

MĀYĀDEVĪ

- 44.1 Sudhana, the head merchant's son, on the way to Māyādevī, undertaking the wisdom of practicing the scope of the activity of the buddhas, thought, "By what means can I see the kalyāṇamitras, honor them, meet them,¹⁸⁴⁶ accompany them,¹⁸⁴⁷ learn their qualities, know the field of their speech, understand the succession of their words, and possess the teachings of the kalyāṇamitras who have six āyatanaś that have risen above all worlds; who have bodies that have transcended all attachments; who follow the path of unimpeded movement; who have pure Dharma bodies; who have bodies that are manifestations of illusory physical activities; who perform conducts in the world that are the illusions of wisdom; who have forms and bodies¹⁸⁴⁸ from prayer;¹⁸⁴⁹ who have bodies that are not born and do not cease; who have bodies that are neither true nor false; who have bodies that do not pass away or perish; who have bodies that do not originate and are not destroyed; who have bodies that have the single characteristic of having no characteristics; who have bodies that have no attachment to duality; who have bodies that are based on having no basis; who have bodies that do not decay¹⁸⁵⁰ or diminish; [F.256.a] who have bodies without thoughts, like reflections; who have active bodies that are like dreams; who have bodies that do not depart, like the surface of a mirror; who have bodies that are established in peace, like the absence of directions; who have bodies that pervade all directions; who have bodies that have no differentiation between the three times; who have bodiless bodies of mind that are bodies without thought; who have bodies that have transcended the path of sight in all worlds; who have bodies that have been tamed through the path of completely good vision; and who have the unimpeded field of activity of space?"

- 44.2 While he was dedicated to contemplating and pondering this, Ratnanetrā, the goddess of the city, appeared in the sky encircled by a crowd of sky goddesses. Her body was adorned by varieties of jewelry, her body was covered in adornments, and she scattered handfuls of divine flowers of many shapes and colors.
- 44.3 She said to Sudhana, the head merchant's son, "Noble one, you should be dedicated to protecting the city of the mind by not dwelling in delight in saṃsāra's field of perception. [F.256.b]
- 44.4 "Noble one, you should be dedicated to adorning the city of the mind through focusing on the ten strengths of the tathāgatas.
"Noble one, you should be dedicated to purifying the city of the mind through being free of envy, greed, and deception.
- 44.5 "Noble one, you should be dedicated to pacifying the torment of the city of the mind through realizing the nature of all phenomena.
"Noble one, you should be dedicated to increasing the city of the mind through increasing the power of great dedication to the accumulation of omniscience.
- 44.6 "Noble one, you should be dedicated to protecting the city of the mind's treasury of buildings through gaining power over dwelling in the vast divine palaces of the samādhis, samāpattis, dhyānas, liberations, and the Dharma.
"Noble one, you should be dedicated to illuminating the city of the mind through seeking the attainment of the perfection of wisdom of all the levels of the established circles of followers of all the tathāgatas. [F.257.a]
- 44.7 "Noble one, you should be dedicated to strengthening the city of the mind through entering the city of your own mind through the path of the method of the arising of all the tathāgatas.
"Noble one, you should be dedicated to creating the strong walls of the city of the mind through a pure mind that accomplishes the completely good conduct and prayers of the bodhisattvas.
- 44.8 "Noble one, you should be dedicated to accomplishing the inapproachability and indestructibility of the city of the mind through crushing the army of the māras, the friends of wickedness, who are on the side of the māras and the kleśas.
"Noble one, you should be dedicated to illuminating the city of the mind through enlightening all beings with the illumination from the knowledge of the tathāgatas.
- 44.9 "Noble one, you should be dedicated to moistening the city of the mind through acquiring the rain from the clouds of the Dharma of all the tathāgatas.

- “Noble one, you should be dedicated to strengthening the city of the mind through your mind’s acquisition of the ocean of merit of all the tathāgatas.
- 44.10 “Noble one, you should be dedicated to increasing the city of the mind through great love pervading all beings.
- “Noble one, you should be dedicated to purifying¹⁸⁵¹ the city of the mind through establishing the vast parasol of the Dharma as the remedy for bad qualities.
- 44.11 “Noble one, you should be dedicated to making the city of the mind tremble¹⁸⁵² through the mind trembling with vast, great compassion for the sake of all beings.
- “Noble one, you should be dedicated to opening the gates to the city of the mind through¹⁸⁵³ providing¹⁸⁵⁴ all beings with outer and inner things.
- 44.12 “Noble one, you should be dedicated to purifying the city of the mind through turning away¹⁸⁵⁵ from delighting in the sensory range of all of saṃsāra.
- “Noble one, you should be dedicated to strengthening the heart¹⁸⁵⁶ of the city of the mind through making the continuity of bad actions impossible.
- 44.13 “Noble one, you should be dedicated to making the city of the mind strong through never lapsing from the diligence that accomplishes the accumulation of omniscience.
- “Noble one, you should be dedicated to illuminating the city of the mind through the illumination of remembering the field of all the tathāgatas of the three times.
- 44.14 “Noble one, you should be dedicated to being skilled in the ways of analyzing the city of the mind through being skilled in the wisdom that analyzes the Dharma gateways of the various sūtras of the Dharma wheel of all the tathāgatas. [F.257.b]
- “Noble one, you should be dedicated to the perception of the city of the mind through teaching the way of the path and gateways to omniscience that are directly perceivable by all beings.
- 44.15 “Noble one, you should be dedicated to being skilled in the ways of blessing the city of the mind through the pure accomplishment of the ocean of prayers of all the tathāgatas in the three times within your own prayer.
- “Noble one, you should be dedicated to increasing the power of the accumulations of the city of the mind through increasing the great, vast accumulations of merit and wisdom in the entire realm of the Dharma.
- 44.16 “Noble one, you should be dedicated to being skilled in the method for emitting light from the city of the mind through knowing the minds, thoughts, faculties, aspirations, defilements, and purification of all beings.

