

SUTEJOMANḌALARATIŚRĪ

- 42.1 Then Sudhana, the head merchant's son, remembering the instruction of the night goddess Sarvajagadrakṣāprañidhānavīryaprabhā and meditating on, comprehending, and augmenting the bodhisattva liberation called *the origin of the roots of merit that inspire the ripening of all beings*, eventually arrived at the Lumbinī Forest.
- 42.2 He circumambulated the Lumbinī Forest, keeping it to his right, and then searched for Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess.
- 42.3 He saw Sutejomaṇḍalaratiśrī, the Lumbinī Forest goddess, in the Lumbinī Forest inside a kūṭāgāra made by the encircling of all branches of trees made of all precious materials. She was seated upon a precious lion throne with a lotus in its center and accompanied by an assembly of two hundred thousand trillion forest goddesses, seated before her and to whom she taught the Dharma. [F.202.a] She was teaching them a sūtra called *The Teaching of the Ocean of Lifetimes of All Bodhisattvas*. She was increasing the power of the ocean of qualities of bodhisattvas who had been born into the family of the tathāgatas.
- 42.4 He approached the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, bowed down to the feet of the Lumbinī Forest goddess Sutejomaṇḍalaratiśrī, and, standing before her with palms together, said, “Āryā, I have developed the aspiration for the highest, complete enlightenment, but I do not know how bodhisattvas are born into the tathāgata family and how in practicing bodhisattva conduct they bring light to beings.”
- 42.5 The Lumbinī Forest goddess Sutejomaṇḍalaratiśrī said, “Noble one, if the bodhisattvas possess these ten kinds of birth, they are born into the family of the tathāgatas. The bodhisattvas who originate from them in every instant of mind increase the roots of merit of a bodhisattva, are unimpeded, are not disheartened, do not regress, are not interrupted, are not dismayed, are not discouraged, do not deteriorate, do not become confused, do not become

downcast, and do not come to ruin. They follow the direction of omniscience, [F.202.b] they are dedicated¹⁶⁸⁸ to the ways of the realm of the Dharma, they attain ripening for the enlightenment of buddhahood, they have a vast development of the bodhisattva's aspiration for enlightenment, they increase all the perfections, they turn away from all worldly existences, they accomplish the level of the tathāgatas, they purify the higher cognition of¹⁶⁸⁹ knowledge, they directly perceive the qualities of buddhahood, and they possess the meaning of the range of omniscience.

42.6 “What are these ten? The first birth of a bodhisattva is called *the essence of dedication to the prayer to serve all buddhas*.

 “The second birth of a bodhisattva is called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*.

42.7 “The third birth of a bodhisattva is called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*.

 “The fourth birth of a bodhisattva is called *the essence of the pure, superior motivation that illuminates the three times*.

42.8 “The fifth birth of a bodhisattva is called *the essence of all-illuminating light*.

 “The sixth birth of a bodhisattva is called *the essence of the origin of the lineage of the tathāgata family*.

42.9 “The seventh birth of a bodhisattva is called *the essence of the adorning light that illuminates the strengths of the buddhas*.

 “The eighth birth of a bodhisattva is called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*.

42.10 “The ninth birth of a bodhisattva is called *the essence of the display of emanations throughout the realm of phenomena*. [F.203.a]

 “The tenth birth of a bodhisattva is called *the essence of the power of ascending to the level of the tathāgatas*.

42.11 “Noble one, what is the first birth of a bodhisattva, called *the essence of dedication to the prayer to serve all buddhas*? It is when the bodhisattva first engages in serving and making offerings to the buddhas; venerating, worshiping, honoring, offering, serving, pleasing, and never displeasing the buddha bhagavats; never having enough of gazing upon the face of a tathāgata; being dedicated to venerating the buddhas; having increasing power through the power of delight in the buddhas; giving rise to a powerful adoration on seeing the tathāgatas; and while accumulating merit with irreversible faith, uninterruptedly dedicating to completing an accumulation of offerings to all the tathāgatas.

42.12 “Noble one, that is the first birth of a bodhisattva, called *the essence of dedication to the prayer to serve all buddhas*, which acquires the accumulation of the roots of merit for omniscience.

- 42.13 “Noble one, what is the second birth of a bodhisattva, called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*?
- 42.14 “Noble one, it is when the bodhisattva develops the aspiration for the highest, complete enlightenment and in that way has the motivation of great compassion for protecting all beings, has the motivation to serve all the buddhas in order to please them, has the motivation to seek for all the Dharmas of the buddhas in order to be indifferent toward all things, [F.203.b] has the motivation of the great setting forth¹⁶⁹⁰ in order to perceive omniscience, has the motivation of great love in order to increase application to gathering all beings, has the motivation to never abandon all beings in order to have the strong armor of omniscience, has a motivation free of deception and dissimulation in order to attain the illumination of genuine knowledge, has the motivation to act in accord with what one teaches¹⁶⁹¹ in order to practice the path of the bodhisattvas, has the motivation to never break one’s word¹⁶⁹² to all the buddhas in order not to run counter¹⁶⁹³ to the prayers of all the tathāgatas, and has the motivation to make the great prayer for omniscience in order to continuously ripen and guide all beings until the end of future time.
- 42.15 “Through completing the accumulation of these and other aspects of the aspiration to enlightenment, which are as numerous as the atoms in a buddha realm, a bodhisattva is born into the family of the tathāgatas.
- 42.16 “Noble one, that is the second birth of a bodhisattva, called *the essence of the origin of the attainment of the aspects of the aspiration to enlightenment*.
- 42.17 “Noble one, what is the third birth of bodhisattvas, called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*?
- 42.18 “Noble one, it is when a bodhisattva has a mind focused on understanding the entire ocean of the ways of the Dharma; has a mind single-pointedly focused on fulfilling the aspects of the path to omniscience; has a mind with the intention to accomplish actions that are without fault; [F.204.a] has a mind focused on purifying the entire ocean of the ways of bodhisattva samādhis; has a mind that completes the attainment of bodhisattva qualities; has a mind that attains the display of all the aspects¹⁶⁹⁴ of the bodhisattva path; has a mind that has continuous¹⁶⁹⁵ diligence, like the fire that burns at the end of a kalpa, in attaining the vast accumulation¹⁶⁹⁶ focused on omniscience; has a mind that accomplishes the completely good¹⁶⁹⁷ bodhisattva conduct that is engaged in ripening and guiding all beings; and has a mind that enters into the ways of the nonexistence of things through meditation on all things in completing the qualities of a bodhisattva and engaging in all the ways of conduct.
- 42.19 “Noble one, that is the third birth of bodhisattvas, called *the essence of the origin of the perception that is established in certainty in the ways of the Dharma*.

