

THE SUTRA THAT EXPOUNDS THE  
DESCENT OF MAITREYA BUDDHA  
AND HIS ENLIGHTENMENT

THE SUTRA OF MAÑJUŚRĪ'S  
QUESTIONS

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**BDK English Tripiṭaka Series**

**THE SUTRA THAT EXPOUNDS THE  
DESCENT OF MAITREYA BUDDHA  
AND HIS ENLIGHTENMENT**

(Taishō Volume 14, Number 454)

Translated by Shōtarō Iida  
and Jane Goldstone

**THE SUTRA OF MAÑJUŚRĪ'S  
QUESTIONS**

(Taishō Volume 14, Number 468)

Translated by John R. McRae

**Bukkyō Dendō Kyōkai America, Inc.**  
**2016**

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## **A Message on the Publication of the English Tripiṭaka**

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991



## Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee consisted of the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson,

## Editorial Foreword

Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ICHISHIMA Shōshin, ISHIGAMI Zennō, KATSURA Shōryū, NAMAI Chishō, NARA Yasuaki, SAITŌ Akira, SHIMODA Masahiro, Kenneth K. Tanaka, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the BDK English Tripiṭaka First Series. The Publication Committee was organized at the Numata Center in December 1991. Since then the publication of all the volumes has been and will continue to be conducted under the supervision of this Committee in close cooperation with the Editorial Committee in Tokyo.

MAYEDA Sengaku  
Chairperson  
Editorial Committee of  
the BDK English Tripiṭaka



## **Publisher's Foreword**

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Senior Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK America English Tripiṭaka Project.

A. Charles Muller  
Chairperson  
Publication Committee



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**THE SUTRA THAT EXPOUNDS THE  
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## Translator's Introduction

### Sutras on Maitreya

Maitreya Bodhisattva appears for the first time not during the period of early Buddhism but in the Āgama sutras compiled during the later period of sectarian Buddhism (after the first century C.E.). These Āgama sutras are as follows:

1. The Lengthy Āgama Sutras no. 6, *Sutra on the Practices of the Wheel-turning King* (T.1:39a–42b).
2. The Middle-length Āgama Sutras no. 66, *Sutra of Allegories* (T.26:508c–511c).
- 3 The Gradual Āgama Sutras (T.125:645a–645b).
- 4 The Gradual Āgama Sutras (T.125:756c–758c).
5. The Gradual Āgama Sutras (T.125:787c–789c).

Maitreya is also found in sutras other than the Āgamas: the *Sutra on the Descending Birth of Maitreya* (T.453:421a:421a–423c), translated by Dharmarakṣa (230?–316); the *Sutra on the Descending Birth of Maitreya* (T.454:423c–425c), translated by Kumārajīva (344–413); the *Sutra on Maitreya's Descending Birth and Becoming Buddha* (T.455:426a–428b), translated by Yijing (635–713); the *Sutra on Maitreya Becoming Buddha* (T.456:428b–434b), translated by Kumārajīva; the *Sutra on the Time of Maitreya's Arrival* (T.457:434b–435a), translator unknown; and the *Sutra on the Visualization of Maitreya Bodhisattva's Ascending Birth in Tuṣita Heaven* (T.452:418b–420c), translated by Juqu Jingsheng (?–464).

In the Pāli canon, the *Cakkavatti-sīhanāda-suttanta* (*Dīgha-nikāya* 26) corresponds to the *Sutra on the Practices of the Wheel-turning King*, while the *Samkhitta* (*Āṅguttara-nikāya* VIII.41) corresponds to the *Sutra of Allegories* in the list above. In the Tibetan canon, the *Hphags-pa byams-pa luñ-bstan-pa* (Peking edition, No. 1011) corresponds to the *Sutra on the Descending Birth of Maitreya*, though there are substantial differences between the two versions.

The six non-Āgama sutras listed above are collectively referred to as the Six Maitreya Sutras, while the *Sutra on the Descending Birth of Maitreya*, the *Sutra on Maitreya Becoming Buddha*, and the *Sutra on the Visualization of Maitreya Bodhisattva's Ascending Birth in Tuṣita Heaven* constitute the Maitreya Triple Sutra. The *Sutra on the Descending Birth of Maitreya* is nearly identical to the Gradual Āgama Sutras (T.125:787c–789c) and is thought to be taken from an independent sutra. The text translated in this volume is the *Sutra on the Descending Birth of Maitreya*, translated by Kumārajīva.

### **The Development of Maitreya Thought**

Based on the sutras listed above, we can examine how Maitreya emerged and came to occupy an important place in Buddhism. In the *Sutra on the Practices of the Wheel-turning King* Śākyamuni explains to the monks how they are to carry out their practices. In the past the world was prosperous under the reign of good kings, but it later deteriorated under kings who ruled poorly. The world soon came to almost a complete end due to war. From this point on in the sutra, Śākyamuni's words turn prophecy: because of the efforts of meritorious survivors, the world will likely prosper again and human life span will increase. When human life span increases to eighty thousand years, a buddha named Metteya (Skt. Maitreya) and a wheel-turning king (*cakravartin*) named Śaṅkha will appear and the world will realize peace and prosperity. It seems that the aim in compiling this sutra was to teach monks how to conduct themselves properly, like the wheel-turning king. In this text Maitreya serves only as an assistant and there is no reference to his ascent to or descent from Tuṣita Heaven.

The *Sutra of Allegories* opens with Śākyamuni and his disciples residing in the Deer Park in Vārāṇasī. Aniruddha speaks to the monks about the buddhas of the past. The Buddha then instructs him to also talk about the buddhas of the future. As Aniruddha relates how a wheel-turning king named Śaṅkha and Maitreya Buddha will appear in the world when the human life span has increased to eighty thousand years, the monk Ajita says that he wishes to be reborn in the next life as the wheel-turning king Śaṅkha, and the monk Maitreya wishes to be reborn as Maitreya Buddha. Śākyamuni then reprimands Ajita but praises Maitreya; he bestows upon Maitreya a golden robe and prophesies that he will

become a buddha. The demon king Māra appears and says that the monk Maitreya should become Śaṅkha, the king of Ketumatī Castle, but Śākyamuni insists that he will become Maitreya Buddha. An argument ensues, but in the end Māra is defeated and disappears from the scene. There is no reference to Tuṣita Heaven. The motivation for the compilation of this sutra seems to have been to teach the superiority of the Buddhist path over worldly success.

According to the *Sutra on the Descending Birth of Maitreya*, Śāriputra entreats Śākyamuni to explain how one can meet Maitreya. There is a beautiful capital city called Ketumatī, where a wheel-turning king named Śaṅkha will appear. At that time Maitreya will be born to a brahman couple, Brahmavatī and Subrahman, who are living in Ketumatī. Upon seeing and deploring the suffering of sentient beings, Maitreya leaves secular life and eventually realizes awakening under a dragonflower (*nāgapuṣpa*) tree. Seeing this, King Śaṅkha and many of his people enter the Buddhist path.

At that time, Sudatta will become a rich merchant called Sudhāna and Viśākhā will become Princess Śyāmavatī. Maitreya declares to them:

You have come to me having practiced and accumulated spiritual benefits under Śākyamuni Buddha. O wonderful Śākyamuni Buddha, it is excellent that he has trained so many people and has sent them to me. The world back then was corrupt, but you (Sudhāna, Vaiśakhā, etc.) have accomplished a very difficult task (i.e., living a pure life). Śākyamuni Buddha generated great compassion and even sacrificed his body out of his concern for all of you, and he even preached about my future appearance. It is rare to encounter such a teacher.

Maitreya preaches the Dharma at three gatherings at the Flower Forest Park, where, as a result, 9.6 billion arhats, 9.4 billion arhats, and 9.2 billion arhats appear, respectively. He further liberates the gods, and then enters the city of Ketumatī, leading all sentient beings. At that time miracles occur as gods play musical instruments and scatter flower petals, and Brahmā and Śakra sing praises of the Buddha. Māra submits himself to the Buddha. Maitreya leads a large group of beings to Vulture Peak and comes face to face with the Buddha's great disciple, Mahākāśyapa, who was in deep meditation (actually dead) in a cave. Maitreya Buddha then praises the "relic body" of Mahākāśyapa and his efforts to save sentient beings. Seeing this, sentient beings are moved by the realization

of the difficulties faced by Śākyamuni Buddha and others during the corrupt period. As he speaks, Śākyamuni Buddha encourages his disciples to make great effort so that they may be able to meet Maitreya.

The motivation for the compilation of this sutra seems to have been to use the marvelous opportunity of meeting the future buddha as a pretext for encouraging people to exert themselves in the present. There is no reference to Tuṣita Heaven in this sutra, but it is referenced in the *Sutra on the Descending Birth of Maitreya* (Gradual Āgama Sūtras, T.453:421c6), the contents of which are virtually the same as this text.

Many people have a greater interest in meeting Maitreya sooner rather than waiting for a meeting in the distant future, because Maitreya will appear only after a very long time. People do not want to wait that long and so they begin to wonder where Maitreya might be residing. The result is thought to be the *Sutra of Ascending Birth*, which was compiled after the *Sutra of Descending Birth*. This is confirmed by a passage in the former text: “Maitreya Bodhisattva will descend to Jambudvīpa 5.6 billion years later, as is explained in the *Sutra of Descending Birth*” (T.452:420c7–8).

According to the *Sutra of Ascending Birth*, Upāli asks the Buddha when he was in Śrāvastī, “O World-honored One, you once prophesied that Ajita would become a buddha, but this Ajita (five lines earlier he is referred to as “Maitreya”) is still only an ordinary being. Where will he be born after death?” The Buddha replies, “He will die in twelve years and be reborn in Tuṣita Heaven.”

The Buddha then goes on to explain the marvelous qualities of Tuṣita Heaven at great length. He further explains that Ajita was born to a brahman named Bāvāri in the village of Kappārī (?) in Vārāṇasī, and that in twelve years he would return to that place on the fifteenth day of the second month (the discourse is taking place in Śrāvastī). Maitreya will then die and ascend to Tuṣita Heaven. In this world below (i.e., Jambudvīpa) his relics are enshrined in a stupa, but Maitreya himself is miraculously reborn instantly in Tuṣita Heaven. He sits on a lotus flower seat and continuously turns the Dharma wheel of nonretrogression. Maitreya will then descend to Jambudvīpa 5.6 billion years later.

The Buddha then teaches that after Maitreya’s death, if someone contemplates him, recites his name, receives the eight pure precepts, and cultivates the pure actions, he or she will also ascend to Tuṣita Heaven when they die. When one is approaching death in this world, Maitreya Buddha will come to welcome that

person with an assembly of heavenly beings. The Buddha further admonishes the audience to think about this carefully and generate the wish to be reborn in Tuṣita Heaven. Those in the audience stand and prostrate at the feet of Śākyamuni Buddha and Maitreya Bodhisattva. Bodhisattvas who have come from other buddha lands to listen to Śākyamuni's preaching vow to descend to this world at the time of Maitreya's descent.

This sutra preaches the benefits of contemplating the Buddha and reciting his name, suggesting an influence of Amitābha thought.

The Gradual Āgama Sūtras (T.125:645a–645b and 756c–758c) and the *Sūtra on Maitreya Becoming Buddha* were probably compiled at a later period. Sūtra (3) contains the word *ṣaṭ-pāramitā*, while the Gradual Āgama Sūtras (756c–758c) include a reference to a prophecy by Dīpaṅkara (“Lamplight”) Buddha and the word “vow.” There is a reference to the term *prajñāpāramitā* (perfection of wisdom) in the *Sūtra on Maitreya Becoming Buddha*. We also find references to Maitreya in the *Sūtra of the Age of the Wise* and in the *Sūtra of the Questions and Vow of Bodhisattva Maitreya*, but these texts reveal features of later development.

### **The Cultural Background for the Emergence of Maitreya Thought**

The origin of Maitreya in Buddhism may have been influenced by Iranian religious thought. From around the second century B.C.E. Mithraism, based on a deified personification of the sun, gained a following in the areas influenced by Iranian culture. For example, in Parthia a king named Mithridates (meaning “child received from Mithra”), and Antigonos I (first century B.C.E.) built a statue of Mithra (= Apollo) in Kommagene (located in present-day Turkey). This Mithra cult probably also influenced the Mithraism that became popular within the Roman Empire.

In India, the kings of the Kushan Empire (second century C.E.) carved sun gods on their coins and inscribed the word “Miīro” on the side. It seems quite evident that “Mihira” or “Miīro” evolved from “Mithra.” “Mithra” is also found in the name Mitirakula, a sixth-century king who persecuted Buddhism. (In the case of the name Agnimitra, a king of the Śuṅga dynasty in central India, *mitra* means “friend”; Agnimitra thus means “friend of the god Agni.”)

Within this environment, the Buddhists could not remain indifferent to Mithra and incorporated him into their fold, as they did with the Hindu deities Brahmā

and Indra. During this process, some Buddhists came to realize that “Mithra” was equivalent to “Mitra” in the Indic language and that it was related to “Metteya,” the name of a monk who appears in one of the earliest sutras, the *Suttanipāta*. In order to situate the origins of new deities within the Buddhist tradition, Mithra thus came to be identified with Metteya.

According to verse no. 1006 of the *Suttanipāta*, Metteya studied in a country in the south with a brahman named Bāvāri, who (according to verse no. 976) had come from Kośala. Bāvāri sent sixteen of his disciples, including Ajita and Tissa Metteya, to Śrāvastī in Kośala, where Śākyamuni was said to reside. Śākyamuni had since moved on to Rājagṛha in Magadha, but Bāvāri’s disciples were able to catch up with him there.

The *Sutra on the Visualization of Maitreya Bodhisattva’s Ascending Birth in Tuṣita Heaven* mentions that Maitreya was born into the family of a great brahman named Bāvāri in Kappārī (?), in Vārāṇasī. This reference must be related to the story cited above from *Suttanipāta* (Vārāṇasī had once been annexed by Kośala). Further, Ajita and Tissa Metteya are separate individuals in the *Sutra of Allegories* cited above, but Ajita is treated as another name for Metteya in the other sutras. Since “Ajita” carries the meaning of “invincible,” the French scholar Jean Filliozat compares Ajita Metteya with the concept of “the invincible sun (god)” (Sol Invictus) in the teachings of Mithra.<sup>1</sup>

According to an Avesta scripture, Yašt XIX, vii, Hvarna (a kind of halo) served King Yima when he ran the country properly, but left the king when he engaged in telling lies. This is reminiscent of a story in a Buddhist text, *The Lion’s Roar of the Dharma-turning King*, where Wheel Treasure leaves the evil king.<sup>2</sup> There are teachings of end-of-time (eschatology) as well as of a messiah (*saošyant*) in Zoroastrianism, which are believed to have influenced Judaism. A strong possibility exists that a similar process of influence took place with regard to Buddhism.

### **The Name “Maitreya” and Rebirth in Tuṣita**

I once thought that the Chinese term for Maitreya, Mi-le (ancient pronunciation: Mier-lek) was a transliteration of Miiro. Buddhist dictionaries explain Mi-le as a transliteration of Maitreya, although there is no “t” sound in Mi-le. However, according to Asao Iwamatsu, the Chinese character *mi* was once pronounced *miet*.<sup>3</sup>

So Mi-le could have been a transliteration of a word like “Metrago,” which appears in the Metrago Boddo legend of certain Kaniṣka coins. It bears mention here that a bodhisattva statue (from the second century) with “Maitreya” inscribed in Brāhmī script was discovered in Ahicchattra.

The Maitreya cult became popular from around the fourth century C.E. The Chinese monk Faxian (320?–420?), during his travels through Darada in Northern India, came upon a huge wooden statue of Maitreya (T.2085:858a2). Dao'an and his disciples sought rebirth in Tuṣita Heaven (T.2059:353b28), and Jidaolin wrote the *Praise of Maitreya* (T.2103:197a13). Furthermore, Emperor Ming of the Song (465–472) compiled the *Dragon Flower Vow Passage*, and numerous statues and images of Maitreya were produced and placed in the caves of Longmen and Yongang.<sup>4</sup> In India, the famous scholar-monk Asaṅga (fifth century) is said to have ascended to Tuṣita Heaven to receive teachings directly from Maitreya.

In China, the Maitreya cult and the Amitābha cult flourished around the same time, leading to debates about which was superior. Maitreya followers stressed the proximity of Tuṣita Heaven, which is part of the triple realm (i.e., part of the samsaric three realms of existence in which beings reside). On the other hand, Amitābha followers used the same argument to assert the inferiority of Tuṣita Heaven, emphasizing the transcendence of Amitābha's Pure Land from the triple realm, which demonstrates its superiority. The Maitreya cult eventually lost ground to the ascendant Amitābha cult.

### **The Image of the Contemplative Maitreya**

At Kōryūji in Kyoto there is a very well-known image of Maitreya (Miroku Bosatsu), in which he is depicted touching his finger to his chin, that has been designated a National Treasure of Japan. The Hōryū Temple Museum in Tokyo has numerous images that are believed to have been created on the Korean peninsula. Maitreya's contemplative pose has long been thought of as a bodhisattva contemplating how best to save beings. However, Gregory Schopen recently put forth a view that this is not an image of a bodhisattva but of a suffering prince who is disillusioned with himself.<sup>5</sup> Consequently, Schopen contends that the East Asian understanding of the figure as an image of Maitreya Bodhisattva is erroneous.

I have argued that Schopen's interpretation of the pose in question does not apply to all the sculptures, and never applies to images of Maitreya.<sup>6</sup> Noriaki Hakamaya agrees with Schopen's basic view but objects to the notion that the contemplative image is not that of a bodhisattva. Bodhisattvas are not necessarily all great beings, such as Maitreya or Avalokiteśvara, who are always meditating on how best to aid suffering sentient beings; there are lay bodhisattvas, too. This image may thus represent a lay bodhisattva.<sup>7</sup>



*The Sutra That Expounds the  
Descent of Maitreya Buddha  
and His Enlightenment*

Translated by Kumārajīva, Tripiṭaka Master  
of Kucha Country, in the time  
of the Late Qin



Śāriputra, endowed with great wisdom, able to turn the wheel of the Dharma, according to the Buddha's instruction, is the great general of the doctrine. Out of compassion for all sentient beings, he addressed the Buddha: 423c

O Honorable One! According to what is written in the various sutras, Maitreya will descend to the world and become Buddha. Respectfully, I ask that I may hear in detail of the merits, the miraculous powers, and the land of glory of Maitreya. What manner of giving (*dāna*), precepts (*śīla*), and wisdom (*prajñā*) will enable sentient beings to meet Maitreya?

