble one, take these, and with them perform acts of great generosity! Create much merit! Make offerings to the tathāgatas! Gather many beings through generosity as a method of gathering pupils! Practice the perfection of generosity! Teach the world through generosity!¹²⁷⁶ Give that which is difficult to give!¹²⁷⁷

32.9 “Noble one, I gather for you this manner of things, and in that same way I establish in generosity an incalculable number of beings whose minds have an unceasing motivation to give. I cause them to generate roots of merit in the Buddha, Dharma, and Saṅgha and the bodhisattvas and kalyāṇamitras, and I inspire them toward the highest, complete enlightenment.

32.10 “Moreover, noble one, I bless with the ugliness of sensory objects those beings who are intoxicated by the joys of desire and have attachment to the enjoyment of sensory objects. [F.77.a]

32.11 “I manifest terrifying wrathful bodies like *rākṣasas*, eating flesh and drinking blood, to those who are possessed by anger, who are proud, arrogant, conceited, and haughty, and who are to be guided through

- destruction, pacifying all who are agitated by pride and arrogance.¹²⁷⁸
- 32.12 “I manifest the danger of being harmed by fire, water, kings, and thieves for beings who are lazy and abandon diligence, causing them to be distressed and become diligent.
- 32.13 “In that way, through those methods, I turn them away from that which is not virtuous and establish them in a perfection of virtue so that they may defeat all that is adverse to the perfections, gather all the accumulations of the perfections, transcend all the paths of the mountain precipices of obscurations, and enter the unobscured Dharma.
- 32.14 “Noble one, I know only the bodhisattva liberation called *the net of clouds*. How could I know the conduct or describe the qualities of bodhisattvas¹²⁷⁹ who are like Indra defeating the asuras of the kleśas, who are like water extinguishing the mass of fire of the suffering of all beings, who are like a mass of flames drying up the water of the cravings of all beings, who are like a wind scattering the mountain of all clinging to attachment, and who are like thunderbolts shattering the hard rock of the perception of a self?
- 32.15 “Depart, noble one. In this Jambudvīpa, in the land of Magadha, at the bodhimaṇḍa, there is the goddess of the earth who is named Sthāvarā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ” [F.77.b]
- 32.16 Then Sudhana, the head merchant’s son, bowed his head to the feet of the deva Mahādeva, circumambulated the deva Mahādeva many hundreds of thousands of times, keeping him to his right, and, looking back again and again, departed from the deva Mahādeva.

STHĀVARĀ

- 33.1 Then Sudhana, the head merchant's son, eventually reached the goddess of the earth, Sthāvarā, in the land of Magadha's bodhimaṇḍa. When he arrived there, one million earth goddesses proclaimed to one another, "Someone who will be a refuge for all beings is coming here! Someone who has the essence of the tathāgatas and who will break open the enclosing egg of ignorance of all beings is coming here! Someone who is in the family of the kings of Dharma and will attain the state of an unimpeded, stainless king of the Dharma is coming here! Someone who is a hero with the thunderbolt weapon that has the great power of wisdom and who will subdue the circle of opponents is coming here!"
- 33.2 At that moment, Sthāvarā and the other one million earth goddesses shook the great earth, caused a loud sound like deep thunder, and illuminated the world realm of a billion worlds with a vast light. Their bodies were adorned by all adornments and precious jewelry. They shone and moved in the sky like a mass of streaks of lightning.
- 33.3 They rose up out of the ground, causing the seedlings of all trees to sprout; causing all flowering trees to blossom; causing all rivers to flow; causing lakes, ponds, and reservoirs to rise; causing a great rain of scented water to fall; causing a great wind that scattered a cloud of flowers to blow; causing a quintillion musical instruments to sound; [F.78.a] causing a multitude of divine aerial palaces and ornaments to spread; causing the lords of cows, bulls, elephants, tigers, and deer to make their cries; causing the leaders of devas, asuras, nāgas,¹²⁸⁰ and bhūtas to roar; causing the great lords of mountains to clash together; and causing trillions of masses of treasures to emerge.
- 33.4 Then the earth goddess Sthāvarā said to Sudhana, the head merchant's son, "Noble one, it is excellent that you have come here.¹²⁸¹ This area is where in the past you dwelled and generated roots of merit, where I am the

- witness for that. Do you wish to see just a fraction of their ripening?”
- 33.5 Sudhana, the head merchant’s son, bowed his head to the feet of the earth goddess Sthāvarā. He circumambulated the earth goddess Sthāvarā many hundreds of thousands of times, keeping her to his right. Then he stood before her and, with his hands placed together in homage, said, “Āryā, I do wish it!”
- 33.6 Then the earth goddess Sthāvarā stamped on the ground with the sole of her foot and revealed an array of countless millions of millions of precious treasures and said, “Noble one, these millions of millions of precious treasures follow you. They go before you. You can use them as you like. They come from the ripening of your merit. They are protected by the power of your merit. You can take from among them whatever you need.
- 33.7 “Noble one, moreover, I have attained the bodhisattva liberation called *the essence of invincible wisdom*. [F.78.b] Through my possessing this bodhisattva liberation, since the time of the Tathāgata Dīpaṅkara I have constantly followed bodhisattvas and always protected them. Since that time, noble one, I have practiced the mental conduct of the bodhisattvas, been immersed within the scope of wisdom, entered the domain of prayer, realized pure bodhisattva conduct, followed the ways of all samādhis, permeated the vast motivations and higher cognitions of all bodhisattvas, and realized, possessed, and acquired mastery of the powers of all bodhisattvas, the pervasion of the network of all realms, the acquisition of prophecies from all the tathāgatas, the sight at all times of the attainment of buddhahood, all the ways of turning the wheel of the Dharma, all the ways of the clouds of Dharma that elucidate the sūtras, the way of illumination by the great radiance of the Dharma, the way of completely ripening all beings, and the way of the display of all the miraculous manifestations of the buddhas.
- 33.8 “Noble one, I received this bodhisattva liberation, *the essence of invincible wisdom*, far beyond and even more beyond as many past kalpas as there are atoms in Sumeru, during a kalpa called Avabhāsavayūha, in a world realm called Candradhvajā, from the Tathāgata Sunetra. [F.79.a]
- 33.9 “Noble one, in that way, until this Bhadra kalpa, while cultivating,¹²⁸² practicing,¹²⁸³ increasing, and augmenting this bodhisattva liberation called *the essence of invincible wisdom*, I have never been deprived of the sight of the tathāgatas.
- 33.10 “During that time, I have propitiated as many tathāgata arhat samyak-saṃbuddhas as there are atoms in an *anabhilāpyānabhilāpya* of buddha realms. I have seen the miraculous manifestation of all those tathāgatas going to the bodhimaṇḍa. I have witnessed the roots of merit of all those tathāgatas.

- 33.11 “Noble one, I know only the bodhisattva liberation called *the essence of invincible wisdom*. How could I know the conduct or describe the qualities of bodhisattvas who attend all tathāgatas, who follow the teaching of all buddhas, who enter into the impenetrable wisdom of the tathāgatas, who have the power to pervade the entire realm of phenomena in one instant of mind, who have bodies that are the same as those of the tathāgatas, who have the essence of the stainless intention of all the buddhas, who always realize all appearances of buddhas, and who are emissaries inseparable from the activity¹²⁸⁴ of the buddhas?
- 33.12 “Depart, noble one. In this Jambudvīpa, in the land of Magadha, in the city of Kapilavastu, is the goddess of the night named Vāsantī. [F.79.b] Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 33.13 Then Sudhana, the head merchant’s son, bowed his head to the feet of the earth goddess Sthāvarā, circumambulated the earth goddess Sthāvarā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the earth goddess Sthāvarā.

VĀSANTĪ

- 34.1 Sudhana, the head merchant's son, remembering the teaching of the earth goddess Sthāvarā, remembering the bodhisattva liberation called *the essence of invincible wisdom*, becoming adept in the meditation of bodhisattva samādhi, contemplating the way of the bodhisattva Dharma, analyzing the displays of bodhisattva liberation, viewing the very subtle wisdom of bodhisattva liberation, entering the ocean of the wisdom of bodhisattva liberation, with faith in the different wisdoms of bodhisattva liberation, realizing the mastery of the wisdom of bodhisattva liberation, and descending into the ocean of the wisdom of bodhisattva liberation, arrived at the location of the town of Kapilavastu.
- 34.2 He circumambulated the town of Kapilavastu, keeping it to his right, and entered the town through its eastern gate.
- 34.3 He stayed at the town's central junction of three streets, where, soon after sunset, wishing to see Vāsantī, the goddess of the night, while reverentially following the bodhisattva teaching, having the definite understanding that the wisdom of buddhahood is attained through kalyāṇamitras, having the blessing of the scope of the view of the eyes of wisdom, facing every direction [F.80.a] with the aspiration to see the kalyāṇamitra, with a mind that perceives the essence of great wisdom, with eyes of wisdom that engage with all objects of perception, with eyes of samādhi that pervade the vast extent of the ocean of the wisdom of all the ways of the realm of phenomena, seeing the ocean of all that is to be known in all directions, with a single-pointed mind intent on attaining the eyes of wisdom resting with one-pointed thought, he saw Vāsantī, the goddess of the night, in the realm of space above the great town of Kapilavastu. She was in a kūṭāgāra of various precious jewels beyond compare. She was seated upon a lotus that had every excellent aroma, in the center of a great precious lion throne. Her body was the color of gold. Her hair was soft, abundant, and deep black. Her

eyes were deep black.¹²⁸⁵ She was beautiful, attractive, and lovely to the sight. Her body was beautified by all jewelry and adornments. She was wearing dyed¹²⁸⁶ clothing. She possessed a sacred topknot adorned by the disk of the moon as a crest. The constellations, the planets, and all the stars appeared in her body.

34.4 He saw within her pores all the beings she had liberated who in the vast realm of beings had fallen into inopportune states, lower existences, and lower realms.

34.5 He saw within her pores all those she had brought to the higher realms, all those she had ripened for the enlightenment of the śrāvakas and pratyekabuddhas, and those she had ripened for omniscience.

34.6 He saw within her pores all her created bodies, [F.80.b] created forms, and created colors that were her various methods that ripened beings.

34.7 He heard sounding from her pores the creation of sounds, the creation of the aspects of the voice, and their application to the various ways of speech¹²⁸⁷ through which she ripened beings.

34.8 He perceived within her pores her creation of times, her bodhisattva conduct, her bodhisattva prowess, her entrances to bodhisattva samādhis and transformations, her bodhisattva power of leadership, her bodhisattva states of being,¹²⁸⁸ her bodhisattva view, her bodhisattva observation, her bodhisattva emanations, her bodhisattva lion-like awesomeness of a great being, and her displays of bodhisattva liberation through which she ripened beings in accordance with their motivations and aspirations.

34.9 He saw and heard an ocean of the ways of the Dharma that employed various methods, and he was satisfied, joyful, pleased, delighted, content, and happy. He prostrated to the night goddess Vāsantī with the full length of his body, got up, and circumambulated the night goddess Vāsantī, keeping her to his right, many hundreds of thousands of times. Then he stood before her and, with his hands placed together in homage, said, “Goddess, I have developed the aspiration for the highest, complete enlightenment. I have seen that all the qualities of buddhahood arise through the blessing of a kalyāṇamitra. [F.81.a] I put myself in the hands of the kalyāṇamitra. Show me, goddess, the path to omniscience upon which a bodhisattva will bring forth the ten strengths.”

34.10 The night goddess Vāsantī said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you are thus in awe of kalyāṇamitras and wish to hear a kalyāṇamitra’s words and practice the teaching of kalyāṇamitras.

34.11 “Noble one, through thus practicing the teaching of the kalyāṇamitras, you will, without a doubt, approach the highest, complete enlightenment.

- 34.12 “Noble one, I have attained the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. My mind has love for beings who have unstable minds. My mind has compassion for beings who follow the path of nonvirtuous actions. My mind rejoices in those who follow the path of virtuous actions. My mind does not discriminate between beings with stable and unstable minds. My motivation is to purify those afflicted by the kleśas. My motivation is to bring the pitiful to perfection. My motivation is to generate a vast aspiration in those with inferior aspiration. My motivation is to develop great diligence in those with inferior power.¹²⁸⁹ [F.81.b] My motivation is to turn away from existences in the cycle of saṃsāra those whose aspiration is for saṃsāra. My motivation is to establish on the path to omniscience those beings whose aspiration is for the Śrāvakayāna and Pratyekabuddhayāna.
- 34.13 “Noble one, those are the motivations and intentions that I have. I possess the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*.
- 34.14 “When beings are in darkness, humans sleep, the hosts of spirits roam around, the numbers of thieves and robbers increase, dangerous beings are active in all directions, thick black clouds cover everything, there is a thick mass of smoke or dust, there is the assault of terrible wind and rain, the moon and stars are hidden, and the eyes are unable to see.
- 34.15 “Noble one, through various methods I protect those beings in the darkness who are on the ocean, on a plain, on mountains, in a remote wilderness,¹²⁹⁰ in¹²⁹¹ a forest, in the countryside, in a town, in a direction, in an intermediate direction, or on a road; those on the ocean whose ship is sinking; those who are in distress; those on the plains; those who are falling down precipices in the mountains; those who have no food or drink in remote wildernesses; those caught in thickets of bamboo in dense forests; those whom calamitous wrongdoing has befallen; [F.82.a] those who are being slain by bandits in the countryside; those who perish from ruthless actions in towns; those who are bewildered in the directions; those who are confused in the intermediate directions; and those who encounter disaster on the road.
- 34.16 “I do so in this way: for those on the great ocean, I dispel the black winds and clouds, I make troubled waters clear, I dispel the circle of cruel winds, I calm the huge powerful waves, I bring freedom from the danger of lightning, I show the direction to go, I provide the correct course over the waters, I reveal the shore, and I show the way to reach the island of jewels. I protect them in the form of a gatherer of beings,¹²⁹² the form of a merchant leader, the form of a great-maned king of horses, the form of a king of elephants, the

form of a king of turtles, the form of a king of the asuras, the form of a king of the garuḍas, the form of a king of the kinnaras, the form of a king of the mahoragas, the form of a deity of the sea, and the form of a ferryman.¹²⁹³

34.17 “I dedicate those roots of merit in this way: ‘May I be a protector of all beings in order to free them from the entire mass of suffering!’

34.18 “When beings on the plains at night¹²⁹⁴ are in great darkness and the ground is covered with bamboo, thorns, pebbles, and potsherds; when there are numerous fierce poisonous snakes, uneven ground, and difficult paths, [F.82.b] and when dust and dirt swirl thickly; when there is the assault of fierce wind and rain, being stricken with the suffering of heat and cold, and the fear of snakes and wild beasts; and when bands of murderers and bandits are prowling around, I protect those beings who are confused in the dark, in the form of the sun, in the form of the moon, in the form of the rising of dawn, in the form of great shooting stars, in the form of flashes of lightning, in the form of the light of jewels, in the form of the circle of the planets, in the form of light from the aerial palaces of the constellations and stars, in the form of a deva, and in the form of a bodhisattva.

34.19 “In my mind there arose this aspiration: ‘May I become a refuge for all beings through this root of merit, in order to dispel all the darkness of the kleśas.’

34.20 “I protect through various methods those on mountain precipices who are afraid of dying and who through clinging to life are under the power of the desire for fame, who desire the banner of words of renown, who have enjoyment as their goal, who are overpowered by desire, who are engaged in the pursuit of the prerequisites for life, who primarily yearn for worldly good fortune, who are tied by affection to children and wife,¹²⁹⁵ who are lost in the thicket of views, and who are oppressed by various kinds of suffering and fears.

34.21 “I do so in this way: by providing them with caves and shelters, by providing them with fruit and roots to eat, by providing them with streams and springs, by providing them with protection against heat and cold, [F.83.a] by showing them correct pathways, by the sound of the song of the avadavat, by the sound of the cry of the king of peacocks, through the form of illumination from burning herbs, and through the form of light from the mountain deities.

34.22 “I become a protector of those in mountain caves, clefts, and chasms who are afflicted by various sufferings, by providing them with level ground, and to dispel the blinding darkness those beings are in.

34.23 “In my mind there arises this thought: ‘Just as I have protected these beings who are in the mountains, may I become a protector for those who have fallen into the chasms of the mountain of saṃsāra and have been

seized by the demons of old age and death.'

34.24 "I become someone who shows the correct path to follow for those beings who are trapped in the net of a dense forest and blinded by the darkness of the night; who are in distress within a tangle of trees and shrubs;¹²⁹⁶ whose path is blocked by grass, rivers, thorns,¹²⁹⁷ trees,¹²⁹⁸ and vines; who have entered a dense forest of numerous trees and vines; who have fear in their hearts on hearing the roaring of tigers; who are distressed at being unable to accomplish their goals; who are afflicted by various dangers, misfortunes, and troubles; and who do not know the way out of a thick forest.

34.25 "In my mind there arises this thought: 'Through this root of merit, may I free from all suffering those beings who are in the thicket of various views, who are caught in the net of craving, and who are oppressed by the various sufferings and dangers of saṃsāra.'

34.26 "Through various methods I bring happiness to those beings who are confused in darkness in remote wildernesses. [F.83.b] I show them the path and bring them to a safe and pleasant place.

34.27 "In my mind there arises this thought: 'Through this root of merit, may I free from all suffering and bring to the great good fortune of the path to happiness and omniscience those beings who are lost in the remote wilderness of saṃsāra and are following the path to all the lower realms.'

34.28 "Noble one, through various methods that bring disillusionment, I free from attachment to their homeland those beings in homelands who experience suffering caused by that attachment.

34.29 "In my mind there arises this aspiration: 'Through this root of merit, may I free all beings from attachment to the skandhas and bring them to the wisdom of omniscience that has no location.'

34.30 "Noble one, the beings who dwell in villages, who are destroyed by their bondage to house and home, who are bewildered in the darkness of the night, and who suffer because of the various demands of their homes—through various ways of causing distress, I bring them to disillusionment. I cause them to develop a mind free of attachment. I care for them through the gift of the Dharma. I make them perfectly content and establish them in the Dharma that has no home.

34.31 "In my mind there arises this thought: 'Through this root of merit, may I free all beings dwelling in the town of their six āyatanas from the realm of activity that is existence in saṃsāra, and may I establish them in the realm of activity of the wisdom of omniscience.'

34.32 "Noble one, through various methods I bring illumination to those beings who are bewildered in the darkness of night in the east and other directions and intermediate directions, [F.84.a] who see level areas as being uneven with chasms, who perceive high ground as depressions and depressions as

high ground,¹²⁹⁹ and who are bewildered as to the directions of paths and areas. I reveal a door to those who wish to exit. I reveal a path to those who wish to go upon it.¹³⁰⁰ I reveal a ford to those who wish to cross a river. I reveal a ship to those who wish to cross¹³⁰¹ the sea.¹³⁰² I reveal a house to those who wish to go inside. I reveal a region to those who wish to see it. I reveal the high ground and the low ground. I reveal the areas that are level, those that are not level, and their various forms. I reveal villages, towns, markets,¹³⁰³ kingdoms, and capitals to exhausted travelers. I reveal springs, ponds, lakes, reservoirs, lotus ponds, rivers, forests, orchards, and gardens to those afflicted by heat and thirst. I reveal pleasant forms of various kinds such as father, mother, children, wives, friends, families,¹³⁰⁴ and relatives to those who wish to meet the beloved they are separated from.

34.33 “In my mind there arises this thought: ‘May I bring light and illumination, so that they will perceive the various forms around them, to those who are bewildered in the darkness of night, whose eyes are afflicted by blindness, and who are bewildered as to directions.

34.34 “ ‘Similarly, there are beings who have dwelled in the darkness of saṃsāra for a long time who are confused concerning the right direction; who are bewildered in the darkness of ignorance; whose eyes of wisdom are clouded by the cataracts of ignorance; [F.84.b] who have incorrect perception, mind, and view; who perceive the impermanent as permanent; who perceive suffering as happiness; who perceive the absence of a self as a self; who perceive the unpleasant as pleasant; who believe in an enduring self, being, soul, person,¹³⁰⁵ or individual; who rely on the skandhas, dhātus, and āyatanas; who are confused about cause and result; who follow the path of nonvirtuous actions; who kill; who steal; who engage in sexual misconduct; who lie; who slander; who speak harsh words; who speak meaninglessly; who are covetous; who are malicious; who hold wrong views; who do not respect their fathers; who do not respect their mothers; who do not respect śramaṇas and brahmins; who do not respect the powerful; who do not respect holy beings; who have passion and devotion for what is not the Dharma; who are overcome by inappropriate desires; who are in the bondage of wrong views; who malign the tathāgatas; who engage in bringing the wheel of the Dharma to an end; who hold the banner of Māra; who harm¹³⁰⁶ bodhisattvas; who have anger toward the Mahāyāna; who are engaged¹³⁰⁷ in reviling the aspiration to enlightenment; who criticize bodhisattvas; who harm or injure their mothers;¹³⁰⁸ who are¹³⁰⁹ harmful and hostile; who malign the āryas; who practice a religious conduct that is not that of¹³¹⁰ good people; who damage that which belongs to stūpas and the saṅgha; who oppose their parents; who commit the acts with immediate result on death; and who are facing a great abyss.

- 34.35 “ ‘May I dispel the darkness of their ignorance with the great light of wisdom, inspire them toward the highest, complete enlightenment, and reveal to them, through the completely good Mahāyāna, the path to the level of the wisdom of the ten strengths, [F.85.a] the level of the tathāgatas, the scope of the omniscient wisdom of the tathāgatas, the ocean of the ways of omniscient wisdom, the range of activity of the wisdom of the buddhas, the scope of the buddhas, the accomplishment of the ten strengths, and the strength of the power of retention of the buddhas and the single¹³¹¹ body of all the buddhas. Having revealed that, may I establish them in the knowledge¹³¹² of the equality of all the buddhas.’
- 34.36 “Noble one, I am present to save those beings who are sick, who are depressed by being ill for a long time, whose bodies are weakened, who are old, who have been overpowered by old age, who have no protector, who are destitute, who are poor, who are ruined, who have gone astray into another land, who are going in the wrong direction, who are in prison, who are being punished, who are criminals, who are being led to execution, and who are afraid of losing their lives.
- 34.37 “Noble one, I am dedicated to using every method to heal all the illnesses of sick beings. I serve and attend those who are old, who are overpowered by old age. I collect the necessities for life for those who are without them. I am a protector for beings who have no protector. I gather a mass of wealth and gold for those who are destitute and poor. I gather what is needed for those who are ruined. I lead those who have gone astray in other lands back to their homelands. I take into the correct direction those who follow the wrong direction. [F.85.b] I free from prison those who are in prison. I free from the suffering of punishment those who are being punished. I save the lives of those who are criminals being led to execution.
- 34.38 “In my mind there arises this thought: ‘May I protect and save these beings from these various kinds of fear and harm. Similarly, may I free them from all the kleśas through gathering a collection of the highest Dharmas. May I cause them to transcend birth, aging, illness, death, misery, wailing, suffering, unhappiness, and torment. May I liberate them from all fear of falling into the lower realms. May I bring them into the care of kalyāṇamitras. May I gather a collection of the gift of the precious Dharma. May I establish them in nontransgressive conduct. May I inspire them toward the pure body of the tathāgatas. May I establish them in the realization of the essence that is completely free of aging and death.’
- 34.39 “Noble one, through various methods I become the protector of those beings who follow wrong paths; who are attached to various dark views; who have the range of activity of incorrect concepts;¹³¹³ who engage in dreadful physical, vocal, and mental conduct; who follow various kinds of

discipline and asceticism; who view that which is not complete buddhahood as complete buddhahood; who are engaged in paining and tormenting their bodies; who bow down to, pay homage to, and place their trust in lakes, ponds, springs, reservoirs, rivers, precipitous mountains, the directions, and the intermediate directions; and who are under the power of bad companions. [F.86.a]

34.40 “I turn them away from evil views and all paths that lead to falling into the abyss of the lower realms. I establish them in the correct worldly view. I establish them in the good fortune of humans and devas.

34.41 “In my mind there arises this thought: ‘May I liberate these beings from dreadful practices and suffering. Similarly, may I establish all beings in the noble, transcendent path of the perfections. May I cause them to progress irreversibly toward omniscience and through completely good great prayer bring them to omniscience. And may I never depart from the level of a bodhisattva until all realms of beings have been guided.’”¹³¹⁴

34.42 At that time, Vāsantī, the goddess of the night, in order to teach further the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*, through the blessing of the buddhas looked into the ten directions and then recited these verses to Sudhana, the head merchant’s son:

34.43 “I teach the Dharma so as to benefit beings,¹³¹⁵
In order to dispel the darkness of ignorance and stupidity.
I observe the time and bring happiness to beings.
This is my supreme way of liberation, of peace. {1}

34.44 “I have perfectly practiced vast love,¹³¹⁶
Meditating throughout limitless kalpas in the past.
In that way, I have filled the world with illumination.
Sudhana, know this way well.¹³¹⁷ {2}

34.45 “My ocean of compassion is measureless.
Through it the jinas of the three times appear in the world. [F.86.b]
Through it the suffering of beings is quelled.
Sudhana, know this way well. {3}

34.46 “Creating worldly happiness
And noncomposite, higher bliss
Pleases, delights, and gladdens me.
Jinaputra, understand this way of mine. {4}

34.47 “Always turned away from composite faults
And the wisdom, liberation, and results of the śrāvakas,

- I purify the strengths of the buddhas.
Jinaputra, understand this way of mine. {5}
- 34.48 “My eyesight is vast and completely pure.
With it I see many realms in the ten directions.
I see the self-originated ones in those realms
Seated under the lords of Bodhi trees. {6}
- 34.49 “I see the buddhas and their assemblies,
The buddhas’ bodies beautified by signs,
Emanating multicolored beautiful light rays,
A multitude of light rays emanating from all their pores. {7}
- 34.50 “I see the beings within those realms
And their entrances into death and rebirth,
Those foolish ones who in those oceans of existences
Continue in saṃsāra and experience the results of their actions. {8}
- 34.51 “Completely pure is the ocean of my hearing
In which are gathered all sounds without exception.
I hear and hold in my memory
The entire ocean of the languages in all worlds. {9}
- 34.52 “The speech beyond analogy or equal,
Adorned by all aspects of speech and all sounds,
The wheel that is turned by the jinas
I hear and hold in my memory. {10}
- 34.53 “My power of smell also is completely pure.
Jinaputra, understand this way that is
The entrance to dwelling in all liberations,
Without impediment, in the ocean of the ways of the Dharma. {11}
- 34.54 “My tongue is vast and extensive,
Subtle, red, and shining like a jewel.
Jinaputra, understand this way through which
I know the thoughts of beings. {12}
- 34.55 “My Dharma body is completely pure. [F.87.a]
I remain in its brilliance¹³¹⁸ throughout the three times,
In a form of body in accordance with the wishes of beings,
Which they all see through the power of their faith. {13}
- 34.56 “My mind is without attachment, undefiled.
The sound of speech is like the roaring of the clouds.

- Though all lords of humans are contained in it,
I have no conceptualization concerning that. {14}
- 34.57 “I know the ocean of the minds
Of the countless beings in the realms.
I know their faculties and aspirations,
But in this I have no conceptualization. {15}
- 34.58 “My miracles are vast and perfectly performed.
They are inconceivable and shake the realms.
Similarly, the light and power of my body
Subdue the beings who are difficult to subdue. {16}
- 34.59 “My merit is vast and completely pure,
An inexhaustible treasure completely displayed,
Through which offerings are made to the jinas
And all beings are sustained. {17}
- 34.60 “Vast and completely pure is my wisdom,
Through which I know an ocean of Dharma
And cut through the doubts of all beings.
Jinaputra, understand this way of mine. {18}
- 34.61 “Comprehending all three times,
I see and know an ocean of buddhas
And comprehend their prayers.
This way is measureless¹³¹⁹ and perfect. {19}
- 34.62 “I see an ocean of realms within all atoms
And their entry into the three times.
I see within them an ocean of buddhas
And the level¹³²⁰ of their way that is present everywhere. {20}
- 34.63 “See how the enlightenment, the buddhahood, of Vairocana
Pervades the realms in all directions.
Within every atom, at the foot of a Bodhi tree,
He is speaking of the Dharma of peace.” {21}
- 34.64 Then Sudhana, the head merchant’s son, asked Vāsantī, the goddess of the night, “Goddess, how long has it been since you have been established in the highest, complete enlightenment? [F.87.b] How long has it been since you attained this liberation through which you have become established in accomplishing the benefit of beings in this way?”

- 34.65 Vāsantī, the goddess of the night, answered, “Noble one, beyond and even more beyond as many past kalpas as there are atoms in Sumeru, during a kalpa called Praśantaprabha, there was a world realm called Ratnaśrī-sambhava in which there appeared five thousand million buddhas. Within that world realm there was a medium-sized four-continent world called Ratnacandrapradīpaprabhā, the capital of which was called Padmaprabhā. In that capital city there was King Sudharmatīrtha, who was a cakravartin Dharma king who ruled over the four continents and possessed the seven jewels. He spread the Dharma over the mountains and seas of that great world up to its edges and made it happy. King Sudharmatīrtha had a queen named Dharmamaticandrā. At dusk, intoxicated by desire and exhausted by bliss, she returned to the harem at midnight and went to sleep. To the east of the capital city of Padmaprabhā there was a great forest called Śamathaśrī-sambhava, in which appeared a tathāgata by the name of Sarvadharmanigarjitarāja, whose body shone with the light of all kings of jewels and was the miraculous manifestation of all the buddhas. At the foot of a Bodhi tree, he attained the highest, complete enlightenment of buddhahood. Through the power of that, a great light of many colors filled the world realm of Ratnaśrī-sambhava. In the capital city of Padmaprabhā there was a goddess of the night called Suviśuddhacandrābhā. [F.88.a] She approached Dharmamaticandrā, the king’s queen, woke her with the sound of rattling her jewelry, and said to her, ‘Know this, queen of the king! The Tathāgata Sarvadharmanigarjitarāja has attained the highest, complete enlightenment of buddhahood in the great forest Śamathaśrī-sambhava.’ Then, in front of the king’s queen she praised the qualities of the buddha and described at length the miraculous manifestations of the buddhas and the completely good conduct and prayer of the bodhisattvas.
- 34.66 “Noble one, the king’s queen was illuminated by the light from that tathāgata, and she sincerely entered into the path to the highest, complete enlightenment. She made offerings to that tathāgata and his saṅgha of bodhisattvas and śrāvakas.
- 34.67 “What do you think, noble one? At that time, in that time, who was that king’s queen, Dharmamaticandrā? Do not think that it was anyone else, for at that time, in that time, I was the king’s queen, Dharmamaticandrā.
- 34.68 “Noble one, under that tathāgata I developed the motivation of aspiration and created roots of merit so that for kalpas as numerous as the atoms in Sumeru I never fell into rebirth in the lower realms. I was never reborn as a denizen of hell, as an animal, or as a preta. I was never reborn in an inferior family. I was never reborn as someone without sensory faculties. I was never someone who suffered. I always attained the state of a great deity among

deities, [F.88.b] and a great human among humans. In this way, I was never apart from buddhas and bodhisattva kalyāṇamitras. I was never reborn in a bad time.

34.69 “Noble one, in that way, I created roots of merit under one buddha after another, and for as many kalpas as there are atoms in Sumeru, I traveled on easy and level paths without any impediment, but I had not yet accomplished the powers of a bodhisattva. When those kalpas as numerous as the atoms in Sumeru had passed, ten thousand great kalpas before this Bhadra kalpa, at the time of the first of those kalpas, which was called Aśokaviraja, there was a world realm called Rajovimalatejaḥśrī.

34.70 “Noble one, that world realm Rajovimalatejaḥśrī was completely pure of the kleśas, and five hundred buddhas appeared within it. The first of those five hundred buddhas was a tathāgata, an arhat, a samyakṣaṃbuddha, one with wisdom and conduct,¹³²¹ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, a buddha, a bhagavat, who was named Sumerudhvajāyatanaśāntanetraśrī. At that time, I was Prajñāvabhāsaśrī, the daughter of the head merchant Vighuṣṭakīrti. I was beautiful and attractive, a delight to see, with a very beautiful, perfect complexion.

34.71 “The goddess of the night called Suviśuddhacandrābhā, through the power of her prayers, had become the goddess of the night called Viśuddhanetrābhā in Vicitrādhvaja, the capital of the four-continent world realm named Virajovatī. At night, while I was not yet asleep and my parents were asleep, [F.89.a] she shook our house, illuminated it with a great light, revealed her own form to me, and praised the qualities of the buddhas. She revealed the tathāgata residing at the bodhimaṇḍa seven days after he had attained buddhahood.

34.72 “Then, accompanied by my parents and a great crowd of my family, and preceded by Viśuddhanetrābhā, the goddess of the night, I went into the presence of that tathāgata. I then made vast offerings to the Tathāgata, and as soon as I saw the Tathāgata’s face, I attained the samādhi called *guiding beings and seeing the Buddha’s face* and the samādhi called *the domain illuminated by the wisdom of the range of the three times*. Through attaining them I remembered as many kalpas as there are atoms in Sumeru. My aspiration to enlightenment manifested. In that way, I heard the Dharma from that tathāgata, and I attained the bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. Through attaining that, I pervaded with my body as many worlds as there are atoms in ten buddha realms, and there appeared to my sight all the buddhas who were present in those worlds, and I knew that I was present at the feet of all of them. All of the beings who had been born in those world

realms appeared to my sight, and I knew all the symbols of their different languages. I knew their minds, thoughts, faculties, and aspirations. [F.89.b] I knew the past kalyāṇamitras in whose presence they were ripened. I manifested to them the bodies that satisfied them according to their aspirations. That liberation of mine increased with each instant of the mind. Through the instant of mind that followed that instant of mind of liberation, my body pervaded as many buddha realms as there are atoms in a hundred world realms. Through the next instant of mind, my body pervaded as many buddha realms as there are atoms in a thousand world realms. Through the next instant of mind, my body pervaded as many buddha realms as there are atoms in a hundred thousand world realms, and so on, up to my body pervading, in each instant of mind, as many buddha realms as there are atoms in an *anabhilāpyānabhilāpya* of world realms. There appeared to my sight all the buddhas that were present in those worlds, and I knew that I was present at the feet of all of them. I obtained all the Dharma that was taught by those buddha bhagavats. I possessed it, kept it, preserved it. I comprehended the past ocean of ways and ocean of prayers of those tathāgatas. All those buddha realms purified by those tathāgatas were created in order to purify their own buddha realms. All of the beings who had been born in those world realms appeared to my sight. I blessed my body in order to ripen and guide all of their different minds, thoughts, faculties, and aspirations. [F.90.a]

34.73 “Thus, the way in which my liberation pervaded the entire extent of the realm of phenomena increased with each instant of mind.

34.74 “Noble one, I know only this bodhisattva liberation called *the gateway to guiding beings through the radiance of the Dharma that eliminates the darkness of all beings*. How could I know the conduct or describe the qualities of bodhisattvas who have arisen from the completely good bodhisattva conduct and prayers that have no middle or edge; who have the power to enter the entire extent of the ways of the ocean of the realm of phenomena; who play in the samādhi called *the glorious vajra of wisdom*, which is attained by bodhisattvas¹³²² who have arisen from the great prayers to be in the care of all the families of tathāgatas in all world realms; who have accomplished a great ocean of merit that purified in an instant of mind the vast extent of world realms; who in each instant of mind ripen all the realms of beings; who have the eyes of the sun of wisdom that dispels all the darkness of the obscurations of all beings in all the world realms that are under the power of their guiding wisdom; who have the power to communicate the Mahāyāna to all the realms of beings; who possess the moon of intelligence that dispels the darkness of doubt, uncertainty, and equivocation within all beings; who have the pure domain of speech that lifts beings from attachment to the

entire ocean of existence; who have the power to manifest emanations in the atoms throughout the entire realm of phenomena; [F.90.b] and who are inseparable from the domain of the knowledge of the entire range of the three times?

34.75 “Depart, noble one. At the bodhimaṇḍa in this land of Magadha there is the goddess of the night called Samantagambhīraśrīvimalaprabhā, whom I have inspired again and again to develop the aspiration for the highest, complete enlightenment. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

34.76 Then Sudhana, the head merchant’s son, praised the night goddess Vāsantī with these verses:

34.77 “I see the purity of your body
Adorned by signs, like Meru,
Superior to all worlds; within the world
You have a perfect body as beautiful as Mañjuśrī’s. {22}

34.78 “Your Dharma body is completely pure,
The same in all three times, without conceptualization.
Every world without exception is contained within it
Without creation, destruction, or abiding. {23}

34.79 “I see the image of your body dispersed
Throughout the whole extent of existences,
And I see within the pores of your body
The constellations of stars with the moon and planets. {24}

34.80 “Your mind also is completely pure,
Pervading the realm of space in all directions.
Even the supreme among humans are all included within it.
You possess the supreme wisdom free of concepts. {25}

34.81 “Multicolored clouds as numerous as the atoms in a realm
Arise out of all the pores of your body, [F.91.a]
Spread to the buddhas in the ten directions,
And send down a rainfall of all adornments. {26}

34.82 “The endless number of the bodies as numerous as beings
Arise out of the pores of your body.
They pervade and fill the worlds in the ten directions
And purify¹³²³ beings through various methods. {27}

34.83 “I see an inconceivable number of realms
With various different displays in all your pores.