- 42.20 “Noble one, what is the fourth birth of a bodhisattva, called *the essence of the pure, superior motivation that illuminates the three times*?
- 42.21 “Noble one, it is when a bodhisattva has purified the element of excellent, superior motivation; has attained the illumination of the enlightenment of buddhahood, has entered the ocean of the ways of a bodhisattva, has stability through having a mind that possesses the vajra element of a stable motivation, has turned away¹⁶⁹⁸ from rebirth in all states of existence, has turned toward the accomplishment of the miraculous manifestations of all the tathāgatas, [F.204.b] has gained the special attainment for the increase of the faculties¹⁶⁹⁹ of a bodhisattva, has a virtuous mind in order to illuminate the superior motivation, is unshakable in increasing firm, vast prayers; is focused on¹⁷⁰⁰ all the tathāgatas in order to destroy the mountain of all kleśas, and is a protector through taking care of all beings.
- 42.22 “Noble one, that is the fourth birth of a bodhisattva, called *the essence of the pure, superior motivation that illuminates the three times*.
- 42.23 “Noble one, what is the fifth birth of a bodhisattva, called *the essence of all-illuminating light*?
- 42.24 “Noble one, it is when a bodhisattva has perfect application because of engaging in ripening and guiding all beings, has unlimited generosity because of transcending all conceptions of things, has endless purity because of limitless correct conduct, has the patience that is from within the scope of the tathāgatas because of attaining the illumination of the patience toward phenomena of all the buddhas, has great diligence because of engaging in the arising of omniscience,¹⁷⁰¹ has dedication to dhyāna because of purifying the domain of knowledge of every entrance to samādhi, has the light of diligence in wisdom because of attaining the illumination of all Dharmas, has unimpeded vision because of engaging in the perception of the ocean of visions of the buddhas, has power over the nature of all phenomena because of bringing satisfaction to all worlds, [F.205.a] and has perfect application because of correct attainment of the way of the Dharma.
- 42.25 “Noble one, that is the fifth birth of a bodhisattva, called *the essence of all-illuminating light*.
- 42.26 “Noble one, what is the sixth birth of a bodhisattva, called *the essence of the origin of the lineage of the tathāgata family*?
- 42.27 “Noble one, it is when a bodhisattva is born into the family of the tathāgatas; is born into the lineage of the tathāgatas; accomplishes every entranceway into the Dharma of the buddhas;¹⁷⁰² becomes purified in the great prayers of all past, future, and present tathāgatas; has roots of merit that have the same nature as the roots of merit of all tathāgatas; has the same body as all buddhas; goes to other worlds through having good qualities; practices the greatness of the Dharma in the samādhi that has the vision of

the blessing of the buddhas; and when the time comes engages in the Dharma that purifies beings with uninterrupted eloquence that asks Dharma questions.

42.28 “Noble one, that is the sixth birth of a bodhisattva, called *the essence of the origin of the lineage of the tathāgata family*.

42.29 “Noble one, what is the seventh birth of a bodhisattva, called *the essence of the adorning light that illuminates the strengths of the buddhas*?

42.30 “Noble one, it is when a bodhisattva goes irreversibly to buddha realms because of the radiance of entering the strengths of buddhahood, is irreversible from the ocean of the qualities of a bodhisattva, [F.205.b] is never disheartened because of correctly knowing the illusory nature of all phenomena, realizes that all worlds are like dreams, attains the state of perceiving forms as being like reflections, gains the power over miracles through higher cognitions that are like illusory manifestations, teaches that the gateways into rebirths in all existence are like shadows, knows that the wheels of Dharma of all tathāgatas are like echoes, and attains the supreme perfection of teaching the ways of the Dharma through dedication to the ways¹⁷⁰³ of methods and various meanings.

42.31 “Noble one, that is the seventh birth of a bodhisattva, called *the essence of the adorning light that illuminates the strengths of the buddhas*.

42.32 “Noble one, what is the eighth birth of a bodhisattva, called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*?

42.33 “Noble one, it is when a bodhisattva becomes a youth and maintains the appearance of a bodhisattva and, remaining in that way, analyzes the ways of omniscient knowledge; manifests measureless fields of bodhisattva activity throughout countless kalpas within each gateway to the ways of knowledge; attains the ultimate perfection of power over all bodhisattva samādhis; in each instant of mind, in all instances of mind, is born in the presence of the tathāgatas who reside in countless buddha realms in the ten directions; rests in undifferentiated samādhi with undifferentiated foci; [F.206.a] manifests the power of undifferentiated knowledge in undifferentiated¹⁷⁰⁴ phenomena; has arrived at the state without obscuration¹⁷⁰⁵ even though there are infinite objects of perception; has entered the level of infinite manifestations through the smallest objects of perception; discerns endless small and great natures; comprehends all worlds as being the same as mentations; and comprehends, through meditation, all perceived phenomena and all the continuums of mentations.