Whereupon the Buddha declared to Śāriputra:

I shall now explain this matter in detail for your sake. Listen well, O Śāriputra! The level of the four oceans will gradually fall by three thousand *yojanas*. At that time Jambūdvīpa, measuring ten thousand *yojanas* in length and eight thousand in width, will be as flat as a mirror and covered in beautiful flowers and soft grasses. A multitudinous variety of trees, flowers, and fruits will grow in profusion and all the trees will be thirty leagues high. Cities and towns will be followed by more cities and towns with only the distance of a fowl's flight between them. Human beings will live to be eighty-four thousand years old and will be endowed with wisdom, dignity, and physical power. Life will be free from danger and full of joy. Only three afflictions will remain—the necessity of relieving one's bowels, of eating and drinking, and of getting old. Women will not marry until they are five hundred years old.

At that time there will be a great city called Ketumatī. Twelve *yojanas* long and seven *yojanas* wide, this city will be of perfect arrangement, exquisite beauty, lavish adornment, and immaculate cleanliness. Blessed and meritorious people will dwell therein, and because of their blessings and virtue there will be joy and peace. The city will be made of seven treasures and crowned by towers. Doors and windows will be bejeweled and covered by a net of pearls. Streets, swept clean, will be twelve leagues wide. A great *nāgarāja* (dragon king), Tagaraśikhin by name, will dwell in his place in the lake near the city, and from this will appear a fine rain

424a that will fall through the night, subduing the dust. The earth will glisten as though oiled and people may walk to and fro without a trace of dust. Human beings will attain blessings and morality. The streets will be replete with pillars of brilliant jewels ten leagues tall, with no need of candles; brilliant light will shine throughout the days and nights. The cities, towns, and dwellings will not have a speck of dirt and the ground will be covered with gold dust. Here and there will be heaps of gold and silver. There will be a great *yakṣa deva* by the name of Bhadrapraśāsaka who will keep vigilant guard over the city and maintain its cleanliness. Human waste will not have to be disposed of—the ground will simply open up to receive it and return to its former appearance upon closing up again. When the time of death comes, human beings will walk quietly to their burial mounds and then pass away.

In those peaceful and happy times, no one in the cities will need to lock their door, for there will be neither enemies nor thieves. Nor will there be worldly cares, floods or fires, wars, any type of famine, and no harmful poisons. Human beings will always be compassionate, respectful of one another, tranquil, in control of their senses, and gentle in speech.

O Śāriputra! I will now tell you briefly of the prosperity and joyfulness of the cities and towns of that land. There will be numerous parks with naturally flowing lakes and springs, their waters endowed with the eight fine qualities. Everywhere the water will be covered with lotuses of myriad hues: blue, pink, crimson, and white. On four sides the lakes will be surrounded by pathways made of four jewels. All the birds will gather peacefully here: geese, ducks, mandarin ducks, peacocks, kingfishers, parrots, mynahs, doves, partridges, and others. Among them will nest many sweetly singing birds, including countless rare songbirds. Trees bearing fruit and fragrant trees will be plentiful throughout the land.

At that time Jambudvīpa will always be as fragrant as the Fragrant Mountain. Its running waters will be beautiful, sweet-tasting, and healing. All vegetation will flourish through the timeliness of bounteous rains, weeds will not grow, and every seed will bear fruit seven times. With little labor, the harvest will be rich. When eaten, the food will not only taste and smell admirable but will also be nutritious and give strength.

At that time there will be a wheel-turning king (*cakravartin*) named Śaṅkha in that land. He will command four kinds of fighting forces but he will have no need of martial power to conquer his foes. He will also father a thousand sons of great valor and strength who can dispel all enemies. This king will possess seven great treasures: the treasured golden wheel, the treasured elephant, the treasured horse, the treasured jewel, the treasured woman, the treasured minister of finance, and the treasured general.

In this land there will also be a seven-jeweled pillar, soaring to the height of one thousand fathoms. This pillar will have a thousand heads<sup>8</sup> and a thousand wheels, each one hundred and sixty meters wide. Four great treasure houses will also be found there, each of which is surrounded by four billion smaller ones. The great treasure house of Elapatra will be located in Gandhāra, the treasure house of Pāṇḍukaḥ will be in Mithila, that of Piṅgala in Surāṣṭra, and that of Śaṅkha in Vārāṇasī.

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The four great treasure houses occupy an area of a thousand square *yojanas*, filled with rare riches. The four billion small treasure houses are attached to them. Four great *nāgarājas* guard each treasure house. The four great treasure houses with their attached houses unfold naturally in the shape of lotuses. Indeed, an incalculable number of people will go to behold them.

At that time all the treasure houses will be unguarded, as the people will, on seeing them, feel no attachment. They would discard such treasures as they would stones, grasses, trees, or lumps of earth. As they look upon the treasures the people will reflect with disgust how sentient beings in past ages not only harmed one another to acquire such riches, but stole, cheated, and lied in order to obtain them. Thus was the painful cycle of samsara ever increased.

A gossamer of diverse precious stones envelope the city of Ketumatī. When there is a breeze, splendid jeweled bells will ring in harmony like the bells and chimes of temples.

In this city a great brahman, Subrahman, and his wife, Brahmavati, will reside. They are Maitreya's father and mother. Maitreya's body will be purple-gold in color and will bear the thirty-two marks of a great

person (*mahāpuruṣa*). All sentient beings will never tire of looking upon him. His immeasurable strength will be incomprehensible. Light that cannot be rivaled by that of the sun, moon, fire, or jewels will stream unhindered to all regions. He will be one thousand feet tall; his chest [will be] thirty fathoms wide, and his head twelve fathoms and four feet long. His body will be flawless and incomparably perfectly arranged. Possessing the thirty-two major marks and the eighty minor marks, he will resemble a golden statue. His physical eyes can see as far as ten *yojanas*. A light will emanate from him for a distance of a hundred *yojanas*. The light of the sun, moon, fire, or jewels cannot be seen, only this transcendent buddha light will shine.

Seeing the multitudes of sentient beings afflicted by the five desires and sinking in the sea of samsara, Maitreya Buddha greatly pities them. With the correct view attained through his efforts, he is not content with the life of a householder. Thereupon, King Śāṅkha, together with his great ministers, will offer Maitreya Buddha the jeweled pillar, and, having received it, Maitreya offers it to the brahmins. The brahmins, after receiving it, will dismantle it and divide the pieces among themselves. Upon seeing the immediate disintegration of the marvelous pillar, Maitreya Bodhisattva will realize that all things are impermanent and pass away.

424c Contemplating the thought of impermanence, he will leave his home and pursue the path. Sitting under the dragonflower *bodhi* tree, whose trunk, branches, and leaves rise up to a height of fifty leagues, Maitreya, on the very day that he set out [on the path], will attain supreme enlightenment. At that time the *devas*, *nāgas*, and gods, without manifesting themselves, will cause fragrant flowers to rain down in homage to the Buddha. The whole universe will quake. The Buddha will emanate light illuminating countless lands, and those who are worthy of salvation will see the Buddha.

At that time human beings will consider the following:

Even if I were to enjoy the pleasure of the five desires for countless eons, I cannot avoid reaping the suffering of the three evil worlds. Neither family nor fortune can save me. The world is transient and

difficult to sustain. Now I must follow the Buddha Dharma and lead the ascetic life.

Reflecting like this, they will set out from their homes and follow the path.

Then King Śaṅkha, accompanied by eighty-four thousand great ministers, reverently circumambulating Maitreya Buddha, will set out from their homes and follow the path. The eighty-four thousand wise and learned brahmans will also set out from their homes in the Buddha Dharma. Sudatta, who is here now, will be reborn as a householder named Sudhāna, and with eighty-four thousand people he will set out on the renunciant path. The brothers Ṛṣidatta and Purāṇa will also set out with a company of eighty-four thousand people. In addition, two great ministers named Candana and Sumana, held in high regard by the king, will together with eighty-four thousand people set out on the renunciant path in the Buddha Dharma.

Viśākhā, who is present here, will be reborn as the treasured woman of King Śaṅkha. She will be named Śyāmavatī and will set out on the renunciant life together with a retinue of eighty-four thousand ladies-in-waiting. Devasena, who is here now, will be reborn as Deva[su]varṇa, the son of King Śaṅkha, and along with a company of eighty-four thousand people he will too set out on the renunciant life. Uttara, who is here now, will be reborn as Sumati, the wise and intelligent son of a brahman in the family of Maitreya, and he too will set out on the renunciant life in the Buddha Dharma in the company of eighty-four thousand people. These countless myriads of people, on perceiving the suffering of the world, will set out for the renunciant life in the Dharma of Maitreya Buddha.

At that time, Maitreya Buddha, on seeing the great assembly, will make this reflection:

Not for the sake of being born into pleasures of the heavens, not for the sake of the pleasures of the world, have they come to me, but only for the sake of the perpetual joy of nirvana. They have all planted various good seeds within the Buddha Dharma. Śākyamuni sent them to me, so they have all come to me today. I now receive

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them. Some of them, through the recitation and analysis of the Sutra, Vinaya, and Abhidharma (i.e., Tripiṭaka) and the practice of these merits, have come to me. Others, having given food and clothing in alms, held to the precepts, and gained wisdom through practicing these meritorious acts, have come to me. Others, having offered flags, flowers, and incense, paid homage to buddhas, and practicing these meritorious acts, have come to me. Others have given alms, observed the lay precepts, and cultivated compassion, and with these merits they have come to me. Others, having made afflicted people happy, through practicing this meritorious act have come to me. Others who held the precepts, practiced patience, and demonstrated taintless compassion, with these merits have come to me. Others gave alms to the monks for their daily sustenance and sponsored religious observances where food offerings are made to the sangha, and with these meritorious acts have come to me. Others held the precepts, studied extensively, and attained untainted wisdom by means of meditation, and through these merits have come to me. Still others built stupas and performed rituals to the sacred relics (*śarīras*), and with these merits have come to me. Praise to Śākyamuni Buddha! In all these ways you have guided these countless sentient beings to me today.

Maitreya Buddha will praise Śākyamuni Buddha in this way three times. After that he will preach:

You have done what is difficult to be done. In the evil world where people are confused by lust, anger, and ignorance and had only brief life spans, you held precepts and practiced various meritorious acts. This is wonderful. At that time people no longer respected their parents, wandering mendicants, or brahmins. They were unprincipled and injured one another with frequent warring and looting. They were deeply attached to the five desires, jealous, sly, deceptive, evil, and lacked compassion. Moreover, they killed one another, ate meat, and drank blood. That you were still able to attain good deeds in the midst of all this is truly rare.



Homage to Śākyamuni Buddha! Through his great compassion he spoke the truth among suffering sentient beings, saying that I must come and speak to you. A teacher of this kind is extremely difficult to meet. Śākyamuni Buddha, for your sake, took pity on the sentient beings in the evil world and drew out their suffering so that they might attain peace. He offered his head and cut up his ears, nose, hands, feet, and torso, and thus taking on himself all suffering, benefited you.

In this way Maitreya Buddha will guide and console countless sentient beings. Letting them thus rejoice, he will then teach the Dharma to them. The assembly will be filled with the blessed and meritorious ones. They will revere, believe in, and be in awe of the Great Teacher. Each one, wishing to hear the Dharma, will have the following thoughts:

The five desires are impure and are the source of suffering. In order to cast off the torments and agony of life one must realize the impermanence of pain and pleasure.

Observing that the hearts of those in the great assembly are pure, disciplined, and receptive, Maitreya Buddha will teach them the Four Noble Truths. All those listening will simultaneously attain the path of nirvana.

On another occasion Maitreya Buddha will be in the Garden of Flowers and Woods, which is one hundred square *yojanas* in size. It will be filled with great assemblies. At the first gathering where he teaches the Dharma, ninety-six billion people attain arhatship. At the second great assembly, ninety-four billion people will attain arhatship. At the third great assembly, ninety-two billion people will attain arhatship. Having turned the Dharma wheel and saved the *devas* and the human beings, he will enter the city, followed by numerous disciples, and beg for alms-food. Purely dwelling *devas* will follow Maitreya Buddha and enter the city of Ketumatī. At that time he will manifest various supernatural powers with their infinite variations.

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Śakradevānām Indra, together with the *devas* of the realm of desire (*kāmadhātu*) and Brahmā, together with the *devas* of the realm of form (*rūpadhātu*) will sing praises of the Buddha's virtue accompanied by a

thousand instruments and voices, and will rain down heavenly flowers and sandalwood incense in praise of the Buddha. The cities and towns, streets and byways, will be flanked by banners and canopies. Everyone will burn the finest incense and the perfumed smoke will rise like clouds. As the Bhagavat enters the city, the Brahmā king Śakradevānām Indra, hands joined in veneration, will give praise in verse:

O You Perfectly Enlightened Being, the noblest of humans.  
None can be your equal in the world nor among the *devas*.  
So rare is a World Honored One possessing the Ten Powers.  
The Insurpassable, the Excellent, the Blessed Field.  
Those who worship you will be reborn in heaven.  
I bow reverently before you, the Incomparable, the Mighty.

At that time, *devas*, human beings, *rākṣasas*, and others will see the Buddha subdue the powerful Māra. Countless sentient beings will rejoice. They will join their hands in veneration and chant:

An event of exceeding rarity! An event of exceeding rarity! The supernatural powers of the Tathāgata are beyond comprehension!

At that time the *devas* will scatter various multicolored lotuses and *māṅḍārava* flowers on the earth before the Buddha, heaping them up to his knees. The heavens will be filled with a thousand songs of praise to the Buddha's virtue. Then Māra, from the beginning to the end of the night, will awaken people with these words:

Now that you have attained a human form and come at this opportune time, you must not sleep through the night, turning away your mind. Whether standing or sitting, always strive vigorously for right mindfulness. Realize the five *skandhas*, impermanence, suffering, emptiness, and the lack of a self for what they are. Do not be heedless and neglect to follow the Buddha's teachings. Initiating bad karma will inevitably bring remorse.

At that time men and women in the streets will repeat these words:

Do not be heedless and neglect to follow the Buddha's teachings. Initiating bad karma will inevitably bring remorse. With the right

methods and vigor you must pursue the path. Don't lose the benefits of the Dharma, don't live and die in vain. A great teacher such as he who can draw out suffering is difficult to meet. With firm resolve attain the perpetual joy of nirvana.

Thereupon, without exception, all of Maitreya Buddha's disciples with rectitude and dignity, wearying of old age, sickness, and death, will listen to many discourses, study widely, protect the Dharma *piṭaka*, and practice meditation. They will be able to leave desire behind them just as a fledgling leaves behind its shell. 425c

At that time Maitreya Buddha will wish to visit Elder Mahākāśyapa and with the four types of disciples will ascend Gṛdhrakūṭa (Vulture Peak). On the mountaintop they will see Mahākāśyapa. Maitreya Buddha will speak in praise to the astonished multitude of men and women:

Mahākāśyapa Bhikṣu was a great disciple of Śākyamuni Buddha, who constantly praised him as the foremost practitioner of the path of poverty. He has mastered the meditation of deliverance and emancipation. He was one who had no conceit even though he possessed great supernatural powers. He enabled sentient beings to experience great joy. He always took pity on the lowly, the vulgar, the poor, and suffering sentient beings. He drew away their suffering and enabled them to attain peace.

In reverence to Mahākāśyapa's relics Maitreya Buddha will say:

Praise to Mahākāśyapa, the great disciple of the Lion of the Śākya clan, the possessor of sublime virtue. While in that evil world he cultivated his mind.

At that time, having seen Maitreya Buddha praise Mahākāśyapa, countless people from the great multitude will renounce the world and attain the path. Many human beings will contemplate how Śākyamuni Buddha taught countless sentient beings in the evil world, enabling them to become arhats through the attainment of the six superknowledges.

At that time, the place where Maitreya Buddha expounds the Dharma will be eighty *yojanas* wide and a hundred *yojanas* long. There, whether sitting or standing, near or far, each person will see the Buddha directly

before him, teaching the Dharma solely for his or her sake. Maitreya Buddha will live for sixty thousand years, taking pity on people and causing them to attain the Dharma eye. After Maitreya Buddha enters nirvana his teachings will remain in the world for another sixty thousand years.

Entertain no doubts! You must vigorously arouse the desire for enlightenment (*bodhicitta*) and initiate meritorious deeds so that you may see the buddha body of Maitreya, which is the illumination of the world.

Thus did the Buddha preach this sutra, and Śāriputra and the others received it joyfully.

## Notes

- <sup>1</sup> Jean Filliozat, “Maitreya l’Invaincu,” *Journal Asiatique* (1950): 123–127.
- <sup>2</sup> Akira Sadakata, “Dharmacakra and Hvarna,” *Proceedings of the Faculty of Letters of Tokai University* 78 (2002): 130–106.
- <sup>3</sup> Asao Iwamatsu, “Gandhāra chōkoku to Amidabutsu,” *Toyo bunka kenkyūjo kiyō* 123/2 (1994): 215.
- <sup>4</sup> Jiyu Ren, ed., *Chugoku Bukkyōshi III*, Hajime Okayama, et al., trans. (Tokyo: Kashiwa Shobo, 1994), pp. 634–641.
- <sup>5</sup> Gregory Schopen, “Brooding Bodhisattvas and Despondent Laymen: The ‘Pensive Pose’ in Early Buddhist Art and Literature,” paper presented at the symposium “The Ambiguity of Avalokitesvara and Questions of Bodhisattvas in Buddhist Traditions,” University of Texas, Austin, October 25–27, 1996.
- <sup>6</sup> Akira Sadakata, *Indo uchūron taizen* (Tokyo: Shunjusha, 2011).
- <sup>7</sup> Noriaki Hakamaya, “Miroku bosatsu hanka shi’yūizo ko” (“Thoughts on the Image of Maitreya Bodhisattva in Contemplation, Sitting on a Chair with One Leg Placed on the Thigh of the Other Leg”), in Kimura Kiyotaka, ed., *Kimura Kiyotaka hakushi kanreki kinen ronbunshu: Higashi ajia bukkyō—sono seiritsu to hatten (Festschrift in Honor of Dr. Kiyotaka Kimura: East Asia Buddhism—Its Emergence and Development)* (Tokyo: Shunjusha, 2002), pp. 449–462.
- <sup>8</sup> The meaning of “head” here is not clear. According to the *Sutra on the Practices of the Wheel-turning King* (see Introduction), this pillar is sixteen fathoms in circumference and one thousand fathoms in height, with ten “crater-type cups,” each of which has one hundred branches. “Crater-type cup” refers to a container that resembles a vase shaped like an upside-down bell (wider at the top than the bottom). It is possible that this pillar emulates an *āmalaka*, or bell-shaped piece (capital), on King Aśoka’s stone pillars or parasols (*chatrāvalī*) on the Gandhāra stupas.