- “Noble one, you should be dedicated to being skilled in the way of gaining power over the city of the mind through gathering all the ways of the realm of the Dharma.
- 44.17 “Noble one, you should be dedicated to illuminating the city of the mind through remembering and illuminating all the tathāgatas.
- “Noble one, you should be dedicated to knowing the nature of the city of the mind through realizing all the ways of the bodyless Dharma.
- 44.18 “Noble one, you should be dedicated to examining as an illusion the city of the mind through going to the city of the Dharma of omniscience.
- “Noble one, in that way the bodhisattva who is dedicated to the purification of the city of the mind will be able to attain the accomplishment of all roots of merit.
- 44.19 “Why is that? [F.258.a] Because bodhisattvas who thus purify the city of the mind have before them no obscurations: there are no obscurations to seeing the buddhas, no obscurations to hearing the Dharma, no obscurations to venerating and making offerings to the tathāgatas, no obscurations to engaging in gathering beings, and no obscurations to purifying buddha realms.
- 44.20 “Noble one, bodhisattvas who are dedicated to seeing kalyāṇamitras with a mind free of all obscurations and with a higher motivation will with little difficulty see a kalyāṇamitra.
- “Noble one, the omniscience of bodhisattvas depends on the kalyāṇamitras.”
- 44.21 Then two of the family of goddesses of the body, who were named Dharmapadmaśrīkuśalā and Hṛīśrīmañjariprabhāvā,¹⁸⁵⁷ encircled by an innumerable assembly of goddesses, emerged from the bodhimaṇḍa, uttering praises of Māyādevī. They arranged themselves in the sky before Sudhana, the head merchant’s son, and emitted from their precious earrings¹⁸⁵⁸ a net of many light rays the colors of jewels; many pure perfumes and incenses the colors of shining lights; colors attractive to mind and thought; colors that increased the power of joy in the mind; colors that eased the pains of the body; colors that revealed pure bodies; and nets of light rays that were a field of perception that gave rise to an unimpeded prowess of the body and illuminated vast realms.
- 44.22 They revealed to Sudhana, the head merchant’s son, all the bodies of all tathāgatas, which are present everywhere and facing everywhere. [F.258.b] Then they completely circled, to their right, the entire world, and then shone upon the crown of the head of Sudhana, the head merchant’s son. They completely pervaded him, from the crown of his head to the pores of his body.

44.23 As soon as the light rays from those goddesses touched Sudhana, the head merchant's son, in that instant he attained the eyesight called *the dust-free illuminations*, which was free from all blinding darkness. He attained the eyesight called *free from the obscuration of sight*, through which he perceived the nature of beings. He attained the eyesight called *the lord of freedom from dust*, through which he looked at the field of the nature of all phenomena. He attained the eyesight called *lord of purity*, through which he looked at the character¹⁸⁵⁹ of all realms. He attained the eyesight called *shining light*, through which he looked upon the Dharma bodies of all tathāgatas. He attained the eyesight called *pure intelligence*,¹⁸⁶⁰ through which he looked upon the countless categories of the created form bodies of the tathāgatas.¹⁸⁶¹ He attained the eyesight called *unimpeded light*, through which he looked upon the categories of the origination and destruction of world realms throughout the vast extent of the ocean of realms. He attained the eyesight called *complete light*, through which he looked upon the aspect of the creation of the way of the sūtras in the Dharma wheel of all the tathāgatas. He attained the eyesight called the *complete field of perception*, through which he looked upon the miracles of the buddhas and their blessings that guide beings. He attained the eyesight called *complete sight*, through which he looked upon the births of buddhas that occurred in all buddha realms. [F.259.a]

44.24 Then the guardian at the door of the meeting hall of the bodhisattvas, the leader of ten thousand rākṣasas, whose name was Sunetra, with his wives, children, relatives, and entourage, threw flowers of many beautiful colors over Sudhana, the head merchant's son, and said to him, "Noble one, a bodhisattva who has ten qualities will be near to all kalyāṇamitras. What are these ten? They are (1) a pure motivation without deception or guile, (2) a compassion that gathers all beings without discrimination, (3) the insight that realizes that the nature of all beings is that there are no beings, (4) a superior motivation for proceeding irreversibly toward omniscience, (5) the strength of the aspiration that is directed toward the field of the tathāgatas, (6) the vision of the purity of the stainlessness of the nature of all phenomena, (7) the great love without discrimination for the field of beings, (8) the light of wisdom, which dispels all obscurations, (9) the great cloud of the Dharma, which is a parasol that counters all the suffering of saṃsāra, and (10) the eyes of wisdom that are focused on following the kalyāṇamitras and enter into all the streams within the realm of the Dharma.

"Noble one, the bodhisattva who has these ten qualities will be near to all kalyāṇamitras.

