

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 Samantasattvatrāṇojāḥśrī 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 Samantasattvatrāṇojāḥśrī 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 Samantāvabhāsanadharmameghanirghoṣadhvaṇa 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 Vairocanaṭṭapadmagarbhāśrīcūḍa, 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, Samantajñānārcipadmabhadrābhīrāmanetraśrīcandrā, 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 Jvalanārciḥparvatāśrīvyūha. 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 Gambhīradharmaśrīsamudraprabha. 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]
Dīśasaṃbhava, 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 Tryādhvapratiḥāsaprabha. {49}
- 37.151 “Then there was Prañidhānasāgaraprabhāśrī,
The second was Vajrāśayagiriśrī,
The third jina was Harisumeruśrī,
And then there were Smṛtiketurāśrī 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]