**THE SUTRA OF MAÑJUŚRĪ'S  
QUESTIONS**





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## Translator's Introduction

The *Sutra of Mañjuśrī's Questions* (Skt. \**Mañjuśrīparipṛcchā*; Ch. *Wenshushili wen jing*; Taishō vol. 14, no. 468) is a precious trove of arcane wisdom. The text was composed sometime after the most well-known Mahayana scriptures and its somewhat heterogeneous but profound contents reflect the vibrant state of Indian Buddhism during what was perhaps its most creative period. The range of topics addressed in the *Sutra of Mañjuśrī's Questions* imparts a lasting impression of the concerns of the Indian Mahayana community. At the same time, the obvious dependence of this sutra on earlier translations, the discussion in the text of topics that were to become popular in China, and the absence of any Sanskrit or Tibetan versions make one wonder whether this text might actually have been compiled in China based on Indian materials.

The reader's first impression on glancing through this text may be a reaction to its extensive repetition of standard formulae from the canons of Buddhist monastic discipline. The proper length of a monk's hair and fingernails, the collection and holding of donations to the sangha, eating meat, and making unwarranted sounds—these are the kinds of details within the monastic regimen, apparently trivial but rife with significant implications, that divided the Buddhist community.

In this context it is interesting that the text cites a mantra or incantation to be used before eating meat and includes descriptions and refutations of heterodox teachings. The treatment of the heterodox teachings may of course be a later accretion to the text, but it may have been placed here to make an indirect polemical statement about the opposition to eating meat in other Mahayana circles, i.e., an unstated attempt to impute guilt by association. In any case, eating meat was an issue that created tension even among its advocates, requiring the use of an expiatory incantation.

Ultimately, of course, the *Sutra of Mañjuśrī's Questions* arrives at very moderate conclusions regarding the disciplinary issues it discusses—moderation, of course, is a hallowed tradition in Buddhism. Similarly, the progression from

worldly precepts to transcendental precepts, to supreme transcendental precepts, and finally to the bodhisattva precepts described in Chapters X to XIII is one instantiation of an archetypal Mahayana Buddhist theoretical progression. It is also intriguing to see even the simplified forms of Indian Buddhist liturgy given here.

Chapter III of the sutra, entitled “The Inconceivable,” an obvious reference to the *Vimalakīrtinirdeśa-sūtra*, is devoted to subjects that came to be extremely interesting to the Chinese during the early eighth century. The Buddha is likened to space, which is said to lack color, grasping, intention, and location but which makes possible the appearance of the colors of physical form, the recollections of memory, and the locations of sentient beings. The metaphor of the *maṇi* pearl in the sutra is actually an allusion to the sun, which shines down impartially on all the plants and animals on earth, just as the Buddha extends his wisdom impartially to all sentient beings. Both pearl and Buddha are described as being “without mind” (*wuxin*; Jp. *mushin*), a crucial term in early Chinese Chan Buddhism.

The next three chapters go on to clarify numerous important aspects of this vision: first to refute any postulation of an omnipresent self, and then to define the abstruse nature of nirvana and the perfection of wisdom. I particularly enjoy the analogy of the senile old man with his hands on his knees, which he thought were two little boys (see Chapter IV.) The sutra argues that if the old man had a self within his body, how would that self “be unable to recognize his own knees and call them little boys?” Because of this, the text asserts that “there is therefore no self.” Precisely the same logic, although not the same metaphor, is used in early eighth-century Chan literature.

Somewhat later in the text are other usages reminiscent of early Chan. For example, Chapter VIII treats the terms given in its title, “Coming and Going,” in ways that seem to antedate the practice of “contemplative analysis,” in which conventional Buddhist jargon is radically redefined to fit the doctrine of the “contemplation of the mind.” Here the target interpretation is identified as the “location of the sagely practice.”

The most fascinating passages in the *Sutra of Mañjuśrī's Questions* are those dealing with the Sanskrit alphabet and the schools of Indian Buddhism. The description of the Sanskrit alphabet accurately produces the order of the sounds as laid down by orthodox grammarians, although it is unclear what relationship

there is between the forty sounds of the alphabet and the eight letters that follow. While the sutra's ultimate source seems to have been the eighth fascicle of the *Daban niepan jing* (*Mahāparinirvāna-sūtra*), its reference to the use of these letters in *dhāraṇī* indicates influence from the esoteric tradition. It is therefore relevant to note that another translation of this chapter, done by the great esoteric Buddhist master Amoghavajra, occurs just after the *Sutra of Mañjuśrī's Questions* in the *Taishō shinshū daizōkyō* edition of the canon (Taishō no. 469). I do not comment on the specific interpretations of the individual letters and the further definitions of the different types of sound listed in those interpretations; the reader may wish to consult Edward Conze's translation of the *Perfection of Wisdom in Twenty-five Thousand Lines*,<sup>1</sup> which contains a similar treatment based on the older Arapacana alphabet, which is apparently Saka or pre-Kushan in origin.

Similarly, the description of the schools of Indian Buddhism should be compared to the various texts of the *Samayabhedoparacanacakra*.<sup>2</sup> The *Sutra of Mañjuśrī's Questions* draws upon the earliest Chinese version, which may have been compiled by Kumārajīva. At least one of the interpretations found in the sutra (its explanation for why the founder of the Mahīśāsaka school was called "indisposable") is explicitly refuted in Xuanzang's translation of the Sanskrit text just mentioned, the *Yibu zong lun lun*.

Chapter XVII is extremely long and contains an intriguing blend of material. The beginning of the chapter may have been the original conclusion to the sutra, with its variant titles and exhortations to revere, practice, and disseminate the text. Rather than coming to a close here, however, the sutra moves into an explanation of the ten titles of the Buddha, some of which involves the same imputation of meaning to individual sounds discussed above. After a long encomium on the merits of the homeless (i.e., renunciant) life, the text moves smoothly into a discussion of the merits of practicing the meditation of mindfulness of the Buddha, a section abbreviated from the *Banzhou sanmei jing*, an early visualization text usually associated with the Pure Land tradition.

The *Sutra of Mañjuśrī's Questions* is attested to from the end of the sixth century, but no Sanskrit or Tibetan versions are known. Edward Conze's *The Prajñā Pāramitā Literature*<sup>3</sup> identifies this as a translation of the *Saptaśatikā*, *Perfection of Wisdom in Seven Hundred Lines*, but there is no apparent relationship between the two. The Chinese text is supposed to be based on a Sanskrit original brought to the Liang dynasty court of the famous Emperor Wu by the

Cambodian monk Mandra in the year 503 and translated fifteen years later by Mandra's compatriot, Saṃghabhadra. Ignoring this romantic affiliation, some sources list the text as translator unknown.

The English translation was prepared solely on the basis of the Taishō text. I know of no translation into any modern language, or even any extended scholarly work on this text in Japanese. The reconstructions of *dhāraṇīs* given here must be considered tentative, especially since I have concluded that in several cases the Chinese transcription contains errors and omissions. There is, however, a substantial degree of patternization to these *dhāraṇīs* that gives the reconstructions a relatively high degree of reliability.

*The Sutra of Mañjuśrī's Questions*

Translated by the Cambodian Tripiṭaka Master  
Saṃghabhadra during the Liang Dynasty





## Fascicle One

### Chapter I

#### Introduction

Thus have I heard. At one time the Buddha was at Mount Ḡḍhrakūṭa near Rājagṛha, with an assembly of one thousand two hundred and fifty<sup>4</sup> great *bhikṣus* in attendance. They were all arhats who had extinguished all the contaminations and would never again suffer from the afflictions (*kleśa*). With autonomous mastery of body and mind, their minds well liberated and their wisdoms well liberated, they were “great dragons” who had tamed the sense faculties. They had accomplished what was to be done and done what could be accomplished; they had dispensed with the heavy load of ignorance and had arrived at an understanding of what was in their own interests. The afflictions associated with existence had been extinguished, and with correct wisdom well liberated they had arrived at the state of autonomous mastery in every moment of thought. 492c

The names of these elders were Ājñātakauṇḍinya (who in Chinese is called Already Knowing, Kauṇḍinya being his surname), Śāriputra, Mahāmaudgal-yāyana (who in Chinese is called Turnip Root, the source of this name being his father’s penchant for eating these), Mahākāśyapa, Revata (who in Chinese is called Constantly Making Sound), Subāhu (who in Chinese is called Excellent Strength),<sup>5</sup> and Ānanda (who in Chinese is called Great Bliss). There were one thousand three hundred and fifty arhats such as these, as well as a congregation of one thousand three hundred *bhikṣus* who were ordinary unenlightened persons. Also in attendance were Vajra Bodhisattva, Mahāsthāmaprāpta Bodhisattva, Avalokiteśvara Bodhisattva, Mahāpuṇyavīra Bodhisattva, Akṣayamati Bodhisattva, Mahāmāti Bodhisattva, Mañjuśrī Kumārabhūta Bodhisattva, and innumerable bodhisattva mahāsattvas such as these.



## Chapter II

### The Bodhisattva Precepts

Mañjuśrī addressed the Buddha:

World-honored One, I would now like to ask you about the well-stated worldly bodhisattva precepts.<sup>6</sup> I beseech you to explain them to me, and I will listen attentively.

The Buddha told Mañjuśrī:

I will now explain them—you should listen attentively! Do not kill sentient beings, do not steal the valuables of others, do not engage in unchaste conduct, do not use false speech, and do not ingest intoxicants. You should also remember the following: Do not take pleasure in singing, dancing, or musical performances; do not wear flowers, perfumes, or ornamental headwear, etc.; do not sit or lie on high or large beds; and do not eat after noon. If you do these things you will not accomplish the goals of the three vehicles. Why? Because it will be a transgression.

You should cut your hair when it is two fingers in length. One who cuts his hair after two months, even if it is not that long, is a bodhisattva with nothing more to learn, and one who cuts one's hair when it exceeds two fingers in length is also a bodhisattva with nothing more to learn. The nails should not become long. They should be as long as a grain of wheat. Why? In order to scratch itches. One who keeps them a length such as this is a bodhisattva of discernment.

In order to make offerings to the Buddha, Dharma, and Sangha, the perfection of wisdom (*prajñāpāramitā*), as well as one's parents and siblings, one may accumulate valuables. If done in order to build monasteries or in order to construct images to be donated to the sangha, there is no fault in acquiring gold, silver, and other valuables.

When eating, one's handfuls of food should be the size of a chicken egg. One who does not look at others without reason while eating during the proper time period is a bodhisattva of discrimination.

Do not engage in buying and selling. Donations accepted from others should not be sold. Even if there are a hundred million or ten thousand gifts, you should accept them all. Why? Because there are reasons for them to be given.

Do not do evil yourself, and do not incite others to do so. Do not praise others in order to gain some benefit.

Do not eat anything that has been killed for you. If the meat is like wood or already rotten, you may eat it if you wish. Mañjuśrī, if you wish to eat meat you should say this mantra:

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*Tadyathā*<sup>7</sup> (“like this”) *anātmânātma* (“selfless, selfless”) *ajīvitâjīvita* (“lifeless, lifeless”) *nāśanāśa* (“loss, loss”) *dāhadāha* (“burn, burn”) *sphoṭasphoṭa*<sup>8</sup> (“destroy, destroy”) *saṃskṛtam* (“conditioned”) *svāhā* (“eliminated and destroyed”).

After saying this mantra three times you may eat meat. However, having done so you should not even eat rice. Why? If you should not eat rice without contemplating upon the causes and conditions through which you received it, then how much more so for eating meat!<sup>9</sup>

Mañjuśrī then addressed the Buddha again:

World-honored One, if one is allowed to eat meat, then why do the *Elephant and Tortoise Sutra*,<sup>10</sup> the *Great Cloud Sutra*, the *Angulimāla-sūtra*, the *Lañkāvatāra-sūtra*, and the other sutras all teach that one should abstain from eating meat?

The Buddha told Mañjuśrī:

It is like a river so deep and wide that the opposite bank cannot be seen. If one has no reason to, one will not cross it. If there is a reason, would you cross it or not?

Mañjuśrī addressed the Buddha, “World-honored One, if I had to cross I would cross, whether by boat or raft or some other means.”

The Buddha then told Mañjuśrī:

The reason for abstaining from eating meat is that sentient beings are without the power of compassion and harbor thoughts of killing. Mañjuśrī,

there are sentient beings who take pleasure wearing clothes made of rubbish-heap rags. I therefore teach them to wear rubbish-heap rags, and thus attired they beg for their food. Sitting in the forest on the bare ground or in the monastery or in a cemetery, once they have eaten they do not eat again after the proper time has passed. As for the acquisition of places of residence and the three robes, etc.—in order to teach them I preach about austerities (*dhūta*). Thus it is, Mañjuśrī, that if sentient beings have thoughts of killing, I preach abstention from eating meat, because due to those thoughts they will generate innumerable sins. If one is able to avoid harboring murderous thoughts and to teach all sentient beings with thoughts of great compassion, there will be no sin.

One should not eat garlic, but if there are reasons one may eat it. If one is prescribed medicine to heal illness, then one may use it. One should not drink liquor, but if in prescribing medicine to heal illness a doctor prescribes a large number of medicines, then a small amount of liquor may be used in proportion to the medicine. One should not use body oils or anoint the body, etc., but if there is a reason these products may be used. One may use milk, coagulated milk, curdled milk, butter, and ghee. In the past I have eaten milk and rice gruel to treat the phlegm of a cold.

The Buddha then spoke this verse:

If the body is covered well,  
Then the same is true of covering the mind and mouth.  
The covering of all sensory locations  
Should be practiced by bodhisattvas.

The Buddha told Mañjuśrī:

The bodhisattva mahāsattvas should know that there are thirty-five types of great offerings: lighting lamps, burning incense, incense for anointing the body, incense for anointing the earth, and powdered incense; robes (*kaṣāya*) and parasols, such as embroidered banners and the other types of banners; kettle drums, large drums, or cymbals; dancing, singing, and bedding; triple-jointed drums, hip drums, jointed drums, and cut drums; *māṅḍārava* flowers, earth-holders, earth-sprinklers, garlands, and hanging

silk; rice water, rice gruel, that which is chewable, that which is edible,<sup>11</sup> and that which can be tasted; seasonings, betelnut, and willow twigs (for cleaning the teeth); and bathing fragrance and soap powder. These are called the great offerings.

The Buddha told Mañjuśrī:

The great bodhisattva should avoid the twenty-six wrong views: killing horses to sacrifice to fire; killing humans to sacrifice to fire; shooting in four directions at once, killing four thousand horses, removing the five organs, and putting the seven precious things inside to donate to brahmins; to kill humans and likewise put inside them precious things (for donation to brahmins); to shoot arrows everywhere in the four directions, spread all the seven precious things over the entire area covered, and donate these to brahmins; to run a horse as far as is possible in all four directions, spread out the seven precious things, and donate them to brahmins; to go as far as horse or arrow and kill all the living beings in the area covered, and to collect various things and incinerate them all; to believe that all the heavenly beings should be worshiped; to believe that all trees should be worshiped; to believe that all mountain gods should be worshiped; to believe that all old places should be worshiped; to believe that all great trees should be worshiped; to believe that the images of all the miscellaneous gods should be worshiped; to worship Maheśvara, Viṣṇu, Kumāraka, Brahmā, Yāma, Vaiśravaṇa, Indra, Somadevī,<sup>12</sup> \*Kātyāyanī, Durgā, Sītā, Cāmuṇḍā, and \*Umara,<sup>13</sup> as described in the non-Buddhist teachings—these must all be rejected and should not be worshiped. Mañjuśrī, I do not preach thus simply in order to create merit.

The Buddha spoke this verse:

The twenty-six heterodoxies above  
Are all false refuges.  
They are not superior and not peaceful,  
And by them one will not achieve liberation from the various sufferings.  
  
If one relies on the Buddha, Dharma, and Sangha  
As well as the Four Noble Truths

Know that these are superior and peaceful refuges  
By which one will be liberated from all suffering.

The wrong views of the past have been transmitted in order to preach these merits: the merit of killing horses, the merit of killing humans, the merit of archery, the merit of horsemanship, and the merit of killing all sentient beings. These are truly non-merit. The merit from generating even a single moment's thought of compassion is vast and inconceivable. Mañjuśrī, this is what the bodhisattvas should practice!

Mañjuśrī then addressed the Buddha:

World-honored One, I would like to ask the Tathāgata, Arhat, All-knowing One about the practices of future bodhisattvas. Would the Tathāgata allow me to inquire briefly of this now?

The Buddha told Mañjuśrī, “Ask as you wish.”

Mañjuśrī addressed the Buddha:

When should the fourfold congregation (monks, nuns, laymen, and laywomen) be silent, whether of noises produced with the body, the voice, or with instruments made of wood or stone, or the various other sounds?

The Buddha told Mañjuśrī:

There are six times at which making noise is not allowed: when listening to the Buddha, when worshipping the Dharma, during a meeting of the Sangha, while almsbegging, during formal mealtimes, and when defecating or urinating.

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Mañjuśrī said to the Buddha, “Why should one be silent during these times?”

The Buddha told Mañjuśrī:

During these times gods come, gods who are constantly of pure minds, of undefiled minds, or of empty minds. They maintain themselves in accordance with the mind of perfection and contemplate the Dharma of the buddhas in their minds. But sounds would render their minds unsettled, and if their minds are unsettled they will all leave. If the gods leave the evil demons come to perform their unbeneficial and disruptive

activities. Hence the person who is not silent at the six times generates various calamities, causing the people to suffer from famine. Therefore, Mañjuśrī, one should be silent in worshiping the Buddha, Arhat, All-knowing One.