44.25 “The bodhisattva who sees the ten entryways to resting in samādhi will attain the direct perception of all kalyāṇamitras. What are those ten? They are (1) the entryway to resting in the samādhi of the field of analyzing all phenomena as being like dust-free space, [F.259.b] (2) the entryway to resting in the samādhi of the vision that directly perceives the ocean of all directions, (3) the entryway to resting in the samādhi of the nonexamination and nonanalysis of all perception, (4) the entryway to resting in the samādhi of the arising of the clouds of tathāgatas in all directions, (5) the entryway to resting in the samādhi of the essence of the accumulation of an ocean of omniscient wisdom and merit, (6) the entryway to resting in the samādhi of the development of all aspirations to be inseparably near to the occurrence of kalyāṇamitras, (7) the entryway to resting in the samādhi of all the qualities of the tathāgatas originating from the mouths¹⁸⁶² of the kalyāṇamitras, (8) the entryway to resting in the samādhi of inseparability from all the tathāgatas, (9) the entryway to resting in the samādhi of being engaged in being near, always and equally, to all kalyāṇamitras, and (10) the entryway to resting in the samādhi of engaging without weariness in all the conduct of methods of the kalyāṇamitras.

44.26 “Noble one, the bodhisattva who has those ten qualities will attain the direct perception of all kalyāṇamitras. The bodhisattva who attains the liberation of the samādhi called *the Dharma wheels of all the tathāgatas proclaimed from the mouth of the kalyāṇamitra* will, by entering it, attain the undifferentiated equality of all buddhas and the undifferentiated omnipresence of the kalyāṇamitras.”

That is what Sunetra, the lord of the rākṣasas, said. [F.260.a]

44.27 Then Sudhana, the head merchant’s son, stared into the sky and said, “Ārya,¹⁸⁶³ you have regarded me with compassion and without error taught¹⁸⁶⁴ the kalyāṇamitras in order to benefit¹⁸⁶⁵ me. In addition, I pray that you teach me without error the entrance ways to methods concerning how to apply myself to seeing the kalyāṇamitras, in what direction I should go, in what places I should search, and upon what goal I should focus my thoughts.”

44.28 Sunetra, the lord of the rākṣasas, replied, “Noble one, you should go to the kalyāṇamitras by going with a body that bows down in every direction, with thoughts that are fastened on remembering the kalyāṇamitras as their object, following the samādhi that goes everywhere, with strength of mind that is like a dream, and traveling with a body of the mind that is like a reflection.”

44.29 Then Sudhana, the head merchant’s son, practicing as he had been told by Sunetra, the lord of the rākṣasas, saw rising from the ground before him a great lotus with a stem made entirely from diamond jewels, with sepals made from a variety of kings of jewels of the world’s¹⁸⁶⁶ oceans, with a circle

of petals formed from all kinds of jewels, with a pericarp made of shining kinds of jewels, with filaments the colors and aromas of all the precious kinds of jewels, and covered by a net of countless jewels.¹⁸⁶⁷

44.30 He saw on the pericarp of that great lotus made of the kinds of jewels a kūṭāgāra called Dharmadhātudīksamavasaraṇagarbha, which was well adorned and beautiful, with a base that was the shape of a shining vajra.¹⁸⁶⁸ A full thousand pillars made from the kinds of jewels beautifully adorned it. [F.260.b] Every kind of jewel was displayed as every kind of adornment. Its floor was made of divine Jambu River gold. Countless nets of various strings of pearls were spread upon it. It was adorned by a beautifying blend of various kinds of jewels. It had a complete array¹⁸⁶⁹ of the precious jewels of Jambudhvaja.¹⁸⁷⁰ It was encircled by countless precious balconies. On all sides, stairways made of kinds of jewels were beautifully arranged.

44.31 He saw in the center of the kūṭāgāra a throne of wish-fulfilling jewels with a lotus on its center. It was composed of precious jewels, and its base had the representations of all¹⁸⁷¹ the lords of the world. It had the colors of all gems of precious jewels. It had the shape of Indra's radiant banner. It was set upon the surface of a ground that was a circle of precious diamonds. It had an array of rows of various kinds of jewels. It was encircled by many precious platforms. It was decorated by shining banners of kinds of jewels. It was beautified by an array of various jewels. Upon it was placed a cushion that was superior to divine material. Its surface was covered with precious cloths of various infinite colors. Decorative canopies of all kinds of precious cloth adorned the sky. It was draped in nets of all jewels. In all directions there was the sound of the flapping of arrayed precious banners. Banners of cloth made of all jewels fluttered. It was adorned by an arrangement of banners of all precious aromatic jewels. Banners made of all flowers emitted a rain of showers of various flowers. [F.261.a] Banners of precious bells emitted melodious, beautiful sounds. All the entrances¹⁸⁷² of the building were decorated¹⁸⁷³ with strings of various jewels. From various precious jewels in the form of spouts issued a rain of scented water in many different colors. From the mouths of elephant lords formed from shining kinds of precious jewels came¹⁸⁷⁴ networks of lotuses. From the mouths of lions made of a variety of diamonds came¹⁸⁷⁵ clouds of incense in endless colors. From the mouths of statues of Brahmā made from shining kinds of jewels there resounded in a loving manner the sound of the voice of Brahmā. From the mouths of beautiful statues made of various jewels resounded the beautiful sounds of praises of goodness. From strings of golden bells were emitted the pleasant sounds of the names of the buddhas in the three times. From strings of bells made of excellent precious jewels came the beautiful sounds of the Dharma wheels of all the buddhas. From a variety of diamond bells came the

sounds of all bodhisattva prayers. Various voices resounded from the images of all the buddhas that arose from strings of moonstone¹⁸⁷⁶ kings of jewels. From strings of emerald¹⁸⁷⁷ kings of precious jewels came manifestations of images of the successive lives of all the tathāgatas in the three times. From strings of sunstone¹⁸⁷⁸ kings of jewels appeared light rays of the range of various buddha realms throughout the ten directions as far as the limits of the realm of space. From strings of *avabhāsadhvaja* kings of jewels shone the illumination of the halos of light of all the tathāgatas. [F.261.b] From strings of *vairocana* kings of jewels radiated light rays in the forms of emanated clouds of all the lords of worlds, who made offerings to and venerated the tathāgatas. From strings of wish-fulfilling kings of jewels there spread throughout the realm of phenomena in each instant the completely good miraculous manifestations of the bodhisattvas. From strings of *vairocana* kings of jewels resounded the sound of the voices of all the apsarases in the palaces of all the lords of devas emitting clouds of praises of all perceived tathāgatas, describing their inconceivable good qualities. The throne was encircled by an array of seats made of countless jewels.