They appear in accordance with all the aspirations
Of those you purify in the various existences of beings. {28}

34.84 “Whoever rejoices on hearing your name
Will easily attain their goals and live well.
Whatever being sees your body
Will be facing the path to enlightenment. {29}

34.85 “Merely seeing you causes the kleśas to cease
In one who rejoices on hearing your name.
I would endure countless kalpas in the lower realms
So that I could see your face. {30}

34.86 “If I were to create as many bodies as there are atoms in a thousand realms,
And for the duration of that same number of kalpas
They were to describe the qualities of just one of your pores,
They would never be able to reach the end of that description.” {31}

34.87 Then Sudhana, the head merchant’s son, bowed his head to the feet of the
night goddess Vāsantī, circumambulated the night goddess Vāsantī many
hundreds of thousands of times, keeping her to his right, and, looking back
again and again with unfulfilled longing, departed from the night goddess
Vāsantī. [B6] [F.91.b]

SAMANTAGAMBHĪRĀŚRĪVIMALAPRABHĀ

- 35.1 Then Sudhana, the head merchant's son, contemplating the night goddess Vāsantī's first entry into the pure domain of aspiration to enlightenment, analyzing the arising of the essence of a bodhisattva, comprehending the ocean of bodhisattva prayer, purifying the bodhisattva path of perfections, overcoming the domain of the bodhisattva levels, augmenting the domain of bodhisattva conduct, following¹³²⁴ an ocean of the setting-forth of bodhisattvas, looking at the ocean of the great illumination of omniscience, increasing the bodhisattva clouds of great compassion intent on saving all beings, and attaining the blessing of the completely good bodhisattva conduct and prayer of the night goddess Vāsantī that extends to the limits of all realms, went to the location of the night goddess Samantagambhīrāśrīvimalaprabhā. Having reached her, he bowed his head to the feet of the night goddess Samantagambhīrāśrīvimalaprabhā, circumambulated the night goddess Samantagambhīrāśrīvimalaprabhā many hundreds of thousands of times, keeping her to his right, and then stood before her and, with palms together, said, "Āryā, I have developed the aspiration for the highest, complete enlightenment. However, I do not know how a bodhisattva practices on the level of a bodhisattva, how a bodhisattva sets forth, how a bodhisattva accomplishes." [F.92.a]
- 35.2 She answered, "Noble one, it is excellent, excellent, that you have developed the aspiration for the highest, complete enlightenment and that you ask how to practice, set forth, and accomplish on the level of a bodhisattva. It is through possessing ten qualities that bodhisattvas accomplish bodhisattva conduct. What are these ten? They are (1) the pure attainment of the samādhi that directly perceives all the tathāgatas; (2) the pure eyesight that sees the bodies, endowed with the various signs, of all the buddhas; (3) realizing the perception of the centerless, endless ocean of the colors of the tathāgatas; (4) comprehending the extent of the entire realm

of phenomena and the measureless ocean of the domain of the radiant qualities of the buddhas; (5) comprehending the ocean of light rays from the pores of all the tathāgatas that are as numerous as all beings and radiate to benefit the variety of beings; (6) seeing an ocean of light rays, the colors of all jewels, coming from each pore; (7) comprehending the ocean of emanations of the buddhas that in each instant of mind pervade the entire realm of phenomena and give the blessing that guides beings; (8) comprehending the domain of thunder from the clouds of all the sūtras through possessing the speech of the tathāgatas, which has the aspects of the voices of all beings, and the sound of the wheel of the Dharma appearing in the three times; (9) comprehending the centerless and endless ocean of the signs of the buddhas; and (10) comprehending the guiding of beings through the manifestation of the inconceivable emanations of the buddhas.

35.3 “Noble one, the bodhisattvas who possess these ten qualities [F.92.b] accomplish bodhisattva conduct.

35.4 “Noble one, I have attained the bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*.

35.5 “Noble one, through its power I see all the tathāgatas who are in the three times, and I perceive the completely pure buddha realms of those tathāgatas. I perceive the ocean of their assemblies of followers, the ocean of their centerless and endless miraculous manifestations from samādhi, the ocean of their past practices, and the ocean of their names. I also perceive each separate turning of the wheel of the Dharma by those tathāgatas. I perceive the various lifespans and different aspects of voice of those tathāgatas and the bodies of those tathāgatas who have the nature of the centerless and limitless realm of phenomena.

35.6 “Those tathāgatas are not attached to things as being existent. Why is that? Those tathāgatas do not go because of their cessation of going through all worlds. Those tathāgatas do not arrive because their nature has no arising. Those tathāgatas are unborn because they have a body that is the same as the birthless true nature. Those tathāgatas are unceasing because they have the characteristic of birthlessness. Those tathāgatas are not true¹³²⁵ because of perceiving and seeing phenomena to be illusions. Those tathāgatas are not false because there arises benefit for all beings. Those tathāgatas do not pass away because they have transcended death, passing, and birth. [F.93.a] Those tathāgatas are not destroyed because the indestructible true nature is the nature of phenomena. All those tathāgatas have a single characteristic because of their transcendence of all paths of speech. Those tathāgatas do not have characteristics because they are the termination of the nature of the characteristics of phenomena.

- 35.7 “Noble one, I perceive all tathāgatas in that way, and through the radiance of the tathāgatas’ domain of dhyāna, I increase this bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*; I make it vast, perceive it, realize it, make it even, accomplish it, make it level, enter it, augment it, contemplate it, reflect upon it, am mindful of it, make it my field of practice, make it firm, illuminate it, explain it, divide it, categorize it, unite it, and have conviction in it.
- 35.8 “I meditate on the first dhyāna in order to remain in that great compassion in which there is no movement of any thought and in order to have a single-pointed mind for engaging in saving all beings.
- 35.9 “I meditate on the second dhyāna in order to pacify all mental activity and, through the strength and power of wisdom, to have a one-pointed mind with joy of bliss in gathering all beings.
- 35.10 “I meditate on the third dhyāna in order to have equanimity toward the distress of saṃsāra and to realize the nature¹³²⁶ of all beings. [F.93.b]
- 35.11 “I meditate on the fourth dhyāna in order to bring an end to the kleśas and suffering of all beings.
- 35.12 “I purify the way of the wisdom that enters the realm of phenomena through every gateway and thus meditate on this bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha* in order to increase¹³²⁷ the domain of aspiration for omniscience, to become skilled in the accomplishment of an ocean of samādhis, to realize the ways of the ocean of all bodhisattva liberations, and to have the higher cognition of all the wisdoms displayed by bodhisattvas.
- 35.13 “Noble one, in that way I meditate on this liberation and ripen beings through various methods: I instill in the beings who enjoy carnal pleasure in the peace of the night the perception of it as ugliness, the perception of it as lack of pleasure, the perception of it as wearying, the perception of it as an obstacle, the perception of it as bondage, the perception of it as a rākṣasī, the perception of impermanence, the perception of suffering, the perception of no self, the perception of no ownership, the perception of dependence on others,¹³²⁸ the perception of aging and death, and the perception of a lack of joy in all indulgence in desires. When those beings meditate on that state of mind, they will take no delight in any indulgence in carnal pleasure and will instead aspire to enjoy the delights of the Dharma and leave home for homelessness. When they dwell in solitude, [F.94.a] I instill in them the faith that accords with the Dharma. I cause all loud, frightening, unpleasant sounds to cease, and in the peace of the night I teach the profound Dharma of the buddhas.

- 35.14 “I gather¹³²⁹ the conditions necessary for renunciation. I open the door of the house for their departure. I show them the path. I illuminate it. I dispel the darkness. I free them from fear. I praise departure from home. I describe the qualities of buddhahood. I explain the excellence of the Dharma, the excellence of the saṅgha, and the excellence of the kalyāṇamitra. I praise going to a kalyāṇamitra.
- 35.15 “Noble one, meditating on this liberation, I eliminate in beings the passion and desire for what is not Dharma, and thoughts of desire for what is not Dharma. I dispel the thoughts and notions of those overpowered by inappropriate desires, and those whose conduct comes from wrong thoughts.
- 35.16 “I create the conditions for those who have not developed evil thoughts and bad qualities to not develop them, and for those who think evil thoughts to eliminate them.
- 35.17 “I create in various ways the supporting conditions for those who have virtuous thoughts, who practice the perfections, who are engaged in good conduct, who are engaged in accomplishing prayers for the arising of omniscient wisdom, who are engaged in the ways of love, who are pervaded by great compassion for beings, who are engaged in creating the various kinds of happiness of devas and humans, and who have given rise to such thoughts, [F.94.b] and I create the conditions that support omniscience.
- 35.18 “Noble one, I know only the bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*. How could I know the conduct or describe the qualities of bodhisattvas who have arisen through completely good bodhisattva conduct and prayers, who have attained the wisdom of the infinite realm of phenomena, who have minds that increase all roots of merit, who have attained illumination of their minds through the power of the wisdom of all the tathāgatas, who have minds that maintain the same scope as that of all the tathāgatas, whose minds are unobscured in all situations, whose minds have perfected the aspiration for omniscience, whose minds perceive the entire ocean of realms, whose minds are focused on the vision of the entire ocean of buddhas, whose minds have received the clouds of the Dharma of all the tathāgatas, who dispel the darkness of ignorance of all beings, and who have minds that have given rise to the illumination of omniscience through the path of the final cessation of delight in and craving for saṃsāra?
- 35.19 “Depart, noble one. Here, not far from me, to the south of Vairocana’s bodhimaṇḍa, there is the goddess of the night named Pramuditānayaṇa-jagadvirocanā. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

- 35.20 Then at that time, the night goddess Samantagambhīraśrīvimalaprabhā, [F.95.a] in order to emphasize and teach this bodhisattva liberation called *complete subjugation through the bliss of the peace of śamatha*, recited these verses to Sudhana, the head merchant's son:
- 35.21 "Those with a mind that aspires to be in the presence
Of the sugatas¹³³⁰ that appear in the three times
Will have a vast and pure eyesight
And will see an ocean of the buddhas. {1}
- 35.22 "See the bright, stainless body of the Jina
Beautifully adorned by the signs of a great being!
See the Jina's miraculous manifestations
That in an instant fill the realm of phenomena! {2}
- 35.23 "The Sugata, the perfect Buddha, Vairocana
Is upon the buddha throne under the Bodhi tree.
He pervades the vast realm of phenomena,
Turning the wheel in accordance with the aspirations of beings. {3}
- 35.24 "The Jina has realized the true nature, which is bodiless,
Complete peace, nondual, with no own nature.
His physical body, beautiful and adorned by signs,
Pervades and teaches in every world without exception. {4}
- 35.25 "The Buddha's body is inconceivably vast.
It fills the entirety of the realm of phenomena.
It appears equally everywhere,
Revealing all the jinas everywhere. {5}
- 35.26 "Bodies of the Buddha, with halos of light,
As numerous as the atoms in all realms,
Their beautiful color appearing here and there,
Fill the realm of phenomena in every instant. {6}
- 35.27 "Clouds of light rays appear from the Jina's pores.
They are vast, inconceivable, and unending.
They fill every world without exception
And dispel the torment of the kleśas in beings. {7}
- 35.28 "The Buddha's inexhaustible ocean of emanations
Appear from the circles of the Jina's pores [F.95.b]
And spread and fill the vast realm of phenomena,
Dispelling the suffering of beings in the lower realms. {8}

- 35.29 “The sound of the Buddha’s voice resounds
With the light of an ocean of aspects of speech,
Sending down a great rain of the Dharma,
Causing the aspiration to enlightenment to grow in beings. {9}
- 35.30 “He has in the past taken care of those
Practicing bodhisattva conduct during an ocean of kalpas.
They have all seen in all the worlds
The characteristics of the visual form of the Jina Vairocana. {10}
- 35.31 “The Tathāgata has appeared in all worlds
In the presence of each and every being
With this and that conduct according to their aspirations,
And those are beyond my ability to know. {11}
- 35.32 “All the perfect bodhisattvas without exception
Have appeared from a single pore of the Sugata.
That liberation is inconceivable
And is beyond my ability to know. {12}
- 35.33 “This goddess who is nearby to me
Delights in the presence of the Lord of the World.
Her name is Jyotirarcinayanā.
Ask her, what is the practice for enlightenment!” {13}
- 35.34 Then Sudhana, the head merchant’s son, bowed his head to the feet of the
night goddess Samantagambhīraśrīvimalaprabhā, circumambulated the
night goddess Samantagambhīraśrīvimalaprabhā many hundreds of
thousands of times, keeping her to his right, and, looking back again and
again, departed from the night goddess Samantagambhīraśrīvimalaprabhā.

PRAMUDITANAYANAJAGADVIROCANĀ

- 36.1 Sudhana, the head merchant's son, was blessed by the instruction of the kalyāṇamitra; his mind practiced the words of the kalyāṇamitra; his mind had the perception of the kalyāṇamitra as a physician and himself as a patient; [F.96.a] his mind was contented by focusing on the vision of the kalyāṇamitra; his mind had obtained the opportunity to disperse the mountain of obscurations to the vision of the kalyāṇamitra; his mind had attained, through seeing the kalyāṇamitra, entry into the ocean of the ways of the great compassion that saves all the realms of beings; his mind had attained, through seeing the kalyāṇamitra, the illumination by wisdom of the ocean of the ways of the realm of phenomena.

Thus, he approached the night goddess Pramuditānayanajagadvirocanā.

- 36.2 The night goddess Pramuditānayanajagadvirocanā, in order to further increase the ripening of his accumulation of the roots of merit through approaching a kalyāṇamitra, blessed approaching a kalyāṇamitra as arising from a great accumulation, blessed going to a kalyāṇamitra as great prowess, blessed approaching a kalyāṇamitra as diligence in actions that is difficult to realize, blessed approaching a kalyāṇamitra as reliance¹³³¹ throughout a long time, blessed approaching a kalyāṇamitra as going into centerless and limitless directions, blessed approaching a kalyāṇamitra as the source for dwelling together for a long time, blessed approaching a kalyāṇamitra as the source of perceiving infinite tasks being completed, blessed approaching a kalyāṇamitra as the prowess of an accumulation of centerless and limitless displays of the path, blessed approaching a kalyāṇamitra as prowess through every gateway, [F.96.b] and blessed approaching a kalyāṇamitra as the prowess of undeviating arrival.

- 36.3 Sudhana, the head merchant's son, approached the night goddess Pramuditānayanajagadvirocanā in this way: approaching a kalyāṇamitra with diligent dedication in the accumulation of omniscience; approaching a

kalyāṇamitra with the prowess of accomplishing an ocean of great prayers; approaching a kalyāṇamitra with the resolve to undergo suffering for the sake of a single being until the conclusion of the last future kalpa; approaching a kalyāṇamitra with the prowess of remaining for a long time¹³³² within a single atom, emitting sound¹³³³ throughout the entire realm of phenomena while wearing the armor of diligence; approaching a kalyāṇamitra while moving at great speed through the entire extent of the ocean of directions; approaching a kalyāṇamitra while maintaining all bodhisattva conduct of future kalpas in a single pore of the body; approaching a kalyāṇamitra with the attainment of bodhisattva conduct and in each instant of mind dwelling in omniscient wisdom; approaching a kalyāṇamitra while intent on following the path and the display of miracles of the tathāgatas of the three times; approaching a kalyāṇamitra while following the path of entering the stream of all the ways of the realm of phenomena; and approaching a kalyāṇamitra without deviating from being focused on all the ways of the realm of phenomena and pervading the entire realm of phenomena. [F.97.a]

- 36.4 He saw the night goddess Pramuditānayanajagadvirocā seated on a flower in the center of a lion throne within the circle of the assembly of the Bhagavat, resting in the bodhisattva samādhi called *the banner of the power of vast, stainless, completely good joy*.
- 36.5 He saw emanating from all her pores clouds of manifestations of the practice of the perfections, such as generosity, which delighted all beings, which brought pleasure to all beings, and which were various kinds of beauty for all beings.
- 36.6 They were like this: he saw clouds of manifestations of the practice of generosity in accord with the aspirations, perceptions, and languages of all beings, in order to benefit beings without causing discord, in order for there to be no concern for all material things, in order to give equally to all beings, in order for there to be impartiality toward all beings, in order to give respectfully to all beings, in order to give all inner and outer things, in order to manifest the generosity that is difficult,¹³³⁴ and in order to manifest in all worlds the practice of generosity according to the wishes of beings.
- 36.7 He saw clouds of manifestations of the countless difficult acts of generosity by the bodhisattvas that appear in the three times, [F.97.b] which being emanated were perceived by all beings within the vast extent of the worlds in the ten directions.
- 36.8 It was like this: because of her attainment of the inconceivable miraculous powers of the might of bodhisattvas, he saw, issuing forth from all her pores, clouds of emanated bodies of various beings, equal in number to that of all beings, which spread throughout all beings within all world realms,

demonstrating directly to them the unwavering commitment to vows of discipline; demonstrating throughout the realms of beings the field of the various vows of discipline of¹³³⁵ asceticism; demonstrating nondependence on all worlds, no concern for all fields of perception, and the rejection of all locations in saṃsāra; demonstrating entering the gateway to the decline of the good fortune of devas and humans;¹³³⁶ demonstrating the field of unattractiveness; dispelling the incorrect perception of attractiveness in the world; revealing the nature of phenomena to be impermanence, instability, destruction, and change; showing the true nature of all that is composite to be suffering and the absence of a self; yearning to dwell inseparably within the field of activity of the tathāgatas; inspiring beings toward the perfectly stainless conduct of the tathāgatas; teaching to beings, in accordance with their aspirations and languages, the practice of correct conduct; manifesting the lovely scent of correct conduct that brings satisfaction to beings; [F.98.a] and ripening all beings.

36.9 He saw, issuing forth from all her pores, clouds of emanated bodies of various colors, which were as numerous as all beings, teaching the endurance by all beings of the major and minor parts of their bodies being cut off; teaching the endurance by all beings of harm to their bodies; teaching the endurance by all beings of being falsely reviled, censured, reproached, disgraced, and threatened; teaching the imperturbability of all beings; teaching all beings¹³³⁷ to be neither uplifted by honors nor made downcast by disrespect;¹³³⁸ teaching humility in all beings; teaching the unceasing wisdom of the unceasing patience toward the nature of all phenomena; teaching the practice of patience that eliminates the kleśas in all beings; turning all beings away from misshapen bodies with ugly color; teaching¹³³⁹ the supreme pure color of the tathāgatas; and ripening beings.

36.10 He saw, issuing forth from all her pores, clouds of emanated bodies of various colors, shapes, and sizes, equal in number to that of all beings, which spread everywhere in accordance with the aspirations of beings, teaching exertion in diligence for the great accumulation of omniscience; [F.98.b] the diligence that puts to flight all discord from the māras; the diligence that is constant and unwavering in undertaking the attainment of enlightenment; the diligence for rescuing all beings from the ocean of saṃsāra; the diligence that turns beings away from all the paths that lead to unfortunate existences, calamitous existences, terrible existences, and downfalls; the diligence for shattering to pieces the mountain of ignorance; the diligence that never wearies in serving and making offerings to all the tathāgatas; the diligence for receiving and holding the Dharma wheel of all the buddhas; the diligence for shattering and scattering the mountain of all obscurations; the diligence

that never wearies of ripening and guiding all beings; and the diligence for purifying all buddha realms and teaching the pure, unsurpassable diligence of the tathāgatas, and he saw them ripening beings.

36.11 He saw, issuing forth from all her pores, clouds of emanated bodies of various colors and shapes that through various methods brought joy to beings; prevented unhappiness; condemned all delights in desire; proclaimed in the world the quality of a sense of shame; brought beings to control of their senses; praised the unsurpassable conduct of celibacy; taught the fearfulness of the world of desire and the realm of Māra; taught all the worlds that are the range of desire, even to those who were free from delighting in desires; caused beings to delight in the pleasures of the Dharma; [F.99.a] enabled the successive attainment of the gateways¹³⁴⁰ to dhyāna, samādhi, and samāpatti; described the mind that comprehends the elimination of all kleśas in all beings; taught all the miraculous manifestations of the ocean of bodhisattva samādhis; taught the miracles and supremacy of the higher cognitions of the bodhisattvas; brought joy to all beings; increased enthusiasm,¹³⁴¹ created happiness; dispelled unhappiness; caused the attainment of faultless minds; made minds skillful; purified thoughts; clarified the senses; brought physical bliss; magnified the power of delight in the Dharma; and thus ripened beings.

36.12 He saw, issuing forth from all her pores, clouds of various bodies resembling all bodies that appear, in order to appear in accordance with the wishes of all beings within all realms, demonstrating unwearyingly going into the presence of kalyāṇamitras,¹³⁴² demonstrating unwearying service and attendance to ācāryas, gurus, and kalyāṇamitras;¹³⁴³ demonstrating the diligence that never wearies of receiving and holding the turning of the Dharma wheel of all the tathāgatas; describing the way of comprehending the ocean of all the buddhas; [F.99.b] contemplating the ocean of all Dharma entrances; explaining the characteristics, natures, and ways of all Dharmas; teaching the entrances into the samādhis of all Dharmas;¹³⁴⁴ teaching the range of wisdom that dispels the ocean of questions and doubts of all beings;¹³⁴⁵ teaching the vajra of wisdom that destroys the mountains of wrong views of all beings; teaching, with every instant of mind, the rising of the disk of the sun of wisdom that dispels the darkness of the ignorance of all beings; and ripening beings¹³⁴⁶ by bringing happiness to all beings.

36.13 He saw, issuing forth from all her pores, clouds of emanations of many bodies of inconceivable colors and shapes, equal to those of all beings, becoming present before all beings in accordance with their motivations and aspirations, and teaching, giving instructions by having mastered various languages, the knowledge of what is meritorious in the world and what is not meritorious.¹³⁴⁷ He saw the worldly deeds that should be accomplished,

the description of the origin of all three realms, the explanation of the direction that leads to leaving all three realms, the teaching of the direction that leads to leaving the unendurable misery¹³⁴⁸ of wrong views, and thereby the teaching of the unique path to omniscience, the teaching of the transcending of the path of the śrāvaka and pratyekabuddha levels, the teaching of being unstained by anger or love toward those who show respect and those who disrespect, the teaching of nonengagement with the gateways¹³⁴⁹ to either saṃsāra or nirvāṇa, the teaching of the unceasing successive passage from one place to another such as the Tuṣita paradise, [F.100.a] the teaching of the unceasing succession of going to the bodhimaṇḍa and attaining complete buddhahood, and the ripening of beings for omniscience.

36.14 He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the atoms in all buddha realms and visibly present in all worlds of beings. They were describing the completely good bodhisattva conduct and prayer; describing the special prayer for the perfect purification of the entire realm of phenomena; describing the purification of the entire ocean of world realms in each instant of mind; describing continuous service and offering to all the tathāgatas; teaching the continuous entry into the ocean of all the ways of the Dharma in each instant of mind; describing the continuous entry into the ocean of the ways of the realm of phenomena, which are as numerous as the atoms in the entire ocean of world realms, in each instant of mind; describing the continuous teaching of the purification of the path to omniscience while remaining resolutely throughout all future kalpas in all realms; describing continuous entry into the strengths of the tathāgatas in each instant of mind; teaching continuous entry into the ocean of all the ways of the three times; teaching the continuous manifestation of miraculous powers in all realms; and establishing all beings in omniscience through the teaching of bodhisattva prayer and conduct. [F.100.b]

36.15 He saw, issuing forth from all her pores, clouds of emanated bodies as numerous as the minds of all beings, and in the presence of all beings teaching the limitless strength of the accumulation of omniscience; teaching the inexhaustible, indestructible,¹³⁵⁰ and everlasting strength of the mind that knows all phenomena; teaching the irreversible, nonregressive, invincible, ever-continuing,¹³⁵¹ unsurpassable strength of the attainment of all bodhisattva conduct; teaching the bodhisattva strength that is unstained by any of the faults of saṃsāra; teaching the bodhisattva strength that disperses the entire army of Māra; teaching the bodhisattva strength that is unafflicted by the stains of any of the kleśas; teaching the bodhisattva strength that disperses the mountain of all karmic obscurations; teaching the bodhisattva strength of great compassion that continues throughout all

kalpas with unwearying bodhisattva conduct; teaching the bodhisattva strength that brings happiness to all beings by shuddering and shaking all buddha realms; teaching the bodhisattva strength that defeats all the hosts of māras and adversaries; and elucidating in the world the great strength of the wisdom of turning the Dharma wheel and thus ripening all beings for omniscience. [F.101.a]

36.16 He saw, issuing forth from all her pores, clouds of emanated bodies, as numerous as the minds of all beings, which spread throughout the infinite realms of beings in the ten directions, teaching in accordance with the motivations and aspirations of beings the prowess of bodhisattva conduct and wisdom; teaching the wisdom that comprehends the ocean of all the realms of beings; teaching the wisdom that comprehends the ocean of the minds of all beings; teaching the wisdom that knows the ocean of the faculties of all beings; teaching the wisdom that comprehends the ocean of the conducts of all beings; teaching the wisdom that always knows the time for ripening and guiding all beings; teaching the wisdom that resounds throughout the entire realm of phenomena; teaching the wisdom that pervades everywhere, in each instant of mind, the ocean of all the ways of knowing the entire realm of phenomena; teaching the knowledge of the formation and destruction of the ocean of all world realms; teaching the knowledge of the basis, shape, and arrayed displays of all world realms; and teaching the knowledge of emanating offerings to all the tathāgatas, going into their presence, making offerings, rendering service, and possessing clouds of Dharma wheels. And by teaching in that way the practice of the perfection of knowledge, they were bringing happiness to beings, making their minds clear, creating joy, increasing aspiration, dispelling unhappiness, purifying¹³⁵² the mind, [F.101.b] creating a faultless mind, clarifying the senses, creating the power of aspiration, and causing irreversible progress toward omniscience.

36.17 In the same way that he saw beings being ripened in worlds through the teaching of the practice of the perfections, he saw the night goddess Pramuditānayanajagadvīrocanā proclaiming all the bodhisattva Dharmas: the initial accumulation of developed motivation; the methods for serving and venerating kalyāṇamitras; approaching the feet of tathāgatas and making offerings to them and attending them; every method for practicing good qualities; making the most difficult of gifts through the practice of the perfection of generosity; the methods for training in the perfection of correct conduct; all the methods for giving up the great power of kingship, retinues, and great power over enjoyments and becoming a renunciate; all the accomplishments of patience in the domain of vows of discipline and great asceticism that are difficult to undertake in this world; all resolute

engagement in the bodhisattva vows of discipline; the ocean of the qualities of firm bodhisattva commitments; the endurance¹³⁵³ of the bad actions, bad speech,¹³⁵⁴ and bad thoughts¹³⁵⁵ of all realms of beings; the endurance of harm to the body and the mind; the patience of the nonperishing¹³⁵⁶ nature of the Dharma;¹³⁵⁷ the patience of belief in all Dharmas; [F.102.a] the patience of realizing the nature of the Dharma; the diligence for engaging in undertaking omniscience; the diligence for accomplishing all the qualities of buddhahood; the practice of the perfection of diligence; the accumulation of the perfection of meditation; dedication to the perfection of meditation; the pure practices that accomplish the perfection of meditation; the miraculous powers from the attainment of bodhisattva samādhis; the entry through an ocean of samādhi gateways; the practices of the perfection of meditation; the accumulation of the perfection of wisdom; the ways of purifying the sun disk of great bodhisattva wisdom; the ways of accumulating¹³⁵⁸ the clouds of great wisdom; the accumulations of the great treasure of wisdom; the ways of analyzing the great ocean of wisdom; dedication to purification¹³⁵⁹ and skill in great methods; the bodies from the perfection of great bodhisattva prayers; the accomplishment of the perfection of great prayers; the practice of the perfection of great prayers; the dedication in the past to the perfection of great prayers; [F.102.b] the great accumulations for attaining the perfection of strength; the conditions for the perfection of strength; the great ocean of the ways of the perfection of strength; the teaching of the perfection of strength; the dedication in the past to the perfection of strength; the practice of the perfection of knowledge; the ways of the perfection of knowledge; the ways of the purification of the perfection of knowledge; the direction of the perfection of knowledge; following the perfection of knowledge; the vastness of the perfection of knowledge; absorption in the ways of the perfection of knowledge; focusing on the ways of the perfection of knowledge;¹³⁶⁰ following the vastness of the perfection of knowledge; the pervasion of the perfection of knowledge; the extent of the perfection of knowledge; the assemblage of the perfection of knowledge;¹³⁶¹ dedication in the past to the accomplishment of the perfection of knowledge; the arrangement of the arising of entry into the classification of the kinds of practice of the perfection of knowledge; possessing the ways of absorption in the perfection of knowledge;¹³⁶² seeking the knowledge of Dharma that encompasses what is Dharma and what is not Dharma;¹³⁶³ seeking the knowledge of karma; seeking the knowledge of realms; [F.103.a] seeking the knowledge of kalpas; seeking the knowledge of times;¹³⁶⁴ seeking the knowledge of the occurrence of buddhas; seeking the knowledge of buddhas; seeking the knowledge of the bodhisattvas; seeking the knowledge of the arising of bodhisattva motivation; seeking the knowledge

of the presence of bodhisattvas; seeking the knowledge of the arising of bodhisattvas; seeking the knowledge of the setting-forth¹³⁶⁵ of bodhisattvas; seeking the knowledge of prayers; seeking the knowledge of the Dharma wheels of bodhisattvas; seeking the knowledge of the analysis of the Dharma by bodhisattvas; seeking the knowledge of the ways of the sea of Dharma of the bodhisattvas; seeking the knowledge of the ocean¹³⁶⁶ of Dharma of the bodhisattvas; seeking the knowledge of the turning¹³⁶⁷ of the Dharma wheel of the bodhisattvas; seeking the knowledge of the treasure of the Dharma of the bodhisattvas; and seeking the knowledge of the state of the Dharma of the bodhisattvas. Clouds of bodies of beings of various colors emitted from each of the night goddess Pramuditānayanajagadvirocā's pores ripened beings through all the limitless and centerless bodhisattva practices¹³⁶⁸ endowed with the perfection of knowledge.

36.18 They were like this: he saw clouds of bodies that were like those of the Śuddhāvāsa devas of the Akaniṣṭha, Sudarśana, Sudṛśa, Atapa, and Avṛha paradises issuing forth and ripening beings. [F.103.b]

In the same way, he saw clouds of bodies that were like those of the devas in the Bṛhatphala, Puṇyaprasava, and Anabhraka paradises issuing forth and ripening beings.

36.19 He saw clouds of bodies that were like those of the devas in the Śubhakṛtsna, Apramāṇaśubha, and Parittaśubha paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the devas in the Ābhāsvara, Apramāṇābha, and Parittābha paradises issuing forth and ripening beings.¹³⁶⁹

36.20 He saw clouds of bodies that were like those of the devas in the Mahābrahma, Brahmapurohita, and Brahmapārśada paradises issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Vaśavartin and his devas and apsaras issuing forth and ripening beings.

36.21 He saw clouds of bodies that were like those of the deva king Sunirmita and his devas and apsaras issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Saṃtuṣita and his devas and apsaras issuing forth and ripening beings.

36.22 He saw clouds of bodies that were like those of the deva king Suyāma and his devas and apsaras issuing forth and ripening beings.

He saw clouds of bodies that were like those of the deva king Śakra and his devas and apsaras issuing forth and ripening beings.

36.23 He saw clouds of bodies that were like those of the gandharva king Dhṛtarāṣṭra and his male gandharvas and female gandharvas issuing forth and ripening beings. [F.104.a]

- He saw clouds of bodies that were like those of the kumbhāṇḍa king Virūḍhaka and his male kumbhāṇḍas and female kumbhāṇḍas issuing forth and ripening beings.
- 36.24 He saw clouds of bodies that were like those of the nāga king Virūpākṣa and his male nāgas and female nāgas issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the great yakṣa king Vaiśravaṇa and his male yakṣas and female yakṣas issuing forth and ripening beings.
- 36.25 He saw clouds of bodies that were like those of the kinnara king Druma and his male kinnaras and female kinnaras issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the mahoraga lord Sumati and his male mahoragas and female mahoragas issuing forth and ripening beings.
- 36.26 He saw clouds of bodies that were like those of the garuḍa lord Mahābala-vegasthāma and his male garuḍas and female garuḍas issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the asura lord Rāhu and his male asuras and female asuras issuing forth and ripening beings.
- 36.27 He saw clouds of bodies that were like those of the Dharma king Yama and his male yamas and female yamas issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the lord of humans and his male humans and female humans issuing forth and ripening beings.
- 36.28 Thus he saw clouds of bodies that were like those of all the beings that appear in all existences issuing forth and ripening beings. [F.104.b]
- He saw clouds of bodies that were like those of śrāvakas, pratyekabuddhas, and ṛṣis issuing forth and ripening beings.
- 36.29 He saw clouds of bodies that were like the devas of the realms of wind, water, and fire issuing forth and ripening beings.
- He saw clouds of bodies that were like those of the devas of oceans, rivers, mountains, forests, harvests,¹³⁷⁰ herbs, trees, and earth issuing forth and ripening beings.
- 36.30 He saw clouds of bodies that were like those of the devas of parks, cities, the bodhimaṇḍa, the day, the night, space, directions, those who walk on legs, and all those who have bodies issuing forth and ripening beings.
- 36.31 In the same way, he saw clouds of bodies that were like Vajrapāṇi issuing forth, spreading throughout the ten directions, being present before beings throughout the extent of the ways of the realm of phenomena, and ripening beings.

36.32 He saw, beginning with the night goddess Pramuditānayanajagadvīrocanā's first accumulation of the development of the aspiration to enlightenment, the unbroken succession of the accomplishment of a virtuous mind in her past lifetimes; the constant succession of praising the aspiration to enlightenment; the constant succession of passing away and obtaining a rebirth; the constant succession of the possession of a body; the constant succession of the wheel of names; the constant succession of going to a kalyāṇamitra; [F.105.a] the constant succession of honoring the appearance of a buddha; the constant succession of acquiring the sentences and syllables of the Dharma; the constant succession of the motivation to practice the bodhisattva path; the constant succession of attaining samādhi; the constant succession of seeing buddhas through having attained samādhi; the constant succession of the expanding vision that sees the realms; the constant wheel of the knowledge of the succession of the kalpas; the constant succession of the knowledge that comprehends the realm of phenomena; the constant succession of seeing the natures of beings; the constant succession of knowing the successive passing and rebirth of beings who are within the ocean of the ways of the realm of phenomena; the constant succession of understanding pure divine hearing; the constant succession of the gateways for entering into the continuum¹³⁷¹ of looking into the minds of the entire realm of beings; the constant succession of gateways for first entering divine sight; the constant succession of the first perception through divine hearing; the constant succession of the first knowledge of the minds of other beings; the constant succession of the first knowledge of the memory of the previous lifetimes of herself and others; [F.105.b] the constant succession of the first conditions for attaining miraculous activity through being established in the absence of existence; the constant succession of spreading the prowess of miraculous powers throughout the directions; the constant succession of attaining bodhisattva liberations; the constant succession of realizing the inconceivable ways of an ocean of bodhisattva liberations; the constant succession of the miraculous manifestations of bodhisattva samādhi; the constant succession of bodhisattva prowess; the constant succession of bodhisattva domination; the constant succession of gaining the title of bodhisattva; the constant succession of entering the bodhisattva path; and the night goddess Pramuditānayanajagadvīrocanā's constant succession of bodhisattva knowledge all issued from all her pores as clouds of emanated bodies that he then saw teaching the Dharma to beings.

36.33 He saw them declaring it, elucidating it, revealing it, communicating it, categorizing it, expanding upon it, enumerating it, giving instruction on it, making it known, and accomplishing it.

- 36.34 He saw some teaching the Dharma through speech from the sound of shaking in a domain of wind, [F.106.a] some through speech from the sound of crashing waves on a mass of water, some through speech from the sound of the roaring flames of a fire, some through speech from the sound of a roaring ocean, some through speech from the sound of the rumbling of an earthquake, some through speech from the sound and noise of great mountains striking against and buffeting one another, some through speech from the melodious sound of the shaking of the cities of the devas, some through speech from the sound of divine aerial palaces buffeting one another, some through the speech of the lords of the devas; some through the speech of the lords of the nāgas, some through the speech of the lords of the yakṣas, some through the speech of the lords of the gandharvas, some through the speech of the lords of the asuras, some through the speech of the lords of the garuḍas, some through the speech of the lords of the mahoragas, some through the speech of the lords of the kinnaras, some through the speech of the lords of the humans, some through the speech of the lords of the Brahmā devas, some through the speech of the songs of the apsarases, some through speech from the playing of divine music, some through speech sounding from precious jewels,¹³⁷² and some through the speech of all the various classes of beings, describing to beings the scope of the liberation of the night goddess Pramuditānayanajagadvirocāṇā.
- 36.35 In the same way, he saw clouds of bodhisattva bodies with various kinds of bodhisattva speech and clouds of emanated¹³⁷³ tathāgatas, with the ways of the aspects of voice of the different kinds of speech of each tathāgata and describing to all beings the range of the liberation of the night goddess Pramuditānayanajagadvirocāṇā, including the first occurrence of developing the aspiration to enlightenment and the accumulation of accomplishments. [F.106.b]
- 36.36 He saw that each of those clouds of emanated forms purified, in each instant of mind, an *anābhilāpyānābhilāpya* of buddha realms in the world realms in the ten directions.
- 36.37 He saw them liberating¹³⁷⁴ an infinite ocean of beings from all the sufferings of the lower realms.
- He saw them establishing realms of beings, without limit or center, in the good fortune of devas¹³⁷⁵ and humans.
- 36.38 He saw them freeing an ocean of beings, without limit or center, from the ocean of saṃsāra.
- He saw them establishing an ocean of beings without limit or center on the śrāvaka and pratyekabuddha levels.

- 36.39 Sudhana, the head merchant's son, saw them bringing, in each instant of mind, an ocean of beings, without limit or center, to the level of the ten strengths.
- 36.40 He heard them, contemplated them, scrutinized them, comprehended them, understood them, knew them, followed them, fathomed them, and was resolved as to their equality.
- 36.41 This was because of the night goddess Pramuditānayanajagadvīrocāṇā's having become an appropriate vessel for the completely good bodhisattva conduct, her supremacy through the miracles of the bodhisattva liberation called *the vast banner*¹³⁷⁶ *of inconceivable, completely good joy*, her corresponding practice in the past, her being blessed by the blessings of the tathāgatas, and the ripening of her countless roots of merit.
- 36.42 Then Sudhana, the head merchant's son, who had attained the illumination of an ocean of the power of great bodhisattva joy, who had been blessed by all the tathāgatas in the ten directions, [F.107.a] placed his hands together in homage and praised the night goddess Pramuditānayanajagadvīrocāṇā with these appropriate verses:
- 36.43 "The Dharma¹³⁷⁷ of the jinas is profound.
You trained in it for countless kalpas.
In successive forms that accord with dispositions,
You pervade all beings and appear in worlds. {1}
- 36.44 "Knowing that they have no self and no protector,
Have incorrect conceptions, and are continually deluded,
You guide beings by manifesting bodies and powers
Through various kinds of miracles. {2}
- 36.45 "Completely free from fevers, in perfect peace,
You have a pure, nondual Dharma body.
You guide through the thunder of clouds of emanations
All beings, without exception, who are dependent on duality. {3}
- 36.46 "You are never dependent, never reliant
On the skandhas, āyatana, and dhātus.
You have a perfect form with all limbs complete,
And you guide with your roar of supremacy. {4}
- 36.47 "You are liberated internally and externally.
You have risen above the ocean of duality,
Yet you manifest illusory forms for beings
In the infinite ocean of saṃsāra. {5}
- 36.48 "You do not vacillate.