The Buddha spoke this verse:

Do not create sounds of body or mouth,  
Of wood or stone, or other sounds.  
To worship the Buddha in silence  
Is what the Tathāgata has praised.



## Chapter III

### The Inconceivable

Mañjuśrī then addressed the Buddha, “World-honored One, I would like to inquire further, and I request your explanation.”

The Buddha told Mañjuśrī, “Ask as you wish.”

Mañjuśrī addressed the Buddha, “World-honored One, why does the Tathāgata enter into nirvana?”

The Buddha told Mañjuśrī:

I do not enter into nirvana. Why? Because of sentient beings. Mañjuśrī, it is like a pearl of the precious *vaiḍūrya* gem, clear and without dust, that is placed near a white object, or a blue, yellow, or red object. The pearl of *vaiḍūrya* takes on the color of the object [it is placed near], even though the *vaiḍūrya* has no thought of manifesting different colors. Mañjuśrī, so it is with the Tathāgata. Sentient beings may see the Buddha in nirvana turning the wheel of the Dharma, or see him subjugating the hordes of demons, or see him manifesting his supernormal powers for greater or lesser benefit, or eating, or sleeping, or walking, or laughing. Just as sentient beings desire to see me, so is the Tathāgata.

Mañjuśrī, it is like space, which is without color but in which color appears. Space is without grasping but it grasps the various colors. Space is without intention but it generates intentions. Space is without location but provides locations for sentient beings. Space is without falling but falling is dependent on space. The Tathāgata’s dharma body is not a defiled body; it is not a body with blood and flesh. This *vajra* body is an indestructible body. This indestructible body is an incomparable body but it is able to manifest all the various types of form. It is through wisdom that this *vajra* body appears as a destructible body. Mañjuśrī, if the Buddha did not enter into nirvana the world would not be able to understand this dharma body of the buddhas. If it is not the *vajra* body it is destructible; if it is the *vajra* body then it is indestructible. Why?

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The nirvana manifested by the Tathāgata's wisdom body is not true nirvana. It is through skillful means that I preach about entering nirvana.

Mañjuśrī, nirvana has many meanings. The nirvana taught within the Great Vehicle is not nirvana, because that which is called nirvana is without consciousness. The Mahayana nirvana is the great *parinirvāṇa*. The nirvana of the Small Vehicle is the nirvana of the *pratyekabuddhas* and *śrāvakas*. The nirvana taught within the Great Vehicle is not nirvana, because nirvana is like space. The nirvana taught within the Small Vehicle is an action done for oneself and not for others. For this reason the nirvana taught in the Small Vehicle is an inferior meaning of nirvana.

I teach that death is called nirvana, but the Tathāgata does not die. Why? Even the *śrāvakas* do not generate old age and death, and they do not grieve from any suffering. How much more so the Tathāgata's dharma body, his inconceivable body, his birthless body, his extinctionless body, his unburnable body! The long-lived gods will see the Tathāgata enter nirvana and will grieve and long for him. They will then be able to plant the seeds of the perfection of wisdom; they will also be able to plant the seeds of the causes and conditions for becoming *śrāvakas*, *pratyekabuddhas*, and bodhisattvas.

The Buddha spoke this verse:

The Tathāgata's *vajra* body  
Is today destroyed.  
If even this body is demolished,  
How much more so those of little strength?

By this you should generate compassionate affection  
And rapidly attain a dharma body.  
Therefore, the Tathāgata  
Manifests the characteristics of nirvana.

The Tathāgata's wondrous dharma body  
Is not composed of visible or audible dharmas.  
It is birthless and extinctionless,  
Inconceivable.

Mahāmati Bodhisattva, who was in the audience, then spoke this verse:

The Tathāgata does not enter nirvana.  
 In nirvana is not the Tathāgata.  
 Also, it is neither thought, mentation, nor consciousness,  
 Because it free from the characteristics of being and nonbeing.

Anyone who sees Śākyamuni  
 Eternally free from birth and death,  
 Has achieved the absence of attachment,  
 Because of not being attached to this and that.

Mañjuśrī addressed the Buddha:

World-honored One, if you are without mind, thought, and cognition,<sup>14</sup>  
 how can you perform the activities of a sentient being? Future sentient  
 beings will have such doubts.

The Buddha told Mañjuśrī:

It is like space, which is without mind, thought, and cognition, even  
 though it constitutes all the locations for sentient beings. The four ele-  
 ments are without mind, thought, and cognition, even though they con-  
 stitute that on which all sentient beings rely. The sun and moon are with-  
 out mind, thought, and cognition yet they illuminate all the sentient  
 beings. The trees are without mind, thought, and cognition but they are  
 able to provide sentient beings with flowers and fruit.

Thus it is, Mañjuśrī, that there is a *maṇi* pearl named “following the  
 thoughts of all sentient beings.” Born in the ocean and placed in a banner  
 on high, it follows the pleasure of people for gold, silver, *vaiḍūrya*,  
 pearls, and other objects. From this *maṇi* pearl come life spans that can  
 be made long. The *maṇi* pearl is without mind, thought, and cognition  
 but follows the thoughts of sentient beings without diminishing. If this  
 world were completely destroyed it would proceed to some other place—  
 if the pearl does not drop from the sky, the ocean will not dry up.  
 Mañjuśrī, the Tathāgata is like this. In performing activities for all sentient  
 beings the Tathāgata is not extinguished. Why? Because the Tathāgata  
 is without mind, thought, and cognition.

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The Buddha spoke this verse:

The Buddha is without mind, thought, and cognition,  
Yet he performs the activities of all sentient beings.  
The Tathāgata is inconceivable,  
As are those who can have faith in him.

Mañjuśrī then praised the Tathāgata, speaking this verse:

I worship all the buddhas,  
Who are self-controlled without equal.  
The sixteen-foot-tall body, the dharma body, and  
The Buddha's stupa do I worship.

His place of birth and place of enlightenment,  
The places of his turning the wheel of Dharma and his nirvana,  
His places of walking, standing still, sitting, and lying down—  
All these do I worship!

The buddhas are inconceivable,  
And likewise is the wondrous Dharma.  
Those who can have faith and achieve the fruit of enlightenment  
Are also inconceivable!

Those who can with this verse praise the Tathāgata  
Will for a thousand–ten thousand hundred million eons  
Not fall into the evil realms of existence!

The Buddha said, "Excellent, excellent, Mañjuśrī! The Tathāgata is incalculable, inconceivable!"

He then spoke this verse:

I was born in the clan of Ikṣvāku (i.e., the Śākya clan)  
And when this life is extinguished I will be born no more.  
Anyone who takes refuge in me  
Should not fear the suffering of the hells.

I was born in the clan of Ikṣvāku  
And when this life is extinguished I will be born no more.

Anyone who takes refuge in me  
Should not fear the suffering of the realm of hungry ghosts.

I was born in the clan of Ikṣvāku  
And when this life is extinguished I will be born no more.  
Anyone who takes refuge in me  
Should not fear the suffering of the realm of animals.



## Chapter IV

### Selflessness

Mañjuśrī then addressed the Buddha:

World-honored One, in the future sentient beings will claim that there is a self that pervades all places. Why? Because of all the mental activities. In escaping the triple world, suffering and pleasure and anger and love all have the characteristic of self. World-honored One, such is the meaning of the self that is considered to exist in the non-Buddhist teachings.

The Buddha told Mañjuśrī:

This idea is like a magnet that attracts all iron filings. If the iron filings are the self, then the magnet is the self. If you say that the iron filings are not the self, then the magnet is not the self. Therefore the self is not omnipresent. If the iron filings and the magnet are both the self, how can the self attract itself? And so the self is not omnipresent. Why? Because it would attract its own body. 494c

All form is composed entirely of the four elements and is entirely impermanent. If it is impermanent, it is not real. If it is not real, it is not true. If it is not true, it has no location. Since it has no location, it is therefore without self. Mañjuśrī, it is as if an old man, sitting up in the middle of the night, grabbed his two knees and said, “Where did these two little boys come from?” If this old man had a self within his body, how would he be unable to recognize his own knees and call them “little boys”? Because of this there is no self. This false view is therefore wrongly and insupportably held by people. It is like seeing a mirage and generating the idea of water. In fact there is no water, only a visual disturbance. Thus do I refrain from falsely generating the idea of a self. This deluded heterodox view is not the correct view.

If the self extended throughout all places, then it would extend throughout the five modes of existence. Those of the humans and gods are characterized by pleasure, while those of the hells, hungry ghosts,

and animals are characterized by suffering. If the self extended throughout all places, and if it experienced the suffering of the hells, then humans and gods would suffer as well! Pleasure is attained through good actions and suffering through evil actions. Pleasure generates defilement and suffering generates anger. One may have courage and one may have fear. Because of these varied characteristics we know that the self does not extend throughout the five modes of existence.

I do not preach this to be a true conception of reality. If we consider the passage of the self through the three periods of time, the past is no more, just as a lamp that has been extinguished; the future has not arrived, just as a lamp of the future [that does not yet exist]; and the present does not tarry, like the flowing of water. The self is neither past, nor future, nor present; it has no periods of time. Why? Because it is beyond the periods of time. If there is no time, then there is no number. Since there is no number, there is no self. Why? Because of divisibility.

The letter *ā* [in the word *ātman* (“self”)] is the sound of transcending the self. The letter *ta* is the sound of the nondestruction of the self. The letter *ma* is the sound of extinguishing pride. The letter *a* is again the sound of the true transcendence of the self. It is because of the true transcendence of the self that there are two letter “*a*”s in *ātman*. Therefore, Mañjuśrī, by analyzing the letters it is certain that there is no self.

The Buddha spoke this verse:

The magnet attracts iron filings.

Of the two, which is the self?

Because of the contradictions involved in nonextension and  
self-attraction

There is definitely no self.

It is like a thirsty person seeing a mirage:

Without water he generates the idea of water.

The false view of wrongly grasping the self—

This is to do the same.

By analyzing the letter *a*

It is known definitively that there is no self.

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## Chapter V

### Nirvana

Mañjuśrī then addressed the Buddha:

World-honored One, nirvana is something that cannot be understood by *śrāvakas*, *pratyekabuddhas*, and ordinary people. It is only the Tathāgata, the All-knowing One, who is able to teach the true meaning of nirvana.

The Buddha said:

Mañjuśrī, nirvana is nonextinction. Why? Because the afflictions are not eradicated and because it has no place to which to arrive. Why? Nirvana has no location. If there were arrival, then the meaning of nirvana would be attained, but since there is no arrival there is no attainment of the meaning of nirvana. Why? Because there is no suffering and no pleasure. There is no eradication and no noneradication, no permanence and no impermanence.

The Buddha spoke this verse:

Not eradicated, not extinguished,  
Not born, not generated,  
Not declining, not falling,  
Not going, not standing still.

The permanently residing nirvana has the characteristics of noncessation and impermanence. Why? Because it has no birth and death. Mañjuśrī, I do not even perceive the existence of birth and death. How much less would I perceive the calamities brought forth by birth and death! Mañjuśrī, I do not even perceive the existence of nirvana. How much less would I perceive the merits of nirvana!

The Buddha spoke this verse:

If one perceives the existence of a single dharma  
Then one must perceive all the other dharmas.  
Since the single dharma is empty  
All other dharmas are also empty.

Mañjuśrī, you should realize that the dharmas are empty. If they are not extinguished, then they are not born; if they do not cease, then they are not extinguished; and if they are not permanent, then they are not born. There are no afflictions that can be eradicated, hence they are not extinguished. The afflictions are without location and so they are not born.

The Buddha also told Mañjuśrī:

Because there are no impediments, the dharmas are not extinguished.  
Because they are not extinguished, there are no impediments. Because dharmas are born either good, bad, or indeterminate, there are no impediments. Mañjuśrī, this is the explanation of nirvana.

The Buddha spoke this verse:

Not extinguished, not arriving,  
Not ceasing, not permanent,  
Not obstructed, not impeded—  
This is the explanation of nirvana.

The Buddha told Mañjuśrī:

The permanently residing nirvana is without sun, moon, stars, constellations, earth, water, fire, and wind. It is without day and night, number, and amount. It is without form, without shape, without old age, disease, and death. It is without age and without anything that is done. It is permanent, eternal, and transcends all suffering and action (karma). Thus is the nirvana taught by good persons.<sup>15</sup>

The Buddha spoke this verse:

It is without sun and moon,  
Constellations and the four elements,  
Day and night, amount and number,  
Form and emptiness.

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It is also without old age, disease, and death,  
Years of age and various activities.  
Since the root of birth and death is eradicated,  
It is permanent and also eternal.

Thus are the characteristics of nirvana  
As taught by good persons.

Mañjuśrī addressed the Buddha:

There are various non-Buddhists who teach that the world is empty or that it is not empty. Are these ideas simply the false understandings of the non-Buddhists?

The Buddha told Mañjuśrī:

These non-Buddhist ideas are the product of mistaken thinking. If the world were empty, then there would be no birth and death. Why? Because [birth and death] are empty. If birth and death were empty, then nirvana would also be empty. If nirvana did not exist, then there would be no supernormal powers. If the world were not empty, then birth and death would not exist. Why? Because they are nonempty. If birth and death were not empty, then nirvana would not exist. If there were no nirvana, there would also be no supernormal powers.

Mañjuśrī, if the world did not undergo generation and destruction, what use would there be for nirvana? If samsara were without dissolution it would not be called samsara. Why? Because there is no dissolution. If samsara were without dissolution, then samsara would be nirvana.

Therefore, Mañjuśrī, you should not preach that the world is empty or not empty. You should not preach that the world ceases or that it does not cease. Why? Because it does not exist. “Cessation” refers to the elimination of the afflictions. “Noncessation” refers to the nonelimination of the afflictions. In addition, if there were no afflictions or if the afflictions were not afflictions, there would be no liberation. If there were no liberation, then there would be no nirvana. Mañjuśrī, there would also be no extinction. Why? Because of either the emptiness and nonemptiness of samsara. Therefore, there would be no extinction. If samsara were

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like this (i.e., either existent or nonexistent), who would take pleasure in the attainment of nirvana?

The Buddha spoke this verse:

If the various worlds were empty

Then there would be no samsara.

If there were no samsara

Then there would also be no nirvana.

If the worlds were not empty

There would also be no samsara.

If there were no samsara

Then nirvana would also be nonexistent.

If samsara were like this

Who would long for nirvana?

## Chapter VI

### The Perfection of Wisdom

Mañjuśrī then addressed the Buddha:

World-honored One, I would like to inquire about the perfection of wisdom. Do all the *śrāvakas* and *pratyekabuddhas* derive from the perfection of wisdom? Do all the buddhas and all dharmas derive from the perfection of wisdom?

The Buddha told Mañjuśrī:

Thus it is, thus it is. All the *śrāvakas* and *pratyekabuddhas*, all the buddhas, and all the dharmas derive from the perfection of wisdom. If a bodhisattva cultivates in form, he cultivates in characteristics. If he cultivates in the decay of form, he cultivates in characteristics. If he cultivates in the extinction of form, he cultivates in characteristics. If he cultivates in the emptiness of form, he cultivates in characteristics. Such a bodhisattva is without any skillful means for cultivating the perfection of wisdom. Mañjuśrī, the perfection of wisdom cannot be cultivated with mind, mentation, or cognition. 495c

Mañjuśrī asked, “World-honored One, if the perfection of wisdom is imperceptible, how can one cultivate the perfection of wisdom?”

The Buddha told Mañjuśrī:

This cultivating is not cultivating. This is because it is not done with mind, thought, or cognition. Mañjuśrī, the meaning of mind is “gathering,” that of thought is “recollection,” and that of cognition is “awareness of manifest things.” One does not cultivate the perfection of wisdom with mind, thought, and cognition. One does not use them to cultivate this practice; this practice is done through their very absence. When one’s cultivation does not depend on the realm of desire, the realm of form, or the formless realm; is not past, future, or present; and is neither internal,

external, nor intermediate, then such cultivation is the cultivation of the perfection of wisdom. To not cultivate form is to cultivate wisdom.

Neither are earth, water, fire, or wind the cultivation of wisdom. Neither existent nor nonexistent, neither *śrāvaka* nor *pratyekabuddha*, neither good, bad, or indeterminate moral quality; neither the twelve factors of dependent arising; neither male nor female; neither not-male or not-female; neither cognition or extinction or generation; neither calculable or inconceivable, inexpressible; unable to be relied upon; without name; without characteristics of identity and without characteristics of variance; without increase and without decrease; pure in its self-nature, true and inaccessible to understanding, omnipresence equivalent to space; without form, without action, and transcending the three periods of time; neither painful nor pleasurable, without sun, moon, and constellations: such cultivation is the cultivation of the perfection of wisdom. The true is not the perfection of wisdom; the perfection of wisdom is not the true. Mañjuśrī, such cultivation is called the cultivation of the perfection of wisdom.

The Buddha spoke this verse:

This Dharma is inconceivable  
And transcends mind, thought, and cognition.  
When all words are eradicated,  
This is to cultivate wisdom.

## Chapter VII

### The Existence of Residual Energies

Mañjuśrī then addressed the Buddha, “World-honored One, do all the *śrāvakas* and *pratyekabuddhas* experience active afflictions? How many types of active afflictions are there?”