44.32 He saw upon that throne Māyādevī. She had a form that transcended the three worlds. She had a form that resided in all worlds and was above all existences. She had a form that was perceived by all beings according to their aspirations¹⁸⁷⁹ but was unstained by any world. She had a form that originated from vast merit and could resemble that of all beings. She had a form that appeared to all beings but in a way that would accord with ripening and guiding all beings. She had a form that was directly perceived by all beings but was at all times¹⁸⁸⁰ no different from beings' perception of space. She had a form that had the power to be present¹⁸⁸¹ as perceivable throughout the extent of all beings without going anywhere. She had a form that neither ceased nor came into existence within worlds. She had a form that did not originate in and was not born in any world. She had a form that was dedicated to having a quality the same as birthlessness but was also unceasing. [F.262.a] She had a form that engaged in all conducts within the world and was truly perceived.¹⁸⁸² She had a form that was not real but was perceived by the world.¹⁸⁸³ She had a form that was not false and did not pass away.¹⁸⁸⁴ She had a form that transcended death and birth and was indestructible. She had a form that had the indestructible nature of the realm of the Dharma and had no characteristics. She had a form that mastered the languages of the three times and had a single characteristic. She had a form that came forth with the excellent characteristic¹⁸⁸⁵ of the absence of characteristics and was like a reflection. She had a form that was perceived by all beings in accordance with their motivations and aspirations and was like an illusion. She had a form that was created by the illusion of wisdom

and was like a mirage. She had a form that was intent on being present¹⁸⁸⁶ in the perception of beings in each instant¹⁸⁸⁷ and was like a shadow. She had a form that followed beings in accordance with her past prayers and was like a dream. She had a form that was perceived separately by beings according to their dispositions and was active in the entire realm of phenomena. She had a form that had a pure nature like the realm of space and arose from great compassion. She had a form that was dedicated to protecting all the classes of beings and arose through the gateway of the absence of attachment. She had a form that pervaded in each instant the entire realm of phenomena and had no end or middle. She had a form that was dependent on all beings without being polluted by them and was immeasurable. She had a form that transcended all words and had no location. She had a form that was an accomplished presence¹⁸⁸⁸ that guided all beings and had no presence.¹⁸⁸⁹ She had a form that through its presence was dedicated to benefiting beings and did not occur.¹⁸⁹⁰ She had a form that was created through the conjured illusion of prayer and was unsurpassable. She had a form that was above all worlds and was not what it seemed to be. [F.262.b] She had a form that was perceived through the light of śamatha and was without origin. She had a form that followed beings in accordance with their karma and accomplished the prayers to fulfill the wishes of all beings like the king of wish-fulfilling jewels, without thought. She had a form that was present in accordance with the conceptions of all beings and, having no thought, was nonconceptual. She had a form that was perceived by all beings and was without impediment. She had a form that was dedicated to turning beings away from saṃsāra and was completely pure. She had a form that, like the true nature, was without conceptualization and had that kind of mode. She had a form that appeared as form without having form and was without sensation. She had a form that was dedicated to the cessation of the sensations of worldly suffering and was above all the conceptualizations of beings. She had a form that was perceived by the perceptions of all beings and arose through the nature of not being formed. She had a form that occurred through the quality of illusory conjuration and transcended being an object of consciousness. She had a form that arose from the wisdom of bodhisattva prayer and had no nature of its own. She had a form that engaged in the languages of all beings and dispelled pain.

44.33 Through possessing the supreme coolness of the Dharma body, Māyādevī revealed a form body in accordance with the aspirations of beings. In accordance with the aspirations of beings, she manifested bodies that resembled those of all beings and were superior to the form bodies of all beings.

- 44.34 Some beings saw Māyādevī in the form of a daughter of Māra but superior to the form of a daughter of Māra. [F.263.a]
- 44.35 Some saw her as superior through having the form of one of Vaśavartin's apsaras.
- Some saw her as superior through having the form of one of Sunirmita's apsaras.
- Some saw her as superior through having the form of one of Saṃtuṣita's apsaras.
- 44.36 Some saw her as superior through having the form of one of Suyāma's apsaras.
- Some saw her as superior through having the form of a Trāyastriṃśa apsaras.
- Some saw her as superior through having the form of a Caturmahārājika apsaras.
- 44.37 Some saw her as superior through having the form of a daughter of a lord of kumbhāṇḍas.
- Some saw her as superior through having the form of a daughter of a lord of mahoragas.
- Some beings saw her as superior through having the form of a daughter of a lord of humans.
- 44.38 Sudhana, the head merchant's son, although devoid of the concepts of the forms of all beings, was comprehending the thoughts of other beings, and he saw that in the thoughts of all beings Māyādevī had the merit to care for all beings; she had a body created by the merit of omniscience; she was inseparable from the practice of the perfection of generosity; she engaged equally with all beings; she gathered all beings into the enclosure of great compassion; she manifested from the practice of all the qualities of the tathāgatas; she had entered an ocean of all the ways of patience; she increased mentation¹⁸⁹¹ through the power of the diligence of omniscience; she possessed the constant diligence that purified the entire field of phenomena; she had arisen from the realization of the nature of phenomena; she possessed a mind that had accomplished all the ways of the branches of dhyāna; [F.263.b] she had attained the illumination of the field of dhyāna of the tathāgatas that possesses the undifferentiated range of the branches of dhyāna; she dwelled in various realizations of how to definitively dry up the ocean of the kleśas of all beings; she had skill in the way of differentiating the Dharma wheels of all tathāgatas; she had the wisdom to analyze the ocean of all the ways of the Dharma; she never had enough of seeing all the tathāgatas; she had the continuous vision of the successions of the tathāgatas in the three times; she faced the gateway to seeing all the buddhas; she was skilled in the different ways of purifying the path