42.34 “Noble one, that is the eighth birth of a bodhisattva, called *the essence of the origin of the accomplishment through the complete analysis of the entrances into knowledge*.

- 42.35 “Noble one, what is the ninth birth of a bodhisattva, called *the essence of the display of emanations throughout the realm of phenomena*?
- 42.36 “Noble one, it is when a bodhisattva in each instant of mind consecrates buddha realms with various displays and many displays, attains the ultimate perfection of fearlessness in all¹⁷⁰⁶ manifestations, is skilled in the manifestations of buddhas, has pure fearlessness in the manifestations of the Dharma, possesses an unimpeded field of activity in the realm of the Dharma, is skilled in the empowerment of perceived bodies of beings¹⁷⁰⁷ in accordance with the aspirations of others, has inconceivable skill in guiding beings; manifests buddhahood through various kinds of conduct, is skilled in accomplishing the unobscured path to omniscience and thereupon manifests skill in turning the wheel of the Dharma, is skilled in accomplishing methods for guiding a vast extent of beings without end or middle, [F.206.b] and is always prepared for guiding beings when the time has come through the treasure of a wealth of illuminating wisdom.
- 42.37 “Noble one, that is the ninth birth of a bodhisattva, called *the essence of the display of emanations throughout the realm of phenomena*.
- 42.38 “Noble one, what is the tenth birth of a bodhisattva, called *the essence of the power of ascending to the level of the tathāgatas*?
- 42.39 “Noble one, it is when a bodhisattva is established in the field that is the single nature of all the tathāgatas in the three times; comprehends the field of the succession of all world realms; knows the successive arising of the minds of all beings in their deaths and rebirths in the past and in the future; knows the fields of the successive conduct¹⁷⁰⁸ and knowledge of all bodhisattvas; knows the successive attainment of buddhahood of all the buddhas in the past, future, and present; knows the successive skillfulness in the presentation of all the Dharma; knows the successive destruction and formation of all kalpas in the past, future, and present, together with their names and their details; attains the knowledge of the blessing that manifests the field of the display and enlightenment of buddhahood when the appropriate time has come for ripening beings in the appropriate way; and manifests the successive ways of the skill in turning the wheel of the Dharma on approaching the appearance and enlightenment of all buddhas [F.207.a] through skill in accomplishing the methods for guiding a vast extent of realms of beings without end or middle.
- 42.40 “Noble one, that is the tenth birth of a bodhisattva, called *the essence of the power of ascending to the level of the tathāgatas*.¹⁷⁰⁹
- 42.41 “Noble one, those are the ten births of the bodhisattvas, through which the bodhisattvas are born, appear, attain, increase, complete, and accomplish.¹⁷¹⁰ They manifest various adornments, an array of adornments through a single display so as to be comprehended in all realms without

exception. They create manifestations continuously in order to continuously guide the realm of beings until the end of all future kalpas. They are realized concerning the various perceptions of an ocean of all the Dharmas, the many various different lineages of the teachings, and the successive transmission of endless Dharmas. They manifest the inconceivable supremacy of buddhahood throughout the realm of phenomena and to the ends of space. They manifest turning the wheel of the Dharma in ripening, guiding, and caring for an immeasurable ocean of beings with various conducts. They manifest the appearance of buddhas in all the realms of beings. They perceive the arising within all perceptions of the purity of an indescribable ocean of the aspects of speech of the clouds of all Dharmas. [F.207.b] They have realized measureless, unobscured activities and manifest¹⁷¹¹ the bodhisattva field that has the display of the entire, beautiful Dharma. They teach¹⁷¹² beings in accordance with their aspirations and wishes. They teach vast Dharma without end or middle so that all worlds may accomplish the approach to measureless buddhahood.”

42.42 Then at that time, the Lumbinī Forest goddess Sutejomaṇḍalaratīśrī, in order to elucidate the meaning of this bodhisattva Dharma, through the blessing of the Buddha gazed into the ten directions and then recited these verses to Sudhana, the head merchant’s son:

42.43 “Those who, with stainless, unalloyed higher motivation,
Never have enough of gazing upon the jinas,
The wise ones who pray for all-pervading clouds
Of displays for all the jinas, are in their first birth.¹⁷¹³ {1}

42.44 “Those who pervade, without exception, all worlds, realms,
Beings,¹⁷¹⁴ and also the Dharma and buddhas in the three times,
Whose minds are adorned by the prayer to liberate beings—
They are in their inconceivable second birth. {2}

42.45 “Those who never have enough of drinking the clouds of the Dharma,
Who have unimpeded bodies in the three times, and minds with definitive
realization,
Who have mental bodies that are as stainless as the realm of space—
They are in this third birth that is unequalled. {3}

42.46 “Those who with a higher motivation, like Sumeru, as firm¹⁷¹⁵ as a vajra,
Are entering the ocean of the ways of omniscience,
Who enter into the ocean of great compassion—
They, supreme among humans, are in their fourth birth. {4}

42.47 “They who pervade the ten directions¹⁷¹⁶ with love, [F.208.a]

Who accomplish an ocean of stainless perfections,
Who radiate the light of the Dharma and ripen beings—
They are in the fifth birth of great beings. {5}

42.48 “They who having realized the nature of phenomena have unimpeded
minds,
Who are born into the family of the buddhas unequaled in the three times,
Who enter into the ocean of the ways of the realm of the Dharma—
They are in this sixth birth of those who have wisdom. {6}

42.49 “Those who have a completely pure Dharma body and an unimpeded mind,
Who with their own bodies pervade all realms without exception,
Who have gained the realization of all the strengths, without exception, of
the buddhas—
They are in the inconceivable seventh birth of the wise ones. {7}

42.50 “Those who have dominion over the ways of an ocean of knowledge,
Who analyze the ways of the entrances into omniscience,
Who enter into an ocean of the ways of all samādhis—
They are in the eighth birth of those who rely on the true nature. {8}

42.51 “Those who purify the vast extent of all realms,
Who are dedicated to ripening and guiding all beings
And manifest the display of the miracles of the buddhas—
They are in the ninth birth of those with vast fame. {9}

42.52 “Those who have entered the strengths of the jinas,
Who increase the vast powers of omniscience,
Who are unattached to the various ways within the realm of phenomena—
They are in the tenth birth of the sons of the jinas. {10}

42.53 “Noble one, a bodhisattva is born into the family of the tathāgatas through
those ten births. In that way, the bodhisattva illuminates all worlds.