The Buddha told Mañjuśrī:

They are said to generate afflictions because of their residual energies. It is like a fragrant scent. What are the residual energies? There are twenty-four types of karmic residual energies: the residual energies of fixed views, the residual energies of defilement, the residual energies of the defilement of form, the residual energies of the defilement of existence, the residual energies of the defilement of ignorance, the residual energies of conditioned phenomena, the residual energies of the locus of consciousness, the residual energies of name and form, the residual energies of the six sense bases, the residual energies of contact, the residual energies of feeling, the residual energies of attachment, the residual energies of grasping, the residual energies of existence, the residual energies of birth, the residual energies of old age, the residual energies of disease, the residual energies of death, the residual energies of sorrow, the residual energies of pity, the residual energies of suffering, the residual energies of affliction, the residual energies of exhaustion, and the residual energies of dependence. These are the twenty-four types of residual energies. 496a

The residual energies that are residual to body, speech, and mind are called karmic residual energies. Views of annihilation and permanence are called the residual energies of fixed views. Attachments to one’s robe and bowl, etc., are called the residual energies of defilement. The ten attitudes associated with form are called the residual energies of the defilement of form. The formless realm is called the residual energies of the defilement of existence. Impure wisdom, wisdom with hindrances,

and nonomniscient wisdom are called the residual energies of ignorance. If one's body, speech, and mind experience various awarenesses, these are called the residual energies of conditioned phenomena. Recollections and discriminative thoughts of suffering and pleasure or nonsuffering and nonpleasure regarding all the form one has experienced are called the residual energies of stationary consciousness. Experiences of hardness, wetness, warmth, lightness, and motion as all existent are called the residual energies of name and form. Eyes and sights, ears and sounds, nose and smells, tongue and tastes, body and physical sensations, and mind and dharmas are called the residual energies of the six sense bases. Cold, hot, hard, wet, hungry, thirsty, warm, and slippery are called the residual energies of contact. The feelings of suffering and pleasure and nonsuffering and nonpleasure are called the residual energies of feeling. Family pedigree, country, the realm of desire, the realm of form, the formless realm, and afflictions, hunger, and thirst, etc. that cannot be satiated are called the residual energies of attachment. The grasping of desire, the grasping of views, and the grasping of the precepts are called the residual energies of grasping. The existence of the realm of desire, the existence of the realm of form, and the existence of the formless realm are called the residual energies of existence. The necessity that one must be born in a subsequent land of suffering is called the residual energies of birth. The deterioration of the sense faculties is called the residual energies of old age. The various diseases are called the residual energies of sickness. The thought of nirvana and the thought of death are called the residual energies of death. The deterioration of the body is called the residual energies of sorrow. Screaming and crying are called the residual energies of lamentation. The body's subjection to pain is called the residual energies of suffering. Because of past suffering, one's current existence is called the residual energies of affliction. The weariness of body and mind is called the residual energies of exhaustion. Fear and the absence of any refuge are called the residual energies of refuge. Mañjuśrī, these are the twenty-four types of residual energies.

Mañjuśrī, the buddhas', the World-honored Ones', absence of the residual energies of dependence is the place of refuge for sentient beings. Why? Sentient beings can only depend on the tathāgatas; the locus of



dependence is not all other sentient beings. The World-honored Ones do not have characteristics and are without conceptualization and the accumulation of causes. The *śrāvakas* listen to the Dharma; the buddhas do not listen to the Dharma. Why? Because there is nothing that they do not know.

The Buddha spoke this verse:

Arhats have residual energies  
Because of their transgressions and faults.  
It is the buddhas alone who are able to save  
And become the refuge of sentient beings.



## Chapter VIII

### Coming and Going

Mañjuśrī then addressed the Buddha, “What is the meaning of ‘coming’? What is the meaning of ‘going’?”

The Buddha told Mañjuśrī:

Coming means “facing toward” and going means “turning away from.” To be without facing toward and turning away, to neither come nor go, is the place of the holy practice. Coming means “foolish” and going means “not foolish”; to be neither foolish nor not foolish is the place of the holy practice. Coming is “conditioned” and going is “unconditioned”; to be neither conditioned nor unconditioned is the place of the holy practice. Coming means “consciousness” and going means “nonconsciousness”; to be neither conscious nor nonconscious is the place of the holy practice. Coming means “name and form” and going means “not name and form”; to be neither name and form nor not name and form is the place of the holy practice. Coming means the “six sense bases” and going means “not the six sense bases”; to be neither the bases nor not the bases is the place of the holy practice. And likewise through sorrow, lamentation, and exhaustion. 496b

Mañjuśrī, coming means “self” and going means “without self” (*anātman*); to be neither self nor without self, without coming and without going, is the place of the holy practice. Coming means “permanent” and going means “impermanent”; to be neither permanent nor impermanent is the place of the holy practice. Coming means “eradicate” and going means “not eradicate”; to neither eradicate nor not eradicate is the place of the holy practice. Coming means “existence” and going means “non-existence”; to be neither existent nor nonexistent is the place of the holy practice. Mañjuśrī, such are the meanings of coming and going.

The Buddha spoke this verse:

The Sutra of Mañjuśrī's Questions

The meanings of “coming” and “going” are without characteristics  
And the myriad dharmas are also likewise.  
Not knowing and ineffability—  
These are called the meanings of coming and going.

## Chapter IX

### The Middle Path

Mañjuśrī then addressed the Buddha:

World-honored One, because you have preached the Dharma of non-duality, all the *śrāvakas*, *pratyekabuddhas*, and bodhisattvas are able to understand the middle path without doubt. Even ordinary people are able to generate faith in it!

The Buddha told Mañjuśrī:

Wisdom and ignorance are nondual. Because they are nondual, one can achieve the wisdom that they are not three.<sup>16</sup> Mañjuśrī, this is called being sufficient in the middle path. If one truly contemplates the various dharmas, [then] conditioned phenomena and unconditioned phenomena will not be two. Because they are not two, one can achieve the wisdom that they are not three. Mañjuśrī, this is called being sufficient in the middle path. If one truly contemplates the various dharmas, the factors from consciousness and nonconsciousness up to old age and death and no old age and death will be not two, and so on.

Mañjuśrī, to say that ignorance exists would be an extreme position, and to say that ignorance does not exist would also be an extreme position. In the intermediate position between these two extremes, form does not exist and cannot be perceived. There are no locations, no characteristics, no mutual relativity, and no labels.

Mañjuśrī, this is called the conditioned phenomena and consciousness of the middle path, and the other factors up to old age and death are also likewise.<sup>17</sup> Mañjuśrī, this is called being sufficient in the middle path. If one truly contemplates the various dharmas, the dharmas are seen to be nondual. What is the meaning of their being nondual? It is said to be *madhyama*. [The meaning of *ma* is “not” and the meaning of *dhyama* is “middle.” To “not be attached to the middle” is referred to here as

*madhya.*] Why? Because of not being attached to the view of permanence or the view of being. Therefore, it is called *madhyama*.

The Buddha spoke this verse:

496c      The various dharmas cannot be categorized into two  
            And also not three.  
            To understand this is to be sufficient in the middle path,  
            Which is called the true path.

## Chapter X

### The Mundane Precepts

Mañjuśrī then addressed the Buddha:

World-honored One, how many colors of robes should bodhisattvas have? How should they take refuge? I request that you explain this at length because it will benefit the bodhisattvas.

The Buddha told Mañjuśrī:

[The robes] should not be deep red, deep yellow, deep black, or all white. One's robes should be pure like the color of the Dharma. One's three religious robes and other robes should all be this color. One may dye them oneself or have someone else dye them. They should be pounded [on rocks during washing] according to the rules. They should be washed frequently and always kept clean. In the same way, one's mat may be blue, yellow, or of mixed color. Mañjuśrī, the color of the bodhisattva's robes should be like this. The bodhisattva should be serene within his mind, his body should be covered according to the Dharma, and in accord with the Mahayana. The inner garment (*nivāsana*) should have a hem the width of two fingers above the ankle.

If bodhisattvas wish to converse with kings and their ministers, they should give a single answer to each single question. They should speak accurately so as to not cause misunderstanding. If many questions are asked, there should be many answers. If there are others present—brahmins, *kṣatriyas*, *vaiśyas*, and *śūdras*; *śramaṇas*, *ācāryas*, *upādhyāyas*; fathers, mothers, wives, children, and servants; or other people of nomadic tribes, poor people, or beggars—then the bodhisattvas should converse with them in order of their status. There may also be gods (*devas*), dragons (*nāgas*), *yakṣas*, *rākṣasas*, *piśācas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, either human or ghost. The buddhas, *pratyekabuddhas*, *śrāvakas*, bodhisattvas, and ordinary people may be there, but in any case

one should answer their questions according to the Dharma. One should not seek one's own benefit or advantage, and one should not pursue wrong livelihood or merriment. You should remember this.

Mañjuśrī then addressed the Buddha, "World-honored One, how should one take refuge?"

The Buddha told Mañjuśrī:

Those who take refuge should say as follows:

O one of great virtue, I, with such-and-such a name, take refuge in the Buddha until I reach enlightenment. I take refuge in the Dharma until I reach enlightenment. I take refuge in the Sangha until I reach enlightenment.

Say this a second and a third time. Then say:

I, with such-and-such a name, have taken refuge in the Buddha; I have taken refuge in the Dharma; I have taken refuge in the Sangha.

Say this three times. Then say:

O one of great virtue, I will maintain the bodhisattva precepts. I, with such-and-such a name, until reaching enlightenment, will not kill sentient beings and will avoid the thought of killing. Until reaching enlightenment, I will not steal and will also avoid the thought of stealing. Until reaching enlightenment, I will not engage in unchaste behavior and will also avoid the thought of unchaste behavior. Until reaching enlightenment, I will not speak falsely and will also avoid the thought of false speech. Until reaching enlightenment, I will not ingest various intoxicants and will also avoid the thought of using intoxicants. Until reaching enlightenment, I will not use perfume or flowers and will also avoid the thought of using them. Until reaching enlightenment, I will not sing, dance, or make music, and will also avoid the thought of singing and dancing. Until reaching enlightenment, I will not sit or lie on a high, wide, or large bed and will also avoid the thought of large beds. Until reaching enlightenment, I will not eat after noon and will also avoid the thought of eating after noon. Until reaching enlightenment, I will not handle



gold and silver and will also avoid the thought of handling gold and silver. I will do so until I have fulfilled the six perfections with great loving-kindness and great compassion.

The Buddha spoke this verse:

From the time of making the vow up to attaining enlightenment  
One takes refuge in the Triple Jewel.  
In maintaining the ten precepts,  
One also vows to do so until attaining enlightenment.

The six perfections and the four *brahmavihāras*  
Should all be practiced to completion.  
Those who practice in this fashion  
Are in accord with the Mahayana.



## Chapter XI

### The Supramundane Precepts

Mañjuśrī then addressed the Buddha, “World-honored One, how many types of the bodhisattva’s supramundane precepts are there?”

The Buddha told Mañjuśrī:

If in the mind one discriminates male and female and not male and not female, the bodhisattva has committed a *pārājika* offense. If in the mind one discriminates male and female and not male and not female of animals or hungry ghosts, or male and female and not male and not female of gods, the bodhisattva has committed a *pārājika* offense. If one carries this out either physically or vocally one will be unable to attain the results of the three vehicles. If one takes the bodhisattva’s supramundane precepts but does not generate the mind of loving-kindness and compassion, the bodhisattva has committed a *pārājika* offense. If one gives either physical or vocal expression to this lack of loving-kindness and compassion, one will be unable to attain the three vehicles. If with respect to some other thing—whether small or large, whether long or short, whether having or not having color or shape, whether standing still or moving, whether the object is stationary or moving, and whether it is sealed or hoarded—if in the mind one generates the thought of theft, the bodhisattva has committed a *pārājika* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the three vehicles.

Even though it may be something as insignificant as the leaves, bark, or sap of a tree, if in the mind one desires to take something, the bodhisattva has committed a *saṃghāvaśeṣa* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the fruits of the three vehicles. If one generates the thought of singing and dancing, making music, flowers and perfume, or necklaces, the bodhisattva has committed a *saṃghāvaśeṣa* offense. If one gives either physical

or vocal expression to this intention, one will be unable to attain the three vehicles. If one generates the thought of a wide or large seat, the bodhisattva has committed a *saṃghāvaśeṣa* offense. If one gives either physical or vocal [expression to this intention], one will be unable to attain the three vehicles. If one generates the thought of eating after noon, the bodhisattva has committed a *saṃghāvaśeṣa* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the three vehicles. If one generates the thought of holding gold, silver, and jewels, the bodhisattva has committed a *saṃghāvaśeṣa* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the three vehicles.

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If while cutting the hair or nails one generates the thought of the shape of the new moon,<sup>18</sup> the bodhisattva has committed a *sthūlātyaya* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the fruits of the three vehicles. If one generates the thought of cutting plants, the bodhisattva has committed a *sthūlātyaya* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the three vehicles. If one generates the thought of defaming someone else, whether their form, family lineage, belongings, skills, means of transportation, or physical strength, the bodhisattva has committed a *sthūlātyaya* offense. If one gives either physical or vocal expression to this intention, one will be unable to attain the three vehicles.

If a bodhisattva places his foot on any of the belongings of the Buddha, Dharma, and Sangha, whether flowers, incense, or unguents, clothing or jewels—if a bodhisattva places his foot on them, this is to commit a *pāyattika* offense. If one places one's foot on a stupa of the Buddha, or a place where the Buddha has been, including the *bodhi* tree and the locations where he turned the wheel of Dharma, this is to commit a *pāyattika* offense. Those who do not have faith will not be able to attain the three vehicles.

If one generates the thought of sticking out the tongue, rolling the eyes, or otherwise violating the rules of deportment—if one generates such thoughts, this is to commit a *duṣkṛta* offense. If one gives either

physical or vocal expression to this intention, one will be unable to attain the three vehicles.

If, when one sees other things, other amusements, or various entertainments and deceives others in order to gain benefit for oneself, and talks of the transgressions of others—if one generates such thoughts, this is to break the *pratideśanīya*. If one does this either physically or vocally, one will be unable to attain the three vehicles.

If prior to breaking the precepts one prevents such thoughts from occurring, this is the bodhisattva's *saṃyama-gatāni*.<sup>19</sup> To make one's eyes, ears, nose, tongue, body, and thoughts not differentiate: this is what the bodhisattva should learn. This is called being sufficient in the supra-mundane bodhisattva precepts.



## Chapter XII

### The Higher Supramundane Precepts

Mañjuśrī then addressed the Buddha:

World-honored One, what are the higher supramundane precepts, which are untainted,<sup>20</sup> inconceivable, without specific location, and without attachment?

The Buddha replied:

Mañjuśrī, those precepts are as follows with regard to sentient beings: without self and not without self, without affairs, without causes, and without teaching others; without practice, without not practicing, and without a location of practice; without name and without form; without the characteristics of form and not without the characteristics of form; without serenity and without non-serenity; without anything that can be grasped and without anything that cannot be grasped; without the true and without the untrue; without body, without words, and without explanation; without mind, without world, and without the non-world; not the worldly dharmas and not non-worldly dharmas; neither praising one's own holding of the precepts nor criticizing others' holding of the precepts; and neither looking for the transgressions of others nor using one's own holding of the precepts to belittle others. These are the precepts of nonawareness, the precepts of nonconsideration, because there is nothing about which to think or be aware. Mañjuśrī, these are the higher supramundane holy precepts, which are undefiled, without generation, and without attachment. They are beyond the triple world and removed from all dependence.

The Buddha spoke this verse:

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There are people who maintain the supramundane precepts  
And are without taint and without

Pride and dependencies,  
Ignorance and the fetters.

The various faults such as these  
Are all completely nonexistent.

They are without serenity within and serenity without,  
And also without serenity of both within and without.

They are also without awareness within and without.  
Understanding this, they attain liberation.

Mañjuśrī, those who observe the precepts in the Buddha Dharma do not contemplate their own bodies and are not attached to their own lives. To not be attached to whether all sentient beings attain the correct practice is to abide correctly in the Buddha Dharma. Mañjuśrī, this is called having the precepts in the Buddha Dharma.

To not be attached to the world and not rely on the world; to attain brilliant light so that the darkness of ignorance does not exist; to be without thought of self, without thought of other, and not attached to thought; to have one's pure precepts neither part of this shore, nor the other shore, nor in the current between; to be without attachment and without bonds; to be without transgression and without taint: Mañjuśrī, those who have the precepts in the Buddha Dharma; whose minds are not attached to name and form; who constantly benefit all beings with universal same-ness; who are constantly serene of mind, without "I" and "mine"—such people uphold the precepts as they have been explained. They reside at the stage where there is nothing [more] to be learned, no liberation, and nothing [more] to be done. This is to attain the higher enlightenment; this is the characteristic of the pure precepts.

These are the unsurpassable precepts, the indeterminate precepts, the precepts without wisdom. The precepts are the imperceptible essence of sagehood. These are the precepts extolled by the Buddha. With these precepts, which are empty and nonexistent like the self, can one attain holy meditation, and if one achieves pure meditation one can cultivate wisdom. With wisdom one can attain the Buddha's cognition, and with this cognition one can attain liberation.



## Chapter XIII

### Taking the Bodhisattva Precepts

Mañjuśrī then addressed the Buddha, “World-honored One, in what way should good men and women take the bodhisattva precepts?”

The Buddha told Mañjuśrī:

They should do obeisance in front of the Buddha in utmost sincerity and say the following:

I, with such-and-such a name, beseech the buddhas to remember me. Just as the buddhas, the World-honored Ones, correctly understand the wisdom of buddhahood and are without attachment, so should I now generate the mind of the bodhisattva and will benefit all sentient beings, causing them to attain comfort. I will generate the intention to achieve unsurpassable enlightenment (*bodhicitta*), in the same fashion as the bodhisattvas of the past, present, and future. I will generate the unsurpassable intention to achieve enlightenment and will generate the [affectionate regard that one feels for one’s] parents, brothers, sisters, and friends toward all sentient beings. I will attain liberation from samsara on behalf of their liberation, until I lead them to generate the intention to achieve perfect enlightenment. I will be diligent and energetic in giving sentient beings everything they need, whether material things or the Dharma. With these material things and the Dharma I will attract all sentient beings, gradually leading them to liberation as appropriate, because all sentient beings should escape samsara. Until they are made to reside in unsurpassable enlightenment, I will continue to make full effort. I will not be lax.

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This should be repeated a second and third time. This is called the great bodhisattva’s initial generation of the intention to achieve enlightenment

(*bodhicitta*). Mañjuśrī, thus should the bodhisattvas undertake their practice in order to teach bodhisattvas, so that they not become *śrāvakas*, *pratyekabuddhas*, ordinary people, or the various types of wretched beings.

## Chapter XIV

### Letters

Mañjuśrī then addressed the Buddha, “World-honored One, how are all the sounds to be spoken? All the dharmas are included in these and the letters of the *dhāraṇī*.”

The Buddha told Mañjuśrī:

All the dharmas are included in these and the letters of the *dhāraṇī*.