accomplished by all the tathāgatas; she had the field of activity of the tathāgatas, which is as extensive as space; she was skilled in the ways of the method of gathering all beings; she had appearances that ripened and guided the vast extent of beings, without end or middle, in accordance with their aspirations; she comprehended the different pure bodies of all buddhas; she had the prayer to purify the ocean of all realms; she had the pure prayer to reach the conclusion of having the presence with the power to guide all realms of beings; she had a mind that fills with offering the field of all buddhas; she had arisen from dedication to all the miraculous manifestations of bodhisattvas; she possessed the pure, unsurpassable Dharma body; she manifested endless form bodies; she defeated all the armies of Māra; [F.264.a] she possessed the strength of vast roots of merit; she had a mind that generated the strength of the Dharma; she had attained the illumination of the strengths of the buddhas; she had perfected the strength of all the powers of a bodhisattva; she had developed the strength of the power of omniscience; she had illuminated wisdom with the lightning of the wisdom of the tathāgatas; she was skilled in examining the ocean of the minds of the vast, centerless, endless extent of beings; she comprehended the aspirations of the multitudes of beings; she was skilled in the ways of knowing the different capabilities of other beings; she had realized the skill in knowing the various aspirations of infinite beings; she filled the measureless ocean of realms in the ten directions with her bodies; she was skilled in the aspects and ways of knowing all the different world realms; she had acquired skill in the ways of knowing all the modes of different realms; she spread the view of wisdom throughout the ocean of all directions; she had the understanding that pervades all the ocean of all time; she had bodies that bow down directly to the ocean of all buddhas; she had a mind that directly acquired all the rain from the ocean of the clouds of the Dharma; she was dedicated to coming forth through the practice of completing the qualities of all the tathāgatas; she had the understanding that engaged in accomplishing all the accumulations of the bodhisattvas; she possessed the power of analyzing the progress of all bodhisattvas; she accomplished all the aspects of the aspiration to enlightenment; she was engaged in protecting all bodhisattvas; she manifested the light of the clouds of the goodness of all buddhas; [F.264.b] and she had arisen from the prayers that give birth to all bodhisattvas and jinas.

44.39 Sudhana, the head merchant's son, saw Māyādevī in those ways and in other ways as numerous as the atoms in Jambudvīpa.

44.40 Having seen that, he blessed his own body to be as numerous as those of Māyādevī and bowed down to them with bodies that spread among them all.

- 44.41 The instant he bowed down, he attained a vast extent, without middle or end, of entrances to samādhi. He looked upon those entrances to samādhi, identified their characteristics, meditated on them, devoted himself to them, remembered them, pervaded them, made them vast, viewed them, increased them, accomplished them, and sealed them.
- 44.42 He arose from those entrances to samādhi and circumambulated Māyādevī and her entourage, keeping her to his right, and their residence and seats. Then he stood before her with hands together in homage and said, “Āryā, through Mañjuśrī Kumārabhūta I have developed the aspiration for the highest, complete enlightenment and was inspired to honor the kalyāṇamitras. In that way, I have honored one kalyāṇamitra after another and have finally come to your feet.
- 44.43 “Āryā, how does a bodhisattva train in bodhisattva conduct and accomplish omniscience?”
- Māyādevī answered, “Noble one, I have attained the bodhisattva liberation called *the display of the illusory conjurations of wisdom of the great prayers*.
- 44.44 “Noble one, through possessing that liberation, I have become the mother of each one of all the bodhisattvas in their final existences who are the Bhagavat Vairocana’s miraculous manifestations of being born into the final existences of a bodhisattva in all the Jambudvīpas in all the world realms in this ocean of world realms. [F.265.a] All those bodhisattvas have resided in my belly and emerged from the right side of my belly.
- 44.45 “Noble one, in the location of the great city of Kapilavastu in this fortunate four-continent world, as a queen in the family of King Śuddhodana, I gave birth to the bodhisattva Siddhārtha in an inconceivable, vast, miraculous manifestation of a bodhisattva’s birth.
- 44.46 “Noble one, while I was living in the palace of King Śuddhodana, the time came for the bodhisattva to leave Tuṣita. From all his pores, from each of his pores, shone many light rays, as numerous as the atoms in countless buddha realms, called *the illumination that comes from the field of the qualities of the mothers of all tathāgatas*, which were a display of the qualities of the mothers of all bodhisattvas. They illuminated all world realms and shone upon me, spreading through me from the crown of my head to all the pores of my body.
- 44.47 “Noble one, in that way, the bodhisattva light rays with one name¹⁸⁹² radiated various miraculous manifestations, displays, and liberations of the mothers of bodhisattvas. The instant that they entered my body, I perceived in my body the displays and modes of the miraculous births of all

bodhisattvas, visible in the fields of the tips¹⁸⁹³ of the light rays from the bodhisattva. Their residences and their entourages also appeared in that way. [F.265.b]

44.48 “Noble one, in that way, the instant those light rays from the bodhisattva entered my body, the field of the tips of the light rays from the bodhisattva made visible to me the miracles and modes of the lives of bodhisattvas, and I saw them all. I saw them all going to their bodhimaṇḍas, sitting on their lion thrones encircled by assembled entourages of bodhisattvas, encircled by lords of the world, and turning the wheel of the Dharma.