42.54 “Noble one, I have attained the bodhisattva liberation [F.208.b] called *the
miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of
countless kalpas.*”

42.55 Sudhana said, “Āryā, what is the scope of this bodhisattva liberation
called *the miraculous manifestations at the birth of bodhisattvas throughout all the
perceptions of countless kalpas?*”

She answered, “Noble one, I fulfilled the prayer to see and approach the
births of all bodhisattvas.

“Noble one, I have comprehended the vast ocean of births of the Bhagavat Vairocana. Thus, I have observed his births as bodhisattvas in this world realm of a thousand million worlds. Because of my past prayer, I have been born in the Lumbinī Forest of Jambudvīpa, one of the four continents, in order to see the appearance of bodhisattvas. Now I am dwelling here, remembering and meditating on the births of bodhisattvas. In that way, I remain here. After I had been dwelling here for a hundred years, the Bhagavat transmigrated from Tuṣita. At that time, there were ten omens that appeared in the Lumbinī Forest. What were those ten? The first omen was that in this Lumbinī Forest everywhere became level without ravines or cliffs or high ground and low ground. The second omen was that throughout this Lumbinī Forest the ground became made of diamond, was free of pebbles, gravel, pieces of wood, and thorns, and was filled with many jewels. The third omen was that this entire Lumbinī Forest became a place thick with rows of precious trees, sal trees, and palm trees. The fourth omen was that this entire Lumbinī Forest became a place in which grew aromatic seedlings that were superior to divine matter, [F.209.a] in which appeared a treasure of all powders, in which arose clouds and mists of all banners, and which was adorned on every side by tree trunks formed of aromatic precious materials. The fifth omen was that this entire Lumbinī Forest became a place where there appeared, spreading everywhere, a treasury of¹⁷¹⁷ various flowers, garlands, and ornaments made of divine materials. The sixth omen was that throughout this Lumbinī Forest all the trees became treasures of excellent precious jewels. The seventh omen was that in all the lotus beds throughout this Lumbinī Forest, all the flowers that grew from water blossomed, rose up out of the ground, and floated above the water. The eighth omen was that all the devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, lords of the world, and lords of beings in this world’s desire realms and form realm gathered with their palms together in homage in this Lumbinī Forest. The ninth omen was that all the female devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas in this world realm of Jambudvīpa¹⁷¹⁸ gathered in this Lumbinī Forest joyfully, holding every kind of offering in their hands, [F.209.b] gazing at the branches of the pippala tree, bowing down, and paying homage. The tenth omen was that many light rays called *the lamps of the miraculous birth of the bodhisattva* shone from the circle of the navels on the bodies of all the tathāgatas in the ten directions, and they illuminated and remained in this Lumbinī Forest. And all the qualities of the bodhisattvas, including their miraculous births, were heard emanating, with the sound of a buddha’s speech, from the circular tips of those light rays.”

42.57 “Those are the ten omens that appeared when the time came for the birth of the bodhisattvas. When they appeared, all the lords of the world knew, ‘a bodhisattva is going to be born.’

“Noble one, in that way they gained an inconceivably powerful joy on seeing those ten omens.

42.58 “Moreover, noble one, when Māyādevī came from the great city of Kapilavastu, ten great illuminating omens appeared in this Lumbinī Forest. When they appeared, they increased within countless beings the power of joy in the light of the Dharma of omniscience.

42.59 “What were those ten? (1) All of the precious kūṭāgāras upon the surface of the earth shone. (2) All the classes of aromatic flowers shone.¹⁷¹⁹ (3) Light shone from all the petals of blossomed precious lotuses, and they emitted the sweet-sounding words: ‘The excellent birth has come to be.’ [F.210.a] (4) The illumination from all the first aspirations to enlightenment by bodhisattvas in the ten directions appeared in and illuminated this Lumbinī Forest. (5) The miraculous manifestation of illumination from the bodhisattvas ascending all the bhūmis appeared in and illuminated this Lumbinī Forest. (6) All the illumination from the light of the accomplishment of all the perfections and the realization of knowledge by the bodhisattvas in the ten directions appeared in and illuminated this Lumbinī Forest. (7) All the illumination from the knowledge of the bodhisattvas in the ten directions that has power over all prayers appeared in this Lumbinī Forest. (8) All the illumination from the knowledge of the bodhisattvas in the ten directions that accomplishes their vast prayers appeared in this Lumbinī Forest. (9) All the illumination from the knowledge of the bodhisattvas in the ten directions that ripens and guides beings appeared in this Lumbinī Forest. (10) All the illumination from the knowledge of the bodhisattvas in the ten directions that comprehends the miracles of all the buddhas, their setting forth, and their enlightenment at buddhahood appeared in this Lumbinī Forest. Those ten great illuminating omens appeared. [F.210.b] They illuminated the darkness of mind and thoughts in a vast number of beings without end or middle.