- You are not complicated by pride or hurry.
 You teach the nature of phenomena
 And guide the fools in the world who delight in complication. {6}
- 36.49 “Through remaining in an ocean of samādhis,
 Your mind is one-pointed for many kalpas,
 Yet you emit clouds of emanations from your pores
 So as to make offerings to the sugatas in the ten directions. {7}
- 36.50 “In every single instant of mind, you comprehend
 The ways of entering into the strengths of the buddhas.
 According to individual circumstances, you manifest
 The undertakings that will gather beings¹³⁷⁸ around you. {8} [F.107.b]
- 36.51 “You see the oceans of existence
 And the various forms painted by karma.
 You purify all beings by showing them
 The unobscured path of the Dharma. {9}
- 36.52 “Your body is beautified by the signs of a great being,
 But through the pure, perfectly good conduct,
 You manifest in the world the form of a goddess
 In accordance with the dispositions of beings.” {10}
- 36.53 Having praised the night goddess Pramuditānayanajagadvirocāṇā with those verses, Sudhana asked, “Goddess, how long has it been since you entered into attaining the highest, complete enlightenment? Goddess, how long has it been since you attained the bodhisattva liberation called *the banner of the power of vast, stainless, completely good joy?*”
- 36.54 The night goddess Pramuditānayanajagadvirocāṇā recited these verses to Sudhana, the head merchant’s son:
- 36.55 “I remember, in the past, as many kalpas ago
 As there are atoms in a realm,
 There was the realm Maṇiprabhasukhābha
 In a kalpa called Praśantaghoṣa. {11}
- 36.56 “It was filled with ten thousand quintillion¹³⁷⁹
 Four-continent world realms.
 The central four-continent world, beautifully formed,
 Resembled a measureless mountain of jewels. {12}
- 36.57 “It was filled by the king’s cities
 Numbering ten thousand quintillion.¹³⁸⁰

- The beautiful central royal city,
Gandhadhvajā, shone with jewels.¹³⁸¹ {13}
- 36.58 “There a lord of the directions, sovereign of the land,
A cakravartin with a handsome body, appeared.
He had the thirty-two signs of a great being,
And the features of a great being also adorned his body. {14}
- 36.59 “He was miraculously born from inside a lotus.
His body was golden and shone with light. [F.108.a]
He moved through the sky and filled with light
The entirety of Jambudhvaja. {15}
- 36.60 “He had a full thousand sons,
All of whom had bodies with excellent limbs.
He had many millions of ministers
Who were wise, intelligent, learned, and honest. {16}
- 36.61 “He had a full hundred million queens
Who resembled apsaras, were skilled in the art of pleasure,
And with loving minds, caring minds,¹³⁸²
Affectionately attended that king. {17}
- 36.62 “That king, through the power of the Dharma,
Caused that great land, the entirety of the four continents
As far as the Cakravāla mountain range,¹³⁸³
To remain in a state of good fortune. {18}
- 36.63 “I was that cakravartin’s principal¹³⁸⁴ queen.
I had the voice of Brahmā and a bejeweled¹³⁸⁵ body,
With a bright halo the color of gold
That illuminated for a thousand yojanas. {19}
- 36.64 “After the sun had set
And the king and his sons were asleep
And the sound of music had ceased,
I slept comfortably on my bed. {20}
- 36.65 “In the middle of the night,
The Buddha Śrisamudra appeared.
The Jina manifested limitless¹³⁸⁶ miracles
That spread throughout the ten directions. {21}
- 36.66 “That ocean of the Jina’s light
Spread through worlds as numerous a realm’s atoms.

- Various kinds of emanated bodies
Filled all ten directions without exception. {22}
- 36.67 “The earth and its mountains shook,
And a voice proclaimed, ‘A jina has come!’
Devas, asuras, humans, and nāgas
Were all delighted that a buddha had appeared. {23}
- 36.68 “Many oceans of emanations appeared
From all the pores of the Buddha.
They spread throughout the ten directions
And taught the Dharma in accordance with the aspirations of beings. {24}
- 36.69 “The Jina revealed to me in a dream
All those limitless miraculous manifestations. [F.108.b]
When I heard the profound thunderous sound,
I understood its meaning and was delighted. {25}
- 36.70 “Ten¹³⁸⁷ thousand night goddesses
Residing in the sky above me
Spoke to me, waking me from sleep,
Praising the excellence of the Jina. {26}
- 36.71 “ ‘Arise, wise queen of His Majesty,
A jina has appeared in your kingdom.
This kind of good fortune is difficult to find¹³⁸⁸
Even in a hundred oceans of kalpas.’ {27}
- 36.72 “I awoke with happiness
And saw the clear, pure light.
I looked to see where this good light came from
And saw the Jina at the foot of the Bodhi tree. {28}
- 36.73 “He was adorned by the thirty-two signs of a great being,
And an ocean of light rays shone from all his pores.
Just like Sumeru he was above all,
And the Jina was the same on the right and the left. {29}
- 36.74 “When I saw him I was overjoyed,
And in my mind rose the aspiration to be like him.
Having seen the manifestations of the Buddha,
I made a very vast prayer. {30}
- 36.75 “I requested the king to arise,
And his court and his wives also got up.

- When they saw the vast light from the Buddha,
They all experienced physical pleasure. {31}
- 36.76 “I proceeded to the presence of the Jina
Together with the king and his armed forces
And accompanied by ten million carriages¹³⁸⁹
And many quintillions¹³⁹⁰ of beings. {32}
- 36.77 “For twenty thousand years
I made offerings to the Jina.
I presented him¹³⁹¹ with the seven jewels
And the earth and its oceans. {33}
- 36.78 “The clouds of the qualities of an ocean of sūtras,
Which were a display arisen from an ocean of prayers,
Had all appeared from the Tathāgata
And were taught to beings according to their dispositions. {34}
- 36.79 “Those night goddesses,¹³⁹² wishing to benefit¹³⁹³ me,
With compassion woke me at that time.¹³⁹⁴ [F.109.a]
There arose an aspiration in me toward them.¹³⁹⁵
‘May I become like them, awakening the intoxicated.’¹³⁹⁶ {35}
- 36.80 “That was the prayer that I made in my mind,
My first development of the aspiration for the highest enlightenment,
Which my residing in the ocean of saṃsāra,
The ocean of existences, has not destroyed. {36}
- 36.81 “I had faith in and offered to
Ten¹³⁹⁷ million trillion buddhas.
While in the midst of saṃsāra’s devas and humans,
I desired the scope of pleasure and bliss. {37}
- 36.82 “The first was Śrīsamudra.
After him came Guṇapradīpa.
The third was the Jina Ratnaketu.
The fourth was the Buddha Gaganaprajña. {38}
- 36.83 “The fifth jina was Kusumagarbha.
The sixth jina was Asaṅgamicandra.
The seventh jina was Dharmacandraprabhurāja.
The eighth was Jñānamaṇḍalaprabhāsa. {39}
- 36.84 “Then came the time of the ninth jina,
Racanārciparvatapradīpa.¹³⁹⁸

- The tenth was Tryadhvaprabhaghoṣa.
With faith, I made offerings to them all. {40}
- 36.85 “I made offerings to those ten
And all the other lords of humans.
But I did not at that time attain
The vision of entering the ocean of ways. {41}
- 36.86 “After that there followed the realm
That was called Sarvaratnābha
In the kalpa called Devaśrī,
In which five hundred buddhas appeared. {42}
- 36.87 “The first was Śaśimaṇḍala.
The second born was Bhāskarapradīpa.
The third buddha was Jyotidhvaja,
And after him there were Maṇisumeru, {43}
- 36.88 “Kusumārcisāgarapradīpa,
Jvalanaśrīśa, Devaśrīgarbha,
Avabhāsarāja, and Prabhaketu.
The tenth was Samantajñānaprabharāja. {44}
- 36.89 “I made offerings to those ten
And all the rest of those lords of humans.
But I delighted¹³⁹⁹ in being located in the body.
I had a mind dwelling in the Dharma that has no location. {45}
- 36.90 “Following that, there was [F.109.b]
The beautiful world realm
Called Dharmapradīpameghaśrī
In the kalpa called Brahmaprabha. {46}
- 36.91 “In that there were countless jinas.
I made offerings to them and their followers.
From all of those sugatas¹⁴⁰⁰
I heard the Dharma with great respect. {47}
- 36.92 “The first jina was Ratnameru.
After him were Guṇasamudra
And the Jina Dharmadhātusvaraketu.
The fourth was Dharmasamudragarjana. {48}
- 36.93 “Then there were Dharmadhvaja, Dharaṇitejas,
Dharmabalaprabha, Gaganabuddhi,

- And Dharmārcimeruśikharābha,
And after them¹⁴⁰¹ was Meghaśrī. {49}
- 36.94 “I made offerings to those ten
And all the rest of those lords of humans.
But I did not understand¹⁴⁰² the true nature
By which one enters the ocean of jinas. {50}
- 36.95 “After that came the Sugata¹⁴⁰³
Sūryapradīpaketuśrī
In a realm called Buddhamati,
In a kalpa called Somaśrī. {51}
- 36.96 “I made offerings to all eight hundred million¹⁴⁰⁴
Of those with the ten strengths who were present there,
With a variety of limitless, vast,
Numerous beautiful offerings.¹⁴⁰⁵ {52}
- 36.97 “The first after him¹⁴⁰⁶ was Gandharvarāja,
Second was the Buddha Drumarāja,
The third jina was Guṇasumeru,
And after him were Ratnanetra, {53}
- 36.98 “Vairocanaprabhavyūha,
Dharmasamudra, the Buddha Tejaśrī,¹⁴⁰⁷
Lokendratejaśrībhadra,
And after them Sarvadharmaprabharāja. {54}
- 36.99 “I made offerings to those ten
And all the rest of those sugatas.
But I did not attain the knowledge
That comprehended that ocean of Dharma. {55}
- 36.100 “After that, there was a perfectly pure realm
Called Vajramāṇyabhedyadṛḍhatejas,¹⁴⁰⁸
In which there were constant clouds of light
And the presence of numerous beautiful displays. {56}
- 36.101 “Within it there were many pure beings
With few afflictions from the stains of kleśas. [F.110.a]
The kalpa was called Praśāntamatitejas
With the display of the appearance of a thousand buddhas. {57}
- 36.102 “The first jina was Vajranābhi,
The second was Asaṅgaladhārī,

- Then there were the jinas Dharmadhātupratibhāsa
And Sarvadiśapradīpaprabharāja. {58}
- 36.103 “The fifth jina was Karuṇatejas,
The sixth jina was Vratasamudra,
Then there was the Sugata Kṣāntimaṇḍalapradīpa,
And the eighth was Dharmamaṇḍalaprabhāsa; {59}
- 36.104 “Then there was Avabhāsasāgaravyūha,
And after them was Praśāntaprabharāja.
I made offerings to those ten
And all the rest of those lords of humans. {60}
- 36.105 “But I did not realize¹⁴⁰⁹ this nature of phenomena,
The pure nature that is the same as space,
In which one should remain while practicing
In the entire vast extent of realms. {61}
- 36.106 “After that, there was the beautiful realm
Called Gandhapradīpameghaśrī,
Completely purified of all the kleśas,
In the kalpa that was called Susaṃbhava. {62}
- 36.107 “During that time there appeared ten million jinas
Who were all arrayed throughout that kalpa.¹⁴¹⁰
Those guides taught the Dharma,
And I retained it through the power of memory. {63}
- 36.108 “The first jina was Vipulakīrti,
Then there were Dharmasamudravegaśrīrāja,
Dharmendrarāja, Guṇaghoṣa,
Dharmaśrī, and Devamakuṭa; {64}
- 36.109 “Jñānārcitejaśrī was the seventh
Of those lords of two-legged beings.
The eighth jina was Gaganaghoṣa,
And the ninth was Samantasāṃbhavapradīpa. {65}
- 36.110 “The buddha that came after them
Was Ūṇaśrīprabhāsamati.
I made offerings to all those lords of humans,
But I did not purify the path free of attachment. {66}
- 36.111 “After that there was the well-arranged world realm
Called Ratnadhvajāgramati,

- Which was an excellent display
Formed from all kinds of jewels. {67} [F.110.b]
- 36.112 “During that kalpa, called Sārocaya,
There appeared five hundred buddhas.
I made offerings to all those self-arisen ones,
Wishing for this liberation free of attachment.¹⁴¹¹ {68}
- 36.113 “The first was named Guṇamaṇḍala,
Then there were Śāntanirghoṣa, Sāgaraśrī,
Ādityatejas, Śrīrāja,¹⁴¹²
Lakṣaṇameru,¹⁴¹³ Megharutaghoṣa, {69}
- 36.114 “Dharmendrarāja,¹⁴¹⁴ Guṇarāja,
Puṇyasumeru, and Śāntaprabharāja.
I made offerings to those ten
And all the rest of those jinas.¹⁴¹⁵ {70}
- 36.115 “All the jinas have followed
The purifying path of the jinas.
However, I had still not attained
The patience for entering this way of the jinas. {71}
- 36.116 “After that there was a completely pure
World realm of very beautiful lights
Called Śāntanirghoṣahāramati,¹⁴¹⁶
Where dwelled beings with few kleśas. {72}
- 36.117 “In that kalpa called Sukhābhirati
There appeared eight hundred million buddhas.
I made offerings to all those lords of humans,
Purifying the path of the supreme jinas. {73}
- 36.118 “The first jina was Kusumarāśi,
Then there were Sāgaragarbha, Saṃbhavagiri,
Devendracūḍa, Maṇigarbha,
Kāñcanaparvata, Ratnaraśi, {74}
- 36.119 “Dharmadhvaḥ, and Vacanaśrī,
And after them there was Jñānamati.
I made offerings to those ten
And all the rest of those lords of devas¹⁴¹⁷ and humans. {75}
- 36.120 “After that, there was the realm
Called Sunirmitadhvajapradīpa,

- In the kalpa called Sahasraśrī,
In which there were six quintillion buddhas. {76}
- 36.121 “There were Śāntadhvaja, Śamathaketu,
Śāntapradīpameghaśrīrāja, [F.111.a]
Avabhāsayantaprabharājā,
Meghavilambita, Suryatejas, {77}
- 36.122 “Dharmapradīpaśrī, Mervarciśrī,
And also Devaśrīgarbha.
After all those there appeared
Siṃhavinardita Vidupradīpa. {78}
- 36.123 “I made offerings to those ten
And all the rest of those sugata moons,
But I did not attain the patience
For entering this ocean of ways. {79}
- 36.124 “Following that there was the realm
Called Samantābhaśrī,
During the kalpa called Anālayavyūha,
In which there were three hundred and sixty million buddhas. {80}
- 36.125 “The first was Samantaguṇamegha.
Then there were the Buddha Gaganacitta,
The Buddha Susaṃbhavavyūha,
Garjitadharmasāgaranirghoṣa, {81}
- 36.126 “The Jina Dharmadhātusvaraghoṣa,
Nirmitameghasusvaraśrī,
The Buddha Samantadiśatejas,
And Dharmasamudrasaṃbhavaruta, {82}
- 36.127 “Then there was the ninth of the jina suns,
Guṇasāgaraśrīpradīpa.¹⁴¹⁸
Following those there came
Ratnaśrīpradīpaguṇaketu. {83}
- 36.128 “When Ratnaśrīpradīpaguṇaketu,
The lord of two-legged beings, set forth,
I was the goddess Śaśivakra,
And I made offerings to the lord of humans as he set forth. {84}
- 36.129 “That jina¹⁴¹⁹ proclaimed¹⁴²⁰ to me
Sūtras that were displays without location,

- Displays that arose from an ocean of prayers,
Which I heard and retained through the power of memory. {85}
- 36.130 “I attained at that time vast vision,
Samādhis, and the power of retention.
In each instant I saw oceans of jinas
And a succession of realms. {86}
- 36.131 “There arose in me the essence of compassion,
The completely illuminating clouds of the way of kindness,
The aspiration to enlightenment, as vast as space,
And the vast beauty of the immeasurable buddha strengths.¹⁴²¹ {87} [F.111.b]
- 36.132 “I saw beings who were in a state of delusion,
Attached to permanence, happiness, purity, and self,¹⁴²²
Blinded¹⁴²³ by stupidity, obscured by ignorance,
Disturbed by the kleśas, and having misperceptions. {88}
- 36.133 “They performed actions in a thicket of wrong views,
Following frightening paths¹⁴²⁴ under the power of craving.
Many various forms appearing
Were painted¹⁴²⁵ by karma. {89}
- 36.134 “Those who appeared through being born
Through the gateways to rebirth in all existences
Had bodies and minds that experienced
The torments of birth, aging, and death. {90}
- 36.135 “Seeing that, in order to bring them benefit and happiness
I developed the supreme motivation
Wherever those with the ten strengths appeared,
Anywhere throughout the vast extent of realms. {91}
- 36.136 “From that arose clouds of prayers,
Perfect dedication to the happiness of beings,
The arising of limitless accumulations,
And the understanding of the ways of an ocean of paths. {92}
- 36.137 “I obtained vast clouds of practices,
The power of clear gateways to all paths,
Vast clouds of the perfections,
And the opening of the entire extent of the realm of Dharma. {93}
- 36.138 “With the vast power to ascend the bhūmis,
Practicing without attachment on the bhūmis,

In the ways of the ocean of the three times,
In each instant I came into the presence of all jinas. {94}

36.139 “What is more, I also mastered
The completely good jinaputra¹⁴²⁶ conduct,
And I realized the ways of the ocean
Of the ten aspects of the realm of the Dharma. {95}

36.140 “Noble one, do you think that the cakravartin king, that sovereign, who at that time, in that time, [F.112.a] was established in the unbroken lineage of the family of the buddhas is anyone else? Noble one, do not see him in that way. Mañjuśrī Kumārabhūta was at that time, in that time, that king, that sovereign, who was the cakravartin, established in the unbroken lineage of the family of the buddhas. The night goddess who awoke me was an emanation of the bodhisattva Samantabhadra.

36.141 “Noble one, what do you think? If you think that Bhadramati, the precious woman who was the queen of the cakravartin in that time, at that time, was anyone else, do not see her in that way. At that time, in that time, I was Bhadramati, the precious woman who was the queen of the cakravartin. I was awoken by that night goddess and inspired by her to go see the Buddha.

36.142 “Noble one, I developed in that one existence the aspiration for the highest, complete enlightenment. In that way, through the power of that development of aspiration, I have, throughout kalpas as numerous as the atoms in a buddha realm, never fallen into rebirth in the lower realms but have always continuously depended on existence as a human or deva, and in all those existences I have seen tathāgatas. Finally, through just seeing the Bhagavat Arhat Samyaksambuddha Ratnaśrīpradīpaṇaketu,¹⁴²⁷ I attained the bodhisattva liberation called *the banner of the power¹⁴²⁸ of vast, stainless, completely good joy*. When I had attained it, I took on this kind of form in order to ripen and guide beings.

36.143 “Noble one, I know only this bodhisattva liberation called *the banner of the power¹⁴²⁹ of vast, stainless, completely good joy*. How could I know the conduct or describe the qualities of bodhisattvas who, at the feet of all the tathāgatas [F.112.b] in each instant of mind, attain a great ocean of the power for setting out upon omniscience; who, in each instant of mind, have completed the attainment of an ocean of great prayers within all the entrances for setting out upon omniscience; who, in each instant of mind, are skilled, through the ways of making an ocean of prayers, in accomplishing a domain of conduct in future kalpas; who are skilled in accomplishing, within each conduct, as many bodies as there are atoms in all buddha realms; who are skilled in pervading, with each body, the entire ocean of different ways in the realm of

phenomena; who are skilled in manifesting, in each ocean of different ways in the realm of phenomena, a perceivable conduct of the body that accords with the dispositions of beings throughout all the buddha realms; who are skilled in comprehending, in each ocean of different ways in the realm of phenomena, an ocean of tathāgatas, without limit or center, within all the atoms of a realm in all realms; who are skilled in comprehending each tathāgata's miraculous tathāgata manifestations that pervade the entire extent of the realm of phenomena; who are skilled in comprehending each tathāgata's accomplishment of gathering the accumulation of bodhisattva conduct in past kalpas; who are skilled in obtaining and possessing each tathāgata's vast¹⁴³⁰ wheel of the Dharma; and who are skilled in comprehending the ocean of the different ways of miraculous manifestations by the tathāgatas in the three times?

36.144 "Depart, noble one. In this circle of the Tathāgata's assembly, not far from me, there is the goddess of the night named Samantasattvatrāṇojahṣrī. [F.113.a] Go to her and ask her, 'How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?' "

36.145 Then Sudhana, the head merchant's son, bowed his head to the feet of the night goddess Pramuditāyanajāgadvīrocānā, circumambulated the night goddess Pramuditāyanajāgadvīrocānā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Pramuditāyanajāgadvīrocānā. [B7]

SAMANTASATTVATRĀṆOJAḤŚRĪ

- 37.1 Then Sudhana, the head merchant's son, aspiring to the night goddess Pramuditānayanajagadvirocana's samādhi of the bodhisattva liberation called *the banner of the power*¹⁴³¹ of vast, stainless, completely good joy, comprehending it, understanding it, knowing it, believing in it, undertaking it, pervading it, recollecting it, remembering it, and meditating on it,¹⁴³² practicing the instruction of the kalyāṇamitra and memorizing the instruction given by the night goddess Pramuditānayanajagadvirocana in order to maintain the continuity of the teaching of instruction, approached the night goddess Samantasattvatrāṇojaḥśrī. Through contemplating¹⁴³³ seeing a kalyāṇamitra, through the domain of all his faculties,¹⁴³⁴ by going from place to place¹⁴³⁵ to obtain the sight of a kalyāṇamitra, through looking in all directions, through being intent on searching for a kalyāṇamitra, through being free from all pride, [F.113.b] through the prowess¹⁴³⁶ of pleasing a kalyāṇamitra, through being resolved to create a great accumulation of merit, through having become single-mindedly intent upon a kalyāṇamitra,¹⁴³⁷ and through all his roots of merit,¹⁴³⁸ he had gained the unwavering motivation for a kalyāṇamitra's conduct of skillful methods, had developed an ocean of the power of diligence for increasing reliance on a kalyāṇamitra, and had prayed to dwell with and follow kalyāṇamitras equally in all kalpas.
- 37.2 As he approached her, the night goddess Samantasattvatrāṇojaḥśrī, in order to demonstrate the supreme might of the limitless bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, revealed her body, which had the complete beautiful signs and features of a great being. She then radiated from her ūṇā hair a ray of light called *the banner of stainless light that is a lamp of the complete radiance of wisdom*,

accompanied by light rays without end or center. They illuminated all worlds and then descended into the crown of the head of Sudhana, the head merchant's son, and spread throughout his entire body.

37.3 As soon as Sudhana, the head merchant's son, was touched by those light rays, he instantly attained the samādhi called *the area that is completely free of particles*.¹⁴³⁹

37.4 Because he had attained that, he saw the area of ground that was the route between the night goddess Pramuditānayanajagadvīrocānā and the night goddess Samantasattvatrāṇojahśrī as being made of atoms of fire; or atoms of water; or atoms of earth; or atoms of diamond; or atoms of various great kinds of precious jewels; or atoms of flowers, incense, and powders; [F.114.a] or atoms of all precious arrays; or atoms of all locations. In each atom there were world realms as numerous as the atoms in a buddha realm.

37.5 He saw that they had aggregations of water, had aggregations of fire, had aggregations of air, had aggregations of earth, had world-realm boundaries,¹⁴⁴⁰ had bases, had foundations, had different shapes, had surfaces of various kinds of different forms, had different kinds of encircling mountains, had various kinds of encircling oceans, had arrays of various kinds of buildings made of divine materials, had various kinds of trees, had various adornments in the sky, had the adornment of the buildings of the cities of devas, had the adornment of the buildings of the cities of nāgas, had the adornment of the buildings of the cities of yakṣas, had the adornment of the buildings of the cities of gandharvas, had the adornment of the buildings of the cities of the asuras, had the adornment of the buildings of the cities of garuḍas, had the adornment of the buildings of the cities of kinnaras, had the adornment of the buildings of the cities of mahoragas, had the adornment of the buildings of the cities of humans, had the adornment of the buildings of the cities of all beings in the main and intermediate directions, had the realm of the world of hells, had the realm of the world of animals, had the realm of the world of Yama, had the realm of the death and rebirth of humans and nonhumans,¹⁴⁴¹ had various kinds of births, and had the accumulation and destruction of various kinds of existences.

37.6 He saw various kinds of differences between those worlds: he saw some worlds that were defiled, [F.114.b] some that were pure, some that were completely defiled, some that were purified of ordinary existences, some that were purified of defilements, some that were both pure and defiled, some that were completely pure, some that were a flat surface, some that were upside-down, and some that were disordered, and he saw how in all the existences of beings, in all the births of beings in those world realms, the night goddess Samantasattvatrāṇojahśrī became present for all those beings in order to guide them according to their circumstances.

37.7 He saw her becoming present separately for every being in order to ripen and guide them in accordance with their lifespans; the various scopes of their aspirations; the forms of their bodies; their languages, terminology, and established definitions; the forms of their practices; and their dominance.

37.8 This means that he saw her becoming present separately for every being in order to dispel the fear of the various sufferings of hell for the beings who were in hell existences; in order to dispel in beings among the various animals the fear of being eaten by one another; in order to dispel the fear of the suffering of hunger, thirst, and so on for beings within Yama's realm; in order to dispel all fear of the suffering of nāgas for those in nāga existences; [F.115.a] in order to dispel all fear of the sufferings of the desire realm for all beings within the desire realms; in order to dispel in those who existed in the human world all fear of being bewildered in the darkness of night; in order to dispel the fear of blame and infamy for those who were preoccupied with criticism, blame, and infamy; in order to dispel the fear of anxiety before an assembly for those beings who had the fear of anxiety before an assembly; in order to dispel the fear of death in those beings who were frightened and terrified of death; in order to dispel the fear of the abyss of the lower existences for those beings who were frightened and terrified of the abyss of the lower realms; in order to dispel the fear of having no livelihood for those beings who were frightened and terrified of having no livelihood; in order to dispel the fear of the loss of their roots of merit for those beings who were frightened of losing their roots of merit; in order to dispel the fear of a diminution of the aspiration for enlightenment for those beings who were afraid of a diminution of their aspiration for enlightenment; in order to dispel the fear of meeting bad companions for those beings who were frightened of meeting bad companions; in order to dispel the fear of separation from kalyāṇamitras in those beings who were frightened of separation from kalyāṇamitras; [F.115.b] in order to dispel the fear of falling to the level of śrāvakas and pratyekabuddhas in those beings who were frightened of falling to the level of śrāvakas and pratyekabuddhas; in order to dispel the fear of the various kinds of suffering in saṃsāra for those beings who were afraid of the various kinds of suffering in saṃsāra; in order to dispel the fear of meeting contrary beings for those beings who were frightened and afraid of meeting contrary beings; in order to dispel the fear of unfortunate times in those beings who were frightened and afraid of unfortunate times; in order to dispel the fear of rebirth into unfortunate families in those beings who were frightened and afraid of rebirth into unfortunate families; in order to dispel the fear of committing bad actions for those beings who were frightened and afraid of committing bad actions; in order to dispel the fear of the obscurations of karma and kleśas for those beings who were frightened

and afraid of the obscurations of karma and kleśas; and in order to dispel the fear of the bondage of remaining fixed in a variety of conceptions for those beings who were frightened and afraid of remaining fixed in a variety of conceptions.

37.9 This means he saw her, being present in and purifying all realms, through possessing the supremacy of the vast miraculous powers of bodhisattva liberation and through the accomplishment of the power of the prayer to protect all beings: beings born from eggs, born from wombs, born from warm moisture, born spontaneously, and with form, without form, with perception, without perception, and neither with perception nor without perception;¹⁴⁴² through the vast prowess of the power of bodhisattva samādhi; [F.116.a] through the power of the great higher cognitions of a bodhisattva; through the power of attaining the completely good conduct and prayer of a bodhisattva; and through developing the power of an ocean of the ways of compassion; in order to spread everywhere the great love for all beings that is free of attachment; in order to create happiness for all beings and increase the power of their joy; and so that all beings will accomplish the accumulation of wisdom.

37.10 He saw her focused on knowing the knowledge of all Dharmas; being present there focused on making offerings and honoring all buddhas; focused on holding the teachings of all the tathāgatas; focused on the accumulation of all roots of merit; focused on the increase of all bodhisattva conduct; focused on the minds of all beings being free of obscurations; focused on ripening the faculties of all beings; focused on purifying the ocean of the aspirations of all beings; focused on dispelling obscuring qualities in all beings; focused on dispersing the darkness of ignorance in all beings;¹⁴⁴³ and focused on creating the light of omniscient wisdom. [F.116.b]

37.11 When Sudhana, the head merchant's son, had seen this miraculous prowess of the night goddess Samantasattvatrāṇojaḥśrī's inconceivable bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, he was overjoyed and acquired an ocean of the power of great delight.

37.12 He prostrated with his entire body before the night goddess Samantasattvatrāṇojaḥśrī and then stood and gazed upon¹⁴⁴⁴ her.

37.13 Then the night goddess Samantasattvatrāṇojaḥśrī made her appearance in the pure form and physical signs of a bodhisattva vanish, and she remained in the form of a night goddess emanating all miraculous manifestations.

37.14 At that time, Sudhana, the head merchant's son, standing with hands together in homage before the night goddess Samantasattvatrāṇojaḥśrī, recited these verses to her:

37.15 "I have seen your vast¹⁴⁴⁵ body

- Adorned by the excellent, beautiful signs¹⁴⁴⁶
 And the wonderful special features,
 Like the sky adorned by stars. {1}
- 37.16 “Your perfect, beautiful body’s halo of light rays
 As numerous as the atoms in infinite realms,
 With its multicolored, incomparable¹⁴⁴⁷ radiance,
 Spreads throughout the extent of every direction. {2}
- 37.17 “From the pores of your body shine
 As many networks of light rays as there are minds of beings.
 At the tip of each light ray an emanation of yours,
 Seated upon a beautiful lotus, eliminates the sufferings of beings. {3}
- 37.18 “Clouds of incense mists are emitted,
 Taking on the forms of beautiful beings.
 Flowers spread out everywhere [F.117.a]
 To all the jinas in the realm of phenomena. {4}
- 37.19 “The vast, sublime mass of your shoulders¹⁴⁴⁸
 Shines with stainless jewel light, the size of Mount Meru,
 With which you illuminate all beings,
 Dispelling the darkness of ignorance. {5}
- 37.20 “Vast masses of clouds of suns¹⁴⁴⁹ are emanated
 From your beautifully colored, stainless¹⁴⁵⁰ face.
 Your wonderful light, which is like the disk of the sun,
 Is emanated throughout Vairocana’s vast field of activity. {6}
- 37.21 “Clouds of the stainless light of the moon and the stars
 Are constantly emanated from your eyes.
 They spread throughout the ten directions,
 Illuminating beings and eliminating the world’s blindness. {7}
- 37.22 “An ocean of emanations as numerous as the bodies of beings
 Is emanated into all directions from your physical signs of a great being.
 They spread throughout the vast realm of phenomena
 And guide¹⁴⁵¹ the immeasurable multitudes of beings. {8}
- 37.23 “Your body appears throughout the extent of the directions,
 Appearing to all beings and bringing them happiness,
 Dispelling and alleviating all fears
 Created by kings, fire, thieves, and water. {9}
- 37.24 “When I was sent into your presence,

- I approached you contemplating good qualities.
At that time a beautiful, stainless mass of light rays
Radiated from between your eyebrows. {10}
- 37.25 “They illuminated hundreds of oceans of directions
And created a vast radiance in the world.
They revealed many miraculous manifestations,
And at that time they entered into my body. {11}
- 37.26 “When that mass of light touched me,
At that time I experienced a marvelous bliss.
I gained mastery of many hundreds of dhāraṇīs and samādhis,
And I saw limitless jinas in the ten directions. {12}
- 37.27 “Wherever I stepped with my feet
I could perceive the number of atoms there,
And I saw in every single atom
Realms as numerous as a realm’s atoms. {13} [F.117.b]
- 37.28 “There were many hundreds of defiled realms
Of many different kinds, located in atoms
In which beings experienced suffering,
Crying out with the sounds of lamentation and wailing. {14}
- 37.29 “There were also many realms both defiled and pure,
In which there was much suffering and little happiness,
In which the compassionate jinas took birth,
As did the jinas’ śrāvakas and pratyekabuddhas.¹⁴⁵² {15}
- 37.30 “There were some realms, purified of defilements,
That were ornamented by the presence of many bodhisattvas
And adorned by beautiful men and women,
And the brilliant family of the jinas resided there. {16}
- 37.31 “There were vast, stainless oceans of realms,
With level surfaces, that were located in atoms,
Where for many hundreds of kalpas
Vairocana purified his conduct in the past. {17}
- 37.32 “Within that entire vast extent of realms,
Jinas were revealed going to the lord of trees,
Attaining enlightenment, manifesting miracles,
Turning the wheel of the Dharma, and guiding beings. {18}
- 37.33 “And I saw you also following

In the vast scope of Vairocana's activity
And making offerings equally to all the jinas
With countless millions of billions of offerings." {19}

37.34 When Sudhana, the head merchant's son, had recited those verses, he said to the night goddess Samantasattvatrāṇojaḥśrī, "Goddess, that profound bodhisattva liberation is a great wonder. What is the name of that liberation? How long ago did you attain it? How does a bodhisattva practice in order to purify that bodhisattva liberation?"

37.35 The night goddess Samantasattvatrāṇojaḥśrī said, "Noble one, this subject is difficult to believe in for the world and its devas, as well as for the śrāvakas and pratyekabuddhas. Why is that? Because it is the field of practice of those bodhisattvas who follow the completely good conduct and prayer of the bodhisattvas; [F.118.a] who are dedicated to the essence of compassion; who are engaged in saving all beings; who purify the paths that lead to all unfortunate and lower realms; who purify all realms to become the highest buddha realms; who create the unbroken continuity of the Buddha's family in all buddha realms; who hold the teachings of all the buddhas; who have oceans of great prayers for remaining in the practice of bodhisattva conduct throughout all kalpas; and who create the pure light of wisdom, free of darkness, for all the oceans of Dharma; and those bodhisattvas who in each instant have attained the state of remaining in the light of wisdom of the entire ocean of the ways of the three times. However, through the blessing of the Tathāgata, I will teach it.

37.36 "Noble one, in the past beyond kalpas as numerous as the atoms in a buddha realm, there was a world realm called Vairocanatejaḥśrī during a kalpa called Virajomaṇḍala. In that kalpa there appeared as many buddhas as there are atoms in Sumeru. In that world realm called Vairocanatejaḥśrī there was an array of clouds of all jewels, and it was beautified by aerial palaces made of diamonds.

37.37 "That world realm was situated on a foundation of an ocean of the kings of jewels possessing stainless light. Its solid body¹⁴⁵³ was formed from precious jewels possessing all the kings of perfumes. It was completely round in shape. It was both pure and defiled. It was covered by a canopy of clouds of every adornment. [F.118.b] It had the array of a thousand precious Cakravāla mountains. It was adorned by a quintillion four-continent worlds. Some four-continent worlds were defiled and were the dwelling places of beings who had defiled karma. Some were the dwelling places of beings who had a mixture¹⁴⁵⁴ of both defiled and pure karma. Some were the dwelling places of beings who were pure and also defiled, who had pure good actions and few blameworthy actions. Some were the dwelling places of pure bodhisattvas.

37.38 “To the east of the world realm Vairocanatejaḥśrī, next to the Cakravāla mountains, there was a four-continent world called Ratnakusumapradīpa-dhvajā. It was pure but defiled. There beings enjoyed the unplowed harvests. They lived in kūṭāgāras and aerial palaces that were created by the ripening of their past karma. It was encircled by wish-fulfilling trees. There were various kinds of aromatic trees that continually released clouds of perfume. There were various kinds of garland trees that continually released clouds of garlands. There were various kinds of flowering trees from which fell a continuous rain of clouds of flowers with inconceivable colors and scents. There were various kinds of colored-powder trees from which fell a continuous rain of the powders of all the kinds of precious scents. There were various kinds of jewel trees from which fell many jewel seed-pods¹⁴⁵⁵ that shone with various colors. [F.119.a] There were trees of various kinds of divine music from which were emanated clouds of the sound of music. From the sky came melodious sounds. Day and night, there was the pleasant light of the sun and moon. The ground, which shone with all precious jewels, was level.

37.39 “In those four continents there were a quintillion royal cities. Each of those royal cities was encircled by a thousand rivers. All those rivers were filled with the petals of divine flowers. They emitted the melodious, beautiful sounds of divine music and song. Their banks were adorned by beautiful precious trees. Boats adorned by various jewels crossed back and forth. Every kind of happiness that could be delighted in was enjoyed there. In between each river a quintillion towns had been established. Each of those towns was encircled by a quintillion markets. All those villages, cities, and markets were encircled by a quintillion divine parks, aerial palaces, and mansions. In the center of the Jambudvīpa of that four-continent world was the central royal city, which was called Ratnakusumapradīpā.

37.40 “This was a place that was prosperous and wealthy, with an abundance of food;¹⁴⁵⁶ it had every kind of happiness and was filled with many devas and humans, and the beings there followed the path of the ten good actions. [F.119.b]

37.41 “Here dwelled King Vairocanaratnapadmagarbhaśrīcūḍa, a cakravartin who was sovereign over the four continents. He had been spontaneously born from the center of a lotus flower, was adorned by the thirty-two signs of a great being, was a follower of the Dharma, a Dharma king, and possessed the seven jewels of a cakravartin.

37.42 “He had a full thousand sons who were courageous and heroic,¹⁴⁵⁷ who had perfectly formed bodies, who crushed the armies of enemies¹⁴⁵⁸ and had perfect bodies fully formed in all aspects.

37.43 “In his harem there were a quintillion women, all of whom had originated from roots of merit that corresponded to those of the cakravartin, who had the same conduct as he had, were born adorned with jewels,¹⁴⁵⁹ had virtuous minds, and had bodies that were no different from those of goddesses, bodies that were the color of Jambu River gold, that emitted various divine scents from the pores of their bodies, and that shone with a pure, aromatic, divine light.

“He had millions of ministers such as the precious prime minister.¹⁴⁶⁰

37.44 “The cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa’s queen named Saṃpūrṇaśrīvagrā was the precious woman. She was beautiful, attractive, and lovely to look at. She possessed an excellent, magnificent, perfect color. Her hair was deep black. She had deep black eyes.¹⁴⁶¹ She had golden skin. She had the voice of Brahmā. Light continually shone from her body. She spread lights of various colors and divine aromas for a thousand yojanas around her.