44.49 “I also saw those tathāgatas performing bodhisattva conduct in the past, all their service to tathāgatas, their first development of aspiration to enlightenment, the miracles of their birth, their complete enlightenment, their turning the wheel of the Dharma, the miraculous manifestation of their passing into nirvāṇa, and the display of their pure buddha realms.

44.50 “I also saw all the field of the emanations of those tathāgatas filling all the realms of phenomena in each instant.

44.51 “Noble one, in that way, the instant those light rays from the bodhisattva entered my body, my own body became superior to those of all beings. My womb became as vast as space, but my body did not appear to transcend being a human body.

44.52 “All the displays and residences of the wombs in which dwelled bodhisattvas in the ten directions appeared contained within my body.

44.53 “Noble one, in that way, there appeared in my body the wombs in which the bodhisattvas resided, together with their residences and their enjoyments. [F.266.a] In that instant, the bodhisattva and bodhisattvas as numerous as the atoms in ten buddha realms who had the same prayer, the same practice of conduct, the same roots of merit, the same displays; who were dwelling in the same liberation, residing on the same level of wisdom, coming forth through the same miraculous manifestations, accomplishing the same prayers, coming forth through the same conduct; having purified Dharma bodies and the powerful presence of a vast, centerless, endless extent, of form bodies coming forth through the completely good bodhisattva conduct, prayers, and miraculous manifestations, were seated in the center of the precious kūṭāgāras of the lords of nāgas. The nāga king Sāgara and eighty thousand other nāga kings and all lords of the world made offerings to them.

44.54 “They displayed the miraculous manifestations of passing away from all the Tuṣita palaces, displayed taking birth from each Tuṣita into a four-continent world throughout all the world realms, acted in accordance with their skill in the inconceivable methods for ripening beings, inspired beings who were careless, brought them up out of all attachments, spread a great

network of light rays that dispelled the darkness in all worlds, ended the sufferings in all lower existences, prevented all existences in hells, invoked the past karma of all beings, [F.266.b] protected all realms of beings, and displayed their bodies to all beings.

44.55 “Together they departed from their Tuṣita palaces and with their entourages entered my body. All of them moved and walked within my body, their steps ranging from being as wide as a great world realm of a thousand million worlds up to being as wide as world realms as numerous as the atoms in countless buddha realms.

44.56 “The countless assembled entourages of bodhisattvas at the feet of tathāgatas in all the vast extent of world realms in the ten directions in each instant came into my body in order to see the miraculous manifestation of the bodhisattva’s residence in the womb.

44.57 “The Four Mahārājas, Śakra, Suyāma, Saṃtuṣita, Sunirmita, Vaśavartin, the lords of the devas, and the lords of Brahmā devas also entered in order to see the bodhisattva dwelling in a womb, to pay homage to him, honor him, and hear him speak the Dharma. My womb, although it held all those assembled entourages, did not become vast. My body was not different from an ordinary human body, and yet it held all those assembled entourages.

44.58 “All those devas and humans saw the bodhisattva’s various pure enjoyments and displays. Why is that? Because I meditated on this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*.

44.59 “Noble one, just as I held in my body the bodhisattva in the Jambudvīpa of this fortunate four-continent world, [F.267.a] in the same way I have held him in this miraculous manner in all the four-continent worlds of the great world realm of a thousand million worlds. Because I have meditated on this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*, my body is neither dual nor nondual, and it is neither single nor multiple.

44.60 “Noble one, just as I have been the mother of this Buddha Vairocana, in the same way I have been the mother of a vast extent, without middle or end, of past tathāgatas. If a bodhisattva was born miraculously from the center of a lotus, I was a goddess of that lotus bed, I acquired that bodhisattva, and I was known in the world as being the bodhisattva’s mother. If a bodhisattva was born upon my lap, I acquired them from my lap and was the bodhisattva’s mother. If a bodhisattva were in that way born spontaneously in a buddha realm, I would be living there as the goddess of the bodhimaṇḍa.

44.61 “Noble one, through various methods I became the mother of the bodhisattvas when they appeared in various ways in the world as their last existence as bodhisattvas.

44.62 “Noble one, in this world realm I have been the mother who manifested the miraculous bodhisattva birth of the Bhagavat Vairocana. In the same way, I was the mother of the tathāgatas Krakucchanda, Kanakamuni, and Kāśyapa. In the same way, I will be the mother of all the future tathāgatas in this Bhadra kalpa. [F.267.b] Thus, when the time comes for the bodhisattva Maitreya, who dwells in the Tuṣita palace, to manifest passing away, he will radiate the light ray of the lights that reveal the miraculous event of the birth, appearance, and dwelling in a womb of all bodhisattvas. The light will go throughout the lands and ways of the entire realm of phenomena and will manifest as that bodhisattva Maitreya who will be born in a human world in the family of a lord of humans in all the lands and ways of the entire realm of phenomena in order to guide beings, and I will be the mother of all those bodhisattvas.