42.60 “Noble one, when Māyādevī came to the pippala tree, all the gathered assemblies of the lords of the world, the devas of the desire realms with groups of apsaras and retinues of deva maidens, all the assembled devas of the form realms, who were free of odors, and the gatherings of nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and their retinues who were engaged in making offerings to the bodhisattvas had their bodies and their assembled offerings illuminated by Māyādevī’s brilliance, splendor, color, and form. All the lights that were in this world realm of a thousand million worlds were outshone and eclipsed. No other lights could affect, obscure, prevent, or impede the light and radiance that

was emitted from all Māyādevī's pores. They filled all the directions and ended all the suffering of beings in the hells, all the suffering of beings in birth as an animal, all the suffering in the world of Yama, and all the suffering and kleśas of all beings within the various states of existence, and they remained illuminating, shining, and brilliant.

42.61 “Noble one, that was the first miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.62 “Moreover, noble one, at that time, there appeared situated within Māyādevī's body¹⁷²⁰ the visual images of this world realm of a thousand million worlds. [F.211.a] Within that world realm of a thousand million worlds, in all the Jambudvīpas in its thousand million four-continent worlds, in kingdoms with various names, in forests with various names, Māyādevī went to the foot of various kinds of trees, where she was encircled by all the lords of the worlds, waiting in preparation for the birth of the bodhisattva. This was through the inconceivable miraculous manifestation of the wisdom of the bodhisattva's mother.

42.63 “Noble one, that was the second miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.64 “Moreover, noble one, there appeared within each opening of all Māyādevī's pores all the tathāgatas that in the past were honored, worshiped, venerated, and offered to by the Bhagavat during his practice of bodhisattva conduct. All the Dharma that those tathāgatas were teaching could be heard sounding from each pore with the aspects of a buddha's speech. It was like how the reflection of the display in the domain of the sky of the sun, moon, planets, and stars, and of clouds emitting the deep sound of thunder, appear in a small bowl of water, or a particle of gold, or the bright surface of a mirror, or on very clear water.

42.65 “Noble one, in that way, the miraculous manifestations of the past tathāgatas appeared and the sound of all their Dharma teachings sounded within the openings of all Māyādevī's pores.

42.66 “Noble one, that was the third miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest. [F.211.b]

42.67 “Moreover, noble one, from Māyādevī's entire body and from each opening of all her pores appeared all the realms, the entire ocean of world realms, the entire vast extent of world realms, the entire multitude of world realms, and all that are called world realms in which the Bhagavat practiced bodhisattva conduct in the past. There appeared the surface of the realms; their shapes; their arrangement; their bulks; their adorning mountains; their adorning villages, towns, regions, lands, and cities; their adorning parks, rivers,¹⁷²¹ lakes, ponds, and seas; their adorning skies and clouds; their abodes of beings; the yānas that were taught there; the numbers and names

of their kalpas; their births of buddhas; their perfect purities; the lifespans of beings; their rebirths into worlds; the communities of beings; the dependence on kalyāṇamitras; the dedication to virtuous qualities; the engagement in the practice of the Dharma; and the practice of bodhisattva conduct in buddha realms. In all the pores there appeared all the Bhagavat's attainment of the state of irreversibility, his previous bodies, [F.212.a] his conduct, his appearance, what possessions he had, what happiness and unhappiness he experienced, and his lifespans. There appeared in all the pores of Māyādevī's body images of the various births in all those buddha realms, Māyādevī as the mothers of the bodhisattvas, and all those bodies of the bodhisattvas.

42.68 “Noble one, that was the fourth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.69 “Moreover, noble one, there appeared in all the pores of Māyādevī's body images of the past bodies in which the Bhagavat practiced bodhisattva conduct, their colors, their shapes, their appearances, their forms, their possessions, their happiness and sufferings, and their lifespans.

42.70 “Noble one, that was the fifth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.71 “Moreover, noble one, there appeared in all the pores of Māyādevī's body images of when the Bhagavat was practicing bodhisattva conduct in the past and gave away that which was difficult to give. He gave away his legs and arms. He gave away his ears and nose. He gave away his tongue and teeth. He gave away his eyes and head. He gave away his flesh and blood. He gave away his bones and marrow. He gave away his kidneys and heart. [F.212.b] He gave away his skin and subcutaneous tissue. He gave away all his outer and inner things. He gave away his sons, daughters, and wives. He gave away his body. He gave away his precious possessions. He gave away his villages and towns. He gave away his regions and realms. He gave away his royal capital. He gave away his wealth, grain, treasures, and storehouses. He gave away his jewels, pearls, beryls, conches, crystals, corals, gold, and silver. He gave away his various precious adornments. He gave away his beds and seats. He gave away his houses and palaces. He gave away all his possessions. There appeared the physical forms of the bodhisattva and the way in which he gave, the appearance of those who acquired what he gave away, the appearance of the things that he gave away, the places where he gave them away, and all who were at that time in the entourage of the bodhisattva.

42.72 “Noble one, that was the sixth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