Mañjuśrī, to say the letter *A* is to produce the sound of impermanence, and to say the letter *Ā* is to produce the sound of transcending the self. To say the letter *I* is to produce the sound of the sensory faculties, and to say the letter *Ī* is to produce the sound of illness. To say the letter *U* (?) is to produce the sound of tumult, and to say the letter *Ū* is to produce the sound of inferior sentient beings. To say the letter *R* is to produce the sound of direct and gentle continuity, and to say the long letter *Ṛ* is to produce the sound of the eradication of defilement and playful activity. To say the letter *L* is to produce the sound of the successive generation of dharmas, and to say the long letter *Ḷ* is to produce the sound of the characteristics of defilement of the three states of existence.

To say the letter *E* is to produce the sound of the generation of troubles, and to say the letter *AI* is to produce the sound of characteristic of the excellence of the noble path. To say the letter *O* is to produce the sound of grasping, and to say the letter *AU* is to produce the sound of birth by transformation, etc.<sup>21</sup> To say the letter *AM* is to produce the sound of the nonexistence of personal possession, and to say the letter *AḤ* is to produce the sound of being completely lost in extinction.

To say the letter *KA* is to produce the sound of being saved from karmic retribution, and to say the letter *KHA* is to produce the sound of space that is equivalent to all the dharmas. To say the letter *GA* is to produce the sound of the profound Dharma, and to say the letter *GH* is to produce the sound of the eradication of densely layered ignorance and

the darkness of folly. To say the letter *G* is to produce the sound of the prior knowledge of activities.

To say the letter *C* is to produce the sound of Four Noble Truths, and to say the letter *CH* is to produce the sound of eradicating the defilement of desire. To say the letter *J* is to produce the sound of being saved from old age and death, and to say the letter *JH* is to produce the sound of controlling evil words. To say the letter *Ñ* is to produce the sound of saying “be at peace.”

To say the glottal letter *T* is to produce the sound of the eradication of fetters, and to say the glottal letter *TH* is to produce the sound of making a reply. To say the glottal letter *Ḍ* is to produce the sound of controlling demon thieves, and to say the glottal letter *DH* is to produce the sound of extinguishing the various objective realms. To say the glottal letter *Ṇ* is to produce the sound of eradicating the various afflictions.

To say the light letter *T* is to produce the sound of being suchlike, with no differentiation and no destruction, and to say the light letter *TH* is to produce the sound of courageous strength and quick fearlessness. To say the light letter *D* is to produce the sound of bestowing serenity and maintaining peace, and to say the light letter *DH* is to produce the sound of the seven possessions of the sage. To say the letter *N* is to produce the sound of the discrimination of name and form.

498b To say the letter *P* is to produce the sound of the cardinal meaning, and to say the letter *PH* is to produce the sound of the realization of the fruit of enlightenment. To say the letter *B* is to produce the sound of being liberated from the fetters, and to say the letter *BH* is to produce the sound of generating the three states of being. To say the letter *M* is to produce the sound of the eradication of pride.

To say the letter *YA* is to produce the sound of discrimination in accord with the Dharma, and to say the letter *RA* is to produce the sound of taking pleasure and not taking pleasure in the cardinal meaning. To say the letter *LA* is to produce the sound of the eradication of affection, and to say the letter *VA* is to produce the sound of the excellent vehicle.

To say the letter *ŚA* is to produce the sounds of faith, zeal, meditation, and wisdom, and to say the letter *Ṣ* is to produce the sound of controlling

the six sense bases and never failing to know the six supernormal powers. To say the letter *S* is to produce the sound of the realization of omniscience, and to say the letter *HA* is to produce the sound of the proper elimination of the afflictions. To say the *virāma*<sup>22</sup> is to produce the sound of the last letter. Beyond this are the sounds of the dharmas that cannot be explained.

Mañjuśrī, these are the meanings of the letters. All letters are included within these.

The Buddha told Mañjuśrī:

I will explain the eight letters. What eight letters? The letter *PA* is the cardinal meaning; all dharmas are without self and contained within this letter. The letter *RA* has the meaning of entering into the dharma body of the Tathāgata by means of the special physical marks of buddhahood being without special physical marks. The letter *BA* means that people who are both foolish and wise in regard to the Dharma are saved by the Dharma and that there is no folly and no wisdom. The letter *JHA* has the meaning of being saved from birth, old age, disease, and death, and of being included in a state of no birth, no old age, no disease, and no death. The letter *GA* means saving people from karmic retribution and causing them to undergo karmic retribution. The letter *THA* has the meaning of supporting the words of the various dharmas in emptiness, without characteristics, and without activity, and placing them within the *dharmadhātu*. The letter *ŚA* means concentration and insight (*śamathā* and *vipaśyanā*), which allow one to contemplate the various dharmas as they really are. The letter *ṢA* has the meaning of all the myriad dharmas being generated and extinguished in successive moments of thought, as well as their being without extinction, not extinguished, and fundamentally serene, with all the myriad dharmas included in nirvana. Mañjuśrī, these are the eight letters, which can accept, maintain, and enter into all the myriad dharmas.

Mañjuśrī then addressed the Buddha, “World-honored One, how does one say the sound of impermanence?”

The Buddha told Mañjuśrī:

The sound of impermanence refers to the impermanence of all conditioned dharmas. For example, the eyes as a sense base are impermanent. The sense bases of the ears, nose, tongue, body, and mind are also impermanent. The base of form is impermanent, as the bases of sound, smell, taste, tactile sensations, and concepts are also impermanent. As the element of vision, the element of form, the element of visual consciousness, up to and including the elements of the mind, concepts, and the thinking consciousness—all are impermanent. The aggregate of form is impermanent, and so on up to the aggregate of consciousness, which is likewise [impermanent]. This is called the sound of impermanence.

498c The sound of selflessness refers to the selflessness of all the myriad dharmas. There are those who say that the self and person are the subjective doer or agent, and they may hold views of either annihilationism or eternalism. These are called “conceptions of the self.” I realize that these are the words of non-Buddhists. The past is already extinguished, the future has not yet occurred, and the present doesn't abide. The twelve [sense] bases, the eighteen realms, and the five aggregates<sup>23</sup> are all without self. This is the meaning of the long letter *Ā*.

The sound of the sense faculties refers to the great sound. For example, the faculty of vision is called the great sound. The faculty of hearing, and so on up to the faculty of thinking are called the great sound. This is called the letter *I*, which is called the great sound.

The sound of many diseases refers to the eyes having many diseases, up to the mind being likewise. The bodies and minds of sentient beings have various types of diseases and suffering. This is called the sound of many diseases.

The sound of disturbance refers to the country being insecure and the people opposing one another, with bandits and thieves everywhere and the crops do not grow. This is called the sound of disturbance.

The sound of inferior sentient beings refers to inferior sentient beings who are poor, in distress, and without good roots. This also includes the birds, animals, insects, and so forth. This is called the sound of inferior sentient beings.

Regarding the sound of direct and soft continuation, “direct” means not distorted, and not distorted means not twisted (i.e., just as the tongue

is not twisted in the retroflex sounds), and not twisted means true. To be true is to practice as has been explained. To practice as has been explained is to practice according to the words of the Buddha. This is called direct. There are six types of “softness”: the softness of the eyes up to the softness of the mind. This is called soft. “Continuity” is to not separate from all wholesome dharmas. This is called the sound of the direct and soft continuity.

The sound of the elimination of defilement and play refers to the elimination of the thirty-six afflictions that defile the desire realm. Four of them are eliminated by contemplation. “Elimination” means to extinguish. “Indulgence” refers to the various implementations of the five desires. The indulgence of sentient beings in this world should thus be eliminated. This is called the sound of the elimination of defilement and play.

Producing the sound of the successive arising of dharmas is based on the fact that all the myriad dharmas have the characteristic of selflessness and the characteristic of serenity of arising and cessation in successive moments of thought. Having the characteristic of selflessness refers to the form aggregate being impermanent, up to the aggregate of consciousness being likewise. This is called having the characteristic of selflessness. Arising and cessation in successive moments of thought refers to the generation of all the myriad conditioned activities in successive moments of thought. What arises must cease. This is called the arising and cessation of all the myriad dharmas in successive moments of thought. Serenity refers to the absence of any location in space: no form and no body, equivalent to space. This is called the characteristic of serenity. Past, future, and present are impermanent. This is called the sound of the successive arising of dharmas.

Regarding producing the sound of the characteristics of defilement of the three states of existence, “characteristics” refers to the various tools of the five desires as the characteristics of the realm of desire, the defilement of form as the characteristic of the realm of form, and the defilement of formlessness as the characteristic of the formless realm. These are called the characteristics. The “three states of existence” refers to the state of existence of desire, the state of existence of form, and the state of existence of formlessness. What is the state of existence of desire?

499a

It is all the states from the hells up to the Paranirmitavaśavartin Heaven. What is the state of existence of form? It is all the states from the body of Brahmā up to the limit of form. What is the state of existence of the formless? It is from the sphere of infinite space up to the sphere of neither thought nor non-thought. "Defilement" refers to the ninety-eight afflictions of the three worlds. This is called producing the sound of the characteristic of defilement of the three states of existence.

As for the sound of the karmic tribulations, there are three types of seeking: seeking desire, seeking existence, and seeking the pure practice. Seeking desire refers to forms, sounds, fragrances, tastes, and tangible sensations. What is seeking form? There are two types of form. The first is called color and the second is called shape. There are twelve types of colors. These are blue, yellow, red, white, smoke, cloud, dust, fog, light, shadow, bright, and dark. There are eight types of shapes. These are long, short, square, round, high, low, even, and uneven. These are called the forms that are desired.

What are the sounds that are desired? There are seven types of sound. These are the sounds of a conch, of a drum, of a small drum, of a large drum, of singing, of a man, and of a woman. These are the sounds that are desired. What are the fragrances that are desired? There are seven types of fragrance: the fragrance of the roots, the fragrance of the marrow, the fragrance of the bark, the fragrance of the sap, the fragrance of leaves, the fragrance of flowers, and the fragrance of fruit. Or, male fragrance and female fragrance. These are called the fragrances that are desired.

What are the flavors that are desired? There are seven types of flavor: sweet, sour, salty, bitter, astringent, insipid, and pungent. Or, the flavor of a man or of a woman. These are called the flavors that are desired. What are the tactile sensations that are desired? There are eight types of tangible sensations: cold, hot, light, heavy, rough, smooth, hungry, and thirsty. Or the tactile sensation of a man or of a woman. These are called the tactile sensations that are desired; these are the desires that are sought.

What are the existences that are sought? They are the existence of the world of desire, the existence of the world of form, and the existence of the formless world. These are called seeking existence. What is seeking



pure practice? These are the desires of mendicant ascetics for rebirth in the heavens and for nirvana. These are called seeking pure practice. What is the meaning of “seeking”? It is desirous attachment.

What are the sounds of karmic tribulations? All the states of existence of sentient beings are called tribulation. With the exception of the heavens and nirvana, seeking other locations always entails tribulation. This is the sound of the karmic tribulations.

The excellent sound of the holy path refers to the eightfold correct path, from correct views to correct meditation. Because these are without calamity and without attachment, they are called the holy path. This is called the excellent sound of the holy path.

The sound of clinging means attaching to all dharmas. This is what is meant by the sound of clinging.

As for the sound of birth by transformation, the four aggregates of feeling, perception, impulses, and consciousness are said to be born by transformation. I shall also explain birth from the womb, birth from an egg, birth from moisture, and birth by transformation. There are four types of birth from a womb: on the continent of Pūrvavideha in the east, on Jambudvīpa in the south, on Aparagodānīya in the west, and on Uttarakuru in the north. All the birds are born from eggs, while mosquitoes, flies, lice, and so on are born from moisture. The gods are born by transformation. This is called the sound of birth by transformation.

As for the sound of the absence of “mine,” all the myriad dharmas are not “mine,” because they are not generated from me. As for the absence of “mine,” there may be pride in the absence of “mine.” This is called the sound of the absence of “mine.”

As for the sound of complete extinction, the impulses are extinguished because ignorance is extinguished. And so forth up to sorrow and suffering are extinguished, because arising and ceasing are extinguished. Extinction refers to the serenity of nirvana, from which one will not be reborn. This is called the sound of complete extinction.

499b

As for the sound being saved from the effects of karma, there are three types of karma. These are the three types of the body, the four vocal types, and the three mental types. “Effects” refers to these three types of karma being pure. This is called the sound of being saved from

the effects of karma. As for the sounds of space and the myriad dharmas, the myriad dharmas are equivalent to space. How can they be equivalent to space? All the dharmas are merely names, merely ideas. They are without characteristics and without discrimination, without essence; they do not move and do not oscillate. They are inconceivable; they neither arise nor cease. They are without action and consequently without characteristics, without anything created and without features. They are without shape and without a defining activity. They are equivalent to space and abide in the equality of sameness, neither aging or dying, not experiencing sorrow or suffering. Form is equivalent to space, and feelings, perceptions, impulses, and consciousness are likewise. The dharmas of the past are gone, those of the future have not arrived, and those of the present do not stay. This is called the sound of the myriad dharmas being equivalent to space.

As for the sound of the profound Dharma, based on ignorance there are the formative forces, and so on, up to based on birth there is aging, death, sorrow, and suffering. But when ignorance is extinguished the formative forces are extinguished, as are birth and death, sorrow, and suffering. The truth of this principle is called “profound.” “Profundity” means that the twelve factors of dependent arising (*pratītyasamutpāda*) and the path of all speech are cut off. It is without boundary, without location, and without time. Both the individual (*puruṣa*) and the nature of time (*prakṛti*) are cut off, and one enters into the universally same destruction of attachments to self and other. This is called the sound of the profound Dharma.

As for the sound of the removal of the dark obscurity of densely layered ignorance and folly, “dense” refers to the view of the existence of the body and the rest of the five views. “Layered” refers to the five aggregates. “Ignorance” refers to not knowing past and future and whether one is with or without transgression; recognizing neither Buddha, Dharma, nor Sangha; not understanding charity, morality, and the heavens; not understanding the aggregates, sense realms (*dhātu*), and sense bases (*āyatana*). This is called ignorance. “Folly” refers to distracted ratiocination. This is called folly. “Dark” refers to the suffering of entering the womb and all that is impure, such that one generates feelings of pleasure

and comes and goes in a state of delusion. This is called dark. “Obscurity” refers to not understanding the three periods of time, without skillful means, and without comprehension. This is called obscurity. “Removal” refers to the revelatory illumination of the truth, which removes causes and conditions, removes the afflictions, removes the nonafflictions, removes the residual inclinations, and allows one to enter into universal sameness and make the inconceivable the master of one’s existence. This is the meaning of removal. This is the sound of the removal of the dark obscurity of dense and layered ignorance and stupidity.

As for the sounds of the practices of foreknowledge, there are eight types of practices of foreknowledge. They are correct views and so on, up to correct meditation. These are called the bodhisattva’s practices of foreknowledge. To eliminate the five is called correct view. To not think on greed, anger, and folly is called correct thought. Purity in one’s physical and mental actions is called correct behavior. Purity of vocal activity is called correct speech. As for deceit, flattery, and misrepresentation, seeking for personal benefit through even some slight desire, and by the five types of sales of liquor, meat, poison, swords, and feminine pleasures—the elimination of these evil actions is called correct livelihood. Good physical mental activity is called correct energy. To practice the four foundations of mindfulness is called correct mindfulness. To stabilize the mind so that it is without defilement or attachment but has the characteristic of serenity, the characteristic of extinction, and the characteristic of emptiness is called correct meditation. These are called the sounds of the practices of foreknowledge.

499c

The sounds of the Four Noble Truths are called the truths of suffering, arising, extinction, and the path. What is the truth of suffering? The ability to cut off the ten afflictions. What is the truth of arising? The ability to cut off the seven afflictions. What is the truth of extinction? The ability to cut off the seven afflictions. What is the truth of the path? The ability to cut off the seven afflictions and cut off the four types of thought and so forth, up to the abilities to cut off the fetters of form and formlessness. These are the sounds of the Four Noble Truths.

As for the sound of eradicating the defilement of desire, “desire” refers to not being disaffected by defiled pleasure, wanting to have one’s

body dressed with ornamentation, thinking desirously, and thinking about physical contact and becoming intimate. "Defilement" refers to the fetters. "Pleasure" refers to the enjoyment of the six [sense] objects. "Nondisillusionment" means that one focuses the mind, attaching to objects without distraction. "Desire" refers to joy. "Ornamentation" refers to defiled thoughts. "Dressed" refers to the amusement of finery, "posture" refers to the various types of deportment. "Thinking desirously" means to be attached to the five desires. "Thinking about physical contact" refers to desiring to develop mutual intimacy. "Drawing" refers to attracting with fragrant flowers. "The cultivation of intimacy" refers to the accomplishment of the mind defiled with desire. "Eradicating" refers to the complete eradication of the preceding unwholesome dharmas. These are called the sounds of the cutting off of the defilement of desire.

As for the sound of being saved from old age and death, "old age" refers to the deterioration of the body, so that one must limp supported by a cane and with declining senses. This is called old age. "Death" refers to the destruction of the sense faculties. Why is it called death? Because one then seeks for a place to be reborn where one's karma can ripen. This is called death. How are old age and death distinguished? The maturation of the faculties is called aging, while the destruction of the faculties is called death. Old age comes first and death later, so they are called "old age and death." To be saved from these calamities of old age and death is called being saved. What are the meanings of "saved"? They are the meaning of passing beyond, and the meaning of attaining the freedom of the other shore of nirvana and not being reborn. This is called the sound of being saved from old age and death.

As for the sound of controlling evil words, "controlling" refers to controlling one's speech or body. What is "controlling words"? It is the destruction of antonyms with homonyms and the destruction of homonyms with antonyms, subduing untrue words with true words and subduing true words with untrue words, subduing words with the non-verbal and subduing the nonverbal with words, subduing that which is not the cardinal meaning with the cardinal meaning, and subduing the cardinal meaning with that which is not the cardinal meaning, subduing uncertain words with certain words and subduing certain words with

uncertain words, subduing the many with the one and subduing the one with the many, subduing transgressions with that which is without transgression and subduing that which is without transgression with transgressions, subduing the unrealized with the realized and subduing the realized with the unrealized, subduing that which is not in error with error and subduing error with that which is not in error, and subduing the categories with that which is beyond categorization and subduing that which is beyond categorization with categories. “Evil” refers to saying that which is incorrect, untrue, and nondiscerning. “Subdue” has the meanings of cutting off, restraining, and hiding. This is called the sound of controlling evil words. 500a

As for the sound of preaching with stability, “preaching” refers to preaching that clarifies and reveals with discernment, preaching that does not conceal the path, and preaching that is in accord with the Dharma. This is called preaching. “Stability” refers to being located in one place and preaching nirvana, preaching escape from the world, and relating what one says with language that is without characteristics, with language that is without form, with language that is without variation, with language that is without intentionality, with language that is enlightened, with language that is empty, and with language that is serene. This is called the sound of preaching with stability.