44.63 “Just as I will be the mother of the bodhisattva Maitreya, in the same way, after Maitreya’s attainment of the highest, complete enlightenment of buddhahood, I will be the mother of Siṃha, Pradyota, Ketu, Sunetra, Kusuma, Kusumaśrī, Tiṣya, Puṣya, Sumanas, Vajra, Viraja, Candrolkādhārin, Yaśas, Vajrasuddha, Ekārthadarśin, Sitāṅga, Pāraṃgata, Ratnārciḥparvata, Maholkādhārin, Padmottara, Vighuṣṭaśabda, Aparimitaguṇadharma, Dīpaśrī, Vibhūṣitāṅga, Suprayāṇa, Maitraśrī, Nirmita, Aniketa, Jvalitatejas, Anantaghoṣa, Anineta, Aninema,¹⁸⁹⁴ Vimativikiraṇa, Paṇḍita, Suviśālābha, Yaśaḥśuddhodita, Meghaśrī, Vicitrabhūta, Drumarāja,¹⁸⁹⁵ [F.268.a] Sarvaratnavicitravarnāmaṇikuṇḍala, Sāgaramati, Śubharatna, Anihatamalla, Paripūrṇamanoratha, Maheśvara, Indraśrī, Agniśrī, Pravaraśrī,¹⁸⁹⁶ Candanamegha, Sitaviśālākṣa, Śreṣṭhamati, Vibhāvitamati, Avaropaṇarāja, Uttāpanarājamati, Vajramati,¹⁸⁹⁷ Vibhūṣita, Vibhūti, Keśaranandin, Īśvaradeva, Īśvara,¹⁸⁹⁸ Uṣṇīṣaśrī, Vajrajñānaparvata, Śrīgarbha, Kanakajālakāyavibhūṣita, Suvibhakta, Īśvaradeva, Mahendradeva, Anilaśrī, Viśuddhanandin, Arciṣmat, Varuṇaśrī, Viśuddhamati, Agrayāṇa, Nihitaguṇodita, Arigupta, Vākyanuda, Vaśībhūta,¹⁸⁹⁹ Guṇatejas, Vairocanaketu, Vibhavagandha, Vibhāvana-gandha, Vibhaktāṅga, Suviśākha, Sarvagandhārcimukha, Vajramaṇivicitra, Prahasitanetra, Nihatarāgarajas, Pravṛddhakāyārāja, Vāsudeva, Udāradeva, Nirodhanimna, Vibuddhi, Dhūtarajas, Arcirmahendra, Upaśamavat, Viśākhadeva, Vajragiri, Jñānārcijvalitaśarīra, Kṣemaṃkara, Aupagama, Śārdūla,¹⁹⁰⁰ [F.268.b] Paripūrṇaśubha, Rucirabhadrayaśas, Parākrama-vikrama, Paramārthavikrāmin, Śāntaraśmi, Ekottara, Gambhīreśvara, Bhūmipati,¹⁹⁰¹ Amita,¹⁹⁰² Ghoṣaśrī, Viśiṣṭa, Vibhūtapati, Vibhūtabhūta, Vaidyottama, Guṇacandra, Praharṣitatejas, Guṇasaṃcaya, Candrodgata, Bhāskaradeva, Bhīṣmayaśas, Rāsmimukha, Śāleन्द्रaskandha, Yaśas, Auṣadhirāja, Ratnavara, Mativajra,¹⁹⁰³ Sitaśrī, Nirghautālaya, Maṇirāja,

Mahāyaśas, Vegadhārin, Amitābha, Mahāsanārcis, Mohadharmēśvara, Nihatadhīra, Devāsuddha, Dṛḍhaprabha, Viśvāmitra, Vimuktighoṣa, Vinarditarāja, Vākyaccheda, Campakavimalaprabha, Anavadya, Viśiṣṭacandra, Ulkādhāriṇ, Vicitrāgātra, Anabhilāpyodgata, Jaganmitra, Prabhūtaraśmi, Svarāṅgaśūra, Varuṇākṣa,¹⁹⁰⁴ Dhṛtamatitejas, Kundaśrī, Arciścandra, Anihitamati, Anunayavigata, Anilambhamati, Upacitaskandha, Apāyapramathana, Adīnakusuma, Siṃhavinardita, [F.269.a] Anihānārtha, Anāvaraṇadarśin, Paragaṇamathana, Anilanema, Akampitagarbha,¹⁹⁰⁵ Śobhanasāgara, Aparājitameru, Anilayajñāna, Anantāsana, Ayudhiṣṭhira, Caryāgata, Uttaradatta, Atyantacandramas, Anugrahacandra, Acalaskandha, Agrasānumati, Anugrahamati, Abhyuddhara, Arcitanama, Anupagamanāman, Nihatatejas, Viśvavarṇa, Animittaprajña, Acaladeva, Acintyaśrī, Vimokṣacandra, Anuttararāja, Candraskandha, Arcitabrahman, Akampyanetra, Anunayagātra, Abhyudgatakarman, Anudharmamati, Anuttaraśrī, Brahmadeva, Acintyaguṇaprabha,¹⁹⁰⁶ Anuttaradharmagocara, Aparyantabhadra, Anurūpasvara, and the bodhisattva Abhyuccadeva.

44.64 “Noble one, in that way I will be the mother of all the future tathāgatas, such as Maitreya and the others I have mentioned, and all the other tathāgata arhat samyaksaṃbuddhas of this Bhadra kalpa in this great world realm of a thousand million worlds.

44.65 “As it is in this world realm, I will in the same way enter countless world realms in the ten directions throughout the vast extent, without middle or center, of the ways of the realm of phenomena.

44.66 “In the same way that I will be the mother, with countless special qualities, of the Tathāgata Maitreya, [F.269.b] I will be the mother, with countless numbers of countless special qualities, of the Tathāgata Siṃha, and so on until the Tathāgata Roca.