- 42.73 “Moreover, noble one, when it was time for the succession of tathāgatas in the past to be born from their mother’s body, there appeared all the arrays and adornments of buddha realms; the arrays of adorning beings; the arrays of adorning trees; the arrays of flowers, perfumes, incenses, garlands, ointments, powders, clothing, banners, and flags; [F.213.a] the various miraculous manifestations of arrays of all precious jewels; and music, song, praises, and the sound of musical instruments. When Māyādevī came to the Lumbinī Forest, all of those arose, appeared, and were perceived by beings in the Lumbinī Forest.
- 42.74 “Noble one, that was the seventh miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.75 “Moreover, noble one, all that is enjoyed by bodhisattvas, which are the enjoyment of kūṭāgāras made of all kings of jewels, the enjoyment of divine palaces made of kings of jewels, the enjoyment of nets of kings of jewels, the enjoyment of objects made of kings of jewels, the enjoyment of statues made of kings of jewels, the enjoyment of displays of kings of jewels, the enjoyment of all adornments,¹⁷²² the enjoyment of all kings of perfume, the enjoyment of all perceptions that are beautiful and pleasing, which transcend the enjoyment of the displays in the residences of all lords of devas and transcend the enjoyment of the displays in the residences of all nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and lords of humans, were all emanated, unmixed with one another, from the womb of Māyādevī and were present and arrayed everywhere in the Lumbinī Forest.
- 42.76 “Noble one, that was the eighth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.77 “Moreover, noble one, from the body of Māyādevī emanated bodhisattvas, as numerous as the atoms in countless quintillions of buddha realms, [F.213.b] who had the same body, color, and shape as the Bhagavat Vairocana, the same adornment of the signs and features of a great being, the same aura, the same radiating of light rays, the same way of moving, the same prowess, the same illuminating miraculous manifestations, the same following, and the same displays, and they praised and resembled the ocean of Bhagavat Vairocana’s excellences.
- 42.78 “Noble one, that was the ninth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.
- 42.79 “Moreover, noble one, the time having come for the birth of the bodhisattva, in front of Māyādevī there rose up from the vajra ground below, breaking through the great earth, a great lotus made of the kings of jewels called *an essence that is a display of all jewels*. Its essence¹⁷²³ comprised the king of jewels, the great indestructible vajra.¹⁷²⁴ All kings of jewels adorned the tips of its filaments.¹⁷²⁵ It was adorned by rows of circles of petals as

numerous as the atoms in ten buddha realms. Its surrounding leaves were made of various kinds of jewels. Its beautiful¹⁷²⁶ pericarp was composed of pure wish-fulfilling¹⁷²⁷ jewels. It had an array of circles of filaments that had the countless colors of all jewels. An adorning net of countless precious kinds of jewels enveloped it. It was covered by a mass of indestructible, powerful, vajra kinds of jewels.

42.80 “All the lords¹⁷²⁸ of the devas encircled it. All the lords of the nāgas sent down rain from clouds of scented water. All the lords of the yakṣas encircling it cast down handfuls of divine flowers. [F.214.a] All the lords of the gandharvas sang clouds of praises to it that had a beautiful sound of melodious songs that had honored the buddhas of the past. All the lords of asuras, forsaking all pride, arrogance, and haughtiness, bowed down and paid homage. All the lords of the garuḍas hung¹⁷²⁹ precious cloths that adorned the entire sky.¹⁷³⁰ All the lords of the kinnaras gazed upon it while engaged in describing with delight the qualities of bodhisattvas with song and music. All the lords of the mahoragas, gazing upon it with great joy and faith, were engaged in emitting beautiful sounds and sending down rain from clouds of every kind of display.

42.81 “Noble one, that was the tenth miraculous manifestation at the birth of the bodhisattva that appeared in the Lumbinī Forest.

42.82 “Noble one, those ten miraculous manifestations at the time of the bodhisattva’s birth occurred in the Lumbinī Forest.

42.83 “After that, the bodhisattva, who possessed inconceivable, measureless light that could not be looked at, was born from Māyādevī’s womb, like the disk of the sun from the surface of the sky, like lightning flashing from clouds, like the dawn clouds rising from behind a mountain peak, like a great lamp from a deep darkness.

42.84 “In that way, the bodhisattva emerged from the body of Māyādevī, manifesting in the nature of reflection, manifesting in the nature of a dream, manifesting in the nature of perceiving a form that is a conjured illusion, having the nature of being without coming or going, [F.214.b] having the nature of a manifestation of the perception of a light that has no birth or cessation.

42.85 “Noble one, in that way, while residing in this Lumbinī Forest, I see and comprehend the ocean of the miraculous manifestations at the birth¹⁷³¹ of the Bhagavat Vairocana.

42.86 “And, noble one, just as I see and comprehend the ocean of the miraculous manifestations at the birth¹⁷³² of the Bhagavat Vairocana in this four-continent world, in that same way I see and comprehend a thousand million

miraculous manifestations at the birth of the Bhagavat Vairocana in the thousand million Jambudvīpas in all the four-continent worlds in this world realm of a thousand million worlds.

42.87 “Just as I see and comprehend the miraculous manifestations of the birth of the Bhagavat Vairocana in a thousand million Jambudvīpas in all the four-continent worlds in this world realm of a thousand million worlds, in the same way, I comprehend the miraculous manifestations at the birth of the Bhagavat Vairocana that are as numerous as the atoms in a buddha realm with each instant of mind, with the penetration of the mind, in all the atoms contained within an entire world realm of a thousand million worlds, known by the knowledge that enters into the atoms of all buddha realms.

42.88 “In the next mentation, I see and comprehend equally the miraculous manifestations at the birth of bodhisattvas within each of the buddha realms contained within the atoms of a buddha realm.

42.89 “In that way, although I see and comprehend the miraculous manifestations at the births of bodhisattvas in each of the buddha realms contained within the atoms of all buddha realms, [F.215.a] there is no knowable end to the succession of realms in each one of all the atoms, and there is no knowable end to the succession of births of bodhisattvas in each one of all the realms.

42.90 “Just as I see and comprehend all the miraculous manifestations at the birth of bodhisattvas in this world realm, in the same way, in each instant of mind, with the penetration of the mind, through continuous spiritual power, I see and comprehend all the miraculous manifestations at the births of bodhisattvas in all the vast extent of world realms, without end or middle, in the ten directions and in all atoms.”