37.45 “Saṃpūrṇaśrīvagrā, the king’s queen, [F.120.a] had the cakravartin’s daughter named Padmabhadrābhirāmanetraśrīcandrā.¹⁴⁶² She had a completely perfect body. She was beautiful, attractive, and lovely to look at. The whole world never had enough of looking at her. For example, noble one, just as no one was ever satisfied that they had seen enough of the cakravartin, in the same way no one was ever satisfied that they had seen enough of the cakravartin’s daughter Padmabhadrābhirāmanetraśrī, except for those who had gained the satisfaction of wisdom.

37.46 “At that time, in that time, beings had an immeasurable lifespan. There was no definite lifespan, so death occurred during it.¹⁴⁶³ At that time, beings had various shapes, various colors, various voices, various names, various families, various lifespans, and different sizes; different aspirations, strengths, diligences, and powers; different beautiful and ugly appearances; and various higher and lower aspirations.

37.47 “Those beings who had good color, high aspirations, and perfect bodies and were beautiful and lovely to look at said, ‘Oh! We have a much better color than you!’

37.48 “In the same way, those beings who had an excellent body shape were dismissive and arrogant toward those beings who had ugly body shapes. In that way, they did not care about each other, so that through the roots of demerit, their lifespans diminished. Even their color, strength, and happiness diminished.

37.49 “To the north of the royal capital Ratnakusumapradīpā there was the bodhimaṇḍa tree called Samantāvabhāsanadharmameghanirghoṣadhvajā that manifested in each instant the display of the bodhimaṇḍas of all tathāgatas. [F.120.b] Its roots were as hard and indestructible as diamond,

the king of jewels. Its bulk was made from all precious jewels and was vast and huge. Its trunk, branches, leaves, flowers, and fruit were made from all jewels. It was perfectly symmetrical. It had branches that spread everywhere. It was a spreading, unceasing display. It shone with the lights of various jewels, its light rays shining everywhere. It resounded with descriptions of the miraculous manifestations that were the scope of all the tathāgatas.

37.50 “In front of that bodhimaṇḍa there was a lake of scented water called Ratnakusumavidyuddharmanigarjitameghaghoṣa. It was encircled by a quintillion precious trees, and all those precious trees had the same form as the Bodhi tree.

37.51 “All the banks of that great lake of scented water called Ratnakusumavidyuddharmanigarjitameghaghoṣa were covered with a splendid array of all precious jewels, decorated by various strings of all jewels, adorned by an array of mansions made of pure jewels, and beautified by an array of all pure adornments.

“All around the bodhimaṇḍa were countless kūṭāgāras made of precious jewels, with lotuses in their centers.

37.52 “In the center of the great lake of scented water called Ratnakusumavidyuddharmanigarjitameghaghoṣa there was a great king of lotuses¹⁴⁶⁴ called Sarvatryadhvatathāgataviṣayapatrasaṃdhividyotitameghavyūha. On that great lotus appeared a tathāgata named Samantajñānaratnārciśrīguṇaketurāja,¹⁴⁶⁵ who was the very first¹⁴⁶⁶ from among tathāgatas as numerous as the atoms in Sumeru. He would be the first of all of them to attain the highest, complete enlightenment in that kalpa. [F.121.a] Having ripened beings by teaching the Dharma for many thousands of years, he was ripening beings for ten thousand years through the miraculous manifestation of the radiance of light rays, and then after ten thousand years that tathāgata would appear there.

37.53 “At that time, the great king of lotuses, Sarvatryadhvatathāgataviṣayapatrasaṃdhividyotitameghavyūha, radiated a ray of light called Sarvasattva-virajaḥpradīpa. The beings who were touched by that ray of light knew that in ten thousand years a tathāgata would come.

37.54 “At the time when the tathāgata would come in nine thousand years, the Bodhi tree shined a ray of light called Virajovatīśrīgarbhā. The beings who were touched by that ray of light saw all subtle forms.

37.55 “At the time when the tathāgata would come in eight thousand years, the great Bodhi tree shined a ray of light called Sarvasattvakarmavipākānirghoṣa. The beings who were touched by that ray of light comprehended the ocean of their own karma and attained the wisdom that remembers karma.

- 37.56 “At the time when the tathāgata would come in seven thousand years, the great Bodhi tree shined a ray of light called Sarvakuśalamūlasaṃbhavanirghoṣā. The beings who were touched by that ray of light gained unimpaired complete faculties.
- 37.57 “At the time when the tathāgata would come in six thousand years, the great Bodhi tree shined a ray of light called Acintyabuddhaviṣayanidarśananirghoṣā. The beings who were touched by that ray of light made emanations with a vast motivation.
- 37.58 “At the time when the tathāgata would come in five thousand years, [F.121.b] the great Bodhi tree shined a ray of light called Sarvabuddhakṣetrapariśuddhinigarjitapratibhāsaviññāpanā. The beings who were touched by that ray of light saw with complete purity all buddha realms.
- 37.59 “At the time when the tathāgata would come in four thousand years, the great Bodhi tree shined a ray of light called Sarvatathāgataviṣayāsambhedapradīpā. The beings who were touched by that ray of light comprehended the all-pervading miraculous manifestations of the tathāgatas.
- 37.60 “At the time when the tathāgata would come in three thousand years, the great Bodhi tree shined a ray of light called Sarvajagadabhimukhapradīpā. The beings who were touched by that ray of light directly saw, through their aspiration, the tathāgatas.
- 37.61 “At the time when the tathāgata would come in two thousand years, the great Bodhi tree shined a ray of light called Tryadhvajñānavidyutpradīpā. The beings who were touched by that ray of light realized and comprehended the ocean of the past ways of the tathāgatas.
- 37.62 “At the time when the tathāgata would come in a thousand years, the great Bodhi tree shined a ray of light called Vitimirajñānatathāgatapradīpā. The beings who were touched by that ray of light attained the all-seeing view of the vision that sees all the manifestations of the tathāgatas, all realms, and all beings.
- 37.63 “At the time when the tathāgata would come in a hundred years, the great Bodhi tree shined a ray of light called Sarvajagadbuddhadarśanavipāka-kuśalamūlasaṃbhavā. The beings who were touched by that ray of light attained the perception of the arising of the tathāgatas. [F.122.a]
- 37.64 “At the time when the tathāgata would come in seven days, the great Bodhi tree shined a ray of light called Sarvasattvaprahaṣapṛītiprāmodya-samudayanirghoṣā. The beings who were touched by that ray of light developed the great power of the joy of seeing the tathāgatas.
- 37.65 “Noble one, he ripened beings through that kind of immeasurable method of ripening through light rays for a thousand years. Then, on reaching the seventh day, he blessed the entire world realm as completely pure by

shaking it through an immeasurable method for shaking it. In each instant of mind, all the pure buddha realms of all the tathāgatas in the ten directions with their various inconceivable displays appeared in that buddha realm.

37.66 “On the last, seventh, day, the beings in that world realm had been ripened by the sight of the buddhas, and they all came to face the bodhimaṇḍa.

37.67 “Then, from all that world realm’s Cakravāla mountains, from all the Sumeru mountains, from all mountains, from all rivers, from all oceans, from all trees, from all the surface of the ground, from all towns, from all walls, from all dwellings, from all aerial palaces, from all clothes, jewelry, and enjoyments, from all musical trees, from all sounds of musical instruments, from all emanated displays, from each perceived thing, there came the description of the range of activity and the power of all tathāgatas, and there issued forth clouds of all incenses and perfumes; clouds of lights shining from jewels; clouds of lights shining from all perfumes and incenses; [F.122.b] clouds in the form of all perfume and jewels;¹⁴⁶⁷ clouds of all clothing, jewels, and precious jewelry; clouds of Sumerus of various precious flowers; many clouds of various powders; and clouds of the light rays of all the tathāgatas. The Cakravāla mountains and so forth emitted clouds of the halos of light of all the tathāgatas. They resounded with clouds of the music of all instruments and drums. They emitted clouds of the sound of the prayers of all the tathāgatas. They resounded with clouds of the aspects of voice and the oceans of speech of all the tathāgatas. They manifested clouds of various images of the signs and features of a great being possessed by all the tathāgatas. They revealed countless omens of the coming of a tathāgata.

37.68 “The lotus Sarvatryadhvatathāgataviṣayapatrasaṃdhividyaotitameghavyūha had a retinue of great lotuses that were all made of the kings of jewels. On the filaments and pericarps of the great lotuses that were the retinue of the great lotus made of the kings of jewels, there were precious lion thrones with great lotuses in their centers. They were as numerous as the atoms in ten buddha realms. As many bodhisattvas as there are atoms in ten buddha realms were seated cross-legged around those thrones with a precious center.

37.69 “The moment that tathāgata, the Bhagavat Samantajñānaratnārciśrīguṇaketurāja, attained the highest, complete enlightenment of buddhahood, many tathāgatas in world realms in the ten directions also attained the highest, complete enlightenment of buddhahood and, in accordance with the dispositions of beings, turned the wheel of the Dharma. [F.123.a]

37.70 “The countless beings in those world realms were turned away from all lower realms and downfalls. Countless beings were brought to rebirth in the higher realms. Countless beings were established on the level of the

śrāvakas. Countless beings were ripened for the enlightenment of the pratyekabuddhas. Countless beings were ripened for the enlightenment that arises in the light of power. Countless beings were ripened for enlightenment in the banner of stainless diligence. Countless beings were established in the enlightenment that arises in dwelling in meditation on the Dharma. Countless beings were ripened for the enlightenment that arises in meditation on the purification of the faculties. Countless beings were ripened for the enlightenment that arises in comprehending the practice of the equanimity of strength. Countless beings were established in the enlightenment that arises in the emergence of the yāna with its field of attention turned toward the city of the Dharma. Countless beings were established in the enlightenment that arises in the yāna of the ways of various miraculous manifestations that pervade everywhere. Countless beings were established in the enlightenment that arises in the way of being dedicated to practice. Countless beings were established in the enlightenment that arises in the ways of entering samādhi. Countless beings developed the aspiration for the enlightenment of the bodhisattvas. Countless beings were established on the bodhisattva path. Countless beings were established on the pure path of the perfections. [F.123.b] Countless beings were established on the first bodhisattva bhūmi.¹⁴⁶⁸ Countless beings were established on the second, third, fourth, fifth, sixth, seventh, eighth, and ninth bodhisattva bhūmis. Countless beings were established on the tenth bhūmi. Countless beings were brought into the preeminent conduct and prayers of the bodhisattvas. Countless beings were established in the completely good conduct and prayers of the bodhisattvas.

37.71 “In that way, the Tathāgata turned the wheel of the Dharma through the inconceivable miraculous manifestations and the power of the preeminence of a buddha, so that in each instant of mind he guided realms of beings without end or center.

37.72 “All the beings of that world realm understood the Dharma taught by that tathāgata through various bodies and the accomplishment of various skillful methods.

37.73 “In order to guide those beings in the royal capital Ratnakusumapradīpā, who were proud and arrogant because of their form, color, scope, and enjoyments and had no care for one another, the bodhisattva Samantabhadra manifested a supreme color and form and went to the royal capital. His halo was so vast that it illuminated the entire royal capital.¹⁴⁶⁹

37.74 “The light of the royal capital, the light from the body of the cakravartin king Vairocanaṣṭapadmagarbhāśrīcūḍa, the light from the precious queen, the light from the precious trees, the light from the precious jewels, the light

from the sun, moon, planets, and stars, and whatever lights there were in Jambudvīpa all ceased to shine.

37.75 “For example, [F.124.a] when the sun shines, darkness and the light of the moon, planets, stars, and constellations vanish, and the light from fire and jewels vanishes. In the same way, through being outshined by the bodhisattva Samantabhadra, all the lights in Jambudvīpa vanished.

37.76 “It is just as if, for example, you were to place some lampblack¹⁴⁷⁰ in front of a lump of Jambu River gold, it would not be beautiful, would not be bright, would not glow, and would not shine. In the same way, when the physical forms of those beings were in front of the bodhisattva Samantabhadra, they were not beautiful, were not bright, were not glowing, and were not shining.

37.77 “They thought, ‘In front of him our bodies, light, color, and brilliance are not beautiful, not bright, not glowing, and they do not shine. Is this a deva or Brahmā whose attributes we are unable to comprehend?’

37.78 “Then the bodhisattva Samantabhadra stood in the sky above the aerial palace of the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa, which was in the center of the royal capital Ratnakusumapradīpā. He said to the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa, ‘Great king, know this! A tathāgata arhat samyaksambuddha has appeared in this world. He is dwelling in your land, at the bodhimaṇḍa called Samantāvabhāsanadharma-meghanirghoṣadhvaḥ.¹⁴⁷¹

37.79 “When the king’s daughter, Samantajñānārcipadmabhadrābhirāmanetraśrīcandrā, saw the bodhisattva Samantabhadra’s body, light, miracles, and adornments and heard his voice,¹⁴⁷² she experienced a powerful happiness and delight.¹⁴⁷³ [F.124.b]

37.80 “At that time, she thought, ‘May I, through whatever roots of merit I accumulate, attain a body like that! May I have that kind of jewelry, those kinds of characteristics, that kind of conduct, and those kinds of miraculous powers! Just as he has brought a great light for beings in the darkness of night and told them of the birth of a buddha, so may I dispel the darkness of ignorance in beings and bring them the light of great wisdom! Wherever I am reborn, may I never in all those lives be separated from this kalyāṇamitra!’

37.81 “Then, noble one, the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa, with the four divisions of his army,¹⁴⁷⁴ with his seven jewels, with his retinue of women, and with his ministers and the people of his land, through the king’s miraculous powers, through the great might of the king, rose up into the sky above the royal capital Ratnakusumapradīpā to a height of one yojana. He filled the whole of Jambudvīpa and the entire four-continent world with a great light. In order to encourage all beings to come and see the

Buddha, he manifested his image on all the precious mountains and became present before all beings in the four-continent world realm and sang a song of verses that praised seeing the Buddha:

- 37.82 “ ‘Into the world has come a buddha
Who will be a savior for all who have bodies.
Everyone should rise and set forth
In order to see that lord of the world! {20}
- 37.83 “ ‘The appearance of a tathāgata,
Someone who teaches the Dharma
In order to benefit all who have bodies,
May occur only once in a billion¹⁴⁷⁵ kalpas. {21}
- 37.84 “ ‘He developed compassion on seeing
The world having gone astray,
Obscured by the darkness of ignorance [F.125.a]
And experiencing the suffering of saṃsāra. {22}
- 37.85 “ ‘In order to ripen beings
So as to extinguish all suffering,
He practiced enlightened conduct
For countless millions of kalpas. {23}
- 37.86 “ ‘For limitless, endless kalpas,
For the sake of the supreme enlightenment of buddhahood,
He gave away his legs and his arms,
And he also gave away his eyes, ears, and head. {24}
- 37.87 “ ‘To see him, honor him,
And hear him will be beneficial.
It is rare even in ten million kalpas
For a lord of the world to appear in the world. {25}
- 37.88 “ ‘He is dwelling at the seat of enlightenment.
He is there like a supreme secret.
He has subjugated Māra and his armies
And attained the supreme enlightenment of buddhahood. {26}
- 37.89 “ ‘There is an infinite aura of light
That radiates from the Buddha’s body.
Come see its various colors
That bring satisfaction to beings. {27}
- 37.90 “ ‘There are countless clouds of light rays

That come from the Buddha's body.
Those beings upon whom they shine
Attain an unparalleled happiness. {28}

37.91 “ ‘Develop great diligence.
And each according to your wishes,
Make offerings to that protector.
Come! And go into his presence!’ {29}

37.92 “After King Vairocanaratnapadmagarbhaśrīcūḍa had thus encouraged all the beings in his realm with those verses, the cakravartin's roots of merit created a rain of a million clouds of various offerings that descended onto the bodhimaṇḍa Samantāvabhāsanadharmameghanirghoṣadhvaja.¹⁴⁷⁶ Clouds of precious parasols covered the entire sky. Clouds of canopies of all flowers were spread above. Clouds of all kinds of food covered and adorned the sky. Clouds of nets of bells of various jewels adorned the expanse of the sky. [F.125.b] The adornment of clouds of light rays of perfume that had been perfumed by an ocean of various perfumes was present¹⁴⁷⁷ throughout the expanse of the sky. The adornment of clouds of thrones made of all jewels with seats that were precious cushions was present throughout the expanse of the sky. The adornment of clouds of upright banners, made of all jewels, was present throughout the expanse of the sky. The all-covering adornment of clouds of mansions and aerial palaces was present throughout the sky. The all-covering adornment of clouds of various flowers was present throughout the sky. The adornment of rain from clouds of every display of offerings was present throughout the sky.

37.93 “The king approached the location of the Bhagavat Samantajñānaratnārciśrīguṇaketurāja. Having arrived, he bowed his head to the feet of the Bhagavat Samantajñānaratnārciśrīguṇaketurāja. Then with the Bhagavat to his right, he circumambulated him many hundreds of thousands of times. He then sat before the Bhagavat upon a seat that had as its center a great lotus of precious jewels that shined light into the ten directions.

37.94 “Then the cakravartin's daughter, Padmabhadrābhirāmanetraśrīcandrā, removed the jewelry from her body and scattered it over the Bhagavat Samantajñānaratnārciśrīguṇaketurāja.

37.95 “She saw that the jewelry became a great parasol of jewelry made of precious jewels that was situated in the air above the crown of the Bhagavat's head. Around its border hung a net of various jewels, it was held by a lord of the nāgas, its round form was composed of all the jewelry, and it was surrounded by a circle of ten parasols made of jewelry. [F.126.a] There was also a beautiful display of a completely pure variety of kūṭāgāras. There was a covering of clouds of every jewel adornment. There was a covering of

an array of trees made of all king jewels. There was the adornment of all the king jewels of an ocean of perfume. In their center there was a great Bodhi tree called Dharmadhātuprabhavasarvaratnamaṇiśākhāpralamba. This was a display with no end or center to its description, a variety of displays that were revealed with each instant.

37.96 “She saw at the foot of that tree the tathāgata named Vairocana.

“She saw bodhisattvas as numerous as the atoms in countless buddha realms, who had all arisen through the completely good bodhisattva conduct and prayer and practiced many countless various different bodhisattva displays surrounding him and in front of him.

37.97 “She also saw all the lords of the world present there.

“She saw the Bhagavat Vairocana’s buddha miracles that were without end or center.

37.98 “She comprehended his past bodhisattva conduct through a succession of kalpas. She comprehended that world realm’s kalpas of formation and destruction. She comprehended the succession of past buddhas in that world realm.

“She saw the bodhisattva Samantabhadra diligently making offerings at the feet of all the tathāgatas. She saw his ripening and guiding of all beings.

37.99 “She saw all bodhisattvas becoming images within the body of the bodhisattva Samantabhadra, [F.126.b] and that she herself followed them there.

“She saw the image of the bodhisattva Samantabhadra appearing everywhere—at the feet of all the tathāgatas, in the dwelling places of all beings, and in every one of the world realms.

37.100 “She saw that in each of those world realms there were as many worlds as there are atoms in a buddha realm, with the extent of their arrays and with their foundations, their shapes, their forms, their various pure arrays, their being covered by clouds of various displays, their various names and numbers, the descriptions of their various buddha lineages and their various appearances within the three times, their pervasion throughout the extent of the directions, their various presences throughout the extent of the realm of phenomena, their appearance within the various areas of the realm of phenomena, their various locations within areas in space, their displays of various bodhimaṇḍas,¹⁴⁷⁸ the arising of the various miracles of the tathāgatas, the display of the various lion thrones of the buddhas, the various oceans of the assemblies of followers of the tathāgatas, the various activities of the followers of the tathāgatas, the revelation of the skillful methods of the tathāgatas, the various ways of the turning of the Dharma

wheels of the tathāgatas, the arising of the various aspects of speech and the sound of the voices of the tathāgatas, the teaching through an ocean of various languages, and the roar of clouds of various sūtras.

37.101 “When she saw that, she attained a powerful happiness and delight.¹⁴⁷⁹ [F.127.a] After she had given rise to powerful happiness, that tathāgata, the Bhagavat Samantajñānaratnārciśrīguṇaketurāja, taught the sūtra called *The Resounding of the Dharma Wheels of All the Tathāgatas* and as many accompanying sūtras as there are atoms in ten buddha realms. When she heard that sūtra, she attained the bliss of reaching ten thousand subtle gateways to samādhi. This was like the day¹⁴⁸⁰ a consciousness enters the mother’s womb, to give an analogy. This was like the completed karma of beings. This was like a day¹⁴⁸¹ in which a seed or seedling that is the cause of an excellent sal¹⁴⁸² tree¹⁴⁸³ is planted.¹⁴⁸⁴

37.102 “She attained these gentle and pleasant samādhis: the samādhi called *directly perceiving all tathāgatas*, the samādhi called *the radiance that goes through the entire extent of all the realms*, the samādhi called *entry into comprehending all the ways of the three times*, the samādhi called *the resounding of the Dharma wheels of all the tathāgatas*, the samādhi called *perceiving the ocean of prayers by all the buddhas*, the samādhi called *the perception of the resounding of the roaring that saves beings afflicted by the suffering of saṃsāra*, the samādhi called *the array of prayers to dispel the darkness of all beings*, the samādhi called *the perception of the prayers for all beings to be free from suffering*, the samādhi called *the origin of the attainment of happiness by all beings*, the samādhi called *the essence of never wearying in ripening and guiding all beings*, [F.127.b] the samādhi called *the banner of entering the path of all bodhisattvas*, the samādhi of *the display of reaching all the bhūmis of the bodhisattvas*, and the other ten thousand gateways to samādhi.

37.103 “She had a mind that rested in subtle equanimity, a mind that was unwavering, a mind that was filled with joy, a mind that was relieved, a mind that was immeasurable, a mind that followed the kalyāṇamitras, a mind that was focused on profound omniscience, a mind that had entered an ocean of the ways of kindness, a mind that had risen above all attachments, a mind that did not dwell within the scope of the world, a mind that had entered the scope of the tathāgatas, a mind that was illuminated by the forms and colors of all the buddhas, a mind that was undisturbed, a mind that was immovable,¹⁴⁸⁵ a mind that was without anger,¹⁴⁸⁶ a mind that was without instability,¹⁴⁸⁷ a mind that was without weariness, a mind that was without regression, a mind that was without dejection,¹⁴⁸⁸ a mind that understood the nature of all phenomena, a mind that had the understanding of the analysis of all phenomena, a mind that comprehended the ocean of all beings, a mind that wished to save all beings, a mind that gave rise to the

illumination of the ocean of multitudes of buddhas, a mind that comprehended the ocean of prayers of all the tathāgatas, a mind that shattered the mountain of all obscurations, [F.128.a] a mind that accomplished a vast accumulation of merit, a mind that was directed toward attaining¹⁴⁸⁹ the ten strengths of the tathāgatas, a mind that had attained the illumination of the range of all bodhisattvas, a mind that increased the accumulations of all bodhisattvas, and a mind that pervaded throughout all directions.

37.104 “With an ocean of prayers as numerous as the atoms in ten buddha realms, she made the past prayers of all tathāgatas, so that she could acquire¹⁴⁹⁰ completely good great prayers and purify her own buddha realm.

37.105 “They included prayers to ripen and guide all realms of beings, to know the entire extent of the realm of phenomena, to comprehend the ocean of the ways of the realm of phenomena, to practice bodhisattva conduct in all buddha realms throughout future kalpas, to remain in the domain of bodhisattva conduct throughout all future kalpas, to go into the presence of all tathāgatas, to please all kalyāṇamitras, to perfectly make offerings to and be an attendant for all tathāgatas, to attain omniscient wisdom in every instant, and to have continuous bodhisattva conduct in order to attain buddhahood.

37.106 “Through accomplishing an ocean of gateways to prayers, as numerous as the atoms in ten buddha realms, she was making the prayer for completely good bodhisattva conduct.

37.107 “In order for her to accomplish the completely good bodhisattva conduct and prayer, the Bhagavat [F.128.b] Samantajñānaratnārciśrīguṇaketurāja encouraged her and inspired her with past roots of virtue that he taught, revealed, explained, displayed, made stable so they would not be lost, increased so that they would spread greatly, and caused to remain so that there would be dedication to omniscience.

37.108 “This concerned the first development of her aspiration to enlightenment and her acquiring an ocean of the countless prayers of past tathāgatas.

37.109 “Noble one, in a past time, ten kalpas before that, the daughter Samantajñānārcipadmabhadraḥbhirāmanetraśrīcandrā was following the teaching of the Tathāgata Candradhvajaśrīketu in a world realm called Maṇisūrya-candravidyotitaprabhā. The bodhisattva Samantabhadra instigated her to repair a broken statue of the Tathāgata seated upon a lotus. When she had repaired it, she painted it. When she had painted it, she adorned it with jewels. Through following the bodhisattva Samantabhadra she developed the aspiration for the highest, complete enlightenment.

- 37.110 “As a result of that root of merit, she became a Dharma follower free of downfalls. She was always born into a family of lords of devas or a family of lords of humans. In all her lives she had a body that was attractive and lovely to look at and had an excellent, beautiful color. She always saw tathāgatas [F.129.a] and was never separated from the bodhisattva Samantabhadra. That bodhisattva ripened her in every lifetime and made her remember. She always honored the bodhisattva Samantabhadra and was always devoted to him.
- 37.111 “Noble one, who do you think was the cakravartin king Vairocanaratnapadmagarbhaśrīcūḍa at that time, in that time? Do not think that it was anyone else. It was the bodhisattva Maitreya who was Vairocanaratnapadmagarbhaśrīcūḍa at that time, in that time.
- 37.112 “Noble one, who do you think was the king’s queen, Saṃpūrṇaśrīvagrā, at that time, in that time? Do not think that it was anyone else. It was this night goddess, Praśantarutasāgaravatī, who is before me.
- 37.113 “Noble one, who do you think was the king’s daughter, Samantajñānārcipadmabhadrābhīrāmanetraśrīcandrā, at that time, in that time? Do not think that it was anyone else. I was at that time, in that time, the king’s daughter, Samantajñānārcipadmabhadrābhīrāmanetraśrīcandrā. When I was a young girl in the time of the teaching of the Tathāgata Candradhvajaśrīketu and repaired the statue of the Tathāgata seated upon a lotus, that was the cause for my highest, complete enlightenment. At that time, the bodhisattva Samantabhadra inspired me toward the highest, complete enlightenment, and that was my first development of that aspiration. [F.129.b]
- 37.114 “I went into the presence of the Bhagavat Samantajñānaratnārciśrīguṇaketurāja and scattered my jewelry over him and then saw the Tathāgata’s miraculous manifestations. Then when I heard the Dharma from that bhagavat, I attained this bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*.
- 37.115 “I have honored tathāgatas as numerous as the atoms in Sumeru. I have honored them by all the activities of offering them necessary articles and attending upon them. I have heard all the Dharma that those tathāgatas have taught, and I have followed the instructions and teachings of those tathāgatas. I have greatly venerated those tathāgatas so that through that veneration I have seen in an instant of mind all tathāgatas, their assemblies of bodhisattvas, and all their buddha realms.
- 37.116 “The world realm Vairocanatejaḥśrī¹⁴⁹¹ passed away, and the kalpa called Virajomaṇḍala came to an end. They were followed by the world realm called Maṇicakravicitrapratimaṇḍitavyūhā and the kalpa called Mahāprabha, in which appeared five hundred buddhas, and I honored all of them. The very

first of them in the Mahāprabha kalpa was the tathāgata whose name was Mahākaruṇameghadhvaṇa. When he set forth into homelessness, I was a night goddess who made offerings to him.

37.117 “After that, there was the tathāgata whose name was Vajranārāyaṇaketu. I was a cakravartin who made offerings to him. [F.130.a] That tathāgata taught me the sūtra called *The Birth and Arising of All Buddhas*, together with accompanying sūtras as numerous as the atoms in ten buddha realms. I heard it and retained it.

37.118 “After that, there was the tathāgata whose name was Jvalanārciḥparvataśrīvyūha. I was a head merchant’s daughter and made offerings to him. That tathāgata taught me the sūtra called *The Essence of the Light of the Three Times*, together with accompanying sūtras as numerous as the atoms in Jambudvīpa. I heard it and retained it.

37.119 “After that, there was the tathāgata whose name was Sarvadharmasamudrābhyudgatavegarāja. I was a king of devas and made offerings to him. That tathāgata taught me the sūtra called *The Categories of the Knowledge of All the Bases of the Realm of Phenomena*, together with five hundred accompanying sūtras. I heard it and retained it.

37.120 “After that, there was the tathāgata whose name was Gambhīradharmaśrī-samudraprabha. I was the daughter of a lord of the nāgas and made an offering to him of the rain from a cloud of kings of precious wish-fulfilling jewels. That tathāgata taught me the sūtra called *The Power of an Increasing Ocean of Delight*, together with a million accompanying sūtras. I heard it and retained it.

37.121 “After that, there was the tathāgata whose name was Ratnaśikharārciḥparvatapradīpa. I was an ocean goddess who approached him and made an offering of the rain from a cloud of precious lotuses. [F.130.b] That tathāgata taught me the sūtra called *Ways of the Ocean of Phenomena*, together with accompanying sūtras as numerous as the atoms in a buddha realm. I heard it and retained it, memorized it, and kept it.

37.122 “After that, there was the tathāgata whose name was Guṇasamudrāvabhāsamaṇḍalaśrī. I was a ṛṣi with the five higher cognitions who was encircled by sixty thousand ṛṣis and manifested great miracles. I approached him and made an offering of the rain from a mountain-sized cloud of perfumed lotuses. That tathāgata taught me the sūtra called *The Lamp of Phenomena Being without Location*, together with ten thousand accompanying sūtras. I heard it and retained it.

37.123 “After that, there was the tathāgata whose name was Vairocanaśrīgarbha. I was an earth goddess named Samatārthasambhavā. Together with a countless retinue of earth goddesses, I approached him to make an offering of the rain falling from a cloud of precious flowers and a cloud of strings of

jewels that had arisen from the trunks of trees made of all jewels. That tathāgata taught me the sūtra called *The Essence of the Source of the Wisdom*¹⁴⁹² *That Is the Origin of All the Tathāgatas*, together with countless accompanying sūtras. I heard it, retained it, and did not lose it.

37.124 “Noble one, the last of all those five hundred tathāgatas was the tathāgata Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa who appeared in the world. At that time, I was the daughter of a dancer [F.131.a] and had the name Abhirāmaśrīvagrā. The tathāgata came to the city, and when the dancers were playing music, through the power of the Buddha I rose up into the air and praised the tathāgata with a thousand verses. Then I went to him. From the tathāgata’s ūṣṇā hair shined a ray of light called *the display of the radiance of the realm of the Dharma*, which illuminated my entire body. The instant that light touched my body, I obtained the liberation called *the concentrated essence of the way of the realm of Dharma*.

37.125 “Noble one, in that way I pleased and made offerings to all those tathāgatas, the five hundred buddhas that appeared in the world realm called Maṇicakravicitrapratimaṇḍitavyūhā during the kalpa called Mahāprabha. Those tathāgatas taught me the Dharma, and I remembered it all. I did not forget a single letter or a single word of those ways of the Dharma.

37.126 “When I went before each of those tathāgatas, I recited the Buddha’s Dharma, and in that way I benefited countless beings.

37.127 “From each of those tathāgatas I obtained an ocean of the contents of the realm of the Dharma, an illumination from the lightning of omniscience, [F.131.b] which was called *The Extensive Realm of the Dharma That Is the Essence of the Knowledge of the Three Times*, and I followed and continued all the completely good conduct.

37.128 “In that way, noble one, in each instant of mind there appear tathāgatas without outer limit or center. When I see those tathāgatas, there is the illumination of the lightning of omniscience, and that which I had not previously attained, which I had not previously seen, becomes present within the continuum of my mind, without ever deviating from the completely good conduct of the bodhisattva.

37.129 “Why is that? This attainment of the illumination from the lightning of omniscience is a teaching that has no outer limit or center.”

37.130 At that time, the night goddess Samantasattvatrāṇojahśrī, in order to teach further and classify the bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, through the blessing of the Buddha recited these verses to Sudhana, the head merchant’s son:

37.131 “The profound view is difficult; it is difficult to comprehend
The different ways of the extents of the three times

And the completely shining domain of Dharma light.
Listen to these words of mine, Sudhana. {30}

37.132 “Listen to me as I reveal the way,
Wishing for the qualities of buddhahood,
I first developed the aspiration for enlightenment
And how it was I attained this liberation. {31}

37.133 “In the past, beyond kalpa after kalpa,
As many as there are atoms in a buddha realm,
There was a vast, stainless, faultless world realm
Called Vairocanadhvajapradīpaśrī. {32}

37.134 “There had arisen the kalpa Virajomaṇḍala,
In which there was a succession of buddhas.
At that time those with the faultless ten strengths
Appeared as numerous as the atoms in Sumeru. {33}

37.135 “The first of those sugatas was
Samantajñānaratnārcīśrīguṇaketurāja,
Then there was the Jina Dharmadhvaja, then Śrīsumeru,
And the fourth jina was Guṇakeśarīśvara. {34}

37.136 “Then there were the Jina Śāntirāja, Samitāyus,
Yaśaḥparvata, Guṇasumeruśrī,
The Jina Abhāskara, and the Bhagavat Śāśimukha,
And those were, in that way, the first ten. {35}

37.137 “Then there were the Jina Gaganālaya, and Samataprabha, [F.132.a]
Dīśasambhava, Smṛtisamudramukha,
The Jina Abhyudgata, Sumeruśrī,
And the Sugata Dharmārcīparvataśrī, {36}

37.138 “Then Kāruṇika, and ninth was Padmodgata.¹⁴⁹³
The tenth buddha was Dharmadhātukusuma.
In that way, these were the second ten
From the description of the ocean of buddhas. {37}

37.139 “Then there were Prabhaketurājamati,¹⁴⁹⁴ Jñānamati,
Citrārthendra, Śrīdevamati,
Jina Vegarājamati, Jñānaśrī,
And Avabhāsarāja, and Prabhaketuśrī, {38}

37.140 “Then the Jina Vikrāntadevagati,
And likewise Dharmadhātupadma.

In that way, those were the third ten
Within the way of this vast teaching. {39}

37.141 “Then there was the Bhagavat Ratnārciparvataśrī,
And following him were Guṇasamudraśrī,
Dharmaprabha, Padmagarbhaśrī,
And the Sugata Gaticandranetanayana, {40}

37.142 “Then Gandhaprabha, Maṇisumeruśrī,
Gandharvakāyaprabharāja, and
Maṇigarbharājaśritejavatin,
And the tenth jina was Praśamarūpagati. {41}

37.143 “Following them were the Jina Vipulabuddhi,
Ratnaprabha, and Gaganameghaśrī.
Then there were the Jina Varalakṣaṇaśrī,
Vratamaṇḍala, and Svaśārīraprabha, {42}

37.144 “Then Nārāyaṇavratasumeruśrī,
The Jina Guṇacakravālaśrīrāja,
The Bhagavat Aparājitavratadhvaḥ,
And Drumaparvata, the tenth of those jinas. {43}

37.145 “Then there were the Jina Sālendrarājaśrigarbha,
Lokendrakāyapratibhāsaprabha,
The Bhagavat Abhyudgataprabhaśrī,
Vajraprabha,¹⁴⁹⁵ and Dharaṇitejaśrī, {44}

37.146 “Then the Jina Gambhīradharmaguṇarājaśrī,
Dharmasāgaranirghoṣamati,
Merudhvajaśrī, Prabhāsamati,
And the tenth jina, Ratnarājaśrī. {45}

37.147 “Then there were Brahmāprabha, the Jina Gaganaghoṣa, [F.132.b]
Dharmadhātupratibhāsaśrī,
The Bhagavat Ālokamaṇḍalaprabha,
And Diśabhedajñānaprabhaketumati, {46}

37.148 “Then Gaganapradīpa, Abhirāmaśrī,
The Sugata Vairocanaprabhaśrī, and
Puṇyaprabhāsaśrīśāntaśrī,
And the tenth was Mahākaruṇameghaśrī. {47}

37.149 “Then there were Tathatāprabha, Balaprabhāsamati,
And the Jina Sarvajagadabhimukharūpa;

- Then there was Abhyudgata,
And after him was Samaśarīra. {48}
- 37.150 “In the same way, there was the Sugata Dharmodgata,
And after him came Anilavegaśrī,
Śūrādhvaja, and Ratnagātraśrī,
And the tenth was Tryādhvapratibhāsaprabha. {49}
- 37.151 “Then there was Prañidhānasāgaraprabhāśrī,
The second was Vajrāśayagiriśrī,
The third jina was Harisumeruśrī,
And then there were Smṛtiketurājaśrī and Dharmamati, {50}
- 37.152 “Then Prajñāpradīpa, Prabhaketuśrī,
And after them the Jina Vipulabuddhi,
The Jina Dharmadhātunayajñānagati,
And Dharmasamudramatijñānaśrī. {51}
- 37.153 “Then there were Dharmadhara, Ratnadānaśrī,
The Jina Guṇacakravālaśrimegha,
Kṣāntipradīpaśrī, and Tejovat,¹⁴⁹⁶
And the Jina Vegaprabhaśamathaghoṣa, {52}
- 37.154 “Then Śāntidhvajajagatpradīpaśrī,
The Buddha Mahāprañidhivegaśrī,
The Bhagavat Aparājitadhvajabala,
And the Jina Jñānārcisāgaraśrī. {53}
- 37.155 “Then there were the Jina Dharmeśvara, Asaṅgamati,
Jagamantrasāgara, Nirghoṣamati,
Sarvasvarāṅgarutaghoṣaśrī,
Vaśavartiyajñayaśayaṣṭimati, {54}
- 37.156 “The Bhagavat Diśadeśāmukhajaga,
Sattvāśayasamaśarīśrī, [F.133.a]
The Buddha Parārthasavihāraśrī,
And the Jina Prakṛtīśarīraśrībhadra. {55}
- 37.157 “Those jinas and the others appeared there.
When they appeared, they were lamps for the world.
I made offerings to that ocean of jinas
For as many kalpas as there are atoms in Sumeru. {56}
- 37.158 “Whatever jinas have appeared in kalpas
As numerous as the atoms in a buddha realm,

I have made offerings to all those sugatas
And followed this way of liberation. {57}

37.159 “I have practiced throughout endless past kalpas,
Meditating on this way of liberation.
Having heard it, practice it quickly,
And you will attain this way before long. {58}

37.160 “Noble one, I know only this bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*. How could I know the conduct or describe the qualities of bodhisattvas who remain in the aspiration to an ocean of bodhisattva conduct that has no outer limit or center, who have bodies in accordance with the various dispositions of beings, who accomplish an ocean of various faculties, and who have the realization of the various kinds of bodhisattva conduct and prayers?

37.161 “Depart, noble one. Here in the bodhimaṇḍa, there is the goddess of the night named Praśantarutasāgaravatī.