44.67 “Just as I am the mother of the tathāgatas of the Bhadra kalpa, in the same way, in all the Jambudvīpas in all the world realms in the entirety of this ocean of world realms called Kusumatalagarbhavyūhālaṃkāra, and in all the world realms throughout the vast extent of world realms, until the last of future kalpas, I will practice the completely good conduct of the bodhisattva and be present in all kalpas in order to ripen and guide beings, and I will be the mother of all the tathāgatas as bodhisattvas in the future.”

44.68 After she had spoken, Sudhana, the head merchant’s son, asked Māyādevī, “Āryā, how long has it been since you attained this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*?”

44.69 Māyādevī answered, “Noble one, in the past, in time gone by, countless kalpas ago, beyond the scope of the mind, beyond kalpas that are beyond the number that can be perceived and known by the vision of wise bodhisattvas, there was a kalpa called Śubhaprabha. In that Śubhaprabha

kalpa there was a world realm called Merūdgaśrī, which was both pure and defiled, formed from many jewels, and endowed with Cakravāla mountain ranges, Sumeru mountains, and oceans, the five classes of beings, and a variety of beauties. In that Merūdgaśrī world realm there were ten thousand million four-continent worlds. [F.270.a] In the center of those ten thousand million four-continent worlds was the central four-continent world called Siṃhadvajāgratejas. In that four-continent world there were eighty thousand million royal cities. In the center of those eighty thousand million royal cities there was the central royal city, called Dhvajāgravatī, in which there was a cakravartin king called Mahātejaḥparākrama. By that royal city of Dhvajāgravatī there was a bodhimaṇḍa called Citramañjariprabhāsa, where dwelled a bodhimaṇḍa goddess by the name of Netraśrī.

44.70 “In that bodhimaṇḍa called Citramañjariprabhāsa, the bodhisattva Vimaladhva sat in order to realize omniscience. In order to prevent his realization of omniscience, a māra by the name of Suvarṇaprabha, together with an entourage of a great army of māras, made himself visible¹⁹⁰⁷ and came before him.

44.71 “The cakravartin Mahātejaḥparākrama had attained the power of a bodhisattva and displayed manifestations of great miraculous powers. He manifested a great army that was far more numerous than the māra’s army, and in order to defeat the māra’s army, it surrounded the bodhimaṇḍa and scattered the great army of the māra. Then the Bhagavat, the Tathāgata Vimaladhva, attained the highest, complete enlightenment of buddhahood.

44.72 “Netraśrī, the bodhimaṇḍa goddess, looked upon the cakravartin king Mahātejaḥparākrama as her son. [F.270.b] She bowed to the feet of the Bhagavat and made this prayer: ‘Bhagavat, wherever I am reborn, may the cakravartin Mahātejaḥparākrama always be my son! May I be his mother when he attains the highest, complete enlightenment at buddhahood.’

44.73 “She dwelled at the Citramañjariprabhāsa bodhimaṇḍa serving a trillion tathāgatas during the Śubhaprabha kalpa.

44.74 “What do you think, noble one? At that time, in that time, who was Netraśrī, the bodhimaṇḍa goddess? Noble one, do not think that it was anyone else, for at that time, in that time, I was Netraśrī, the bodhimaṇḍa goddess.

44.75 “What do you think, noble one? At that time, in that time, who was the cakravartin king Mahātejaḥparākrama, who had attained the power of a bodhisattva, displayed manifestations of great miraculous powers, and scattered the army of that māra? Do not think that it was anyone else, for at that time, in that time, the Tathāgata Arhat Samyaksambuddha Vairocana was Mahātejaḥparākrama, the cakravartin king.

- 44.76 “Noble one, in that way, from that time onward, wherever I was reborn, in all those lives he has been my son. Wherever he was reborn, practicing bodhisattva conduct in all buddha realms, in all the entrances to roots of merit, in all the ways of bodhisattva conduct, [F.271.a] in all the ways of rebirth, in all lifetimes as a lord of devas, as a lord of the world, on the level of a supreme deity, as a light among the classes of beings, wherever he was reborn in order to ripen beings, in all those lifetimes I was his mother. In all existences I have inseparably been his mother. I have been his mother in all the miraculous bodhisattva births manifested in each instant through the gateways of bodhisattva births.
- 44.77 “I have been the mother of the immeasurable vast extent, without middle or end, of the tathāgatas of the past. I am the mother of the immeasurable vast extent, without middle or end, of the tathāgatas in the ten directions who have appeared in the present time. In that way, I have been the mother of a bodhisattva for all tathāgatas in their final lifetime, and from the navel of all those tathāgatas shone many light rays that illuminated my body and mind.
- 44.78 “Noble one, I know only this bodhisattva liberation called *the illusory conjurations of the wisdom of great prayer*. How could I know or describe the qualities of the bodhisattvas who possess the essence of great compassion, who within themselves are never satisfied in ripening and guiding beings to omniscience, and who manifest from the tips of their body hairs the miraculous manifestations of all tathāgatas?
- 44.79 “Depart, noble one. In the paradise of the lord of Trāyastriṃśa resides Surendrābhā, the daughter of the deva Smṛtimat. [F.271.b] Go to her and ask her, ‘How should a bodhisattva train in and practice bodhisattva conduct?’ ”
- 44.80 Sudhana, the head merchant’s son, bowed his head to the feet of Māyādevī, circumambulated her many hundreds of thousands of times, keeping her to his right, and, looking back again and again, departed from Māyādevī. [B17]