As for the sound of preaching that cuts off the fetters, ignorance is extinguished and so forth, up to old age and death are extinguished. All the aggregates are extinguished. “Extinguished” refers to disappearance and eradication without subsequent generation. This is called extinguished. “Elimination” refers to the elimination of all various declivities, to the elimination of the roots of the afflictions without any residue. This is called the sound of cutting off the fetters.

As for the sound of answering questions with silence: one may answer in response to a question, make a discriminative answer, answer in the form of a counter-question, or refrain from answering. What is an answer in response to a question? It is to directly answer a question. What is a discriminative answer? It is to provide extensive discrimination on the basis of questions that are asked. What is an answer in the form of a counter-question? It is to use a counter-question in answering someone’s

question. What is it to refrain from answering? If someone asks whether the self is annihilated (i.e., at death) or whether the self is eternal, one refrains from answering. One should answer in response to questions in the case of discriminative questions; one should use discriminative answers in the case of contradictory questions; one should make contradictory answers in the case of questions that should not be answered; and one should refrain from answering questions made in the course of a dialogue. This is called the sound of making answers.

As for the sounds of overcoming marauders, "marauders" refers to the four demons. Form, feelings, perceptions, impulses, and consciousness are called the aggregate marauders. To be saved from these and to put an end to all their affairs is called "death of the marauders." Ignorance, craving, and grasping are called the affliction marauders. The bodies of gods and demons are all composed of collections of the five desires. These are called the heavenly marauders. This is called the sounds of overcoming marauders.

As for the sound of extinguishing the various realms, this refers to the extinction of form and so forth, up to the extinction of contact. "Realms" refers to forms, sounds, fragrances, tastes, and tangible sensations. This is called the sound of extinguishing the various realms.

As for the sound of eradicating the afflictions, this means to annihilate the afflictions. As for eradicating the afflictions, the contemplation of impurity is the proper medicine for the great poison of defiled desire, compassion is the proper medicine for the great poison of anger, and the contemplation of the twelve factors of dependent arising is the proper medicine for the great poison of ignorance. This is called the sound of eradicating the myriad afflictions.

500b As for the sound of the undifferentiated and the undestroyed, the "undifferentiated" is without destruction and without differentiation; it is the cardinal truth; it is empty, without characteristics, without shape, and universally same; it is unmoving and inconceivable. This is called the undifferentiated. The "undestroyed" is without differentiation of shape, universally same, and without characteristics; it is unmoving, undestroyed, and not cut off; it is unadulterated, without tribulation; it

is without mind and without before and after. This is called the sound of the undifferentiated and the undestroyed.

As for the sound of valiant power and speed without fear, “valiant” refers to energy (as in the eightfold path), “strength” to the ten powers, “speed” to rapidity, and “fearless” to being unafraid in all situations. This is called the sound of valiant strength and speed without fear.

As for the sound of the donation of serenity and guarding tranquility, there are two types of donation, inner donation and outer donation. What is inner donation? The truthful preaching of the Four [Noble] Truths. What is outer donation? The donation of hides, meat, leather, blood, countries, cities, wives, children, men, women, valuables, or grain, and so on. There are three types of serenity, called the serenity of body, speech, and mind. What is bodily serenity? To not engage in the three transgressions. Verbal serenity is to be without the four verbal transgressions. Mental serenity is to not be lustful, angry, nor stupid. “Guarding” refers to guarding the six senses. “Tranquility” refers to mutual tolerance and accord, not looking for others’ faults, knowing when you have enough, and reducing desires. To not relentlessly pursue the strong and weak points of self and others. Not looking for others’ faults refers to not looking for another person’s faults and not talking of one person’s faults in comparison with those of another. This is called the sound of the donation of serenity and guarding tranquility.

As for the sounds of the seven holy treasures, these are faith, shame, contrition, charity, morality, erudition in the Buddhist scriptures, and wisdom. These are called the sounds of the seven sagely valuables.

As for the sounds of the discrimination of name and form, “name” refers to the last four aggregates and “form” to the four elements. “Discrimination” refers to the discrimination of name and form. This is called the sound of the discrimination of name and form.

As for the sound of the cardinal meaning, this refers to the discrimination of the five aggregates. This is called the sound of the cardinal meaning.

As for the sound of achieving realization and attaining the fruits, “fruits” refers to the four fruits of stream-enterer and so forth, up to arhat

and *pratyekabuddha*. “Attain” has the meaning of “enter.” “Realization” refers to the manifestation of realization. “Achieve” means to perform. This is called the sound of achieving realization and attaining the fruits.

As for the sound of becoming liberated from the fetters, “fetters” refers to the three fetters of greed, anger, and folly. “Emancipated” refers to transcending these three fetters. This is called the sound of becoming liberated from the fetters.

As for the sound of generating the three modes of existence, these refer to existence during birth, existence during one’s present life, and subsequent existence. This is called the sound of generating the three modes of existence.

As for the sound of cutting off pride and conceit, “pride” refers to taking pride in one’s good looks, pride in one’s vitality, pride in one’s wealth, pride in one’s autonomy of supernormal powers, pride in one’s family lineage, pride in one’s performance of good, pride in one’s longevity, and pride in one’s intelligence. These are called the eight types of pride. “Conceit” refers to conceit in regarding oneself as superior to inferiors and equal to equals, in regarding oneself as superior to equals and equal to superiors, spiritual conceit, conceit in the belief that the aggregates are a self and are possessed by a self, conceit in not being inferior, conceit in regarding oneself as superior, and false conceit. These are called the seven types of conceit. “Cutting off” refers to cutting off pride and conceit. This is called the sound of cutting off pride and conceit.

500c

As for the sound of penetrating the myriad dharmas, “penetrating” refers to understanding the sense realms as they are. “Myriad dharmas” refers to all the wholesome and unwholesome dharmas. Being filled with the five desires is called the unwholesome dharmas, while eradicating the five desires is called the wholesome dharmas. This is called the sound of penetrating the myriad dharmas.

As for the sound of discriminating the dharmas as they are, “as they are” has the meaning of equivalent. “Dharmas” refers to the wholesome dharmas and the unwholesome dharmas. “Unwholesome dharmas” refers to being filled with the five desires rather than cutting them off. “Wholesome dharmas” refers to cutting off and no longer being filled with the



five desires. “Cutting of” has the meaning of destroying. This is called the sound of discriminating the dharmas as they are.

As for the sound of taking pleasure or not taking pleasure in the cardinal meaning, “taking pleasure” refers to the objects of the five desires. “Not taking pleasure” refers to not being attached to the five desires. “Cardinal meaning” refers to that which is empty and without characteristics. This is called the sound of taking pleasure or not taking pleasure in the cardinal meaning.

As for the sound of cutting off affection, “affection” refers to the affection for form and so forth, up to the affection for contact. “Cutting off” refers to extirpation. This is called the sound of cutting off affection.

As for the sounds of the superior vehicles, the so-called three vehicles are the buddha vehicle, the *pratyekabuddha* vehicle, and the *śrāvaka* vehicle. The tenth stage of the perfection of wisdom is called the buddha vehicle. To subjugate one’s body, to render one’s body tranquil, and to make oneself enter nirvana is called the *pratyekabuddha* vehicle. To be a sentient being with weak faculties, to fear being a sentient being, and to want to escape birth and death is called the *śrāvaka* vehicle. These are called the sounds of the superior vehicles.

As for the sounds of faith, zeal, mindfulness, concentration, and wisdom, contemplating with concentration and no extraneous thoughts is called “faith.” Valiantly making effort to practice and to maintain morality is called “zeal.” Single-minded focus is called “mindfulness.” Being unmoved in the face of the various affairs is called “concentration.” The *prajñā* of equality is called “wisdom.” These are called the sounds of faith, energy, mindfulness, concentration, and wisdom.

As for the sounds of subduing the six sense bases and unfailingly understanding the six supernormal powers, “six sense bases” refers to the sense base of vision and so forth, up to the sense base of thought. “Subdue” refers to subduing form and so forth, up to subduing dharmas. The “six supernormal powers” are the divine eye, divine ear, knowledge of the thoughts of others, knowledge of the past karma of others, levitation, and knowledge of the exhaustion of one’s contamination. To ‘not understand’ refers to ignorance. “Unfailingly understanding” refers to

the eradication of that ignorance. This is called the sound of subduing the six sense bases and unfailingly understanding the six supernormal powers.

501a As for the sound of the realization of omniscience, “omniscience” refers to the complete understanding of all the worlds of the dharmas. “World” refers to the generation and extinction of dharmas moment by moment. “World” also refers to the aggregates, sense realms, and senses. There are also two types of “worlds.” The first is the world of sentient beings, and the second is the world of activity. The world of sentient beings refers to all the myriad sentient beings. The world of activity refers to the locations of sentient beings and all the worlds, which may be known with complete understanding. There are two types of cognition: the cognition of the *śrāvakas* and the cognition of omniscience. These are called cognition. “Realization” refers to the realization of one’s own body and the realization of others’ bodies. This is called the sound of the realization of omniscience.

As for the sound of the correct destruction of the afflictions, “destruction” has the meaning of eradication. The “afflictions” are the ninety-eight afflictions: the ten afflictions that are cut off in the suffering of the world of desire, the seven afflictions of the holy truths of arising and extinction, the eight afflictions of the holy truth of the path, the four afflictions of thought, the nine afflictions that are cut off in the suffering of the world of form, the six afflictions of the holy truths of arising and extinction, the seven afflictions of the holy truth of the path, the three afflictions of thought, and likewise with the formless world (i.e., all but the first ten). “Correct” refers to clear eradication with no residue of defilement. This is called the sound of the correct destruction of the afflictions.

As for the sound of the last word, beyond which there is no Dharma that can be spoken, if there are no words then it is called nirvana. If there are words then it is called samsara. “Last” refers to there being no subsequent letters, other than the *virāma*. “Cannot be spoken” refers to the Dharma’s being imperceptible and beyond discrimination. Because it is without form it cannot be spoken. The “myriad dharmas” refers to the

aggregates, sense realms, sense faculties, and the thirty-seven constituents of enlightenment. This is called the sound of the last word, beyond which there is no Dharma that can be spoken.

End of Fascicle One of the *Sutra of Mañjuśrī's Questions*



## Fascicle Two

### Chapter XV

#### Clarifying the Schools

At that time Mañjuśrī addressed the Buddha:

World-honored One, after you enter nirvana, how will your disciples in the future be able to discriminate between the various schools? What will be the fundamental school?

The Buddha told Mañjuśrī:

There will be twenty schools that will keep the Dharma in existence for my future disciples. Members of all those twenty schools will attain the four realizations, and their tripiṭakas will be equal, without being inferior, intermediate, or superior. It is like the water of the ocean that is undifferentiated in taste. It is as if a man had twenty sons. This is truly what the Tathāgata has preached! Mañjuśrī, the two original schools derive from the Mahayana and from the perfection of wisdom. Mañjuśrī, just as earth, water, fire, wind, and space are that upon which all sentient beings reside, so is the perfection of wisdom. The Mahayana is the place from which all the *śrāvakas*, *pratyekabuddhas*, and buddhas derive.

Mañjuśrī addressed the Buddha, “World-honored One, what are these schools called?”

The Buddha told Mañjuśrī:

The first two schools are, first, the Mahāsāṃghika (here [i.e., in Chinese]) this is called the Vinaya school that is an assembly of the great congregation of elders and juniors; second is the Sthaviravāda (Pāli Theravāda) 501b

(here this is called the Vinaya school that is an assembly of the congregation of elders and unadorned elders). These two schools will arise one hundred years after I enter nirvana.

Seven schools will then emanate from the Mahāsāṃghika. Within the second hundred years after my nirvana there will appear a school called Ekavyāvahārika (lit., “grasping a single word”). (What they grasp is identical to the Mahāsāṃghika, hence the term “single.”) Within this second hundred years there will emanate from the Ekavyāvahārika a school called Lokottaravāda (“transcending worldly words”). (This means “reciting praises.”) Within this second hundred years there will emanate from the Lokottaravāda a school called Kukkuṭika. (This is the surname of a Vinaya master.) Within this second hundred years there will emanate from the Kukkuṭika a school called Bahuśrutīya (i.e., “Erudite”). (This is from these Vinaya masters’ erudition and wisdom.) Within this second hundred years there will emanate from the Bahuśrutīya a school called Caityaśaila. (This is the name of the mountain where these Vinaya masters lived.) Within this second hundred years there will emanate from the Caityaśaila a school called Pūrvaśaila (“East Mountain”). (This is another residence of Vinaya masters.) Within this second hundred years there will emanate from the Pūrvaśaila a school called Uttaraśaila (“North Mountain”). (This is another residence of Vinaya masters). Thus will seven schools emanate from the Mahāsāṃghika school. Along with the original Mahāsāṃghika, this makes eight schools.

Within this second hundred years after my nirvana, eleven schools will emanate from the Sthaviravāda. Within this second hundred years there will appear a school called Sarvāstivāda (lit., “all is verbalized”). (These Vinaya masters take the three periods of time, i.e., past, present, and future, as existent, so that everything may be verbalized.) Within this second hundred years there will emanate from the Sarvāstivāda a school named Haimavata (“Snowy Mountain”). (This is also a residence of Vinaya masters.) Within this second hundred years there will emanate from the Haimavata a school called Vātsīputrīya. (This is the surname of a Vinaya master.) Within this second hundred years there will emanate from the Vātsīputrīya a school called Dharmottarīya (“Superior Dharma”). (This is the name of a Vinaya master). Within this second hundred years

there will emanate from the Dharmottarīya a school called Bhadrāyānīya. (This is the name of a Vinaya master.) Within this second hundred years there will emanate from the Bhadrāyānīya a school called the Saṃmitīya (“Honored by All”). (Vinaya masters are considered important by all people.) Within this second hundred years there will emanate from the Saṃmitīya a school called Śaṅḍāgārika. (This is the residence of these Vinaya masters.) Within this second hundred years there will emanate from the Śaṅḍāgārika school called Mahīśāsaka (“Great and Undispos-able”). (Just after this Vinaya master was born, his mother threw him in a well but his father followed and found him; although he had fallen down the well he did not die, so he is called “undisposable”; he is also called “able to shoot.”) Within this second hundred years there will emanate from the Mahīśāsaka a school called Kāśyapīya. (This is the surname of a Vinaya master.) Within this second hundred years there will emanate from the Kāśyapīya a school called Dharmaguptaka. (This is the name of a Vinaya master.) Within this second hundred years there will emanate from the Dharmaguptaka a school called Sautrāntika. (These Vinaya masters adhere to the content of the sutras.) Thus will eleven schools emanate from the Sthaviravāda. Along with the original Sthavira-vāda, this makes twelve schools.

The Buddha spoke the following verse:

From the Mahāsāṃghika school  
 Will seven schools separate,  
 And from the Sthaviravāda eleven.  
 These are the twenty schools.

These eighteen and the original two  
 All derive from the Mahayana.  
 Neither correct nor incorrect,  
 I say that these will arise in the future.

501c





## Chapter XVI

### Miscellaneous Questions

At that time Mañjuśrī addressed the Buddha:

World-honored One, in the future non-Buddhists will say as follows: “When the Buddha preached the *Aggregation of Fire Sutra*, sixty *bhikṣus* died, sixty *bhikṣus* quit the path, and sixty *bhikṣus* attained liberation.” The non-Buddhists will also say the following: “The Buddha was not omniscient. Why? Because he did not perceive this eventuality ahead of time.” How should we reply to non-Buddhists who speak thus?

The Buddha told Mañjuśrī, “If someone lights a lamp, does he not kill insects?”

Mañjuśrī replied, “So it is, O Tathāgata.”

The Buddha continued:

I preach to sentient beings according to what they are able to bear. When I preach the Dharma, there are always causes and conditions that are relevant to the situation. Sentient beings such as the first sixty *bhikṣus* who have the karma of taking life must undergo the retribution for that. Those other sentient beings (i.e., the second group of sixty *bhikṣus*) were unable to accept the Dharma and therefore quit the path. Those other sentient beings (i.e., the last group of sixty *bhikṣus*) were able to accept the Dharma and therefore attained liberation. In all these cases this was due to the relevant causes and conditions; it was not something done by me. Why? The Buddha is born from the world, but I do not preach that the Buddha created the world. If a person takes life he shortens his own life span. If a person does not take life he will attain the fruits of a long life span and liberation. Although those sentient beings quit the path, I will certainly teach and save them in the future. Therefore, Mañjuśrī, the Tathāgata is without error.

Mañjuśrī, it is like the sun and moon illuminating the *kumuda*, *punḍarīka*, and *utpala* flowers,<sup>24</sup> which may be open or closed or already fallen off. The sun and moon are without discriminating minds. Why? Because the sun and moon are without any mind at all. Since the sun and moon are without mind, the flowers open and fall off of their own—the sun and moon are without error. Mañjuśrī, my preaching of the Dharma is like this: There are sentient beings with long life spans and sentient beings with short life spans; there are those without illness and those with illness; those with many illnesses, and those with few illnesses; there are those who are detestable and those who are adorable; there are those of inferior, intermediate, and superior wealth and status; there are those born in Jambudvīpa, those born in Uttarakuru, those born in Aparagodānīya, those born in Pūrvavideha, those born in the realms of the four heavenly kings, or in the realm of neither perception nor non-perception. There are those born in the hells or as hungry ghosts, animals, or *asuras*.

For every sentient being, one's own karma is one's wealth, one's own karma is one's allotment, and one's own karma determines the location of one's rebirth. All these results are created by karma and not by anything else. There are sentient beings of superior, intermediate, and inferior abilities, but these distinctions are not of my creation. Why? Because the karmic activities of sentient beings becomes their wealth.