“She is seated on a lotus throne with the adornment of shining banners of kings of jewels in its center, and with an entourage of countless millions of night goddesses. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”

37.162 Then Sudhana, the head merchant’s son, bowed his head to the feet of the night goddess Samantasattvatrāṇojaḥśrī, circumambulated the night goddess Samantasattvatrāṇojaḥśrī many hundreds of thousands of times, keeping her to his right, [F.133.b] and, looking back again and again, departed from the night goddess Samantasattvatrāṇojaḥśrī. [B8]

PRAŚANTARUTASĀGARAVATĪ

- 38.1 Sudhana, the head merchant's son, meditating on the night goddess Samantasattvatrāṇojaḥśrī's bodhisattva liberation called *the manifestations that guide beings that appear in all worlds*, and contemplating it, having faith in it, engaging in it, increasing it, expanding it, augmenting it,¹⁴⁹⁷ gaining power over it, illuminating it, and being absorbed in it, approached the night goddess Praśantarutasāgaravatī.
- 38.2 He bowed his head to the night goddess Praśantarutasāgaravatī's feet, circumambulated the night goddess Praśantarutasāgaravatī many hundreds of thousands of times, and then stood before the night goddess Praśantarutasāgaravatī.
- 38.3 With his hands placed together in homage, he said, "Āryā, I have entered upon the highest, complete enlightenment, and through relying on kalyāṇamitras I am training in bodhisattva conduct. I have entered into bodhisattva conduct, and I am practicing bodhisattva conduct. I wish to bring forth omniscience through being established in bodhisattva conduct. Therefore, Āryā, goddess, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct and how they should practice it!" [F.134.a]
- 38.4 The night goddess Praśantarutasāgaravatī said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that in this way you seek bodhisattva conduct by relying on kalyāṇamitras. Noble one, I have attained the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*."
- 38.5 Sudhana asked, "Āryā, what kind of activity do you accomplish? What kind of range do you have? What is your practice? What do you contemplate? What is the range of the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*?"

38.6 She replied, “Noble one, I have entered the equanimity of the purification of the ocean of mind and thought. I have attained the aspiration for an inviolable display that is clear of all worldly dust and dirt. I have a mind that will not regress or turn back from this undertaking. I have a mind that is like an unshakable jewel mountain adorned by qualities. I have a mind that is not stationed anywhere, not located anywhere. I have a mind that is focused on saving all beings. I have a mind that never tires of seeing the ocean of all the buddhas. I have a mind that has a pure motivation. I have a mind that has the strength of all the bodhisattvas. I have a mind that dwells in an ocean of the awareness of the display of the light of great wisdom. I am engaged in leading all beings out of the wilderness of misery. I am dedicated to dispelling the sufferings and unhappiness of all beings. I am engaged in turning beings away from involvement with unpleasant¹⁴⁹⁸ form, sound, smell, taste, and touch. [F.134.b] I am engaged in ending the suffering of being separated from what is liked and encountering what is disliked. I am dedicated to dispelling the suffering of ignorance that arises in relation to the scope of perception. I am a support for all beings who fall. I am dedicated to revealing to all beings the way out of the suffering of being in saṃsāra. I am engaged in eliminating the aging, death, misery, lamentation, suffering, unhappiness, and tribulations of all beings. I am engaged in causing all beings to attain the supreme happiness of the tathāgatas. I gain satisfaction through bringing to happiness all beings in villages, towns,¹⁴⁹⁹ countrysides, kingdoms, realms,¹⁵⁰⁰ and capital cities, and in ways that accord with the Dharma I guard them, protect them, and help them.

38.7 “I gradually ripen them for omniscience in this way: I develop nonattachment within beings who dwell in mansions and aerial palaces. I dispel their unhappiness. I bring an end to all attachments. I teach them the Dharma so that they will know the nature of all phenomena. I teach the Dharma to those who for a long time have been close and affectionate with fathers, mothers, brothers, sisters, relatives, and friends, so that they will meet buddhas and bodhisattvas. I teach the Dharma so that beings who spend time with their wives¹⁵⁰¹ will forsake all craving for saṃsāra, view all beings equally, and attain great compassion. [F.135.a] I teach the Dharma so that those who are in the middle of markets will become engaged in seeing the noble saṅgha and the tathāgatas. I teach the Dharma so that beings who are intoxicated by pride in their pleasure will complete the perfection of patience. I teach the Dharma so that those beings who delight in songs, dance, and music will aspire to delight in the Dharma. I teach the Dharma so that beings who are attached to the delights of the perceptions of their senses will become engaged in the perception of the tathāgatas. I teach the Dharma so that beings oppressed by anger will become established in the

perfection of patience. I teach the Dharma so that beings who are lazy will have the pure perfection of diligence. I teach the Dharma so that beings who are deranged will attain the perfection of the meditation of the tathāgatas. I teach the Dharma so that beings who are in the thicket of wrong views and blinded by the darkness of ignorance will eliminate the thicket of wrong views and the darkness of ignorance. I teach the Dharma so that beings who are stupid will attain the perfection of wisdom. I teach the Dharma so that beings who are attached to the three realms will depart from saṃsāra. I teach the Dharma so that beings who are attracted to what is inferior will have the complete aspiration for the enlightenment of the tathāgatas. I teach the Dharma so that beings who are dedicated to benefiting themselves will have the complete aspiration to benefit all beings. I teach the Dharma so that beings who have weak motivation will have the pure perfection of the strength of the bodhisattvas. [F.135.b] I teach the Dharma so that beings whose minds are dimmed by the darkness of ignorance will have the pure perfection of knowledge of the bodhisattvas. I teach the Dharma so that beings with ugly bodies will have the form body of a tathāgata. I teach the Dharma so that beings with misshapen bodies will have the supreme Dharma body. I teach the Dharma so that beings with an ugly color will have a body that is golden like the body of the tathāgatas and is as soft as down and pleasant to the touch. I teach the Dharma so that beings who are suffering will attain the ultimate happiness of the tathāgatas. I teach the Dharma so that beings who have happiness will attain the happiness of omniscience. I teach the Dharma so that beings who are ill will attain the body of a bodhisattva that is like a reflection. I teach the Dharma so that beings who are dedicated to various delights will attain delight in bodhisattva conduct. I teach the Dharma so that beings who are destitute will obtain the store of treasures of the bodhisattva Dharma. I teach the Dharma so that beings who go to parks will obtain the cause for dedication to seeking the Buddha's Dharma. I teach the Dharma so that beings who are on the road will follow the road to omniscience. I teach the Dharma so that beings who are in villages will depart from the three realms altogether. I teach the Dharma so that beings who are in the countryside will surpass the paths of the śrāvakas and pratyekabuddhas and be established on the level of the tathāgatas. [F.136.a] I teach the Dharma so that beings who live in towns will dwell in the palace of the king of the Dharma. I teach the Dharma so that beings who live in the intermediate directions will attain the knowledge of the equality of the three times. I teach the Dharma so that beings who live in the principal directions will know the higher cognition of all phenomena. I teach the Dharma so that beings who delight only in desires will turn away from craving for saṃsāra because of passing through

the gateway of its ugliness. I teach the Dharma so that beings who act out of anger will enter an ocean of the ways of great love. I teach the Dharma so that beings who act out of ignorance will have the higher cognition of the knowledge that analyzes an ocean of the gateways into all the Dharma. I teach the Dharma so that beings whose conduct is equally that of desire, anger, and ignorance will have the preeminence of an ocean of the ways of aspiration for all the yānas. I teach the Dharma so that beings whose aspirations are to the sensory field of saṃsāra will turn away from the sensory field of saṃsāra. I teach the Dharma so that beings who are experiencing all the sufferings of saṃsāra will not be afflicted by any of the sufferings of saṃsāra. I teach the Dharma so that beings who are guided by the tathāgatas will be taught the state of birthlessness. I teach the Dharma so that beings who aspire to remain in the skandhas will dwell in the domain of the Dharma that has no location. I teach the Dharma so that beings who are discouraged will be taught the preeminent display¹⁵⁰² of the path. I teach the Dharma so that beings who have the pride of superiority will be taught the patience of the equality of all phenomena. [F.136.b] I teach the Dharma so that beings who are attracted to the field of deception and deceit will have the pure aspiration of the bodhisattvas.

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

38.9 “Moreover, noble one, I see the ocean of the assemblies of bodhisattvas in the principal and intermediate directions, bodhisattvas who have various pure bodies and engage in an ocean of prayers; who are adorned by various auras; who radiate light rays and auras of infinite colors; who have the light of wisdom that enters an ocean of the various ways of omniscience; who have entered into an ocean of various samādhis; who possess a range of various miraculous manifestations; who speak in an ocean of various voices and languages; who have bodies beautified by various adornments; who have entered the various ways of the tathāgatas; who have bodies that enter the vast extent of the ocean of various realms; who have entered an ocean of various buddhas; who have realized an ocean of various discernments; who have illuminated the range of the various liberations and wisdoms of the tathāgatas; who have attained the illumination of an ocean of the various wisdoms; who engage in the ways of an ocean of various samādhis; who possess the field of play in the divine palaces¹⁵⁰³ of the various liberations of the Dharma; [F.137.a] who face the various gateways into omniscience; who

have the various displays of the space of the realm of the Dharma; who pervade all space with clouds of various displays; who look upon the oceans of the various assemblies of followers; who gather together¹⁵⁰⁴ from different worlds; who go to the entire extent of the various buddha realms; who gather from the ocean of various directions; who come to be at the feet of various tathāgatas; who have retinues of various assemblies of bodhisattvas; who send down a rain from clouds of various displays; who have entered the various ways of the tathāgatas; who practice the ocean of the various Dharmas of the tathāgatas; who have entered an ocean of various wisdoms; and who are seated upon thrones that have a variety of adornments. Seeing them, I feel an ocean of various powerful joys.

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

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

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

38.13 “Moreover, noble one, I see that in each instant of mind, from the head and shoulders of the Bhagavat Vairocana there come clouds, as numerous as the atoms in all buddha realms, of mountains of light rays from all jewels, and they fill the entire realm of phenomena. Seeing that, in each instant I attain an ocean of the power of great joy.

38.14 “Moreover, noble one, I see that from each pore on the body of the Bhagavat Vairocana, in each instant of mind, come clouds, as numerous as the atoms in all buddha realms, of various colors,¹⁵⁰⁵ scents, and light rays, and they fill all the buddha realms. Seeing that, in each instant I attain an ocean of the power of great joy.

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

- 38.16 “Moreover, noble one, from the features of a great being on the body of the Bhagavat Vairocana, in each instant of mind, from each of his physical signs of a great being come clouds, as numerous as the atoms in all buddha realms, of the emanation bodies¹⁵⁰⁶ of tathāgatas brightly adorned by the eighty features, [F.138.a] and they fill all the buddha realms and roar out the thunder of the sound of the wheel of the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.17 “Moreover, noble one, when I gaze upon the body of the Bhagavat Vairocana, in each instant of mind, from all the pores on his body come manifested bodies that make the first aspiration to enlightenment, that have the display of the pure path of the perfections and ascend the bodhisattva bhūmis, and that are as numerous as the atoms in countless buddha realms. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.18 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the devas, together with the miraculous manifestations of a lord of the devas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the devas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy. [F.138.b]
- 38.19 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the nāgas, together with the miraculous manifestations of a lord of the nāgas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the nāgas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.20 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the yakṣas, together with the miraculous manifestations of a lord of the yakṣas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the yakṣas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.21 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the gandharvas, together with the miraculous manifestations of a lord of the gandharvas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the gandharvas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.

- 38.22 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the asuras, together with the miraculous manifestations of a lord of the asuras, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the asuras in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.23 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, [F.139.a] come clouds of bodies of a lord of the garuḍas, together with the miraculous manifestations of a lord of the garuḍas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the garuḍas in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.24 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the kinnaras, together with the miraculous manifestations of a lord of the kinnaras, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the kinnaras in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.25 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the mahoragas, together with the miraculous manifestations of a lord of the mahoragas, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the mahoragas in front of beings, and teach them the Dharma. Seeing that, in each instant I experience an ocean of the power of great joy.
- 38.26 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of humans, [F.139.b] together with the miraculous manifestations of a lord of humans, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of humans in front of beings, and teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of great joy.
- 38.27 “Moreover, noble one, from the body of the Bhagavat Vairocana, in each instant of mind, come clouds of bodies of a lord of the Brahmās, together with the miraculous manifestations of a lord of the Brahmās, and they are as numerous as the atoms in countless buddha realms, fill all world realms, manifest the body of a lord of the Brahmās in front of beings, and with the

voice of a Brahmā teach them the Dharma. Seeing that, in each instant I attain an ocean of the power of the great joy of omniscience that is as extremely vast and extensive as the realm of phenomena.

38.28 “I attain what I have not previously attained. I realize what I have not previously realized. I comprehend what I have not previously comprehended. I permeate what I have not previously permeated. I see what I have not previously seen. I hear what I have not previously heard.

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

38.30 “Noble one, this bodhisattva liberation has no limit or center because it comprehends the ocean of the ways of the realm of the Dharma. [F.140.a]

38.31 “This liberation is imperishable because it is no different from the aspiration to omniscience.

“This liberation is unlimited because it is known by the wisdom eyes of the bodhisattvas.

38.32 “This liberation is unfathomable¹⁵⁰⁷ because it completely and fully pervades the undifferentiated way of the realm of Dharma.

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

38.33 “This liberation is beneficial because it is united with the body of the entire Dharma.

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

38.34 “This liberation is like a reflection because it arises as a reflection of the prayer for omniscience.

“This liberation is like an emanation because it is an emanation of bodhisattva conduct.

38.35 “This liberation is like the great earth because it is a support for all beings.

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

38.36 “This liberation is like a mass of fire because it dries up the liquid of craving in all beings.

“This liberation is like a mass of air because it reveals¹⁵⁰⁸ omniscience to all beings.

38.37 “This liberation is like an ocean because it is the basis for the adornment of good qualities for all beings.

“This liberation is like Meru, the king of mountains, because it rises up from the ocean of the precious knowledge of the entire Dharma.

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

- “This liberation is like space because it provides room for all the miraculous manifestations of the tathāgatas who appear in the three times.
- 38.39 “This liberation is like a great cloud because it sends down a rain of Dharma on all beings.
- “This liberation is like the sun because it dispels the darkness of ignorance in all beings.
- 38.40 “This liberation is like the moon because it is produced by a great ocean of merit and wisdom.
- “This liberation is like the true nature because it is omnipresent.
- 38.41 “This liberation is like one’s shadow because it is emanated through the Dharma of karma.
- “This liberation is like an echo because it resounds the words of the Dharma in accordance with the dispositions of beings.
- 38.42 “This liberation is like a reflection because it is perceived by all beings in accordance with their dispositions.
- “This liberation is like the king of trees because it blossoms with the miraculous manifestations of all the buddhas.
- 38.43 “This liberation is like a vajra because it has the quality of indestructibility.
- “This liberation is like the king of wish-fulfilling jewels because it creates a limitless, centerless ocean of miraculous manifestations.
- 38.44 “This liberation is like the essence of a stainless king of jewels because of its unobscured perception of the miraculous manifestations of the tathāgatas in the three times.
- 38.45 “This liberation is like the precious jewel of a banner of happiness because it emits the sound of the Dharma wheels of all buddhas equally.
- 38.46 “Thus, noble one, the bodhisattva liberation *the display in each instant of mind of the arising of the power of vast delight* [F.141.a] is taught by following an array of limitless examples.”
- 38.47 Then Sudhana, the head merchant’s son, said to the night goddess Praśantarutasāgaravatī, “Āryā, goddess, how does a bodhisattva practice in order to accomplish such a liberation?”
- 38.48 She answered, “Noble one, there are these ten: a great accumulation, a great abundance of qualities, a great vastness, a great brightness, a great illumination, a great brilliance, a great portion,¹⁵¹⁰ a great share, a great becoming, and the great fortune of the bodhisattvas.
- “If bodhisattvas practice them, they will attain a perfect result such as this liberation.
- 38.49 “What are these ten? (1) Engaging in the generosity of a bodhisattva, which satisfies all beings in accordance with their aspirations, is a vast quality. (2) Engaging in the practice of the correct conduct of a bodhisattva, which enters an ocean of the qualities of the tathāgatas, is a vast quality. (3)

Engaging in the patience of a bodhisattva, which realizes the nature of all phenomena, is a vast quality. (4) Engaging in the diligence of a bodhisattva, which undertakes attaining omniscience, is an extensive quality. (5) Engaging in the meditation of a bodhisattva, which pacifies the torment of the kleśas in all beings, is an extensive quality. (6) Engaging in the wisdom of a bodhisattva, which is knowing the entire ocean of the Dharma, is an extensive quality. (7) Engaging in the methods of a bodhisattva, which guides and ripens the entire ocean of beings, is an extensive quality. (8) Engaging in the prayer of a bodhisattva, which is entering the entire ocean of realms in order to perform bodhisattva conduct in all buddha realms throughout the endless future kalpas, is an extensive quality. [F.141.b] (9) Engaging in the strength of a bodhisattva, which is to enter an ocean of the ways of the realm of the Dharma so as to continuously manifest the attainment of buddhahood in each instant in all buddha realms, is an extensive quality. (10) Engaging in the knowledge of a bodhisattva, which is to gain the strengths of the tathāgatas so as to attain the unobscured knowledge of all phenomena in the three times, is an extensive quality.

38.50 “Noble one, those ten are the great accumulations, the vast qualities of the bodhisattvas. The bodhisattvas who remain within them will obtain this kind of bodhisattva liberation. They will make it pure, cause it to arise, increase it, elevate it, manifest it, accomplish it, make it enduring, make it vast, perfect it, and establish it.”

38.51 Sudhana asked, “Āryā, goddess, how long has it been since you set out for the highest, complete enlightenment?”

38.52 She replied, “Noble one, to the east of this ocean of world realms called Kusumatalagarbhavyūhāḷaṃkāra, beyond a hundred thousand oceans of world realms, there is an ocean of world realms called Sarvaratnavimala-prabhāvyūha. In its center there is a group of world realms called Sarva-tathāgataprabhāpraṇidhīnirghoṣa. In its center is a world realm called Kanakavimalaprabhāvyūha, which has multicolored clouds made of every jewel; [F.142.a] its base is a firm ocean of a network of garlands of every jewel; its main body is a display of every perfumed diamond, the king of jewels; it has the shape of a kūṭāgāra; it is both pure and defiled¹⁵¹¹ and covered over with clouds of aerial palaces and dwellings made of divine materials.

38.53 “There, during a kalpa called Samantāvabhāsadhvaja, in that world, there was a bodhimaṇḍa called Sarvaratnagarbhavicitrābha. There a tathāgata, who was called the Bhagavat Avivartyadharmadhātunirghoṣa, attained the highest, complete enlightenment of buddhahood.

- 38.54 “At that time, in that time, I was a goddess of the bodhimaṇḍa, named Puṇyapradīpasamṣatketuprabhā, who dwelled at the Bodhi tree. When I saw that tathāgata’s miraculous manifestation of buddhahood, I developed the aspiration to attain the highest, complete enlightenment, and on seeing that tathāgata I attained a samādhi called *the light of an ocean of qualities*.
- 38.55 “Subsequently, the Tathāgata Dharmadrumaparvatatejas attained buddhahood at that bodhimaṇḍa, by that world’s royal capital called Samantasamṣpūrṇaśrīgarbhā. I had passed away and become a night goddess, by the name of Jñānaśrīpuṇyaprabhā, who dwelled at the bodhimaṇḍa.
- 38.56 “There I saw the Tathāgata Dharmadrumaparvatatejas’ miraculous manifestation of turning the wheel of the Dharma, and I attained a samādhi called *the range of the light of an ocean of qualities*. [F.142.b]
- 38.57 “Subsequently, I venerated the Tathāgata Sarvadharmasāgaranirghoṣarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the state of enhancing the levels¹⁵¹² of all dharmas*.
- 38.58 “Subsequently, I venerated the Tathāgata Ratnaraśmipradīpadhvajarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *clouds of the complete light of the tree*.
- 38.59 “Subsequently, I venerated the Tathāgata Guṇasumeruprabhatejas¹⁵¹³ at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the radiance of the ocean of buddhas*.
- 38.60 “Subsequently, I venerated the Tathāgata Dharmameghanirghoṣarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the lamp of the ocean of all dharmas*.
- 38.61 “Subsequently, I venerated the Tathāgata Jñānolkāvabhāsarāja at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the light of the lamp that ends the suffering of all beings*.
- 38.62 “Subsequently, I venerated the Tathāgata Dharmavikurvitavegadhvaśrī at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the light of the essence of comprehending all the tathāgatas in the three times*.
- 38.63 “Subsequently, I venerated the Tathāgata Dharmapradīpavikramajñāna-siṃha¹⁵¹⁴ at that bodhimaṇḍa. As soon as I saw that tathāgata, I attained a samādhi called *the brilliance of the light of the wheel of unimpeded knowledge of all world realms*.
- 38.64 “Subsequently, I venerated the Tathāgata Jñānabalaparvatatejas at that bodhimaṇḍa. [F.143.a] As soon as I saw that tathāgata, I attained a samādhi called *the illumination of the conduct and faculties of beings in the three times*.
- 38.65 “In that way, noble one, in the world realm called Kanakavimalaprabhā-vyūha, during the kalpa called Samantāvabhāsadhvaśrī, I venerated as many tathāgatas as there are atoms in ten buddha realms. Sometimes I venerated

them when I was a lord of devas; sometimes, when I was a lord of nāgas; sometimes, when I was a lord of yakṣas; sometimes, when I was a lord of gandharvas; sometimes, when I was a lord of asuras; sometimes, when I was a lord of kinnaras; sometimes, when I was a lord of mahoragas; sometimes, when I was a lord of humans; sometimes, when I was a lord of Brahmās; sometimes, when I was a deva; sometimes, when I was a human; sometimes, when I was a woman; sometimes, when I was a man; sometimes, when I was a boy; and sometimes, when I was a girl. To all those tathāgatas I made offerings and offered whatever I possessed. I attended to all those tathāgatas. I heard the Dharma that all those tathāgatas taught.

38.66 “After I passed away, I practiced bodhisattva conduct in that world realm for as many kalpas as there are atoms in a buddha realm.

38.67 “Then, when I passed away, I was reborn in this Sahā world realm in the ocean of world realms called Kusumatalagarbhavyūhālaṃkāra.

38.68 “I venerated the Tathāgata Krakucchanda. As soon as I saw that tathāgata, I attained a samādhi called *the radiance that is free of all darkening dust*.

38.69 “Subsequently, I venerated the Tathāgata Kanakamuni. [F.143.b] As soon as I saw that tathāgata, I attained a samādhi called *the radiance that spreads throughout all the ocean of realms*.

38.70 “Subsequently, I venerated the Tathāgata Kāśyapa. As soon as I saw that tathāgata, I attained a samādhi called *the thunder of the sounds of the ocean of the languages of all beings*.

38.71 “Subsequently, I venerated the Tathāgata Vairocana. At the bodhimaṇḍa, he manifested in each instant of mind an ocean of the gateways to the miraculous manifestations of a tathāgata’s buddhahood. As soon as I saw that, I attained this bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. As soon as I had attained it, I entered an ocean of the ways of the realm of phenomena that were as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms. I saw that in each of the atoms that were all the atoms within all buddha realms in that ocean of all the ways of the realm of phenomena, there were buddha realms as numerous as the atoms in an *anabhilāpyānabhilāpya* of buddha realms.

38.72 “I saw that among all those buddha realms, in each buddha realm there was the Bhagavat Vairocana going to the bodhimaṇḍa and in each instant of mind manifesting the miraculous manifestation of the attainment of buddhahood. Each miraculous manifestation of the attainment of buddhahood completely pervaded the ocean of ways of the realm of phenomena.

- 38.73 “I perceived that among all those tathāgatas, I was seated at the feet of every one of those tathāgatas. [F.144.a] I heard all the Dharma that was taught by all those tathāgatas seated at the bodhimaṇḍa in those world realms.
- 38.74 “An ocean of emanations came from each pore of all those tathāgatas, roaring out an ocean of clouds of Dharma, manifesting various miraculous manifestations, and turning the wheel of the Dharma according to the various dispositions of beings born into various kinds of existences, the entire extent of all beings in all the ocean of realms, in all successions of world realms, in the entire extent of world realms within the ocean of every direction in the realm of phenomena.
- 38.75 “I possess all those turnings of the Dharma wheel, comprehend them, understand them, and keep them through the power of mental retention that has the prowess of maintaining all their meaning, words, and letters. I purify them with wisdom that understands the essence of the pure domain of all the Dharmas. I understand their categories through skill in the analysis of the ocean of all Dharmas. I permeate them with an understanding that is as vast as the three times. I perceive them as equal through the wisdom that comprehends the equality of the tathāgatas. I accomplish all the ways of the Dharma. I attain clouds of sūtras within all the Dharmas.¹⁵¹⁵ I am established in an ocean of Dharma within the clouds of all sūtras. I am established in the categories of Dharma in the ocean of all Dharmas. I know clouds of Dharma within the categories of all Dharmas. [F.144.b] I give rise to waves of Dharma within the clouds of all Dharmas. I attain an ocean of the power of delight in the Dharma within the waves of all Dharmas. I accomplish the power of attaining the bhūmis¹⁵¹⁶ within the power of delight in all Dharmas. I accomplish the power of an ocean of samādhis within the power of all the bhūmis. I attain an ocean of visions of the buddhas within the clouds of oceans of all samādhis. I attain an ocean of light within the ocean of all visions of the buddhas. I am established on the level¹⁵¹⁷ of the domain of the knowledge of the three times within the ocean of all lights.
- 38.76 “I comprehend and know the first development of aspiration by those tathāgatas and so on until the cessation of their Dharma. I do so by pervading¹⁵¹⁸ the ocean of directions without limit or center; by comprehending the immeasurable ocean of the past conduct of the tathāgatas; through the illuminating knowledge of the immeasurable ocean of the past practices of the tathāgatas; through attaining the immeasurable light of knowledge of the tathāgatas; through illuminating the immeasurable domain of the purified correct conduct of the tathāgatas; through the immeasurable level of the purified patience of the tathāgatas; through having attained the illuminating knowledge of the prowess of the tathāgatas

to increase the immeasurable power of their great diligence; through having attained the illumination of the ways the tathāgatas purify the immeasurable ocean of the domain of meditation and the branches of meditation; through the illuminating perception of the purification by the tathāgatas of the immeasurable ocean of the perfection of wisdom; through comprehending the immeasurable ocean of the ways of the tathāgatas in the perfection of skillful methods; [F.145.a] through comprehending the immeasurable ocean of the ways of the tathāgatas in the perfection of prayers; through having attained the knowledge of the tathāgatas remaining in and increasing the immeasurable perfection of the power of merit and wisdom; through having attained the knowledge of the ways of practice by the tathāgatas in the immeasurable ocean of the perfection of knowledge; through having attained the illuminating knowledge of the tathāgatas in the past ascending immeasurable¹⁵¹⁹ bodhisattva bhūmis; through being present in an ocean of kalpas of immeasurable miraculous manifestations by the tathāgatas on ascending the bhūmis; through the past ascent by the tathāgatas through the immeasurable domain of the bodhisattva bhūmis; through the past dwelling by the tathāgatas in immeasurable bodhisattva bhūmis; through the past purification by the tathāgatas of immeasurable bodhisattva bhūmis; through contemplating the ocean of knowledge of the immeasurable bhūmis of the tathāgatas;¹⁵²⁰ through having attained the illuminating knowledge of immeasurable tathāgatas; through perceiving the immeasurable seeing and following of every past buddha by the tathāgatas when they were bodhisattvas; through perceiving the immeasurable repeated presence of the tathāgatas, when they were bodhisattvas, in an ocean of kalpas, and seeing the entire ocean of all the buddhas in the past; through having attained the illuminating knowledge of the tathāgatas as bodhisattvas having the immeasurable accomplishment of their bodies pervading the entire ocean of realms; [F.145.b] through the immeasurable, vast bodhisattva conduct of the tathāgatas pervading the entire realm of phenomena; through the vision of the past immeasurable bodhisattva conduct by the tathāgatas of ripening and guiding all beings through various methods;¹⁵²¹ through the immeasurable radiating light of the tathāgatas pervading the entire ocean of directions; through the tathāgatas' immeasurable display of miraculous manifestations directly to beings; through having attained¹⁵²² the illuminating knowledge of the ascent to the immeasurable level of the knowledge¹⁵²³ of the tathāgatas; through having attained the illuminating knowledge of the immeasurable miraculous manifestation of the attainment of buddhahood by the tathāgatas; through having obtained and possessed the entirety of all the immeasurable clouds of Dharma from the turnings of the wheel of the Dharma by the tathāgatas; through having attained the

illuminating knowledge that perceives the immeasurable ocean of the characteristics of the tathāgatas; through having attained the illuminating knowledge that perceives the immeasurable ocean of the activities¹⁵²⁴ of the bodies of the tathāgatas; and through having attained the illuminating knowledge of the immeasurable,¹⁵²⁵ vast scope of the tathāgatas.

38.77 “You ask me how long it has been since I attained this bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*? [F.146.a] It was like this: As many kalpas ago as there are atoms in two buddha realms, in the world realm called Kanakavimalaprabhā, I was a Bodhi-tree goddess by the name of Puṇyapradīpasamṇatsamantaketu-prabhā. When I heard the Dharma taught by the Tathāgata Avivartya-dharmadhātunirghoṣa, I developed that aspiration to attain the highest, complete enlightenment. I practiced bodhisattva conduct for as many kalpas as there are atoms in two buddha realms and was then reborn in this world realm called Sahā. I venerated the tathāgatas of the Bhadra kalpa, from Krakucchanda to Śākyamuni, and I will also venerate its future buddhas. And just as in this world realm, I will venerate and make offerings to the future succession of buddhas in all world realms.

38.78 “Noble one, there continues even now to be a succession of buddhas in the world realm Kanakavimalaprabhā.

“Therefore, noble one, you should dedicate yourself to this way with the fortitude of the bodhisattva.”

38.79 At that time, the night goddess Praśantarutasāgaravatī, in order to teach further the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*, recited these verses to Sudhana, the head merchant’s son:

38.80 “Listen, Sudhana, to these words of mine
About how I obtained this good liberation.
Hearing them will give rise to great delight,
And you must comprehend this liberation. {1}

38.81 “I purified my mind and my thoughts,
And I developed a vast, powerful aspiration. [F.146.b]
Intent on the city of omniscient wisdom,
I practiced for many oceans of past kalpas. {2}

38.82 “I listened to the sugatas in the three times
And developed an aspiration toward them all.
Through the passage of many hundreds of kalpas,
I attended on them and their assemblies. {3}

38.83 “I saw the sugatas of the past and made offerings to them

- Over a long time, so as to bring benefit to beings.
 Having developed a powerful enthusiasm,
 I listened to their Dharma without weariness.¹⁵²⁶ {4}
- 38.84 “On following the way of this liberation,
 I continually and respectfully attended
 Those who were my father, mother, and guru,
 Venerating them and bringing them happiness and benefit. {5}
- 38.85 “Through hundreds of lifetimes and with a loving mind,
 I was a wealthy protector who brought happiness
 To many people who were old, who were sick, and who were poor,
 Who had impaired faculties, were in suffering, and had no protector. {6}
- 38.86 “During my bodhisattva conduct in past lives,
 I saved beings from an ocean of various dangers
 Caused by kings, fire, and bandits¹⁵²⁷
 And by lions, elephants, and enemies. {7}
- 38.87 “During my bodhisattva conduct in past lives,
 I saved beings afflicted by kleśas in the three realms
 From the various terrors of the ocean of existence
 That arise through their bad actions. {8}
- 38.88 “I protected those classes of beings
 Who have fallen into the abyss of saṃsāra,
 Terrified by the sufferings of the lower realms,
 Which are always overwhelmingly dreadful.
 As I practiced bodhisattva conduct in the world,
 I ended the terrors of birth, old age, sickness, and death.¹⁵²⁸ {9}
- 38.89 “My prayer is that until the last kalpa
 I will bring an end to the suffering of saṃsāra;
 I will bring happiness to all beings
 And give rise to the ultimate happiness of buddhahood. {10}
- 38.90 “Noble one, I know only this bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. [F.147.a] How could I know the conduct or describe the qualities of bodhisattvas who have comprehend the entire realm of phenomena, who are liberated from every outer and inner suffering, who know the names of all kalpas, who are wise in the creation of the ocean of all worlds and their destruction?

- 38.91 “Depart, noble one. Here in this very bodhimaṇḍa, within the assembly of the Bhagavat Vairocana, there is the goddess of the night who has the name Sarvanagararakṣāsaṃbhavatejaḥśrī. Go to her and ask her, ‘How should a bodhisattva train in bodhisattva conduct? How should a bodhisattva practice it?’ ”
- 38.92 Then Sudhana, the head merchant’s son, recited these appropriate verses to the night goddess Praśantarutasāgaravatī:
- 38.93 “The kalyāṇamitra instructed me correctly,
And therefore I came into your presence, goddess.
I saw you seated upon your throne
With a body that knows no limit or center. {11}
- 38.94 “Those who rely on existence and believe things to be real,
Whose fields of perception are colors, shapes, and characteristics,
Inferior beings who hold wrong views,
Cannot know this field of activity of yours. {12}
- 38.95 “The vision of your body is infinite.
The world and its devas could not know
The characteristics of your form and color
Even by examining them for endless kalpas. {13}
- 38.96 “Goddess, you are above the basis of the skandhas.
You are not located within the āyatanas.
There is no doubt that you have transcended the world
And manifest miracles within the world. {14}
- 38.97 “You are unshakable, without fault, without impediment.
You have purified your eyes of wisdom.
You see in an atom as many buddhas
As there are atoms, performing miracles. {15}
- 38.98 “Your body has the essence of the Dharma body. [F.147.b]
Your mind consists of unobstructed wisdom.
You shine with the radiance of all-pervading light,
Illuminating the endless beings in the world. {16}
- 38.99 “Endless karma arises from the mind.
All the worlds are paintings by karma.
You know directly the minds of beings,
And the manifestations of your body are as numerous as beings. {17}
- 38.100 “You know this world to be like a dream

And that all the buddhas are like reflections,
That every single Dharma is like an echo,
And without impediment you act within all worlds. {18}

38.101 “You manifest your body in each instant
To all the beings dwelling in the three times.
With no duality in your mind,
You teach the Dharma throughout all directions. {19}

38.102 “The ocean of atoms is without end,
And the ocean of beings is also measureless.
The ocean of the buddhas has no edge or center,
And they are all within the scope of your liberation.” {20}

38.103 Sudhana, the head merchant’s son, having praised the night goddess
Praśantarutasāgaravatī with these appropriate verses, circumambulated the
night goddess Praśantarutasāgaravatī many hundreds of thousands of
times, keeping her to his right, and, looking back again and again, departed
from the night goddess Praśantarutasāgaravatī. [B9]

SARVANAGARARAKṢĀSAM̐BHAVATEJAḤŚRĪ

- 39.1 Sudhana, the head merchant's son, was meditating on, familiarizing himself with,¹⁵²⁹ and cultivating the bodhisattva liberation called *the display in each instant of mind of the arising of the power of vast delight*. He was following, remembering, [F.148.a] and comprehending the instruction and teachings of the night goddess Praśantarutasāgaravatī, remembering each word and letter, the numerous countless aspects, the knowledge of the aspects of the nature of phenomena, and he was relying on it through his memory, analyzing it with his intelligence, comprehending it with his understanding,¹⁵³⁰ increasing it with his intellect, feeling it with his body, practicing it, and engaging in it, and eventually he arrived where the night goddess Sarvanagararakṣāsambhavatejaḥśrī was.
- 39.2 He saw the night goddess Sarvanagararakṣāsambhavatejaḥśrī seated upon a great lotus throne containing the kings of precious jewels that illuminate towns and dwellings, with an entourage of countless night goddesses, with a body that appeared in all directions to all beings, with a body that had the forms of those of all beings, with a body that appeared before all beings, with a body that was unstained by all beings, with a body that had the same nature as that of all beings, with a body that was superior to those of all beings, with a body of the kind that could ripen and guide all beings, with a body through which she spoke to all beings, with a body that did not pass away among all beings, with a body that had vanquished all obscurations, with a body that had the nature of the ultimate nature of things,¹⁵³¹ with a body that had reached the conclusion of guiding all beings.
- 39.3 When Sudhana saw her, he was filled with joy, delighted, elated, pleased, and happy. He bowed his head to the night goddess Sarvanagararakṣāsambhavatejaḥśrī's feet, circumambulated the night goddess Sarvanagararakṣāsambhavatejaḥśrī many hundreds of thousands of times, and then stood before the night goddess Sarvanagararakṣāsambhavatejaḥśrī.

- 39.4 With his hands placed together in homage, [F.148.b] he said, “Goddess! I have entered upon the highest, complete enlightenment. Goddess, I pray that you explain to me how bodhisattvas should train in bodhisattva conduct so that they will be a medicine¹⁵³² for beings. How do bodhisattvas gather beings into the highest gathering? How do bodhisattvas, authorized by the tathāgatas, dedicate themselves to bodhisattva conduct so that, having become dedicated, they become kings of the Dharma.
- 39.5 The night goddess Sarvanagararakṣāsaṃbhavatejaḥśrī said to Sudhana, the head merchant’s son, “Noble one, it is excellent, excellent, that you ask about conduct that is a rain from clouds of Dharma that accords with the aspiration of the entire ocean of beings, so as to reach the conclusion of ripening and guiding all beings; so as to reach the conclusion of joining and maintaining the family of the tathāgatas; so as to conjoin with the wisdom that pervades throughout the extent of the directions; so as to focus on comprehending the entire ocean of the ways of the realm of the Dharma; so as to pervade the infinity of all that can be known, which is as vast as the extent of space; and so as to obtain and possess the wheels of Dharma of all the tathāgatas.
- 39.6 “Noble one, I have attained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*.
- 39.7 “Noble one, through this liberation I undertake being on the unimpeded level of a dharmabhāṇaka. I have the aspiration to make a gift of the Dharma treasure of all the tathāgatas. I have attained the power of great love and compassion. [F.149.a] I am dedicated to activities that benefit all beings in order to bring all beings to the aspiration for enlightenment. I remain on the level of a guide for beings so that they will continuously gather the accumulation of the roots of merit of the aspiration for enlightenment. In order to bring all beings onto the path to omniscience, I engage in causing the sun of the Dharma to appear out of the clouds of the Dharma in the world. I continuously engage in a motivation that regards all beings as equal in order to illuminate all worlds with countless roots of merit. I am conjoined with a pure motivation so that all beings will know the accomplishment of accumulating roots of merit. I engage in being a leader of the caravan of all beings so that they will appropriately accomplish all the paths of good actions; I am engaged in the activity of causing all beings to reject all paths of bad actions and be established in the Dharma of good actions. I am engaged in teaching the path to happiness to all beings. I bring all beings to the beginning of the array of the yānas. I am engaged in establishing all beings in all virtuous Dharma practices. I am engaged in providing unceasing service and veneration to all kalyāṇamitras. I am engaged in establishing all beings in the teaching of the tathāgatas. I am engaged in

causing all beings to commence upon good qualities through receiving the very first gift of the Dharma. I cause the arising of an aspiration for omniscience that is enduring and indestructible. I have the vast domain of the aspiration focused on the strengths of the Buddha, which is as enduring and solid as the most powerful vajra, [F.149.b] and I practice by relying on a kalyāṇamitra.