42.91 Sudhana, the head merchant’s son, asked Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, “Āryā, how long has it been since you attained this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas?*”

42.92 She answered, “Noble one, in the past, in times gone by, beyond as many kalpas as there are atoms in ten million buddha realms, and even further beyond, there was a world realm called Samantarātṇā in a kalpa called Samāpadyata in which appeared eighty quintillion buddhas. There appeared in that world the Tathāgata Arhat Samyaksaṃbuddha Īśvaraguṇāparājita-dhvaja, who was one with wisdom and conduct,¹⁷³³ a sugata, one who knows the world’s beings, an unsurpassable guide who tames beings, a teacher of devas and humans, [F.215.b] a buddha, and a bhagavat.

42.93 “Noble one, at the center of the world realm called Samantarātṇā, there was a four-continent world called Vicitravyūhaprabhā. In the middle of the Jambudvīpa of that four-continent world there was a royal capital called

Meruviśuddhavyūhadhvajā. In that royal capital there was King Ratnārcinetraprabha. King Ratnārcinetraprabha had a queen called Suharṣitaprabheśvarā.

42.94 “Noble one, just as Māyādevī became the mother of the Bhagavat Vairocana in this four-continent world, at that time, in that time, Queen Suharṣitaprabheśvarā became the mother of the Bhagavat, the Tathāgata Īśvaraguṇāparājitadhvaḥ, in the four-continent world called Vicitravṛkṣa-prabhā. He was the first of the eighty quintillion buddhas. She was the mother of the first bhagavat to appear, the Tathāgata Īśvaraguṇāparājitadhvaḥ.

42.95 “Noble one, when the time had come for the birth of the bodhisattva, Queen¹⁷³⁴ Suharṣitaprabheśvarā, together with two hundred thousand trillion women, went to the great park called Suvarṇapuṣpābhamaṇḍala. Prince Īśvaraguṇāparājitadhvaḥ was born there with the inconceivable miraculous manifestations that occur at the birth of a bodhisattva.

42.96 “At that time, there appeared in the center of the great park called Suvarṇapuṣpābhamaṇḍala a kūṭāgāra called Subharatnavicitrakūṭa. [F.216.a] The Bhagavat, the Tathāgata Īśvaraguṇāparājitadhvaḥ was born from Queen Suharṣitaprabheśvarā as she held on to a branch of a wish-fulfilling tree inside that kūṭāgāra.

42.97 “At that time, when the Bhagavat was born, the nurse Vimalasambhava-prabhā was in attendance. As soon as the bodhisattva was born, the lords of the world sprinkled him with a vase of scented water that was wonderfully aromatic and with a variety of beautiful flowers so as to cool his body. They made countless inconceivable, supreme appropriate offerings to him and placed him on the nurse Vimalasambhava-prabhā’s lap. The instant that she took the bodhisattva onto her lap, the nurse attained great powerful joy and faith and attained the bodhisattva samādhi called *all-seeing*. As soon as she attained that, she saw the countless tathāgatas present within the world realms in the ten directions. She entered in a subtle way this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. This was like the moment when a consciousness enters a womb. Through attaining that liberation, she made the great prayer to see the miraculous manifestations at the births of all tathāgatas.

42.98 “Noble one, what do you think? [F.216.b] If you think that the bodhisattva’s nurse, Vimalasambhava-prabhā, at that time, in that time, was anyone else, do not see her in that way. I was at that time, in that time, the bodhisattva’s nurse, Vimalasambhava-prabhā.

- 42.99 “Noble one, what do you think? If you think that the two hundred thousand trillion women at that time, in that time, were anyone else, do not see them in that way. They are these two hundred thousand trillion goddesses who now dwell in the Lumbinī Forest and are my entourage.
- 42.100 “Noble one, what do you think? If you think that Queen Suhaṣṭita-prabheśvarā, the mother of the Tathāgata Īśvaraguṇāparājīta-dhvaṇa, at that time, in that time, was anyone else, do not see her in that way. This Māyādevī was at that time, in that time, the queen named Suhaṣṭita-prabheśvarā.
- 42.101 “Noble one, what do you think? If you think that King Ratnārcinetrā-prabha at that time, in that time, was anyone else, do not see him in that way. King Śuddhodana was at that time, in that time, the king named Ratnārcinetrā-prabha.
- 42.102 “Noble one, since that time, in every instant I have never been apart from seeing and comprehending the ocean of miraculous manifestations at the bodhisattva births of the Bhagavat Vairocana or from seeing and comprehending the ocean of the miraculous manifestations of his supremacy in guiding beings.
- 42.103 “Noble one, in every moment of mind, with eyes of knowledge that encompass all atoms, I see and comprehend within all atoms in this world realm of Saḥa an ocean of the buddha realms of the tathāgatas, which have appeared from the vast extent of the ocean of prayers made by the Bhagavat Vairocana. [F.217.a] I see and comprehend the ocean of the tathāgatas that are in those buddha realms. I also see and comprehend the great ocean of the miraculous manifestations at the bodhisattva births of those tathāgatas.
- 42.104 “In the same way, in every instant of mind I see and comprehend the entire ocean of the miraculous manifestations of the supremacy of guiding beings and the ocean of the miraculous manifestations at the bodhisattva births of all tathāgatas in the ten directions.
- 42.105 “I perceive without error the births of bodhisattvas through comprehending the succession of the entire vast extent of atoms in this world realm of a thousand million worlds, and I comprehend the qualities of the buddhas. In the same way, I comprehend the entire ocean of realms contained within the entire vast extent of the atoms in countless tens of thousands of quintillions of buddha realms in the ten directions, and I comprehend the vast ocean of buddhas within them. I also see the perception of the miraculous manifestations at the bodhisattva births of those buddha bhagavats. I make offerings to them when they become tathāgatas. I hear the teachings that those tathāgatas give. I practice the correct Dharma of their Dharma.”