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

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

39.10 “I look upon, comprehend, and fathom the realm of phenomena in ten ways. What are those ten? (1) I comprehend the realm of phenomena because I have attained the vast light of wisdom. (2) I comprehend the realm of phenomena as having no end and no center in order to perceive the miraculous manifestations of all the tathāgatas. (3) I comprehend the realm of phenomena as limitless in order to reach all buddha realms and to make offerings and show veneration to the tathāgatas. (4) I comprehend the realm of phenomena as having no boundary in order to have the vision of bodhisattva activities within the ocean of all worlds. (5) I comprehend the realm of phenomena as being without division in order to enter the undivided domain of wisdom of the tathāgatas. (6) I comprehend the realm of phenomena as singleness [F.150.a] in order to enter the domain of speech of the tathāgatas, which is perceived by all beings in accordance with their aspirations. (7) I comprehend the realm of phenomena as having a nature of vastness¹⁵³³ in order to realize the ultimate conclusion of the past prayers of the tathāgatas to reach the conclusion of guiding all beings. (8) I comprehend the realm of phenomena as having the equality of all beings in order to realize the vast extent of completely good bodhisattva conduct. (9) I comprehend the realm of phenomena as a single adornment in order to comprehend the adornment of the miraculous manifestations of completely good conduct. (10) I comprehend the realm of phenomena as being indestructible¹⁵³⁴ in order for the pure pervasion of the realm of phenomena by all good actions to have the nature of indestructibility.

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

- 39.12 “Moreover, noble one, I teach the Dharma to beings with my mind fixed upon the greatness of the tathāgatas and through ten-thousandfold domains of the activity of mental retention. What are those ten? They are (1) the domain of mental retention called *the gathering of the entire ocean of the Dharma*, (2) the domain of mental retention called *the blessing of all dharmas*, (3) the domain of mental retention called *the holding of all dharmas*, (4) the domain of mental retention called *the lamp of the intention of all the tathāgatas*, (5) the domain of mental retention called *the essence that illuminates the ocean of the karma of all beings*, [F.150.b] (6) the domain of mental retention called *the fathoming of the entire stainless ocean of the ways of the yānas*,¹⁵³⁵ (7) the domain of mental retention called *the proclamation of the turning*¹⁵³⁶ *of the wheel of the names of all the buddhas*, (8) the domain of mental retention called *the fathoming of the teaching of the ocean of the past prayers of the buddhas in the three times*, (9) the domain of mental retention called *the intense power of the gathering of all dharmas*, and (10) the domain of mental retention called *the arising of the power of omniscience*.
- 39.13 “Noble one, I teach the Dharma to beings through these ten domains of mental retention and the rest of the ten thousand domains of mental retention.
- 39.14 “Moreover, noble one, I teach the Dharma to beings through the wisdom that comes from hearing the Dharma. I teach the Dharma to beings through the wisdom from contemplation and the wisdom from meditation.
- 39.15 “I teach the Dharma to beings beginning with one existence. I teach the Dharma to beings beginning with all existences.
- 39.16 “I teach the Dharma to beings beginning with the ocean of the wheel of names of one tathāgata. I teach the Dharma to beings beginning with the ocean of the wheel of names of all tathāgatas.
- 39.17 “I teach the Dharma to beings beginning with one ocean of world realms. I teach the Dharma to beings beginning with all oceans of world realms.
- 39.18 “I teach the Dharma to beings beginning with the ocean of prophecies of one buddha. I teach the Dharma to beings beginning with the ocean of prophecies of all tathāgatas.
- 39.19 “I teach the Dharma to beings beginning with the ocean of the community of the followers of one tathāgata. [F.151.a] I teach the Dharma to beings beginning with the ocean of the communities of the followers of all tathāgatas.
- 39.20 “I teach the Dharma to beings beginning with the Dharma wheel of one tathāgata. I teach the Dharma to beings beginning with the ocean of the Dharma wheels of all tathāgatas.

- 39.21 “I teach the Dharma to beings beginning with one sūtra. I teach the Dharma to beings beginning with the sūtras that are present within the Dharma wheels of all tathāgatas.
- 39.22 “I teach the Dharma to beings beginning with the gathering of the community of followers of one tathāgata. I teach the Dharma to beings beginning with the ocean of the gatherings of the communities of followers of all tathāgatas.
- 39.23 “I teach the Dharma to beings beginning with one aspiration to omniscience. I teach the Dharma to beings beginning with the entire ocean of the aspects of the aspiration to enlightenment.
- 39.24 “I teach the Dharma to beings beginning with one yāna. I teach the Dharma to beings beginning with the ocean of the arising of all yānas.
- 39.25 “Noble one, in that way, I teach the Dharma to beings through comprehending that in the way of the realm of the Dharma there is no differentiation in the ocean of the tathāgatas. Thereby I create an unsurpassable accumulation of the Dharma, continue with the bodhisattva’s completely good conduct throughout all future kalpas, and meditate on this bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, expanding with each instant of mind the way of meditation on the vista of this liberation, with each instant of mind expanding throughout the entire realm of phenomena the way of meditation on the vista of this liberation.” [F.151.b]
- 39.26 Sudhana said, “Goddess, it is wonderful that this bodhisattva liberation is so profound. Āryā, how long has it been since you attained this bodhisattva liberation?”
- She replied, “Noble one, in the past, in time gone by, beyond as many kalpas as there are atoms in a world realm, there was a world realm called Dharmārcinagarameghā, which had as many clouds of perfumed jewels as there are atoms in a four-continent world realm. It was bordered with lotuses that had been proclaimed in the past prayers of all the tathāgatas. Its body was formed from the ocean as the king of precious jewels, having arisen from the ocean of the karma of all beings. It had the shape of a great lotus. It was both pure and defiled.¹⁵³⁷ It had as many encircling Cakravāla mountain ranges of lotuses as there are atoms in Sumeru. It was adorned by as many risen Sumerus of perfumed jewels as there are atoms in Sumeru. It was adorned by as many great four-continent worlds as there are atoms in Sumeru. In each four-continent world there was an *anabhilāpyānabhilāpya* of quintillions of cities.
- 39.27 “Noble one, there was in that world realm a kalpa called Vimalābha.¹⁵³⁸ During that kalpa there appeared as many tathāgatas as there are atoms in Sumeru. In the center of that world realm called Dharmārcinagarameghā

- there was a four-continent world called Vicitrādhvaja, in the center of which was the royal capital called Samantaratnakusumaprabhā.
- 39.28 “Not far from that royal capital was a bodhimaṇḍa called Dharmarāja-bhavanapratibhāsa. [F.152.a] At that bodhimaṇḍa there appeared the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja, the first of the tathāgatas of that kalpa, who were as numerous as the atoms in Sumeru.
- 39.29 “At that time there was a cakravartin king by the name of Vimalavakrabhānuprabha, who received from the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja the sūtra called *The Ocean of All Dharmas*. After he had received it, after the Dharma wheel was turned, and after the passing into nirvāṇa, the king entered homelessness and possessed all the teaching.
- 39.30 “At the time when the teaching was reaching its end, it divided into a thousand teachings, and in each teaching there was a division into a thousand ways of teaching. During the intermediate kalpa of deterioration, beings were obscured by the obscurations of karma and kleśas, and they were engaged in fighting, quarreling, and disruption. Bhikṣus were not concerned with the good qualities of the Buddha’s teachings but were dedicated to delighting in the objects of the senses, engaged in conversations about kings and thieves, were interested in stories about women and countries and oceans, and used the words of the Lokāyatas.
- 39.31 “The follower of the Dharma cried out, ‘Oh! The great lamp of the Dharma, which has been established for many kalpas, is close to being extinguished!’ Having said these sad words, he rose into the air to the height of seven palm trees and emanated clouds of light of infinite colors. When he had emanated that great display of a net of light rays of various colors, [F.152.b] those multicolored lights pacified the torment of the kleśas in the world and established beings without end or center in enlightenment, which revived the teachings of the tathāgata so that it remained for a further sixty thousand years.
- 39.32 “At that time, the cakravartin king Vimalavakrabhānuprabha’s daughter, a bhikṣuṇī by the name of Dharmacakranirmāṇaprabhā, had an entourage of a hundred thousand bhikṣuṇīs. When she heard those sad words and saw that miraculous manifestation, she and her entourage developed the aspiration for enlightenment, and the hundred thousand bhikṣuṇīs became irreversible on the path to the highest, complete enlightenment and attained the samādhi called *the manifest presence of the tathāgatas*. They also obtained the power of mental retention called *the light emanated from the Dharma wheel of all the tathāgatas*. They also attained the perfection of wisdom called *the entry into all the ways of the ocean of the Dharma*. The bhikṣuṇī Dharmacakranirmāṇaprabhā attained the samādhi called *the lamp of the light that arises from the teachings of all the tathāgatas*, and she attained in a subtle and gentle way this

bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*. When she had attained that, she directly perceived all the miraculous manifestations of the Tathāgata Sarvadharmasāgaranirghoṣa-prabharāja.

39.33 “Noble one, what do you think? At that time, in that time, who do you think was the cakravartin king Vimalavakrabhānuprabha, who entered homelessness in the teaching of the Tathāgata Sarvadharmasāgaranirghoṣa-prabharāja [F.153.a] and, after the turning of the wheel of the Dharma and the passing into nirvāṇa, when the teachings were coming to an end, lit the Dharma lamp of holding the teaching? Noble one, do not think that he was anyone else; at that time, in that time, the bodhisattva Samantabhadra was the cakravartin king Vimalavakrabhānuprabha.

39.34 “Noble one, what do you think? At that time, in that time, who do you think was the bhikṣuṇī Dharmacakranirmāṇaprabhā, the daughter of the cakravartin king Vimalavakrabhānuprabha, who had an entourage of a hundred thousand bhikṣuṇīs? Noble one, do not think that she was anyone else; at that time, in that time, I was the bhikṣuṇī Dharmacakranirmāṇaprabhā. In that way, I held the teaching of the Tathāgata Sarvadharmasāgaranirghoṣaprabharāja. I caused those hundred thousand bhikṣuṇīs to progress irreversibly toward the highest, complete enlightenment. I established them in the samādhi called *the manifest presence of the tathāgatas*. I also established them in the power of mental retention called *the light emanated from the Dharma wheel of all tathāgatas* and the perfection of wisdom called *the entry into all the ways of the ocean of the Dharma*.

39.35 “After that tathāgata, I venerated the Tathāgata Vimaladharmaparovata-jñānaśikharābha. After him, I venerated the Tathāgata Dharmamaṇḍalāvabhāsaprabhacūḍa.¹⁵³⁹ After him, I venerated the Tathāgata Dharmabhāskaraśrīmegha. [F.153.b] After him, I venerated the Tathāgata Dharmasāgaranirdeśaghoṣa. After him, I venerated the Tathāgata Dharmādityajñānamaṇḍalapradīpa. After him, I venerated the Tathāgata Dharmakusumaketudhvajamegha. After him, I venerated the Tathāgata Dharmārciḥparvataketurāja. After him, I venerated the Tathāgata Dharmayagambhīraśrīcandra. After him, I venerated the Tathāgata Dharmajñāna-saṃbhavasamantapratibhāsagarbha. After him, I venerated the Tathāgata Jñānākaracūḍa. After him, I venerated the Tathāgata Śailendraśrīgarbharāja. After him, I venerated the Tathāgata Samantamukhajñānabhadrameru. After him, I venerated the Tathāgata Sarvadharmavīryavegadhvaja. After him, I venerated the Tathāgata Dharmaratnakusumaśrīmegha. After him, I venerated the Tathāgata Śāntiprabhagambhīrakūṭa. After him, I venerated the Tathāgata Rāśminetrapatibhāsaprabhacandra. After him, I venerated the Tathāgata Jñānārciśrīsāgara. After him, I venerated the Tathāgata Samanta-

jñānabhadramaṇḍala. After him, I venerated the Tathāgata Adhordhavadig-
jñānāvabhāsa. After him, I venerated the Tathāgata Raśmisaṃkusumita-
pradīpa. [F.154.a] After him, I venerated the Tathāgata Jñānasimḥaketu-
dhvajarāja. After him, I venerated the Tathāgata Samantasūryāvabhāsa-
prabharāja. After him, I venerated the Tathāgata Ratnalakṣaṇavibhūṣita-
meru. After him, I venerated the Tathāgata Sūryavikramasamantapratibhāsa.
After him, I venerated the Tathāgata Dharmajālavibuddhaśrīcandra. After
him, I venerated the Tathāgata Dharmapadmapraphullitaśrīmegha. After
him, I venerated the Tathāgata Lakṣaṇasūryacakrasamantaprabha. After
him, I venerated the Tathāgata Samantāvabhāsadharmasrīghoṣa. After him, I
venerated the Tathāgata Vaiśāradya vajranārāyaṇasimha. After him, I
venerated the Tathāgata Samantajñānadhvaśūra. After him, I venerated the
Tathāgata Dharmapadmaphullagātra. After him, I venerated the Tathāgata
Guṇakusumaśrīsāgara. After him, I venerated the Tathāgata Dharmadhana-
śikharābhaskandha. After him, I venerated the Tathāgata Jñānaśikharārci-
megha. After him, I venerated the Tathāgata Samantadharmadvāravahana-
śikharābha. After him, I venerated the Tathāgata Bodhimaṇḍavibuddhaśrī-
candra. After him, I venerated the Tathāgata Dharmolkājvalanaśrīcandra.
After him, I venerated the Tathāgata Samantapratibhāsacūḍa. [F.154.b] After
him, I venerated the Tathāgata Dharmameghadhvajapradīpa. After him, I
venerated the Tathāgata Vajrasāgaradhvajamegha. After him, I venerated
the Tathāgata Yaśaḥparvataśrīmegha. After him, I venerated the Tathāgata
Candanaśrīcandra. After him, I venerated the Tathāgata Samantaśrīkusuma-
tejābha. After him, I venerated the Tathāgata Sarvasattvāvabhāsatejas. After
him, I venerated the Tathāgata Guṇapadmaśrīgarbha. After him, I venerated
the Tathāgata Gandhārciravabhāsarāja. After him, I venerated the Tathāgata
Hetupadma. After him, I venerated the Tathāgata Lakṣaṇaparvatavairocana.
After him, I venerated the Tathāgata Samantavighuṣṭakīrtidhvaja. After him,
I venerated the Tathāgata Samantajñānaprabhāmeru. After him, I venerated
the Tathāgata Dharmanagaraprabhaśrī. After him, I venerated the Tathāgata
Drumaparvatatejas. After him, I venerated the Tathāgata Samantaśrī-
vairocanaketu. After him, I venerated the Tathāgata Dharmasāgaranirmāda-
nirghoṣa. After him, I venerated the Tathāgata Sarvadharmabhāvanārambha-
saṃbhavatejas. After him, I venerated the Tathāgata Samantajñānābhā-
pravara. [F.155.a] After him, I venerated the Tathāgata Varalakṣaṇaśrī. After
him, I venerated the Tathāgata Dharmabalaśūladhvaja. After him, I
venerated the Tathāgata Dharmacakraprabhanirghoṣa. After him, I
venerated the Tathāgata Raśmiguṇamakuṭajñānaprajñāprabha. After him, I
venerated the Tathāgata Dharmacakracandrodgataśrī. After him, I venerated
the Tathāgata Dharmapadmavairocanavibuddhaketu. After him, I venerated
the Tathāgata Ratnapadmāvabhāsagarbha. After him, I venerated the

Tathāgata Ratnaśrīśikhrameghapradīpa. After him, I venerated the Tathāgata Samantasūcisuvīśuddhajñānakusuma. After him, I venerated the Tathāgata Nānāraśmīśrīmerugarbha. After him, I venerated the Tathāgata Raśmimaṇḍalaśikharaṛāja. After him, I venerated the Tathāgata Puṇyameghacūḍa. After him, I venerated the Tathāgata Dharmāśikharadhvajamegha. After him, I venerated the Tathāgata Guṇaparvatatejas. After him, I venerated the Tathāgata Dharmasūryameghapradīpa. After him, I venerated the Tathāgata Dharmameghavighuṣṭakīrtirāja. After him, I venerated the Tathāgata Dharmamaṇḍalapaṭalamegha. After him, I venerated the Tathāgata Vibuddhajñānabodhidhvajatejas. [F.155.b] After him, I venerated the Tathāgata Dharmamaṇḍalavibuddhaśrīcandra. After him, I venerated the Tathāgata Kanakamaṇiparvatatejobhadra. After him, I venerated the Tathāgata Bhadraśrīmerutejas. After him, I venerated the Tathāgata Samantaprajñaptinirghoṣamegha. After him, I venerated the Tathāgata Dharmabalaśrīkūṭa. After him, I venerated the Tathāgata Gandhārcimeghaśrīrāja. After him, I venerated the Tathāgata Kanakamaṇiparvataghoṣa. After him, I venerated the Tathāgata Uṣṇīṣakośasarvadharmaprabhāmaṇḍalamegha. After him, I venerated the Tathāgata Dharmacakrajvalanatejas. After him, I venerated the Tathāgata Śailaśikharābhyudgatatejas. After him, I venerated the Tathāgata Samantavīryolkāvabhāsamegha. After him, I venerated the Tathāgata Samādhimudrāvīpulamakuṭaprajñāprabha. After him, I venerated the Tathāgata Ratnaruciraśrīrāja. After him, I venerated the Tathāgata Dharmolkāratnavitānaghoṣa. After him, I venerated the Tathāgata Dharmagaganakāntasiṃhaprabha. After him, I venerated the Tathāgata Lakṣaṇavibhūṣitadvajacandra. [F.156.a] After him, I venerated the Tathāgata Raśmiparvatavidyotitamegha. After him, I venerated the Tathāgata Anāvaraṇadharmagaganaprabha. After him, I venerated the Tathāgata Lakṣaṇarucirasupūṣpitāṅga. After him, I venerated the Tathāgata Lokendrapravaraprabhaghoṣa. After him, I venerated the Tathāgata Sarvadharmasamādhiprabhaghoṣa. After him, I venerated the Tathāgata Dvārasvaraprabhūtaśrīkośa. After him, I venerated the Tathāgata Dharmajvalanārciḥ-sāgaraghoṣa. After him, I venerated the Tathāgata Tryadhvalakṣaṇapratibhāsatejas. After him, I venerated the Tathāgata Dharmamaṇḍalaśrīśikharābhaprabha. After him, I venerated the Tathāgata Dharmadhātusiṃhaprabha. After him, I venerated the Tathāgata Vairocanaśrīsumeru.¹⁵⁴⁰ After him, I venerated the Tathāgata Sarvasamādhisāgarāvabhāsasiṃha. After him, I venerated the Tathāgata Samantajñānaprabhāsa. After him, I venerated the Tathāgata Samantaprajñābhadharmanagarapradīpa.

39.36 “In that way, noble one, there were these hundred buddhas and the other tathāgatas, as numerous as the atoms in Sumeru, who appeared in the kalpa called Vimalābha.

- 39.37 “Noble one, the last of those tathāgatas as numerous as the atoms in Sumeru was a tathāgata by the name of Dharmadhātunagarābhajñānapradīparāja. [F.156.b]
- 39.38 “In that way, noble one, I made offerings to those tathāgatas as numerous as the atoms in Sumeru, beginning with Sarvadharmasāgaranirghoṣaprabharāja and ending with Dharmadhātunagarābhajñānapradīparāja. I attended to all those tathāgatas. I heard the Dharma taught by them all. I entered homelessness in the teachings of all those tathāgatas. I possessed the teachings of all those tathāgatas. I obtained the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations* from all those tathāgatas, obtaining it in various ways. At the feet of all those tathāgatas I ripened an ocean of beings without edge or center.
- 39.39 “Since then, in practicing the Dharma I have made offerings to as many buddhas as have appeared throughout as many kalpas as there are atoms in a buddha realm.
- 39.40 “Noble one, during that time, I have watched over beings as they slept in ignorance in the darkness of saṃsāra. I have guarded the cities of their minds. I have brought them up out of the city of the three realms and brought them into the city of omniscience.
- 39.41 “Noble one, I know only this bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, which prevents meaningless worldly talk, establishes speech that is not dishonest, and concludes with it being firmly established in truth. [F.157.a] How could I know the conduct or describe the qualities of bodhisattvas who know without impediment all languages,¹⁵⁴¹ who understand all Dharma in each instant of mind, who comprehend all the words and languages of all beings, who are skilled in accumulating the entire ocean of languages, who are skilled in the ways and practices of an ocean of numbers and terms in all Dharmas, who have the power of an ocean of mental retention that engages with all the Dharma, who are skilled in creating clouds of Dharma that accord with the dispositions of all beings, and who have fully attained ripening and guiding all beings? How could I know their practice of gathering all beings, their application to undertaking supreme bodhisattva activity,¹⁵⁴² their comprehension of very subtle bodhisattva knowledge, their power of supremacy in opening the treasures and treasuries of bodhisattva Dharma, or their ascending the lion throne for teaching the bodhisattva Dharma?
- 39.42 “Why is that? It is because those excellent beings have all attained the retention of the domain of the level of the entire Dharma.
- 39.43 “Depart, noble one. Here at the feet of the Bhagavat Vairocana, there is the goddess of the night who has the name Sarvavṛkṣaphullanasukhasaṃvāsā. She is not far from me, so go to her and ask her, ‘How should

- bodhisattvas¹⁵⁴³ train in omniscience? How should they practice it so as to bring all beings to omniscience?’ ” [F.157.b]
- 39.44 Then at that time, the night goddess Sarvanagararakṣāsambhavatejaḥśrī, in order to teach further the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, recited these verses to Sudhana, the head merchant’s son:
- 39.45 “Profound and difficult to see is the bodhisattvas’ liberation
By which they know every jina in the three times,
The entire realm of phenomena without edge or center,
And the complete extent of the characteristics of all cognition.¹⁵⁴⁴ {1}
- 39.46 “The ways of the liberation that arise from the accumulations are infinite.
They are inconceivable and immeasurable, for they attain¹⁵⁴⁵ the true nature.
You should enter into the paths of the ways of love in the three times
That completely increase power that is unimpeded. {2}
- 39.47 “There was a realm in the past, beyond as many kalpas
As there are atoms that exist in a buddha realm;
That glorious¹⁵⁴⁶ world realm was Dharmārcimeghanagara,
And there was a very bright kalpa called Vimalābha. {3}
- 39.48 “In that one kalpa there appeared an unbroken succession of jinas,
As many buddhas as there are atoms in Sumeru.
First to appear, the first in that kalpa,
Was the Sugata Dharmasamudraprabhagarjitarāja. {4}
- 39.49 “The last of those tathāgatas to appear in the world
Was the Jina Dharmameghanagarābhapradīparāja.
I came before them all and made offerings to them.
From them all I heard the Dharma with great joy. {5}
- 39.50 “First I saw, having a golden light,
Dharmasamudraprabhagarjitarāja,
Adorned with the thirty-two signs and resembling Meru,
And seeing him I thought, ‘I shall become a sugata!’ {6}
- 39.51 “The very moment I saw that tathāgata,
There arose the powerful first aspiration to become a jina
Who had the character of the true nature, as vast¹⁵⁴⁷ as space, [F.158.a]
Because of the all-pervading arising of omniscience. {7}
- 39.52 “All of the sugatas within the three times,
Encircled by oceans of all the bodhisattvas,

- The extensive ocean of realms with their oceans of beings,
Have arisen from the great ocean of the amrita of compassion. {8}
- 39.53 “I also aspired that in order to ripen beings
I would pervade every single realm with my body,
Manifest a body to beings in accordance with their aspirations,
And illuminate and shake every single realm. {9}
- 39.54 “I also came before the second buddha
And saw jina lords in ten oceans of realms.
I saw the last jina within an ocean of realms
As numerous as the atoms in an ocean of realms. {10}
- 39.55 “Since then, during kalpas as numerous as a realm’s atoms,
I have gone before and made offerings to
All of the jinas, the lamps of the world, who appeared
And purified an ocean of ways of liberation.” {11}
- 39.56 Then Sudhana, the head merchant’s son, attained this bodhisattva liberation
called *the entry into beautiful sounds and profound manifestations*, attained an
endless, centerless ocean of samādhis, gained an understanding that arose
from a vast ocean of gateways to retention, attained the great illumination of
a bodhisattva’s higher cognitions, and entered an ocean of great
discernment,¹⁵⁴⁸ and in his mind spread a vast ocean of powerful delight.
- 39.57 He then praised the night goddess Sarvanagararakṣāsāmbhavatejaḥśrī by
reciting these appropriate verses:
- 39.58 “Your wisdom is active in a vast ocean of the Dharma.
You practice in the centerless, endless ocean of existences.
The essence of your perfect wisdom body lives long without illness. [F.158.b]
Goddess, you have come and beautified this assembly. {12}
- 39.59 “You have realized the nature of phenomena to be like space.
You realize without impediment the ways of all three times.
In each instant of mind there are inconceivable, countless
Perceptions, all of which are without conceptualization. {13}
- 39.60 “With your wisdom eyes you see the true nature in which there are no
beings,
Yet you perceive with compassion the infinite ocean of beings.
You enter the very vast¹⁵⁴⁹ liberation of your mind,
And you guide and ripen countless beings. {14}
- 39.61 “You know through analyzing the field of phenomena.

- You have realized the way of knowing the nature of phenomena.
 You meditate on all the stainless paths of the āryas.
 You purify all beings without exception and liberate them. {15}
- 39.62 “You have realized the stainless wisdom of omniscience.
 Goddess, you have become the supreme guide¹⁵⁵⁰ of beings.
 You pervade all beings within the realm of phenomena
 And teach them the Dharma and end all fear in the world. {16}
- 39.63 “Goddess, through the way of the prayers of Vairocana,
 You have a vast,¹⁵⁵¹ stainless, unimpeded, exact understanding.
 You have understood the power¹⁵⁵² of the omnipresent jinas,
 And you see the miraculous manifestation of the jinas in all realms. {17}
- 39.64 “Your mind is as invincible as space.
 You are primordially pure, unstained by the stains of the kleśas.
 Within it appear all the realms of the three times
 And the assemblies of all buddhas and bodhisattvas. {18}
- 39.65 “Within each instant there are days and nights and months,
 In each moment years and the creation and destruction of kalpas.
 You know an ocean of kalpas, their ocean of names and numbers,
 And the ocean of the perceptions of beings, within each instant. {19}
- 39.66 “You know the births and deaths of beings in all directions,
 Those with and without form, with and without perception, [F.159.a]
 Those who follow the way of belief in reality.
 You show them the path and bring them to supreme enlightenment. {20}
- 39.67 “Manifesting from the family of Vairocana’s net¹⁵⁵³ of prayers,
 Born from the single body of all the sugatas,
 Your unimpeded mind is the pure Dharma body,
 And you manifest your form body in all worlds according to aspirations.”
 {21}
- 39.68 Sudhana, the head merchant’s son, having praised the night goddess Sarvanagararakṣāsambhavatejaḥśrī with these appropriate verses, bowed his head to the feet of the night goddess Sarvanagararakṣāsambhavatejaḥśrī, circumambulated the night goddess Sarvanagararakṣāsambhavatejaḥśrī many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Sarvanagararakṣāsambhavatejaḥśrī. [B10]

SARVAVṚKṢPRAPHULLANASUKHA- SAMVĀSĀ

- 40.1 Sudhana, the head merchant's son, further meditating on, believing in,¹⁵⁵⁴ and increasing the bodhisattva liberation called *the entry into beautiful sounds and profound manifestations*, went to where the night goddess Sarvavṛkṣpraphullanasukhasamvāsā was. He saw the night goddess Sarvavṛkṣpraphullanasukhasamvāsā seated upon a lion throne consisting of the saplings of precious trees, inside a kūṭāgāra made from the branches of all perfumed precious trees and encircled by an entourage of ten thousand night goddesses. [F.159.b]
- 40.2 Sudhana, the head merchant's son, bowed his head to the feet of the night goddess Sarvavṛkṣpraphullanasukhasamvāsā 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 Sarvavṛkṣpraphullanasukhasamvāsā said to Sudhana, the head merchant's son, "Noble one, through my power, when the sun sets in the Sahā world realm, the lotus blossoms close,¹⁵⁵⁵ 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. Those

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 dhyāna. I bring beings with poor wisdom to the practice of the perfection of wisdom. I establish beings who aspire to the lower yānas in the practice of the Mahāyāna. 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,¹⁵⁵⁶ are tormented by karma and kleśas, 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.

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 tathāgatas. Why is that?

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

40.9 “Noble one, the happiness of beings arises from the light of the disk of good qualities¹⁵⁵⁸ of the family of the tathāgatas. Why is that?

- 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 Tathāgata Arhat Samyaksaṃbuddha Vairocana.
- 40.11 “When, in the past, the Bhagavat was on the bodhisattva bhūmis, 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,¹⁵⁵⁹ [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 kleśas, experiencing great suffering in saṃsāra, afflicted by the suffering of poverty in saṃsāra, and having turned away from the sight of a buddha.
- 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 not¹⁵⁶⁰ 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.
- 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 āryas. 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 buddha 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 irreversibly¹⁵⁶¹ 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.

40.17 “He performed bodhisattva conduct in each instant of mind in all the numbers of world realms without exception; in the arisen¹⁵⁶² 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 families¹⁵⁶³ of world realms with boundaries; with descriptions of various bases and masses; in world realms

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 activity¹⁵⁶⁴ 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.¹⁵⁶⁵ [F.163.a]

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 deep¹⁵⁶⁶ in the wilderness of thickets of wrong views, who were ignorant of cause and results, who were under the power of kleśas and karma, who had fallen into the underground world of the great suffering of saṃsāra’s wilderness and were experiencing the various¹⁵⁶⁷ sufferings of poverty.

40.20 “Having compassion for them, he praised establishing strong roots of merit through a vast cloud of the practice of the perfections, dispelled saṃsāra’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 understanding¹⁵⁶⁸ 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 āryas; 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 tathāgatas, gathered them through possessing the bliss of the pacification of the skandhas, made them aspire to the greatness that is the nature of the tathāgatas, and established them in the wisdom possessed by the bodhisattvas.”

40.22 Sudhana asked, “Āryā, 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,¹⁵⁶⁹ difficult to know, difficult to aspire to, difficult to comprehend, difficult to describe, and difficult to understand; the world and its devas and the śrāvakas and pratyekabuddhas are unable to comprehend it. However, through the blessing of the tathāgatas, through being in the care of a kalyāṇamitra,¹⁵⁷⁰ those beings who have no yearning for any bliss in saṃsāra, who are focused on the bliss of the tathāgatas, who are engaged in ending the suffering and unhappiness of all beings, who aspire to the knowledge¹⁵⁷¹ that comprehends the ocean of the qualities of the tathāgatas, [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 saṃsāra, who aspire to the ocean of wisdom of all the tathāgatas, who are determined to go to the city of the Dharma,¹⁵⁷² who have the diligence to attain the field of activity of the tathāgatas, who have the prowess to reach the level of the buddhas, 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 kleśas and all Māra’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.

40.24 “Why is that? Noble one, this subject is the field of the knowledge of the tathāgatas. All bodhisattvas, let alone all other beings, cannot reach it. Nevertheless, through the blessing of the tathāgatas, 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 sincere¹⁵⁷³ question.” [F.164.b]

- 40.25 Then, at that time, the night goddess Sarvavṛkṣaprahullanasukha-saṃvāsā, in order to teach this meaning further, looking into the field of knowledge of the tathāgatas of the three times, recited these verses:
- 40.26 “The profound, inconceivable field of knowledge of the buddhas
About which you, son of the buddhas, 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 kleśas and karma
Are unable to know this field of the buddhas. {3}
- 40.29 “Those who are established in the skandhas, dhātus, and āyatanas,
Those who are dependent on the destructible accumulation,
And those whose minds and views are aberrant
Are unable to know this level of the buddhas. {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 saṃsāra
Are not able to know this Dharma. {5}
- 40.31 “This is the field for those ṛṣis
Of the family and born in the family¹⁵⁷⁴ of the buddhas,
Who have been consecrated by all the tathāgatas
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 kalyāṇamitras,
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 buddhas
And whose minds have repentance of wrongdoing¹⁵⁷⁵—
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,¹⁵⁷⁶ never turn back,
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 dhyāna—
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 buddhas 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 kalyāṇamitras
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 Maṇi-
kanakaparvataśikharavairocana.
- 40.48 “Noble one, in that ocean of world realms called Maṇikanakaparvata-
śikharavairocana there was a tathāgata by the name of Jñānaparvatadharmad-
hātudikpratapanatejorāja. The Tathāgata Jñānaparvatadharmadhātu-
dikpratapanatejorāja, through his previous bodhisattva conduct, had
purified the ocean of world realms called Maṇikanakaparvataśikhara-
vairocana.¹⁵⁷⁸
- 40.49 “In that ocean of world realms called Maṇikanakaparvataśikharavairocana
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 realm¹⁵⁷⁹ 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 tathāgatas and their
miraculous manifestations. During each appearance of a buddha appeared as
many sūtras as there are atoms in a world realm. Within each sūtra 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 yānas, and guidance through
various miraculous manifestations.

- 40.50 “Noble one, in that ocean of world realms called Maṇikanakapurvataśikharavairocana there was a central group of world realms called Samantadigabhimukhadvāradvajavyūha.
- 40.51 “Noble one, in that central group of world realms called Samantadigabhimukhadvāradvajavyūha there was the world realm called Sarvaratnavarṇasamantaprabhāsaśrī.
- 40.52 “It had a display of basis and borders of world realms. It had the shining bodhimaṇḍas of all the tathāgatas that were made of kings of jewels.¹⁵⁸⁰ 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 tathāgatas. It had the form of a city of devas. It was both pure and defiled.
- 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 Sarvaratnaśikharadvaja. In that four-continent world called Sarvaratnaśikharadvaja, 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 Jambudvīpa of that four-continent world there was a royal capital called Ratnasālavyūhameghapradīpā, which was encircled by ten thousand cities.
- 40.54 “At that time, the people of that Jambudvīpa had a lifespan of ten thousand years. In the royal capital called Ratnasālavyūhameghapradīpā there was a cakravartin king by the name of Sarvadarmanirṇādacchatramaṇḍalanirghoṣa. The cakravartin king Sarvadarmanirṇādacchatramaṇḍalanirghoṣa 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 Sarvadarmanirṇādacchatramaṇḍalanirghoṣa, he protected all of Jambudvīpa 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 Ratnasālavayūha-meghapradīpā. They surrounded it, some with their arms upraised, some with hands clasped together, some with their bodies trembling, some collapsing,¹⁵⁸¹ 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 Sarvadharmā-nirṇādacchatramaṇḍalanirghoṣa 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!’

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,¹⁵⁸² terms of speech, and words from various dialects and in various accents. [F.167.b].

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 Sarvadharmā-nirṇādacchatramaṇḍalanirghoṣa 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,¹⁵⁸³ 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,¹⁵⁸⁴ 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.

40.59 “When King Sarvadharmā-nirṇādacchatramaṇḍalanirghoṣa 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 saṃsāra and are without a support. When can I become a refuge for these beings, who have fallen into the great abyss of saṃsāra, and bring them to the level of the tathāgatas?

40.61 “ ‘Oh! Alas! I see these beings are oppressed by the torment of the kleśas and have no refuge. When can I become a refuge for these beings, who are frightened by various kleśas, without a refuge, and oppressed by the torment of the kleśas, 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 saṃsāra?

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 saṃsāra, 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 tathāgatas, 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 brilliant¹⁵⁸⁵ radiance.
- 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,¹⁵⁸⁶ oxen, and elephants¹⁵⁸⁷—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.
- 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 Ratnasālavayūhameghapradīpā, in front of the city called Maṇiśikharatejas, 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 kings 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 kūṭāgāras. 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 kings 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 kings 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 hung¹⁵⁸⁸ with flags made of various precious materials. It was decorated with various kinds of decorations.¹⁵⁸⁹ It was adorned with nets of precious little bells.¹⁵⁹⁰ 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.¹⁵⁹¹ Handfuls of precious aromatic substances were scattered as clouds of perfume. Kings of jewels with

inconceivable colors and aromas formed various beautiful shapes¹⁵⁹² and emitted mists and clouds of all perfumes. It was perfumed by various present¹⁵⁹³ 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.¹⁵⁹⁴

40.81 “Seated upon it was King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa. 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 revealed¹⁵⁹⁵ endless qualities and excellencies.

40.82 “King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa 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 spokes¹⁵⁹⁶ 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]

40.83 “King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa was being fanned with precious yak-tail fans. He was beautiful, shining with a majesty that surpassed that of Śakra, 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 Sarvadarmanirṇādacchatramāṇḍalanirghoṣa 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 benevolence¹⁵⁹⁷ toward them. He perceived them to be his kalyāṇamitras. [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.

40.89 “As soon as King Sarvadarmanirṇādacchatramāṇḍalanirghoṣa 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 Śakra for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Suyāma, for many quintillions of kalpas; a joy greater than attaining the throne of the sovereignty of the lord of devas, Saṃtuṣita, 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, Vaśavartin, and being honored by beautiful, delightful apsaras for countless kalpas; a joy greater than attaining the throne of Brahmā and enjoying the bliss of dwelling in the Brahmā paradise for endless kalpas; a joy greater than attaining the bliss of the Ābhāsvara devas for endless

kalpas; a joy greater than attaining the bliss of the Śubhakṛtsna devas for an unceasing, unequaled number of kalpas; and a joy greater than attaining the bliss of peaceful liberation of the Śuddhāvāsa devas for kalpas without end.

40.90 “Noble one, it was like [F.172.a] a solitary¹⁵⁹⁸ man, filled with longing, who has been separated for a long time from his father, mother, brothers, sisters, friends, relatives,¹⁵⁹⁹ 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.

40.91 “Noble one, in the same way, the instant King Sarvadharmānirghoṣa saw those supplicants, a great powerful joy arose in him. His mind was overpowered¹⁶⁰⁰ 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 buddhas 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 kalyāṇamitras.¹⁶⁰¹

40.92 “Why was that? Because King Sarvadharmānirghoṣa 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 buddhas; he was dedicated to destroying the mountain of all the obscurations from māras, karma, and kleśas;¹⁶⁰² he was prepared to respectfully obtain the teachings of all the tathāgatas; [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 kalyāṇamitras; 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 ācāryas; and he perceived them to be teachers.

40.93 “In that way, wherever they came from,¹⁶⁰³ for whatever reason,¹⁶⁰⁴ 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,

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,¹⁶⁰⁵ 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.

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 presented¹⁶⁰⁶ it to them. [B11]

40.96 “At that time, there was a head merchant’s daughter by the name of Ratnaprabhā, 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 Brahmā; 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 buddhas; and she aspired to omniscience.

40.97 “Ratnaprabhā, 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 Sarvadharmānimādacchatramaṇḍalanirghoṣa. 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 kalyāṇamitra is an excellent attainment.’

- 40.98 “She perceived King Sarvadarmanirṇādacchatramaṇḍalanirghoṣa to be a kalyāṇamitra, 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 buddha.
- 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 Sarvadarmanirṇādacchatramaṇḍalanirghoṣa, 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 Sarvadarmanirṇādacchatramaṇḍalanirghoṣa, 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 yāna 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 Sarvadarmanirṇādacchatramaṇḍalanirghoṣa 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 Sarvadarmanirṇādacchatramaṇḍalanirghoṣa 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 Sarvadarmanirṇādacchatramaṇḍalanirghoṣa:
- 40.102 “ ‘In the past, in Sālavvūhamegha,
Before you, the lion king, were born,
There was no delight,¹⁶⁰⁷ no magnificence.
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 dreadful¹⁶¹¹ wrong conduct,
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 perfumed¹⁶¹² wives of others,
With the bodies and complexions of beautiful apsaras,
Wearing splendid clothes and adorned in jewelry,
They become satisfied¹⁶¹³ as if by their own wives in Tuṣita. {35} [F.175.a]
- 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 Brahmā’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 Buddha’s speech,
Resounding with the peaceful sounds of the Dharma. {39}
- 40.120 “ ‘The kleśas 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 Brahmās, 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, Jyotiṣprabha,
And his Queen, Padmaprabhā, 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 beautifying¹⁶¹⁴ nets of crescents everywhere. {46}
- 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.¹⁶¹⁵ {49}
- 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, Jyotiḥprabha, 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 appeared¹⁶¹⁷ sitting cross-legged,

- 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 supreme¹⁶¹⁹ queen, and said these words:
“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 yakṣas, kumbhāṇḍas, and piśācas
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.
I¹⁶²⁰ have attained the excellent attainment of seeing you.

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, Ratnaprabhā, praised King Sarvadharmānirṇādacchatramaṇḍalanirghoṣa 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 Sarvadharmānirṇādacchatramaṇḍalanirghoṣa looked at the merchant’s daughter Ratnaprabhā 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 tathāgatas, 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 Sarvadharmānirṇādacchatramaṇḍalanirghoṣa 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 Ratnaprabhā. He gave various precious clothing to each of the girls in Ratnaprabhā’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, Ratnaprabhā, 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 Sarvadharmānirṇādacchatramaṇḍalanirghoṣa, 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 Sarvavṛkṣpraphullanasukhasaṃvāsā said to Sudhana, "Noble one, what do you think? At that time, in that time, who was King Sarvadarmanirnādacchatramaṇḍalanirghoṣa? Do not think that it was anyone else, for at that time, in that time, it was this bhagavat tathāgata arhat samyaksambuddha Vairocana who was King Sarvadarmanirnādacchatramaṇḍalanirghoṣa.

40.159 "What do you think, noble one? At that time, in that time, who was Padmaprabhā, the queen of King Jyotiṣprabha and the mother of King Sarvadarmanirnādacchatramaṇḍalanirghoṣa? Do not think that it was anyone else, for at that time, in that time, Māyādevī was Padmaprabhā, 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 Jyotiṣprabha, the father of King Sarvadarmanirnādacchatramaṇḍalanirghoṣa? Do not think that it was anyone else, for at that time, in that time, Śuddhodana was the king named Jyotiṣprabha. [F.178.a]

40.161 "Also, what do you think, noble one? At that time, in that time, who was Ratnaprabhā, the head merchant's daughter? Do not think that it was anyone else, for at that time, in that time, I was Ratnaprabhā, 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 Jambudvīpa and whom King Sarvadarmanirnādacchatramaṇḍalanirghoṣa 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 bhūmi, some on the second bhūmi, some on the third bhūmi, some on the fourth bhūmi, some on the fifth bhūmi, some on the sixth bhūmi, some on the seventh bhūmi, some on the eighth bhūmi, some on the ninth bhūmi, and some are established on the tenth bodhisattva bhūmi.

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,¹⁶²² various conducts,¹⁶²³ various setting forths, various pure displays of the path, various supremacies in miraculous manifestations, and different kinds of displays of the path.

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 Sarvavṛkṣpraphullanasukhasaṃvāsā, 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 saṃsāra. {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 samādhi
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 saṃsāra,
And the buddhas 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 nirvāṇas,
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 yānas,
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 tathāgatas engage in an ocean of prayers to enter omniscience; who complete the fulfillment of the ocean of the past prayers by the tathāgatas; who are skilled in reaching the ocean of all bodhisattva bhūmis through reaching one bodhisattva bhūmi; 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-jagadrakṣāpraṇidhānavīryaprabhā has come to this bodhimaṇḍa 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 buddha realms? How should a bodhisattva honor and serve all tathāgatas so as to please them? How should a bodhisattva be dedicated to the Dharma¹⁶²⁶ of all the buddhas?’ ” [F.179.b]

40.179 Sudhana, the head merchant’s son, bowed his head to the feet of the night goddess Sarvaṛkṣapraphullanasukhasaṃvāsā, circumambulated the night goddess Sarvaṛkṣapraphullanasukhasaṃvāsā many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from the night goddess Sarvaṛkṣapraphullanasukhasaṃvāsā.

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 Sarvajagadrakṣā-praṇidhānavīryaprabhā, 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 Samyaksambuddha 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]

SUTEJOMAṆḌALARATIŚRĪ

- 42.1 Then Sudhana, the head merchant's son, remembering the instruction of the night goddess Sarvajagadrakṣāpraṇidhānavīryaprabhā and meditating on, comprehending, and augmenting the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*, eventually arrived at the Lumbinī Forest.
- 42.2 He circumambulated the Lumbinī Forest, keeping it to his right, and then searched for Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess.
- 42.3 He saw Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess, in the Lumbinī Forest inside a kūṭāgāra made by the encircling of all branches of trees made of all precious materials. She was seated upon a precious lion throne with a lotus in its center and accompanied by an assembly of two hundred thousand trillion forest goddesses, seated before her and to whom she taught the Dharma. [F.202.a] She was teaching them a sūtra called *The Teaching of the Ocean of Lifetimes of All Bodhisattvas*. She was increasing the power of the ocean of qualities of bodhisattvas who had been born into the family of the tathāgatas.
- 42.4 He approached the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, bowed down to the feet of the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, and, standing before her with palms together, said, “Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas are born into the tathāgata family and how in practicing bodhisattva conduct they bring light to beings.”
- 42.5 The Lumbinī Forest goddess Sutejomaṇḍalaratiśrī said, “Noble one, if the bodhisattvas possess these ten kinds of birth, they are born into the family of the tathāgatas. The bodhisattvas who originate from them in every instant of mind increase the roots of merit of a bodhisattva, are unimpeded, are not disheartened, do not regress, are not interrupted, are not dismayed, are not discouraged, do not deteriorate, do not become confused, do not become

downcast, and do not come to ruin. They follow the direction of omniscience, [F.202.b] they are dedicated¹⁶⁸⁸ to the ways of the realm of the Dharma, they attain ripening for the enlightenment of buddhahood, they have a vast development of the bodhisattva's aspiration for enlightenment, they increase all the perfections, they turn away from all worldly existences, they accomplish the level of the tathāgatas, they purify the higher cognition of¹⁶⁸⁹ knowledge, they directly perceive the qualities of buddhahood, and they possess the meaning of the range of omniscience.

42.6 “What are these ten? The first birth of a bodhisattva is called *the essence of dedication to the prayer to serve all buddhas*.

 “The second birth of a bodhisattva is called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*.

42.7 “The third birth of a bodhisattva is called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*.

 “The fourth birth of a bodhisattva is called *the essence of the pure, superior motivation that illuminates the three times*.

42.8 “The fifth birth of a bodhisattva is called *the essence of all-illuminating light*.

 “The sixth birth of a bodhisattva is called *the essence of the origin of the lineage of the tathāgata family*.

42.9 “The seventh birth of a bodhisattva is called *the essence of the adorning light that illuminates the strengths of the buddhas*.

 “The eighth birth of a bodhisattva is called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*.

42.10 “The ninth birth of a bodhisattva is called *the essence of the display of emanations throughout the realm of phenomena*. [F.203.a]

 “The tenth birth of a bodhisattva is called *the essence of the power of ascending to the level of the tathāgatas*.

42.11 “Noble one, what is the first birth of a bodhisattva, called *the essence of dedication to the prayer to serve all buddhas*? It is when the bodhisattva first engages in serving and making offerings to the buddhas; venerating, worshiping, honoring, offering, serving, pleasing, and never displeasing the buddha bhagavats; never having enough of gazing upon the face of a tathāgata; being dedicated to venerating the buddhas; having increasing power through the power of delight in the buddhas; giving rise to a powerful adoration on seeing the tathāgatas; and while accumulating merit with irreversible faith, uninterruptedly dedicating to completing an accumulation of offerings to all the tathāgatas.

42.12 “Noble one, that is the first birth of a bodhisattva, called *the essence of dedication to the prayer to serve all buddhas*, which acquires the accumulation of the roots of merit for omniscience.

- 42.13 “Noble one, what is the second birth of a bodhisattva, called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*?
- 42.14 “Noble one, it is when the bodhisattva develops the aspiration for the highest, complete enlightenment and in that way has the motivation of great compassion for protecting all beings, has the motivation to serve all the buddhas in order to please them, has the motivation to seek for all the Dharmas of the buddhas in order to be indifferent toward all things, [F.203.b] has the motivation of the great setting forth¹⁶⁹⁰ in order to perceive omniscience, has the motivation of great love in order to increase application to gathering all beings, has the motivation to never abandon all beings in order to have the strong armor of omniscience, has a motivation free of deception and dissimulation in order to attain the illumination of genuine knowledge, has the motivation to act in accord with what one teaches¹⁶⁹¹ in order to practice the path of the bodhisattvas, has the motivation to never break one’s word¹⁶⁹² to all the buddhas in order not to run counter¹⁶⁹³ to the prayers of all the tathāgatas, and has the motivation to make the great prayer for omniscience in order to continuously ripen and guide all beings until the end of future time.
- 42.15 “Through completing the accumulation of these and other aspects of the aspiration to enlightenment, which are as numerous as the atoms in a buddha realm, a bodhisattva is born into the family of the tathāgatas.
- 42.16 “Noble one, that is the second birth of a bodhisattva, called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*.
- 42.17 “Noble one, what is the third birth of bodhisattvas, called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*?
- 42.18 “Noble one, it is when a bodhisattva has a mind focused on understanding the entire ocean of the ways of the Dharma; has a mind single-pointedly focused on fulfilling the aspects of the path to omniscience; has a mind with the intention to accomplish actions that are without fault; [F.204.a] has a mind focused on purifying the entire ocean of the ways of bodhisattva samādhis; has a mind that completes the attainment of bodhisattva qualities; has a mind that attains the display of all the aspects¹⁶⁹⁴ of the bodhisattva path; has a mind that has continuous¹⁶⁹⁵ diligence, like the fire that burns at the end of a kalpa, in attaining the vast accumulation¹⁶⁹⁶ focused on omniscience; has a mind that accomplishes the completely good¹⁶⁹⁷ bodhisattva conduct that is engaged in ripening and guiding all beings; and has a mind that enters into the ways of the nonexistence of things through meditation on all things in completing the qualities of a bodhisattva and engaging in all the ways of conduct.
- 42.19 “Noble one, that is the third birth of bodhisattvas, called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*.

- 42.20 “Noble one, what is the fourth birth of a bodhisattva, called *the essence of the pure, superior motivation that illuminates the three times*?
- 42.21 “Noble one, it is when a bodhisattva has purified the element of excellent, superior motivation; has attained the illumination of the enlightenment of buddhahood, has entered the ocean of the ways of a bodhisattva, has stability through having a mind that possesses the vajra element of a stable motivation, has turned away¹⁶⁹⁸ from rebirth in all states of existence, has turned toward the accomplishment of the miraculous manifestations of all the tathāgatas, [F.204.b] has gained the special attainment for the increase of the faculties¹⁶⁹⁹ of a bodhisattva, has a virtuous mind in order to illuminate the superior motivation, is unshakable in increasing firm, vast prayers; is focused on¹⁷⁰⁰ all the tathāgatas in order to destroy the mountain of all kleśas, and is a protector through taking care of all beings.
- 42.22 “Noble one, that is the fourth birth of a bodhisattva, called *the essence of the pure, superior motivation that illuminates the three times*.
- 42.23 “Noble one, what is the fifth birth of a bodhisattva, called *the essence of all-illuminating light*?
- 42.24 “Noble one, it is when a bodhisattva has perfect application because of engaging in ripening and guiding all beings, has unlimited generosity because of transcending all conceptions of things, has endless purity because of limitless correct conduct, has the patience that is from within the scope of the tathāgatas because of attaining the illumination of the patience toward phenomena of all the buddhas, has great diligence because of engaging in the arising of omniscience,¹⁷⁰¹ has dedication to dhyāna because of purifying the domain of knowledge of every entrance to samādhi, has the light of diligence in wisdom because of attaining the illumination of all Dharmas, has unimpeded vision because of engaging in the perception of the ocean of visions of the buddhas, has power over the nature of all phenomena because of bringing satisfaction to all worlds, [F.205.a] and has perfect application because of correct attainment of the way of the Dharma.
- 42.25 “Noble one, that is the fifth birth of a bodhisattva, called *the essence of all-illuminating light*.
- 42.26 “Noble one, what is the sixth birth of a bodhisattva, called *the essence of the origin of the lineage of the tathāgata family*?
- 42.27 “Noble one, it is when a bodhisattva is born into the family of the tathāgatas; is born into the lineage of the tathāgatas; accomplishes every entranceway into the Dharma of the buddhas;¹⁷⁰² becomes purified in the great prayers of all past, future, and present tathāgatas; has roots of merit that have the same nature as the roots of merit of all tathāgatas; has the same body as all buddhas; goes to other worlds through having good qualities; practices the greatness of the Dharma in the samādhi that has the vision of

the blessing of the buddhas; and when the time comes engages in the Dharma that purifies beings with uninterrupted eloquence that asks Dharma questions.

42.28 “Noble one, that is the sixth birth of a bodhisattva, called *the essence of the origin of the lineage of the tathāgata family*.

42.29 “Noble one, what is the seventh birth of a bodhisattva, called *the essence of the adorning light that illuminates the strengths of the buddhas*?

42.30 “Noble one, it is when a bodhisattva goes irreversibly to buddha realms because of the radiance of entering the strengths of buddhahood, is irreversible from the ocean of the qualities of a bodhisattva, [F.205.b] is never disheartened because of correctly knowing the illusory nature of all phenomena, realizes that all worlds are like dreams, attains the state of perceiving forms as being like reflections, gains the power over miracles through higher cognitions that are like illusory manifestations, teaches that the gateways into rebirths in all existence are like shadows, knows that the wheels of Dharma of all tathāgatas are like echoes, and attains the supreme perfection of teaching the ways of the Dharma through dedication to the ways¹⁷⁰³ of methods and various meanings.

42.31 “Noble one, that is the seventh birth of a bodhisattva, called *the essence of the adorning light that illuminates the strengths of the buddhas*.

42.32 “Noble one, what is the eighth birth of a bodhisattva, called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*?

42.33 “Noble one, it is when a bodhisattva becomes a youth and maintains the appearance of a bodhisattva and, remaining in that way, analyzes the ways of omniscient knowledge; manifests measureless fields of bodhisattva activity throughout countless kalpas within each gateway to the ways of knowledge; attains the ultimate perfection of power over all bodhisattva samādhis; in each instant of mind, in all instances of mind, is born in the presence of the tathāgatas who reside in countless buddha realms in the ten directions; rests in undifferentiated samādhi with undifferentiated foci; [F.206.a] manifests the power of undifferentiated knowledge in undifferentiated¹⁷⁰⁴ phenomena; has arrived at the state without obscuration¹⁷⁰⁵ even though there are infinite objects of perception; has entered the level of infinite manifestations through the smallest objects of perception; discerns endless small and great natures; comprehends all worlds as being the same as mentations; and comprehends, through meditation, all perceived phenomena and all the continuums of mentations.

42.34 “Noble one, that is the eighth birth of a bodhisattva, called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*.

- 42.35 “Noble one, what is the ninth birth of a bodhisattva, called *the essence of the display of emanations throughout the realm of phenomena*?
- 42.36 “Noble one, it is when a bodhisattva in each instant of mind consecrates buddha realms with various displays and many displays, attains the ultimate perfection of fearlessness in all¹⁷⁰⁶ manifestations, is skilled in the manifestations of buddhas, has pure fearlessness in the manifestations of the Dharma, possesses an unimpeded field of activity in the realm of the Dharma, is skilled in the empowerment of perceived bodies of beings¹⁷⁰⁷ in accordance with the aspirations of others, has inconceivable skill in guiding beings; manifests buddhahood through various kinds of conduct, is skilled in accomplishing the unobscured path to omniscience and thereupon manifests skill in turning the wheel of the Dharma, is skilled in accomplishing methods for guiding a vast extent of beings without end or middle, [F.206.b] and is always prepared for guiding beings when the time has come through the treasure of a wealth of illuminating wisdom.
- 42.37 “Noble one, that is the ninth birth of a bodhisattva, called *the essence of the display of emanations throughout the realm of phenomena*.
- 42.38 “Noble one, what is the tenth birth of a bodhisattva, called *the essence of the power of ascending to the level of the tathāgatas*?
- 42.39 “Noble one, it is when a bodhisattva is established in the field that is the single nature of all the tathāgatas in the three times; comprehends the field of the succession of all world realms; knows the successive arising of the minds of all beings in their deaths and rebirths in the past and in the future; knows the fields of the successive conduct¹⁷⁰⁸ and knowledge of all bodhisattvas; knows the successive attainment of buddhahood of all the buddhas in the past, future, and present; knows the successive skillfulness in the presentation of all the Dharma; knows the successive destruction and formation of all kalpas in the past, future, and present, together with their names and their details; attains the knowledge of the blessing that manifests the field of the display and enlightenment of buddhahood when the appropriate time has come for ripening beings in the appropriate way; and manifests the successive ways of the skill in turning the wheel of the Dharma on approaching the appearance and enlightenment of all buddhas [F.207.a] through skill in accomplishing the methods for guiding a vast extent of realms of beings without end or middle.
- 42.40 “Noble one, that is the tenth birth of a bodhisattva, called *the essence of the power of ascending to the level of the tathāgatas*.¹⁷⁰⁹
- 42.41 “Noble one, those are the ten births of the bodhisattvas, through which the bodhisattvas are born, appear, attain, increase, complete, and accomplish.¹⁷¹⁰ They manifest various adornments, an array of adornments through a single display so as to be comprehended in all realms without

exception. They create manifestations continuously in order to continuously guide the realm of beings until the end of all future kalpas. They are realized concerning the various perceptions of an ocean of all the Dharmas, the many various different lineages of the teachings, and the successive transmission of endless Dharmas. They manifest the inconceivable supremacy of buddhahood throughout the realm of phenomena and to the ends of space. They manifest turning the wheel of the Dharma in ripening, guiding, and caring for an immeasurable ocean of beings with various conducts. They manifest the appearance of buddhas in all the realms of beings. They perceive the arising within all perceptions of the purity of an indescribable ocean of the aspects of speech of the clouds of all Dharmas. [F.207.b] They have realized measureless, unobscured activities and manifest¹⁷¹¹ the bodhisattva field that has the display of the entire, beautiful Dharma. They teach¹⁷¹² beings in accordance with their aspirations and wishes. They teach vast Dharma without end or middle so that all worlds may accomplish the approach to measureless buddhahood.”

42.42 Then at that time, the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, in order to elucidate the meaning of this bodhisattva Dharma, through the blessing of the Buddha gazed into the ten directions and then recited these verses to Sudhana, the head merchant’s son:

42.43 “Those who, with stainless, unalloyed higher motivation,
Never have enough of gazing upon the jinas,
The wise ones who pray for all-pervading clouds
Of displays for all the jinas, are in their first birth.¹⁷¹³ {1}

42.44 “Those who pervade, without exception, all worlds, realms,
Beings,¹⁷¹⁴ and also the Dharma and buddhas in the three times,
Whose minds are adorned by the prayer to liberate beings—
They are in their inconceivable second birth. {2}

42.45 “Those who never have enough of drinking the clouds of the Dharma,
Who have unimpeded bodies in the three times, and minds with definitive
realization,
Who have mental bodies that are as stainless as the realm of space—
They are in this third birth that is unequalled. {3}

42.46 “Those who with a higher motivation, like Sumeru, as firm¹⁷¹⁵ as a vajra,
Are entering the ocean of the ways of omniscience,
Who enter into the ocean of great compassion—
They, supreme among humans, are in their fourth birth. {4}

42.47 “They who pervade the ten directions¹⁷¹⁶ with love, [F.208.a]

Who accomplish an ocean of stainless perfections,
Who radiate the light of the Dharma and ripen beings—
They are in the fifth birth of great beings. {5}

42.48 “They who having realized the nature of phenomena have unimpeded
minds,
Who are born into the family of the buddhas unequaled in the three times,
Who enter into the ocean of the ways of the realm of the Dharma—
They are in this sixth birth of those who have wisdom. {6}

42.49 “Those who have a completely pure Dharma body and an unimpeded mind,
Who with their own bodies pervade all realms without exception,
Who have gained the realization of all the strengths, without exception, of
the buddhas—
They are in the inconceivable seventh birth of the wise ones. {7}

42.50 “Those who have dominion over the ways of an ocean of knowledge,
Who analyze the ways of the entrances into omniscience,
Who enter into an ocean of the ways of all samādhis—
They are in the eighth birth of those who rely on the true nature. {8}

42.51 “Those who purify the vast extent of all realms,
Who are dedicated to ripening and guiding all beings
And manifest the display of the miracles of the buddhas—
They are in the ninth birth of those with vast fame. {9}

42.52 “Those who have entered the strengths of the jinas,
Who increase the vast powers of omniscience,
Who are unattached to the various ways within the realm of phenomena—
They are in the tenth birth of the sons of the jinas. {10}

42.53 “Noble one, a bodhisattva is born into the family of the tathāgatas through
those ten births. In that way, the bodhisattva illuminates all worlds.

42.54 “Noble one, I have attained the bodhisattva liberation [F.208.b] called *the
miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of
countless kalpas.*”

42.55 Sudhana said, “Āryā, what is the scope of this bodhisattva liberation
called *the miraculous manifestations at the birth of bodhisattvas throughout all the
perceptions of countless kalpas?*”

She answered, “Noble one, I fulfilled the prayer to see and approach the
births of all bodhisattvas.

“Noble one, I have comprehended the vast ocean of births of the Bhagavat Vairocana. Thus, I have observed his births as bodhisattvas in this world realm of a thousand million worlds. Because of my past prayer, I have been born in the Lumbinī Forest of Jambudvīpa, one of the four continents, in order to see the appearance of bodhisattvas. Now I am dwelling here, remembering and meditating on the births of bodhisattvas. In that way, I remain here. After I had been dwelling here for a hundred years, the Bhagavat transmigrated from Tuṣita. At that time, there were ten omens that appeared in the Lumbinī Forest. What were those ten? The first omen was that in this Lumbinī Forest everywhere became level without ravines or cliffs or high ground and low ground. The second omen was that throughout this Lumbinī Forest the ground became made of diamond, was free of pebbles, gravel, pieces of wood, and thorns, and was filled with many jewels. The third omen was that this entire Lumbinī Forest became a place thick with rows of precious trees, sal trees, and palm trees. The fourth omen was that this entire Lumbinī Forest became a place in which grew aromatic seedlings that were superior to divine matter, [F.209.a] in which appeared a treasure of all powders, in which arose clouds and mists of all banners, and which was adorned on every side by tree trunks formed of aromatic precious materials. The fifth omen was that this entire Lumbinī Forest became a place where there appeared, spreading everywhere, a treasury of¹⁷¹⁷ various flowers, garlands, and ornaments made of divine materials. The sixth omen was that throughout this Lumbinī Forest all the trees became treasures of excellent precious jewels. The seventh omen was that in all the lotus beds throughout this Lumbinī Forest, all the flowers that grew from water blossomed, rose up out of the ground, and floated above the water. The eighth omen was that all the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, lords of the world, and lords of beings in this world’s desire realms and form realm gathered with their palms together in homage in this Lumbinī Forest. The ninth omen was that all the female devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas in this world realm of Jambudvīpa¹⁷¹⁸ gathered in this Lumbinī Forest joyfully, holding every kind of offering in their hands, [F.209.b] gazing at the branches of the pippala tree, bowing down, and paying homage. The tenth omen was that many light rays called *the lamps of the miraculous birth of the bodhisattva* shone from the circle of the navels on the bodies of all the tathāgatas in the ten directions, and they illuminated and remained in this Lumbinī Forest. And all the qualities of the bodhisattvas, including their miraculous births, were heard emanating, with the sound of a buddha’s speech, from the circular tips of those light rays.”

42.57 “Those are the ten omens that appeared when the time came for the birth of the bodhisattvas. When they appeared, all the lords of the world knew, ‘a bodhisattva is going to be born.’

“Noble one, in that way they gained an inconceivably powerful joy on seeing those ten omens.

42.58 “Moreover, noble one, when Māyādevī came from the great city of Kapilavastu, ten great illuminating omens appeared in this Lumbinī Forest. When they appeared, they increased within countless beings the power of joy in the light of the Dharma of omniscience.

42.59 “What were those ten? (1) All of the precious kūṭāgāras upon the surface of the earth shone. (2) All the classes of aromatic flowers shone.¹⁷¹⁹ (3) Light shone from all the petals of blossomed precious lotuses, and they emitted the sweet-sounding words: ‘The excellent birth has come to be.’ [F.210.a] (4) The illumination from all the first aspirations to enlightenment by bodhisattvas in the ten directions appeared in and illuminated this Lumbinī Forest. (5) The miraculous manifestation of illumination from the bodhisattvas ascending all the bhūmis appeared in and illuminated this Lumbinī Forest. (6) All the illumination from the light of the accomplishment of all the perfections and the realization of knowledge by the bodhisattvas in the ten directions appeared in and illuminated this Lumbinī Forest. (7) All the illumination from the knowledge of the bodhisattvas in the ten directions that has power over all prayers appeared in this Lumbinī Forest. (8) All the illumination from the knowledge of the bodhisattvas in the ten directions that accomplishes their vast prayers appeared in this Lumbinī Forest. (9) All the illumination from the knowledge of the bodhisattvas in the ten directions that ripens and guides beings appeared in this Lumbinī Forest. (10) All the illumination from the knowledge of the bodhisattvas in the ten directions that comprehends the miracles of all the buddhas, their setting forth, and their enlightenment at buddhahood appeared in this Lumbinī Forest. Those ten great illuminating omens appeared. [F.210.b] They illuminated the darkness of mind and thoughts in a vast number of beings without end or middle.

42.60 “Noble one, when Māyādevī came to the pippala tree, all the gathered assemblies of the lords of the world, the devas of the desire realms with groups of apsaras and retinues of deva maidens, all the assembled devas of the form realms, who were free of odors, and the gatherings of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and their retinues who were engaged in making offerings to the bodhisattvas had their bodies and their assembled offerings illuminated by Māyādevī’s brilliance, splendor, color, and form. All the lights that were in this world realm of a thousand million worlds were outshone and eclipsed. No other lights could affect, obscure, prevent, or impede the light and radiance that

was emitted from all Māyādevī's pores. They filled all the directions and ended all the suffering of beings in the hells, all the suffering of beings in birth as an animal, all the suffering in the world of Yama, and all the suffering and kleśas of all beings within the various states of existence, and they remained illuminating, shining, and brilliant.

42.61 “Noble one, that was the first miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.62 “Moreover, noble one, at that time, there appeared situated within Māyādevī's body¹⁷²⁰ the visual images of this world realm of a thousand million worlds. [F.211.a] Within that world realm of a thousand million worlds, in all the Jambudvīpas in its thousand million four-continent worlds, in kingdoms with various names, in forests with various names, Māyādevī went to the foot of various kinds of trees, where she was encircled by all the lords of the worlds, waiting in preparation for the birth of the bodhisattva. This was through the inconceivable miraculous manifestation of the wisdom of the bodhisattva's mother.

42.63 “Noble one, that was the second miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.64 “Moreover, noble one, there appeared within each opening of all Māyādevī's pores all the tathāgatas that in the past were honored, worshiped, venerated, and offered to by the Bhagavat during his practice of bodhisattva conduct. All the Dharma that those tathāgatas were teaching could be heard sounding from each pore with the aspects of a buddha's speech. It was like how the reflection of the display in the domain of the sky of the sun, moon, planets, and stars, and of clouds emitting the deep sound of thunder, appear in a small bowl of water, or a particle of gold, or the bright surface of a mirror, or on very clear water.

42.65 “Noble one, in that way, the miraculous manifestations of the past tathāgatas appeared and the sound of all their Dharma teachings sounded within the openings of all Māyādevī's pores.

42.66 “Noble one, that was the third miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest. [F.211.b]

42.67 “Moreover, noble one, from Māyādevī's entire body and from each opening of all her pores appeared all the realms, the entire ocean of world realms, the entire vast extent of world realms, the entire multitude of world realms, and all that are called world realms in which the Bhagavat practiced bodhisattva conduct in the past. There appeared the surface of the realms; their shapes; their arrangement; their bulks; their adorning mountains; their adorning villages, towns, regions, lands, and cities; their adorning parks, rivers,¹⁷²¹ lakes, ponds, and seas; their adorning skies and clouds; their abodes of beings; the yānas that were taught there; the numbers and names

of their kalpas; their births of buddhas; their perfect purities; the lifespans of beings; their rebirths into worlds; the communities of beings; the dependence on kalyāṇamitras; the dedication to virtuous qualities; the engagement in the practice of the Dharma; and the practice of bodhisattva conduct in buddha realms. In all the pores there appeared all the Bhagavat's attainment of the state of irreversibility, his previous bodies, [F.212.a] his conduct, his appearance, what possessions he had, what happiness and unhappiness he experienced, and his lifespans. There appeared in all the pores of Māyādevī's body images of the various births in all those buddha realms, Māyādevī as the mothers of the bodhisattvas, and all those bodies of the bodhisattvas.

42.68 "Noble one, that was the fourth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.69 "Moreover, noble one, there appeared in all the pores of Māyādevī's body images of the past bodies in which the Bhagavat practiced bodhisattva conduct, their colors, their shapes, their appearances, their forms, their possessions, their happiness and sufferings, and their lifespans.

42.70 "Noble one, that was the fifth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.71 "Moreover, noble one, there appeared in all the pores of Māyādevī's body images of when the Bhagavat was practicing bodhisattva conduct in the past and gave away that which was difficult to give. He gave away his legs and arms. He gave away his ears and nose. He gave away his tongue and teeth. He gave away his eyes and head. He gave away his flesh and blood. He gave away his bones and marrow. He gave away his kidneys and heart. [F.212.b] He gave away his skin and subcutaneous tissue. He gave away all his outer and inner things. He gave away his sons, daughters, and wives. He gave away his body. He gave away his precious possessions. He gave away his villages and towns. He gave away his regions and realms. He gave away his royal capital. He gave away his wealth, grain, treasures, and storehouses. He gave away his jewels, pearls, beryls, conches, crystals, corals, gold, and silver. He gave away his various precious adornments. He gave away his beds and seats. He gave away his houses and palaces. He gave away all his possessions. There appeared the physical forms of the bodhisattva and the way in which he gave, the appearance of those who acquired what he gave away, the appearance of the things that he gave away, the places where he gave them away, and all who were at that time in the entourage of the bodhisattva.

42.72 "Noble one, that was the sixth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

- 42.73 “Moreover, noble one, when it was time for the succession of tathāgatas in the past to be born from their mother’s body, there appeared all the arrays and adornments of buddha realms; the arrays of adorning beings; the arrays of adorning trees; the arrays of flowers, perfumes, incenses, garlands, ointments, powders, clothing, banners, and flags; [F.213.a] the various miraculous manifestations of arrays of all precious jewels; and music, song, praises, and the sound of musical instruments. When Māyādevī came to the Lumbinī Forest, all of those arose, appeared, and were perceived by beings in the Lumbinī Forest.
- 42.74 “Noble one, that was the seventh miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.75 “Moreover, noble one, all that is enjoyed by bodhisattvas, which are the enjoyment of kūṭāgāras made of all kings of jewels, the enjoyment of divine palaces made of kings of jewels, the enjoyment of nets of kings of jewels, the enjoyment of objects made of kings of jewels, the enjoyment of statues made of kings of jewels, the enjoyment of displays of kings of jewels, the enjoyment of all adornments,¹⁷²² the enjoyment of all kings of perfume, the enjoyment of all perceptions that are beautiful and pleasing, which transcend the enjoyment of the displays in the residences of all lords of devas and transcend the enjoyment of the displays in the residences of all nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and lords of humans, were all emanated, unmixed with one another, from the womb of Māyādevī and were present and arrayed everywhere in the Lumbinī Forest.
- 42.76 “Noble one, that was the eighth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.77 “Moreover, noble one, from the body of Māyādevī emanated bodhisattvas, as numerous as the atoms in countless quintillions of buddha realms, [F.213.b] who had the same body, color, and shape as the Bhagavat Vairocana, the same adornment of the signs and features of a great being, the same aura, the same radiating of light rays, the same way of moving, the same prowess, the same illuminating miraculous manifestations, the same following, and the same displays, and they praised and resembled the ocean of Bhagavat Vairocana’s excellences.
- 42.78 “Noble one, that was the ninth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.79 “Moreover, noble one, the time having come for the birth of the bodhisattva, in front of Māyādevī there rose up from the vajra ground below, breaking through the great earth, a great lotus made of the kings of jewels called *an essence that is a display of all jewels*. Its essence¹⁷²³ comprised the king of jewels, the great indestructible vajra.¹⁷²⁴ All kings of jewels adorned the tips of its filaments.¹⁷²⁵ It was adorned by rows of circles of petals as

numerous as the atoms in ten buddha realms. Its surrounding leaves were made of various kinds of jewels. Its beautiful¹⁷²⁶ pericarp was composed of pure wish-fulfilling¹⁷²⁷ jewels. It had an array of circles of filaments that had the countless colors of all jewels. An adorning net of countless precious kinds of jewels enveloped it. It was covered by a mass of indestructible, powerful, vajra kinds of jewels.

42.80 “All the lords¹⁷²⁸ of the devas encircled it. All the lords of the nāgas sent down rain from clouds of scented water. All the lords of the yakṣas encircling it cast down handfuls of divine flowers. [F.214.a] All the lords of the gandharvas sang clouds of praises to it that had a beautiful sound of melodious songs that had honored the buddhas of the past. All the lords of asuras, forsaking all pride, arrogance, and haughtiness, bowed down and paid homage. All the lords of the garuḍas hung¹⁷²⁹ precious cloths that adorned the entire sky.¹⁷³⁰ All the lords of the kinnaras gazed upon it while engaged in describing with delight the qualities of bodhisattvas with song and music. All the lords of the mahoragas, gazing upon it with great joy and faith, were engaged in emitting beautiful sounds and sending down rain from clouds of every kind of display.

42.81 “Noble one, that was the tenth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.82 “Noble one, those ten miraculous manifestations at the time of the bodhisattva’s birth occurred in the Lumbinī Forest.

42.83 “After that, the bodhisattva, who possessed inconceivable, measureless light that could not be looked at, was born from Māyādevī’s womb, like the disk of the sun from the surface of the sky, like lightning flashing from clouds, like the dawn clouds rising from behind a mountain peak, like a great lamp from a deep darkness.

42.84 “In that way, the bodhisattva emerged from the body of Māyādevī, manifesting in the nature of reflection, manifesting in the nature of a dream, manifesting in the nature of perceiving a form that is a conjured illusion, having the nature of being without coming or going, [F.214.b] having the nature of a manifestation of the perception of a light that has no birth or cessation.

42.85 “Noble one, in that way, while residing in this Lumbinī Forest, I see and comprehend the ocean of the miraculous manifestations at the birth¹⁷³¹ of the Bhagavat Vairocana.

42.86 “And, noble one, just as I see and comprehend the ocean of the miraculous manifestations at the birth¹⁷³² of the Bhagavat Vairocana in this four-continent world, in that same way I see and comprehend a thousand million

miraculous manifestations at the birth of the Bhagavat Vairocana in the thousand million Jambudvīpas in all the four-continent worlds in this world realm of a thousand million worlds.

42.87 “Just as I see and comprehend the miraculous manifestations of the birth of the Bhagavat Vairocana in a thousand million Jambudvīpas in all the four-continent worlds in this world realm of a thousand million worlds, in the same way, I comprehend the miraculous manifestations at the birth of the Bhagavat Vairocana that are as numerous as the atoms in a buddha realm with each instant of mind, with the penetration of the mind, in all the atoms contained within an entire world realm of a thousand million worlds, known by the knowledge that enters into the atoms of all buddha realms.

42.88 “In the next mentation, I see and comprehend equally the miraculous manifestations at the birth of bodhisattvas within each of the buddha realms contained within the atoms of a buddha realm.

42.89 “In that way, although I see and comprehend the miraculous manifestations at the births of bodhisattvas in each of the buddha realms contained within the atoms of all buddha realms, [F.215.a] there is no knowable end to the succession of realms in each one of all the atoms, and there is no knowable end to the succession of births of bodhisattvas in each one of all the realms.

42.90 “Just as I see and comprehend all the miraculous manifestations at the birth of bodhisattvas in this world realm, in the same way, in each instant of mind, with the penetration of the mind, through continuous spiritual power, I see and comprehend all the miraculous manifestations at the births of bodhisattvas in all the vast extent of world realms, without end or middle, in the ten directions and in all atoms.”