42.106 Then at that time, Sutejomaṇḍalaratiśrī, the goddess of the Lumbinī Forest, [F.217.b] in order to teach clearly the bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*, through the blessing of the Buddha, gazed into the ten directions and recited these verses:

42.107 “Son of the jinas,¹⁷³⁵ you have shown respect
And have asked a question, so listen to what I have to say.
The field of activity of the jinas is a peace that is hard to see
And which is manifested through the ways of causes and conditions. {1}

42.108 “I remember as many countless kalpas ago
As there are atoms in ten million realms,
There was a kalpa that had the name Samāpadyata,¹⁷³⁶
In which there were eight hundred million¹⁷³⁷ jinas. {2}

42.109 “The first of the kalpa’s tathāgatas to appear
Was Īśvarājitaḡaṇadhvaḡa.
I saw the birth of that lord of beings
In the supreme forest Svaṇapaṣṡaprabhava. {3}

42.110 “I was his wise nurse,
Vimalasaṃbhavaprabhā.
As soon as he was born, there was a supreme golden light,
And the lords of the world placed him on my lap. {4}

42.111 “When the supreme individual was placed on my lap,
I could not see the top of his inconceivable head.
Though I looked from the right and the left,
I was not able to see where it ended. {5}

42.112 “He was adorned with the excellent physical signs,
And his body was stainless and beautiful.
He was as if made of jewels, and when I saw him
An unparalleled powerful joy increased within me. {6}

42.113 “As I contemplated his measureless qualities,
The ocean of my merit increased.
When I saw the ocean of his miraculous manifestations,
A vast aspiration for enlightenment arose within me. {7}

42.114 “With joy and faith in the Jina’s ocean of excellences, [F.218.a]
I gave rise to an ocean of prayers.
The vast extent of all realms was purified,

- And all paths to lower existences were averted. {8}
- 42.115 “I made an ocean of prayers that I would make
Countless offerings to future sugatas
Throughout the vast extent of realms
And liberate beings from suffering. {9}
- 42.116 “I heard the Dharma from that lord
And attained the field of this liberation.
For kalpas as numerous as atoms in ten million realms,
I practiced and purified bodhisattva conduct. {10}
- 42.117 “I have made offerings to however many lords
Have appeared without exception.
I became a holder of their teachings,
And I purified the ocean of this liberation. {11}
- 42.118 “I became a holder of the Dharma wheel
Of all the past possessors of the ten strengths,
As numerous as the atoms in ten million realms,
And I have meditated on the field of this liberation. {12}
- 42.119 “I see all the vast extent of the surfaces of atoms,
As many atoms as there are in the buddha realms.
In each atom I see the ocean of realms
That have been purified in the past by the jinas. {13}
- 42.120 “In all that vast extent of realms,
The lords from their one mind
Manifest countless miracles,
And I see their births in supreme forests. {14}
- 42.121 “There are certain jinas in certain realms
Intending to attain supreme enlightenment,
Who though they are residing in the world of Tuṣita
Manifest within an ocean of realms. {15}
- 42.122 “In countless tens of millions of realms,
I see this vast extent of their births.
I see the lords teaching the Dharma
While in the center of an assembly of youths. {16} [F.218.b]
- 42.123 “I see in each instant of mind those heroes
Who are as numerous as the atoms in ten million realms
Leaving home and going to the foot of the king of trees

- And manifesting the vast field of activity of a buddha.¹⁷³⁸ {17}
- 42.124 “They manifest inconceivable numbers of this and that realm,
Which are as numerous as the atoms in a realm.
I see the supreme humans attaining buddhahood
And liberating beings in various existences from suffering.¹⁷³⁹
- 42.125 “They turn the unceasing, self-originated,
Supreme wheel of the surface of each atom.
Their voices have an unceasing ocean of speech.
I see them sending down rain from clouds of Dharma.¹⁷⁴⁰
- 42.126 “In each instant they manifest passing into nirvāṇa
In many different forms for all beings.
I see, in¹⁷⁴¹ a single atom of a realm, buddhas
As numerous as the atoms in ten million realms.¹⁷⁴²
- 42.127 “Looking at one atom, I see an ocean of realms
And all the jinas who appear in them.
In many hundred billion¹⁷⁴³ bodies in my lifetimes,
I have gone to make offerings to them. {18}
- 42.128 “There are all the endless existences of beings
In the inconceivable ways of the ocean of realms.
I come before them all and send down
A rain from the vast clouds of the Dharma. {19}
- 42.129 “Son of the jinas, I know this inconceivable
Supreme field of liberation,
But I could not teach it all
In countless quintillions of kalpas. {20}
- 42.130 “Noble one, I know only this bodhisattva liberation called *the miraculous manifestations at the birth of bodhisattvas throughout all the perceptions of countless kalpas*. How could I describe the qualities or know the conduct of bodhisattvas who in each instant of mind have the motivation to appear in all kalpas from the wombs they have entered; who manifest births that have the definitive understanding of all the ways of the Dharma; [F.219.a] who have the aspiration that gives rise to prayers to make offerings to all the tathāgatas; who are dedicated to attaining the complete realization of all the Dharma of the buddhas; who manifest like reflections within the classes and existences of all beings; who are born from lotuses at the feet of all the tathāgatas; who are skilled in knowing when the time has come to ripen all beings; who manifest the miracle of taking rebirth with the intention to

guide all beings; who manifest clouds of miracles throughout the entire vast extent of realms; and who appear as reflections in all the classes of births and existences of all beings?

42.131 “Depart, noble one. In the great city of Kapilavastu there is the Śākya maiden called Gopā. Go to her and ask her, ‘How should a bodhisattva continue in saṃsāra in order to ripen beings?’ ”

42.132 Sudhana, the head merchant’s son, bowed his head to the two feet of Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, circumambulated Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess, many hundreds of thousands of times, keeping her to his right, and, with palms together, looking back at her, departed from Sutejomaṇḍalaratīśrī, the Lumbinī Forest goddess. [B14]