42.91 Sudhana, the head merchant’s son, asked Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, “Āryā, how long has it been since you attained this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas?*”

42.92 She answered, “Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in ten million buddha realms, and even further beyond, there was a world realm called Samantarātṇā in a kalpa called Samāpadyata in which appeared eighty quintillion buddhas. There appeared in that world the Tathāgata Arhat Samyaksambuddha Īśvaraguṇāparājita-dhvaja, who was one with wisdom and conduct,¹⁷³³ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, [F.215.b] a buddha, and a bhagavat.

42.93 “Noble one, at the center of the world realm called Samantarātṇā, there was a four-continent world called Vicitravyūhaprabhā. In the middle of the Jambudvīpa of that four-continent world there was a royal capital called

Meruviśuddhavyūhadhvajā. In that royal capital there was King Ratnārcinetraprabha. King Ratnārcinetraprabha had a queen called Suharṣitaprabheśvarā.

42.94 “Noble one, just as Māyādevī became the mother of the Bhagavat Vairocana in this four-continent world, at that time, in that time, Queen Suharṣitaprabheśvarā became the mother of the Bhagavat, the Tathāgata Īśvaraguṇāparājitadhvaḥ, in the four-continent world called Vicitravṛkṣa-prabhā. He was the first of the eighty quintillion buddhas. She was the mother of the first bhagavat to appear, the Tathāgata Īśvaraguṇāparājitadhvaḥ.

42.95 “Noble one, when the time had come for the birth of the bodhisattva, Queen¹⁷³⁴ Suharṣitaprabheśvarā, together with two hundred thousand trillion women, went to the great park called Suvarṇapuṣpābhamaṇḍala. Prince Īśvaraguṇāparājitadhvaḥ was born there with the inconceivable miraculous manifestations that occur at the birth of a bodhisattva.

42.96 “At that time, there appeared in the center of the great park called Suvarṇapuṣpābhamaṇḍala a kūṭāgāra called Subharatnavicitrakūṭa. [F.216.a] The Bhagavat, the Tathāgata Īśvaraguṇāparājitadhvaḥ was born from Queen Suharṣitaprabheśvarā as she held on to a branch of a wish-fulfilling tree inside that kūṭāgāra.

42.97 “At that time, when the Bhagavat was born, the nurse Vimalasambhava-prabhā was in attendance. As soon as the bodhisattva was born, the lords of the world sprinkled him with a vase of scented water that was wonderfully aromatic and with a variety of beautiful flowers so as to cool his body. They made countless inconceivable, supreme appropriate offerings to him and placed him on the nurse Vimalasambhava-prabhā’s lap. The instant that she took the bodhisattva onto her lap, the nurse attained great powerful joy and faith and attained the bodhisattva samādhi called *all-seeing*. As soon as she attained that, she saw the countless tathāgatas present within the world realms in the ten directions. She entered in a subtle way this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. This was like the moment when a consciousness enters a womb. Through attaining that liberation, she made the great prayer to see the miraculous manifestations at the births of all tathāgatas.

42.98 “Noble one, what do you think? [F.216.b] If you think that the bodhisattva’s nurse, Vimalasambhava-prabhā, at that time, in that time, was anyone else, do not see her in that way. I was at that time, in that time, the bodhisattva’s nurse, Vimalasambhava-prabhā.

- 42.99 “Noble one, what do you think? If you think that the two hundred thousand trillion women at that time, in that time, were anyone else, do not see them in that way. They are these two hundred thousand trillion goddesses who now dwell in the Lumbinī Forest and are my entourage.
- 42.100 “Noble one, what do you think? If you think that Queen Suhaṣṭita-prabheśvarā, the mother of the Tathāgata Īśvaraguṇāparājīta-dhvaṇa, at that time, in that time, was anyone else, do not see her in that way. This Māyādevī was at that time, in that time, the queen named Suhaṣṭita-prabheśvarā.
- 42.101 “Noble one, what do you think? If you think that King Ratnārcinetrā-prabha at that time, in that time, was anyone else, do not see him in that way. King Śuddhodana was at that time, in that time, the king named Ratnārcinetrā-prabha.
- 42.102 “Noble one, since that time, in every instant I have never been apart from seeing and comprehending the ocean of miraculous manifestations at the bodhisattva births of the Bhagavat Vairocana or from seeing and comprehending the ocean of the miraculous manifestations of his supremacy in guiding beings.
- 42.103 “Noble one, in every moment of mind, with eyes of knowledge that encompass all atoms, I see and comprehend within all atoms in this world realm of Saḥa an ocean of the buddha realms of the tathāgatas, which have appeared from the vast extent of the ocean of prayers made by the Bhagavat Vairocana. [F.217.a] I see and comprehend the ocean of the tathāgatas that are in those buddha realms. I also see and comprehend the great ocean of the miraculous manifestations at the bodhisattva births of those tathāgatas.
- 42.104 “In the same way, in every instant of mind I see and comprehend the entire ocean of the miraculous manifestations of the supremacy of guiding beings and the ocean of the miraculous manifestations at the bodhisattva births of all tathāgatas in the ten directions.
- 42.105 “I perceive without error the births of bodhisattvas through comprehending the succession of the entire vast extent of atoms in this world realm of a thousand million worlds, and I comprehend the qualities of the buddhas. In the same way, I comprehend the entire ocean of realms contained within the entire vast extent of the atoms in countless tens of thousands of quintillions of buddha realms in the ten directions, and I comprehend the vast ocean of buddhas within them. I also see the perception of the miraculous manifestations at the bodhisattva births of those buddha bhagavats. I make offerings to them when they become tathāgatas. I hear the teachings that those tathāgatas give. I practice the correct Dharma of their Dharma.”

42.106 Then at that time, Sutejomaṇḍalaratiśrī, the goddess of the Lumbinī Forest, [F.217.b] in order to teach clearly the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*, through the blessing of the Buddha, gazed into the ten directions and recited these verses:

42.107 “Son of the jinas,¹⁷³⁵ you have shown respect
And have asked a question, so listen to what I have to say.
The field of activity of the jinas is a peace that is hard to see
And which is manifested through the ways of causes and conditions. {1}

42.108 “I remember as many countless kalpas ago
As there are atoms in ten million realms,
There was a kalpa that had the name Samāpadyata,¹⁷³⁶
In which there were eight hundred million¹⁷³⁷ jinas. {2}

42.109 “The first of the kalpa’s tathāgatas to appear
Was Īśvarājitaḡaḡadhvaḡa.
I saw the birth of that lord of beings
In the supreme forest Svaḡapaḡpaprabhava. {3}

42.110 “I was his wise nurse,
Vimalasaḡbhavaprabhā.
As soon as he was born, there was a supreme golden light,
And the lords of the world placed him on my lap. {4}

42.111 “When the supreme individual was placed on my lap,
I could not see the top of his inconceivable head.
Though I looked from the right and the left,
I was not able to see where it ended. {5}

42.112 “He was adorned with the excellent physical signs,
And his body was stainless and beautiful.
He was as if made of jewels, and when I saw him
An unparalleled powerful joy increased within me. {6}

42.113 “As I contemplated his measureless qualities,
The ocean of my merit increased.
When I saw the ocean of his miraculous manifestations,
A vast aspiration for enlightenment arose within me. {7}

42.114 “With joy and faith in the Jina’s ocean of excellences, [F.218.a]
I gave rise to an ocean of prayers.
The vast extent of all realms was purified,

- And all paths to lower existences were averted. {8}
- 42.115 “I made an ocean of prayers that I would make
Countless offerings to future sugatas
Throughout the vast extent of realms
And liberate beings from suffering. {9}
- 42.116 “I heard the Dharma from that lord
And attained the field of this liberation.
For kalpas as numerous as atoms in ten million realms,
I practiced and purified bodhisattva conduct. {10}
- 42.117 “I have made offerings to however many lords
Have appeared without exception.
I became a holder of their teachings,
And I purified the ocean of this liberation. {11}
- 42.118 “I became a holder of the Dharma wheel
Of all the past possessors of the ten strengths,
As numerous as the atoms in ten million realms,
And I have meditated on the field of this liberation. {12}
- 42.119 “I see all the vast extent of the surfaces of atoms,
As many atoms as there are in the buddha realms.
In each atom I see the ocean of realms
That have been purified in the past by the jinas. {13}
- 42.120 “In all that vast extent of realms,
The lords from their one mind
Manifest countless miracles,
And I see their births in supreme forests. {14}
- 42.121 “There are certain jinas in certain realms
Intending to attain supreme enlightenment,
Who though they are residing in the world of Tuṣita
Manifest within an ocean of realms. {15}
- 42.122 “In countless tens of millions of realms,
I see this vast extent of their births.
I see the lords teaching the Dharma
While in the center of an assembly of youths. {16} [F.218.b]
- 42.123 “I see in each instant of mind those heroes
Who are as numerous as the atoms in ten million realms
Leaving home and going to the foot of the king of trees

- And manifesting the vast field of activity of a buddha.¹⁷³⁸ {17}
- 42.124 “They manifest inconceivable numbers of this and that realm,
Which are as numerous as the atoms in a realm.
I see the supreme humans attaining buddhahood
And liberating beings in various existences from suffering.¹⁷³⁹
- 42.125 “They turn the unceasing, self-originated,
Supreme wheel of the surface of each atom.
Their voices have an unceasing ocean of speech.
I see them sending down rain from clouds of Dharma.¹⁷⁴⁰
- 42.126 “In each instant they manifest passing into nirvāṇa
In many different forms for all beings.
I see, in¹⁷⁴¹ a single atom of a realm, buddhas
As numerous as the atoms in ten million realms.¹⁷⁴²
- 42.127 “Looking at one atom, I see an ocean of realms
And all the jinas who appear in them.
In many hundred billion¹⁷⁴³ bodies in my lifetimes,
I have gone to make offerings to them. {18}
- 42.128 “There are all the endless existences of beings
In the inconceivable ways of the ocean of realms.
I come before them all and send down
A rain from the vast clouds of the Dharma. {19}
- 42.129 “Son of the jinas, I know this inconceivable
Supreme field of liberation,
But I could not teach it all
In countless quintillions of kalpas. {20}
- 42.130 “Noble one, I know only this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. How could I describe the qualities or know the conduct of bodhisattvas who in each instant of mind have the motivation to appear in all kalpas from the wombs they have entered; who manifest births that have the definitive understanding of all the ways of the Dharma; [F.219.a] who have the aspiration that gives rise to prayers to make offerings to all the tathāgatas; who are dedicated to attaining the complete realization of all the Dharma of the buddhas; who manifest like reflections within the classes and existences of all beings; who are born from lotuses at the feet of all the tathāgatas; who are skilled in knowing when the time has come to ripen all beings; who manifest the miracle of taking rebirth with the intention to

guide all beings; who manifest clouds of miracles throughout the entire vast extent of realms; and who appear as reflections in all the classes of births and existences of all beings?

42.131 “Depart, noble one. In the great city of Kapilavastu there is the Śākya maiden called Gopā. Go to her and ask her, ‘How should a bodhisattva continue in saṃsāra in order to ripen beings?’ ”

42.132 Sudhana, the head merchant’s son, bowed his head to the two feet of Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, circumambulated Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, many hundreds of thousands of times, keeping her to his right, and, with palms together, looking back at her, departed from Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess. [B14]

43.

Chapter 43

GOPĀ

- 43.1 Sudhana, the head merchant's son, left the presence of Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess, and went to the location of the great city of Kapilavastu. [F.219.b]
- 43.2 While meditating on, comprehending, increasing, practicing, purifying,¹⁷⁴⁴ contemplating, and examining the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*, he came to the assembly hall of the bodhisattvas called the Illuminating Light of the Realm of the Dharma.
- 43.3 When he arrived there, he was greeted by Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, together with ten thousand house goddesses.
- 43.4 She said to Sudhana, the head merchant's son, "We welcome you, great being who has the prowess of great wisdom and knowledge; whose mind has attained the meditation of inconceivable bodhisattva liberation; whose field of activity is the vast divine palace of the Dharma; who enters the city of the Dharma; who is continuously engaged in guiding beings through infinite bodhisattva methods; who has attained the illumination of the ocean of qualities of the tathāgatas; who has the manifest knowledge and illuminating eloquence for guiding all beings; who has the motivation to manifest the conduct of¹⁷⁴⁵ a corresponding body and language¹⁷⁴⁶ that knows the conduct of all beings; who prays to increase the power of an ocean of joy in the minds of all beings; and who follows the path to the comprehension of the Dharma of all the tathāgatas.
- 43.5 "I see that you have the field of activity of profound behavior with a steady¹⁷⁴⁷ gaze, [F.220.a] and that therefore you are someone who will soon attain the unsurpassable pure adornments of the body, speech, and mind of

the tathāgatas and will act in this world with a body adorned by the signs and features of a great being and with a mind adorned by the light of knowledge of the ten strengths.

43.6 “I see that you have diligence and prowess, and that therefore you are someone who soon will have the vision of the tathāgatas of the three times; will hold the clouds of Dharmas of all the tathāgatas; will experience the joy of the divine palace of the four qualities of bodhisattva dhyānas, liberations, samādhis, and samāpattis; and will enter the profound liberation of the buddhas.

43.7 “In that way, you go before kalyāṇamitras, gaze upon them, honor them, receive their teaching without error, and are dedicated to the practice of its qualities that is unwearied, irreversible, and never disheartened. You are unaffected by any hindrance, obstacle, or obscuration whatsoever. Neither Māra nor the māra class of deities are present before you, and therefore you will soon bring happiness to all beings.”

43.8 The head merchant’s son, Sudhana, said to Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, “Goddess, I gain the highest delight in ending the torment of the kleśas for all beings. I gain the highest delight in repelling dreadful¹⁷⁴⁸ karma for all beings, [F.220.b] in bringing happiness to all beings, and in making all beings practice faultless actions. Bodhisattvas become very unhappy when beings engage in the unhappiness of various kinds of karma and kleśas, which disturbs their minds and causes them to fall into the lower existences. Even if those beings remain in happier existences, they experience physical and mental sufferings and various kinds of unhappiness and remain in a state of sorrow.

43.9 “Goddess, it is like if a very loving father who has a beloved, beautiful son sees the limbs and smaller parts of his son’s body being cut off. Because he is so loving, he becomes extremely unhappy and sorrowful.

43.10 “Goddess, in the same way, when a bodhisattva who is engaged in bodhisattva conduct sees beings falling into the three lower existences through the power of their karma and kleśas, the bodhisattva becomes extremely unhappy and sorrowful.

43.11 “The bodhisattvas are happy, glad, joyful, delighted, and pleased when beings are reborn into happy existences when their bodies are destroyed, or when they experience physical and mental happiness in a divine or human existence as the result of their having adopted good physical, vocal, and mental conduct.

43.12 “Goddess, the bodhisattvas do not aspire to and are not dedicated to omniscience for their own sake or in order to experience the various joys and pleasures of saṃsāra. [F.221.a] It is not from dedication to the various different kinds of joys within the desire realm. It is not through the power of

mistaken perception, motivation, or views. It is not through the power of involvement, bondage, predispositions, or being overwhelmed. It is not through the power of the view of craving. It is not through the increase of a mind that conceives of the joys of crowds and the gatherings of various beings. It is not through attachment to the experiences of the joy and bliss of dhyāna. It is not going around and around in the continuity of saṃsāra while being obscured by various obscurations.

43.13 “Goddess, the bodhisattvas have great compassion for beings who are in the ocean of saṃsāra and who are tormented by immeasurable sufferings. They make great prayers to gather to themselves all beings. Through the power of having made those prayers with great compassion, they are dedicated to ripening and guiding beings, and they appear carrying out bodhisattva conduct in saṃsāra. In order to eliminate all the obscurations of beings, they seek the unobscured wisdom of omniscience and make prayers to serve and make offerings to all the tathāgatas. Through the power of their prayers to serve and make offerings to all the tathāgatas, they are never disheartened in their practice of bodhisattva conduct. When they are practicing bodhisattva conduct and see a realm that is completely defiled, they make the prayer to purify all buddha realms. When they are purifying defiled realms [F.221.b] and see the various āyatanas of all beings, they make the prayer to purify the Dharma body that is undifferentiated and unsurpassable. When they see the defiled bodies, speech, and minds of beings, they make the prayer to purify the bodies, speech, and minds that adorn all beings. When they see the incomplete āyatanas and impure minds of beings, they purify the minds and conduct of all beings and are never disheartened in carrying out bodhisattva conduct.

43.14 “Goddess, in that way, with minds that are never disheartened, the bodhisattvas carry out vast bodhisattva conduct without end or middle. With that kind of conduct they are adornments of the world because they create the good fortune of devas and humans. They are like parents because they establish beings in the aspiration for enlightenment. They are like nurses because they bring beings onto the bodhisattva path. They are like connate deities, who are deities that always accompany a being because they protect beings from the terror of the abyss of the lower existences. They are like great ferrymen because they free beings from the ocean of saṃsāra. They are refuges because they repel all the terrors of the māras and kleśas. They are shelters because they bring beings to a state of complete tranquility.¹⁷⁴⁹ They are bathing places because they bring beings into the ocean of all buddhas. They are protectors because they escort beings to the island of the jewels of the Dharma. They are flowers because their minds have blossomed with all the qualities of buddhahood. They are adornments because they radiate the

light of merit and wisdom. [F.222.a] They bring the highest delight and happiness because they are beautiful. They are excellent to meet because they are dedicated to faultless actions. They are completely good because they possess bodies that are complete in having all aspects of excellent limbs. They have charming forms because the sight of them is without anything disagreeable. They bring light because they radiate the light rays of wisdom. They bring illumination because they hold the torch of the Dharma. They bring clarity because they purify the motivation for enlightenment. They are generals because they repel the activities of the māras. They are suns because they radiate a net of the light rays of wisdom. They are moons because they rise as moons of realization in the sky of the Dharma.¹⁷⁵⁰ They are clouds because they send down rain from great clouds of Dharma onto all beings.

“Goddess, the bodhisattvas who practice in that way are a delight for all beings.”

43.15 Then Aśokaśrī, the goddess of the assembly hall of the bodhisattvas, together with ten thousand goddesses of the home, sent down onto Sudhana, the head merchant’s son, a rain of flowers, garlands, incense, powders, ointments, and precious jewelry that transcended divine materials. Encircling him and following him as he entered the assembly hall of the bodhisattvas, they praised him with these verses:

43.16 “Having developed the aspiration for enlightenment
Out of love for all beings,
The jinas, the suns of wisdom,
Sometimes appear in the world. {1}

43.17 “Even in many millions¹⁷⁵¹ of kalpas [F.222.b]
It is difficult to see your face.
Your wisdom is a great sun
In the world blinded by ignorance. {2}

43.18 “Great compassion arose in you
When you saw the world in error,
Obscured by the darkness of unknowing,
And you spontaneously appeared in it and remained. {3}

43.19 “With your pure motivation, you are dedicated
To attaining the enlightenment of buddhahood.
You serve and depend on kalyāṇamitras
Without regard for your own body and life. {4}

43.20 “You have no reliance on this world.

You have no location and no preoccupations.
You have no entanglements and no abode.
Your motivation is like space, without impediment. {5}

43.21 “As you practice bodhisattva conduct
With the brilliant light of a field of merit,
Your radiant torch of wisdom
Shines within countless worlds. {6}

43.22 “You are not above the world,
But you are unstained by worldly qualities.
You act in the world without impediment,
Like the breezes moving through the sky. {7}

43.23 “You are dedicated to constantly blazing
Like the burning at the kalpa’s end.
You practice the bodhisattva conduct
With the ardor of the fire that ends a kalpa. {8}

43.24 “You have great courage, like a lion.
With strong, diligent prowess
You have attained the prowess of wisdom
With a practice that is invincible. {9}

43.25 “Through honoring the kalyāṇamitras,
You, here, have entered into
The ocean of all the different ways
Within the ocean of the realm of the Dharma.” {10}

43.26 In that way, Aśokaśrī, the goddess of the assembly hall of the bodhisattvas,
praised in verse Sudhana, the head merchant’s son, while following him out
of a yearning for the Dharma.

43.27 Sudhana, the head merchant’s son, went into the assembly hall of the
bodhisattvas called the Illuminating Light of the Realm of the Dharma.
[F.223.a] When he had entered, wishing to find the Śākya maiden Gopā, he
looked everywhere.

43.28 He saw the Śākya maiden Gopā in the center of the assembly hall of the
bodhisattvas called the Illuminating Light of the Realm of the Dharma. She
was seated upon a precious throne that had in its center a lotus with a form
that illuminated all the abodes of bodhisattvas, and she was encircled by an
entourage of eighty-four thousand women of royal families, who all had
equally the roots of merit from the past practice of bodhisattva conduct; who
in the past had attracted gatherings of beings through acts of generosity;
who had a way of speaking with pleasant and gentle words; who cared for

beings through causing them to focus on the goal of omniscience; who cared for beings in accord with the realizations of the buddhas and the bodhisattvas; who with all actions inspired by great compassion cared for beings as if they were their sons and daughters; who with great love followed and purified their spouses; and who in the past ripened beings through the inconceivable skillful methods of bodhisattvas.

43.29 Those eighty-four thousand women followed the way of the perfections of bodhisattvas who were progressing irreversibly toward the highest, complete enlightenment. They followed the bodhisattva training without expectation of reward from others. They had minds free from all attachment. They were disillusioned by all the delights of saṃsāra. They had purified without impediment all the ways in the realm of the Dharma. They had the power of the motivation directed toward omniscience. They were free from the net of obscurations and obstacles. [F.223.b] They had transcended all the paths of attachment. They were active through emanations of their Dharma bodies. They were focused on ripening and guiding all worlds. They had minds in which a stainless ocean of merit had arisen. They had become what they were because of their completely good bodhisattva prayers and conduct. They had increased the vast power of the strengths of bodhisattvas. And their minds had become illuminating like the disk of the sun.

43.30 Sudhana, the head merchant's son, bowed his head to the feet of the Śākya maiden and then stood before her, his hands placed together in homage, and said, "Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas continue within saṃsāra without being stained by saṃsāra; how they realize the equal nature of all phenomena but do not dwell on the level of the śrāvakas and pratyekabuddhas; how they attain the illumination of the Dharma of the buddhas and yet continue with their bodhisattva conduct; how they dwell on the level of a bodhisattva but teach the scope of knowledge of the tathāgatas; how they transcend all worldly existences but are active within all worldly existences; how they accomplish a body of the Dharma but also accomplish form bodies of infinite colors; how they attain the Dharma body that has no characteristics but manifest bodies with the colors and shapes of all beings; and how they realize that all Dharmas cannot be described but teach the Dharma to all beings, describing them with all ways of speaking and definitions. [F.224.a] They know that all beings¹⁷⁵² are without existence, but they do not turn away from the ways of guiding the realm of beings; they comprehend that all phenomena are unborn and unceasing, but they do not abandon engaging in making offerings to and venerating all the tathāgatas; and they realize that there is no karma and ripening within all phenomena, but they do not turn away from engagement in accomplishing good actions."

43.31 Gopā, the Śākya maiden, said to Sudhana, the head merchant's son, "Noble one, it is excellent, excellent, that you intended to ask in that way about the nature of bodhisattva conduct. Those questions are also the words of the completely good prayer and conduct.

"Therefore, noble one, listen carefully and remember, for I shall teach through the blessing of the Buddha.

43.32 "Noble one, the bodhisattvas who have ten qualities such as these fulfill the bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.

43.33 "What are these ten? They are (1) reliance on sublime kalyāṇamitras, (2) the attainment of a vast aspiration, (3) a pure, sublime virtuous motivation, (4) a mind supported by a vast ocean of merit and wisdom, (5) being able to hear great teachings of the Dharma that has originated and arisen from the buddhas, [F.224.b] (6) the attainment of aspiration toward the tathāgatas of the three times, (7) the comprehension of the equality of all the fields of bodhisattva conduct, (8) the attainment of the blessing of all the tathāgatas, (9) the natural, pure, higher motivation of great compassion, and (10) that attainment of the strong power of the motivation to end the continuation of all the cycles of saṃsāra.

"Noble one, the bodhisattvas who have those ten qualities fulfill the bodhisattva conduct that is like the appearance of magical illusions and gives rise to the light of wisdom.¹⁷⁵³

43.34 "Noble one, the bodhisattvas with nonregressing diligence who have obtained those ten qualities, in order to accomplish an inexhaustible way and practice an extremely vast meditation, serve the kalyāṇamitras and please them in ten ways.

43.35 "What are those ten ways? They are (1) having no concern for one's own life and body, (2) having no interest in the requisites of saṃsāra, (3) having the comprehension of the equality of all phenomena, (4) having an irrevocable prayer for omniscience, (5) observing all the ways of the realm of the Dharma, (6) having a mind that rises above the entire ocean of existences, (7) having no dependence or location within the space of the locationless Dharma, (8) having all the unobscured prayers of a bodhisattva, (9) pervading the entire ocean of realms, and (10) having the purified unobscured field of the knowledge of a bodhisattva.

"Noble one, the bodhisattvas who have those ten qualities serve and please the kalyāṇamitras." [F.225.a]

43.36 Then the Śākya maiden Gopā, in order to teach the meaning of that, through the blessing of the buddhas looked into the ten directions and recited these verses:

43.37 "Those sublime, stainless, wise ones engaged in benefiting others,

Dedicated without deceit or deception to serving excellent friends,
Recognizing them as teachers and having unflagging diligence—
They carry out in the world this conduct that is like a magical apparition. {11}

43.38 “There are those who have sublime motivation as vast as space
Within whom is contained the worlds of the three times,
Realms, beings, phenomena, and likewise the buddhas.
This is the conduct of those who shine with wisdom. {12}

43.39 “There are those whose motivation is like space, without end or middle,
Who are completely pure, unstained by the kleśas,
And who give rise to the qualities of all the tathāgatas.
Their conduct is like the appearance of magical apparitions. {13}

43.40 “There are those who have clear minds and an ocean of qualities
And are established in vast, limitless, inconceivable, omniscient wisdom.
They have bodies that have an ocean of merit and a pure essence
That is unstained by worldly impurities even though they act within the
world. {14}

43.41 “There are those who never have enough of listening to the thunder of the
Dharma
That has the aspects of the speech of the jinas and all the ways of languages
And who are lamps of the light of wisdom, which follow the way of the
Dharma.
This is the conduct of those who bring illumination to beings. {15}

43.42 “There are those who comprehend in each instant of the mind
Each one of the countless tathāgatas in the ten directions,
And they see and know the entire ocean of sugatas.
This is the conduct of those who keep the buddhas in mind. {16}

43.43 “There are those who see the vast assemblies of followers of the jinas
And who comprehend the ocean of their ways of samādhi
And the ways of their vast ocean of prayers with no end or middle. [F.225.b]
This conduct of theirs is like the appearance of illusions. {17}

43.44 “There are those who have been blessed by every jina in the ten directions,
Who have the completely good conduct till the final kalpa,
And whose images appear throughout the vast extent of the realms.
This is the conduct of those who bring the light of the Dharma. {18}

43.45 “There are those who have the disk of the sun of compassion,
Who, seeing beings in distress, illuminate them with the Dharma’s light,

Clear away the darkness of beings, and cause the teachings to shine.
This is the conduct of those who are like the sun. {19}

43.46 “There are those who see beings circling through existences,
And those clear-minded ones remain, countering saṃsāra’s flow,
And everywhere they bring about the wheel of the Dharma.
They are practicing the wise, supreme, completely good conduct. {20}

43.47 “There are those who, training in this, manifest to beings,
In accord with aspirations, bodies without limit or middle,
Their countless bodies being like reflections or mirages,
And they ripen many beings within the ocean of existences. {21}

43.48 “There are those who are spreading among beings through the vast ways of
love,
Manifesting conducts to beings with various dispositions,
And sending down a rain of Dharma in accordance with the aspirations of
beings.
Those resolute ones guide billions of beings toward enlightenment.” {22}

43.49 Those are the verses that Gopā, the Śākya maiden, recited. She then said to
Sudhana, the head merchant’s son, “Noble one, I have attained the
bodhisattva liberation called *the range of the view of all the ways of the ocean of the
samādhis of the bodhisattvas*.”

43.50 Sudhana asked, “Āryā, what is this bodhisattva liberation called *the range of
the view of all the ways of the ocean of the samādhis of the bodhisattvas* like?”

Gopā answered, “Noble one, when I rest within this bodhisattva
liberation, [F.226.a] I see and comprehend as many kalpas in this world realm
as there are atoms in countless buddha realms. I know all the existences of
beings who are within that kalpa. I also know all the gateways into death
and rebirth of those beings. I know all their entrances into becoming, all their
acquisition of created karma, and all the various ripenings of their karma. I
know all the karma acquired through good actions. I know all the karma that
is bad, that brings emancipation, that does not bring emancipation, that is
definite, and that is indefinite; I know the definitely false, the latent, the
nonlatent, the perfection of roots of merit, the loss of roots of merit, the
retention of roots of merit, the retention of roots of demerit, the retention of
roots of merit and demerit, the acquisition of good qualities, and the
acquisition of bad qualities.

43.51 “I know and comprehend all the buddha bhagavats that appear in those
kalpas as numerous as the atoms in countless buddha realms. I know and
comprehend the ocean of their names. I know the ocean of the first
developments of the aspiration to enlightenment by those buddha

bhagavats. I know the ocean of their ways of undertaking the attainment of omniscience. I know the creation of their entire ocean of prayers. I know the ocean of their going into the presence of past buddhas. I know the ocean of their engagements in offering to and serving past buddhas. [F.226.b] I know the ocean of their perfecting bodhisattva conduct in the past. I know the ocean of their displays of setting forth. I know the ocean of the ripening and guiding of beings by those buddha bhagavats. I know the ocean of their attainment of buddhahood. I know miraculous manifestation and supremacy in turning the wheel of the Dharma. I know the entire ocean of the miracles of those buddhas. I know the categories of the assemblies of followers of those buddha bhagavats. I know all the śrāvakas present among those followers and their ways of setting forth. I know their past roots of merit. I know their various meditations on the path. I know the categories of their pure, perfect attainment of wisdom. I know all the beings that those tathāgatas established in the enlightenment of the pratyekabuddhas. I know all the past roots of merit of those pratyekabuddhas. I know all the realization of pratyekabuddha enlightenment by those pratyekabuddhas. I know all the entrances to the liberation of the play of the peaceful conduct of those pratyekabuddhas. I know all the various miraculous manifestations of those pratyekabuddhas. I know all the beings that are ripened by those pratyekabuddhas. I know all the Dharma teachings that are taught by those pratyekabuddhas. [F.227.a] I know all the infinite samādhis of the pratyekabuddhas that they practice and the various entrances to liberations that they play in. I know all the parinirvāṇas of those buddha bhagavats. I know the entire ocean of the assemblies of bodhisattva followers of those buddha bhagavats. I know the first development of roots of merit by those bodhisattvas. I know their first development of the aspiration to enlightenment. I know their different prayers. I know the different forms of their accomplishment of the displays of setting forth through bodhisattva conduct. I know the different forms of their pure accumulation of the aspect of the path of the perfections. I know the different forms of their display of practicing the bodhisattva path. I know the different forms of their accumulations of ascending the bodhisattva bhūmis. I know the different forms of the strong powers of ascending the bodhisattva bhūmis. I know the different forms of the fields of samādhis that have the power to cause one to progress¹⁷⁵⁴ through the bodhisattva bhūmis. I know the miraculous displays on ascending the bodhisattva bhūmis. I know the conduct on ascending the bodhisattva bhūmis. I know being established on the bodhisattva bhūmis. I know the continuous meditation on the bodhisattva bhūmis. I know the ways of purification on the bodhisattva bhūmis. [F.227.b] I know dwelling on the bodhisattva bhūmis. I know the characteristics of the

bodhisattva bhūmis. I know the powers of the bodhisattva bhūmis. I know the wisdoms that cause ascent through the bodhisattva bhūmis. I know the wisdom that gathers together the bodhisattva bhūmis.¹⁷⁵⁵ I know the wisdom that ripens the bodhisattva bhūmis.¹⁷⁵⁶ I know the established states of bodhisattvas. I know the vast field of conduct of bodhisattvas. I know the miraculous displays¹⁷⁵⁷ of the conduct of bodhisattvas. I know the oceans of the samādhis of bodhisattvas. I know the oceans of the liberations of bodhisattvas. I know the attainment by bodhisattvas of various samādhis in each instant of mind. I know their attainments of the ways of the illumination of omniscience. I know the clouds of light from the lightning of omniscience. I know the ways of the attainment of the patience of bodhisattvas. I know the prowess of immersion in omniscience. I know the proceeding to oceans of realms by bodhisattvas. I know their entry into an ocean of the ways of the Dharma. I know the different characteristics of an ocean of beings. I know the miraculous manifestations of all the ways of the conduct¹⁷⁵⁸ of bodhisattvas. [F.228.a] I know the oceans of the various ways of their prayers. I know the different forms of the ocean of their various miraculous manifestations.

43.52 “Noble one, in the same way that I know and comprehend the ocean of various kalpas in this Sahā realm in the past and in the present, I also know the ocean of the continuous succession of future kalpas.

43.53 “In the same way that I know the ocean of kalpas of the entire succession of world realms that are contained within the Sahā world realm, I also know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Sahā world realm.

43.54 “In the same way that I know the ocean of kalpas of the entire succession of world realms contained within the atoms of the Sahā world realm, I also know the ocean of kalpas of all the world realms that surround the Sahā world realm in the ten directions.

43.55 “In the same way that I know the ocean of kalpas of all the world realms that surround the Sahā world realm in the ten directions, I also know the ocean of kalpas of all the successive world realms present in all the world realms that surround the Sahā world realm in the ten directions. [F.228.b]

43.56 “In the same way that I know the ocean of kalpas of all the successive world realms present in the world realms that surround the Sahā world realm in the ten directions, I also know the ocean of kalpas of all the world realms contained within the family of the Prabhāsavairocana world realms in all the ten directions.¹⁷⁵⁹

43.57 “In the same way that I know the ocean of kalpas of all the world realms contained within the family of the Prabhāsavairocana world realms in all the ten directions, I also know the ocean of kalpas of all the successive world

realms present in all the world realms that surround in the ten directions the family of the Prabhāsavairocana world realms.

43.58 “In the same way that I know the ocean of kalpas of all the successive world realms present in all the world realms that surround in the ten directions the family of the Prabhāsavairocana world realms, I also know the ocean of kalpas in the vast extent of the world realms contained in this ocean of world realms, Kusumatalagarbhavyūhālaṃkāra.

43.59 “In the same way, I know the ocean of kalpas in the ways of the world realms, in the circles of the world realms, in the field of the world realms, in the categories of the world realms, in the rivers of the world realms, in the vortexes of the world realms, in the revolving of the world realms, in the Sumerus of the world realms, [F.229.a] in the arising of the world realms, in the lotuses of the world realms, in the trees of the world realms, in the toraṇas¹⁷⁶⁰ of the world realms, and in the naming of the world realms.

43.60 “In the same way that I know the Kusumatalagarbhavyūhālaṃkāra ocean of world realms, I also know and remember the ocean of prayers made in the past by the Bhagavat Vairocana in the endless, limitless ocean of world realms in the ten directions throughout the extent of the realm of phenomena, up to the ends of space. I also know and comprehend the oceans of his past activities. I know and comprehend the oceans of his past accomplishments. I also know and comprehend his continuing in bodhisattva conduct during kalpas without end or middle. I also know and comprehend his ways of purifying realms. I also know and comprehend the ways of his methods for ripening beings. I also know and comprehend his miraculous manifestations of going to the past tathāgatas and serving them. I also know and comprehend his engagement in venerating and making offerings to the past tathāgatas. I also know and comprehend his ways of obtaining the Dharma teachings of the past tathāgatas. I also know and comprehend the ways of his attainment of bodhisattva samādhis. I also know and comprehend the ways of his practicing the ocean of the qualities of the past tathāgatas. [F.229.b] I also know and comprehend the oceans of his ways of the perfection of generosity. I also know and comprehend the ways of his accomplishment of the pure field of disciplines and the correct conduct of bodhisattvas. I also know and comprehend the ways of his attainment of bodhisattva patience. I also know and comprehend the ocean of his powerful bodhisattva diligence. I also know and comprehend the ocean of his perfecting the aspects of dhyāna. I also know and comprehend the ocean of his ways of purifying the field of wisdom. I also know and comprehend his ways of methods in manifesting the images of his body through births in all the world realms. I also know and comprehend his ways of purifying the field of the completely good conduct and prayer. I also know

and comprehend his spreading through the ocean of realms. I also know and comprehend the ocean of his ways of purifying all buddha realms. I also know and comprehend the ocean of the illumination of wisdom from all the tathāgatas. I also know and comprehend the ocean of the miraculous manifestations of reaching¹⁷⁶¹ the enlightenment of all buddhas. I also know and comprehend his ways of attaining the illumination of the wisdom of all the tathāgatas. I also know and comprehend the ocean of his ways of comprehending the realization of omniscience. I also know and comprehend the ocean of the miraculous manifestation of the attainment of complete buddhahood. [F.230.a] I also know and comprehend the ways of displaying and the power of supremacy in turning the wheel of the Dharma. I also know and comprehend the ocean of the field of saṃsāra. I also know and comprehend the ocean of the past roots of merit of all bodhisattvas in the field of saṃsāra. I also know and comprehend the ocean of the ways of initial prayers. I also know and comprehend the ocean of the ways of the methods for ripening and guiding beings. I also know and comprehend the Bhagavat's ripening of an ocean of beings when he was practicing bodhisattva conduct in the past. I also know and comprehend the ocean of the ways of methods that increase the roots of merit of those beings in each instant of their minds. I also know and comprehend the ocean of the ways of the attainment of samādhi. I also know and comprehend the ocean of the ways of the attainment of the power of mental retention. I also know and comprehend the ocean of the ways of the pure field of the wisdom of eloquence. I also know and comprehend the ocean of the ways of the miraculous manifestations of ascending all the bodhisattva bhūmis. I also know and comprehend the ocean of the ways of accomplishing the net of conduct. I also know and comprehend the ocean of the ways of the wisdom that enters the direction of final accomplishment. I also know and comprehend the ocean of his miraculous manifestations of the powers, strengths, aspects of enlightenment, dhyānas, liberations, samādhis, and samāpattis. [F.230.b]

- 43.61 “In the same way that I realize, know, and comprehend the ocean of the Bhagavat Vairocana's buddha and bodhisattva conduct throughout the entire realm of phenomena, I also realize, know, and comprehend the ocean of buddha and bodhisattva conduct of all the tathāgatas and their entry into the infinite illusory net of wisdom, their pervasion of the infinite realm of phenomena, their teaching of infinite entrances, and their teaching through entering into remaining until the last of future kalpas, which appear distinctly within the ocean of the world realms of the ten directions, throughout the realm of phenomena up to the ends of space.