At that time Mañjuśrī addressed the Buddha:

World-honored One, of those bodhisattva mahāsattvas who practice charity, there are those who give away their wives and children. For example, in his previous life as Prince Sudāna, the Buddha gave his two sons to an evil brahman, who then beat the two sons. World-honored One, why was [the prince] lacking in impartiality and compassion? A bodhisattva without compassion cannot be called a bodhisattva. World-honored One, must a bodhisattva have impartiality or not? If he must have impartiality, then how could this bodhisattva give his sons up to be beaten? If we are asked this, how should we reply?

The Buddha told Mañjuśrī:

Suppose someone has two sons and gave the younger son to the older. Mañjuśrī, would such parents have impartiality if the older son beat the younger son to death? Mañjuśrī, whose transgression would this be?

Mañjuśrī said to the Buddha:

World-honored One, the parents in their impartiality would be without transgression; the older son would be guilty of the transgression himself.

The Buddha told Mañjuśrī:

I always have impartiality with regard to sentient beings. Just as I consider Rāhula with affection, so do I consider Devadatta with affection. Mañjuśrī, for this reason the bodhisattva in the example you mentioned would be without transgression. Again, Mañjuśrī, consider the case of a person who donates food every day, and one day he gave food to a beggar who, after receiving the food, stole someone else's possessions. Mañjuśrī, whose transgression would this be?

Mañjuśrī addressed the Buddha:

World-honored One, it would not be the transgression of the donor of the food, whose only thought was of charity and who did not cause the theft.

The Buddha told Mañjuśrī:

So it is with the bodhisattvas, whose only thoughts are of giving and not of killing. Therefore, bodhisattvas generate the thought of harmlessness. If someone kills another, he commits the transgression of murder himself.

The Buddha spoke this verse:

One must always practice impartiality  
And be without any thought of harm while giving.  
Even if someone else commits the transgression of murder,  
Retaining a spirit of impartiality leaves one without fault.

If a sentient being has a life span or the conception of life span,  
And furthermore has an intention to injure or kill,

And if that sentient being's life is now cut off,  
Then he who caused the injury is guilty of the crime of murder.

If a sentient being is without any remaining life span  
But thinks of himself as having a life span,  
Anyone who generates thoughts of injury  
Also may be said to be guilty of a crime.

Devadatta and Rāhula  
I cherish without distinction.  
Such feelings of compassion  
Are the bodhisattva's spirit of impartiality.

Mañjuśrī said to the Buddha, "World-honored One, so it is, so it is. It is truly as you have spoken."

At that time Mañjuśrī addressed the Buddha:

World-honored One, in the future people will face the criticism that you, the Tathāgata, the World-honored One, have always said that if someone was able to explain the twenty-four locations he would be born in one of those twenty-four locations. The twenty-four locations are the king of a single continent, kings of two continents, kings of three continents, kings of all four continents, the four heavenly kings, and so forth, up to the king of the heaven of autonomous transformation of others (the sixth and highest heaven of the realm of desire); the great Brahmās and attendant Brahmās in the realm of form; those who have attained the fruit of stream-enterer and so forth, up to arhatship in the formless realm; those with great wisdom, those possessed of the various wholesome practices, and those who are immovable in their absence of laxity. These are referred to as the twenty-four locations. You are at present able to explain these, so will you also attain one of these locations? When those of false views criticize thus, how should we respond?

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The Buddha told Mañjuśrī:

I did not preach that teaching for this reason. Mañjuśrī, even though the light of the sun and moon has the power to benefit the various flowers, it does not seek any gratitude or reward. Why? Because the sun and

moon are without mind. Mañjuśrī, the Tathāgata is like this. It is because I do not seek reward that I preach the Dharma for people. Why? Because the Tathāgata is without mind. Mañjuśrī, in the midst of the myriad dharmas I am without defiled attachment. Therefore, Mañjuśrī, the Dharmas that I preach are without any concept of selfhood. Why? During the past three immeasurable eons I have donated to others my head, eyes, legs, marrow, brain, hands, legs, joints, countries, cities, wives, children, slaves, elephants, and horses. In all these various donations, I never had a single thought of seeking any reward. The Tathāgata does not seek worldly rewards. Why? Because the Dharmas that I preach are not for my own benefit. I have not preached for myself, nor for others, nor for both self and others. If I had preached the Dharma for self, for others, or for both self and others, then I would be subject to attachment.

The Buddha told Mañjuśrī:

The sun and moon do not think, ‘The flowers should reward my help to them but they do not.’ This is because the sun and moon are without mind. In the same fashion, the Tathāgata is also without mind. Why? The Tathāgata is without anything that can be grasped (i.e., anything that is perceptible). Because I am without anything that can be grasped, how could I attain a reward? Although it is said that I have attained unsurpassable and perfect enlightenment, I have actually never preached a single word. Why? Because there is nothing that can be grasped. The Tathāgata is without anything that can be grasped; the Tathāgata is without any attainment of the fruit of enlightenment. Why? Because I am free from suffering and pleasure. When I previously thought of the time at which I attained enlightenment, I realized that I attained all that I had sought, but I was without anything that was attained, without form, and without characteristics.

The Buddha spoke this verse:

Sun and moon illuminate the flowers without any thought of reward.  
The Tathāgata is without anything that can be grasped, and similarly  
[he] does not seek reward.

At that time Mañjuśrī addressed the Buddha:

World-honored One, in the past you have taught that every sentient being dies at his or her appointed time. Why is this? Although everyone must die, no one dies except when he is supposed to. Therefore, someone holding false views might say the following: "I may kill someone who has reached the time of his death, and as his killer I will be without any transgression. Why? Because it was the victim's time to die. Therefore I will not be guilty of the crime of murder." How should we respond?

The Buddha told Mañjuśrī:

502c It is like a man who builds a palace and after its construction is completed he wishes to live there. Inquiring of the fortune-teller as to which days are propitious to live there and which days are not propitious, he is told that he should not move in. Why? Because [the palace] will be burned down, and it will burn down whether or not anyone sets fire to it intentionally. When the man asks what plan he might adopt to avert this, the fortune-teller tells him that he should diligently guard the palace. The man then diligently guards the house yet someone brings fire and burns it down anyway. Mañjuśrī, is the person who set the fire guilty of a crime?

Mañjuśrī said, "World-honored One, he is guilty, he is guilty."

The Buddha continued:

So it is, Mañjuśrī, whether or not it is someone's time to die, anyone who kills a person will certainly be guilty of murder and must enter into the hells, just as in the burning of the palace.

The Buddha spoke this verse:

Whether a person's time has arrived or not,  
Anyone who kills someone else  
Must enter into the hells,  
Just as in the case of the burning of the palace.

At that time Mañjuśrī addressed the Buddha:

World-honored One, in the future those of false views will speak as follows:

Those who kill others are not guilty of murder. Why? The body is killed but the life is not destroyed. If the body were equivalent to a person's life, then any child who burned his parent's body after death would be guilty of murder. Why? Because the body would be considered equivalent to life. Therefore one should understand that the body is not equivalent to a person's life, and a life is not equivalent to one's body. Why? Because body and life differ. If the body were equivalent to life and life equivalent to the body, then to burn the body would be to destroy the life. If the life goes on in some later incarnation, then the body should go also to the same incarnation. But since the life is not burned up when the body is burned, one should understand that the body is not equivalent to life. Why? Because a person's life cannot be burned up. Therefore, the body is not the life, and the life is not the body. To kill the body does not therefore entail the transgression of murder. Why? Because the two are different.

Just as when a person asks directions, he only moves along the indicated road with his body but his life. does not "move" (i.e., is affected). So it is, World-honored One, that such people would hold that the burning of body and life are separate and the transgressions involved are also separate. Why? They point out that even if life proceeds to a later time (i.e., rebirth), the body remains. Therefore, one should understand that the body is not life.

World-honored One, is a person able to take another person's life or not? If a person is able to take a life then [that living thing] should not be born again. Once life has been taken, nirvana is not necessary to achieve escape from samsara. If the body is equivalent to a person's life, then by killing the body the victim attains nirvana. Why? Because there is no difference between the two. Therefore, there would be no retribution for killing. World-honored One, such people would say:

If the body is killed, the life is born again to receive another identity, Therefore the person who does the killing is not guilty of murder. Why? Because the life is reborn. To be reborn is to be born in the hells, as an animal, a hungry ghost, as an *asura*, etc. Therefore,

503a            killing the body is not called taking life. Just as a teacher of meditation teaches his students to eliminate their mind, thought, and cognition: if one eliminates mind, thought, and cognition one will not be reborn. If one is not reborn one will have no subsequent body. To have no subsequent body is also to have no life. If one has no life, one will not be reborn. Thus meditation teachers murder people.

World-honored One, how should one respond to persons having such false views?

The Buddha told Mañjuśrī:

There are two types of precepts, and those of body and speech are not the precepts for mind, thought, and cognition. If mind, thought, and cognition were subject to these precepts, then no one would be able to observe the precepts. Why? Because the mind clammers among the objects and is difficult to control, and it never stops. It is like a running river or a monkey. It is constantly moving without stopping—it cannot be controlled. Therefore, Mañjuśrī, there are no precepts for the mind, thought, and cognition. The precepts are only for body and speech. Mind, thought, and cognition are not where the transgression of murder occurs. Why? Because they are not the places where the precepts are observed.

If the mind takes pleasure in meditation one will attain *samādhi*, and if the mind does not take pleasure in meditation one will not attain *samādhi*. Therefore, the students “murder” their minds with *samādhi*; the mind cannot be killed by a person. Mañjuśrī, it is thus that the *samādhi* would bear the transgression of murder, not the mind. Also, if one kills one’s own body there is no retribution of transgression. Why? If a bodhisattva destroys his own body he only gains merit thereby. Since one’s own body derives from oneself, then if one were to bear the fruit of transgression for killing oneself, one would also bear the transgression for injuring a finger while cutting one’s nails. Why? Because one has injured his body. If a body dies of itself, other sentient beings will eat it.

Since, however, one is originally without thoughts of charity, he will attain neither merit nor fault. Why? The bodhisattvas’ discarding of their bodies on behalf of other sentient beings, on the contrary, does not bring



indeterminate moral consequences—they attain only merit. Therefore, when the afflictions are extinguished, the mind is extinguished. When the mind is extinguished, thinking is extinguished. When thinking is extinguished, cognition is extinguished. When cognition is extinguished, the body is extinguished. When the body is extinguished, the life span is extinguished. When the life span is extinguished, life is extinguished. When life is extinguished, the senses are extinguished. When the senses are extinguished, the sense bases are extinguished. When the sense bases are extinguished, the sense objects are extinguished. When the sense objects are extinguished, the aggregates are extinguished. When the aggregates are extinguished, there is no continuity of personal existence. When there is no continuity, mind, thought, and cognition have no location. When mind, thought, and cognition have no location, they attain purity.

So it is, Mañjuśrī. It is like a dirty robe that is cleaned with soap. The dirt is removed yet the robe remains. Why? Because the dirt is gone. Because the dirt is gone, the robe has become clean. Thus, Mañjuśrī, the transgressions are like the dirt [in a robe]. One washes away the dirt of the mind with the water of wisdom. By removing the mind's dirt it becomes pure.

The Buddha spoke this verse:

It is like a dirty robe  
That is washed with soap.  
Through washing with soap  
The robe becomes clean.

Similarly, if transgressions  
Are cleansed from the mind and consciousness,  
Washed with the soap of wisdom,  
Then the mind becomes pure.

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At that time Mañjuśrī addressed the Buddha:

World-honored One, in accordance with their false views heretics might also say:

If the Buddha is omniscient, why does he not realize ahead of time that the female non-Buddhists Sundarī<sup>25</sup> and Candramaṇi will slander him? Therefore, the Buddha is not omniscient because he cannot prevent such slander, which caused these two non-Buddhists to remain in evil modes of existence for innumerable eons and even to be cast into Avīci Hell.

World-honored One, how should we answer?

The Buddha told Mañjuśrī, “Let me now ask you a question. Can a doctor who knows the illnesses of colds and fevers of sentient beings cure a disease before it has arisen?”

Mañjuśrī answered, “No, World-honored One.”

The Buddha continued, “Mañjuśrī, does such a doctor understand illness?”

Mañjuśrī answered, “Yes, World-honored One.”

The Buddha said:

Mañjuśrī, I am like the doctor. I understand that sentient beings may have predominantly great desire, great anger, or great stupidity, and that they may have a long or short life span and evil or good karma. Although I have prior understanding of these things I do not speak of them when the time is not right. Mañjuśrī, in the past the two women Sundarī and Candramaṇi habitually killed sentient beings and committed evil acts. They have constantly reviled the sages and were cast into Avīci Hell.

Mañjuśrī, I have not created the evil karma of sentient beings. If any sentient being is able to listen to the Dharma, I will preach it for them. If they cannot stand to listen, I will not do so. Mañjuśrī, if a person's illness is severe and untreatable, the doctor will go away without giving him even a little medicine. The Tathāgata does likewise. I know that these two types of people cannot be taught, so I am silent and do not even speak of any prediction of their future transgressions. Mañjuśrī, if a prediction can be made, I will make it. Just as I predict that a disciple will become a *śrāvaka*, a *pratyekabuddha*, or a bodhisattva, so might I not predict any such attainment of the three vehicles. Why? Because it is uncertain. Mañjuśrī, what do you think? If someone reviles space, how would space respond?

Mañjuśrī said, “Space would say nothing. Why? Because space is non-existent.”

The Buddha continued:

So it is, Mañjuśrī. The Tathāgata is equivalent to space. Space would say nothing, and the Tathāgata would say nothing.

Mañjuśrī, this is a time in which the five impurities are prevalent. What are these five? They are the impurity of the eon, the impurity of sentient beings, the impurity of individual lives, the impurity of the afflictions, and the impurity of views. What is the impurity of the eon? When the three calamities occur sentient beings will be killed. They will suffer from famine and various types of illness. This is called the impurity of the eon. What is the impurity of sentient beings? There are bad sentient beings and good sentient beings; those of inferior, intermediate, and superior capacities; excellent and inferior sentient beings; the most excellent sentient beings and those who are not the most excellent sentient beings. This is called the impurity of sentient beings. What is the impurity of individual lives? There are sentient beings who live to be ten years old, or twenty, thirty, forty, fifty, sixty, seventy, eighty, or ninety years old, or a hundred years old, or two hundred years old, or four hundred years old, or eight hundred years old, up to a thousand years old. Because of such differences in ages, this is called the impurity of individual lives. What is the impurity of the afflictions? Sentient beings may be predominantly possessed of great desire, great anger, or great folly. This is called the impurity of afflictions. What is the impurity of views? There are false views, views involving being attached to the precepts, the view of permanence, the view of annihilationism, the view of being, the view of nonbeing, the view of self, and the view of sentient beings. This is called the impurity of views. The Tathāgata is entirely without these five types of impurity.

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The Buddha spoke this verse:

The Tathāgata is like space; how could he say anything.  
 The Tathāgata is without the five types of impurity, and  
 Hence he does not make predictions regarding the transgressions of  
 those who revile him.

At that time Mañjuśrī addressed the Buddha:

World-honored One, in the future those of false views will revile the Buddha, saying “If the Tathāgata is omniscient, why must he wait for sentient beings to commit transgressions before admonishing them?”

The Buddha told Mañjuśrī:

This is actually a characteristic of my omniscience. If I were to admonish people in order to prevent them from committing transgressions, they would be right to revile me. Why? How could I speak of transgressions before they are committed? This is not a function of my omniscience. Why? Because I am without transgression. If I lacked feelings of compassion I would not extend benefit to and embrace sentient beings. It is like a person without a child who says that a child will be born to him at such-and-such a time. But this is false; how can such words be believed? Why? Because it has not really happened. Only after seeing the child born will anyone believe him. Thus it is, Mañjuśrī, that transgressions yet to be committed are not visible to humans or gods. How could they be prevented in advance? It is only after people first see their transgressions that they can control themselves.

Mañjuśrī, it is like a doctor who understands the causes of the illnesses of winds and fevers of sentient beings, as well as the medicines used to treat each disease. Suppose there were a strong and healthy person, without disease. Should the doctor treat such a person?

Mañjuśrī said to the Buddha:

He should not treat such a person. If the person becomes ill, then the doctor should treat him. The people of the world will then praise the doctor as being the best.

The Buddha continued:

So it is, Mañjuśrī! All the *śrāvakas* and all the sentient beings have inclinations that should be controlled and those which should not be controlled. I know the mental activities of all sentient beings, but I do not control those who have not yet committed transgressions. If they have committed transgressions I admonish them. As long as I do so I will not

be reviled by the people of this world. Mañjuśrī, there are superior, intermediate, and inferior sentient beings, and my admonishment of them is likewise.

Mañjuśrī, if one plants barley, sesame, and so on, can these plants be used immediately after they sprout?

Mañjuśrī said, “They cannot be used. Why? Because they have not yet ripened.” 504a

The Buddha told Mañjuśrī:

The good roots of all sentient beings have also not matured, so those sentient beings likewise cannot be admonished. Mañjuśrī, when the *kumuda* and *utpala* lotus flowers first form, is the illumination of the sun’s light able to make them open?

Mañjuśrī said, “It cannot make them open. Why? Because they are just newly formed.”

The Buddha told Mañjuśrī:

It is the same with good roots that are not [yet] mature. Thus I cannot admonish sentient beings before they have committed transgressions. Why? Because it is not the right time to do so. If it is not the time for them to be admonished, sentient beings would not accept my instructions and would say “I am without transgression, so why should I be admonished?”

Mañjuśrī, can rice that has been planted be reaped before it is ripened?

Mañjuśrī said, “It cannot be reaped. World-honored One, how could it flower except at the proper time, and how much less could it provide kernel and bran?”

The Buddha continued:

Mañjuśrī, my not admonishing sentient beings is also likewise. My disciples are without transgression and without the fruits of transgression against the precepts. Therefore, Mañjuśrī, I do not admonish them to prevent them from committing transgressions.

The Buddha spoke this verse:

Admonishments made before there is any crime  
Would not be taken seriously by sentient beings.  
Therefore, only when a crime is apparent  
Do I then admonish.

It is like a seedling  
That has not yet matured.  
The *bhikṣus* who are without transgression  
Are likewise not admonished.

At that time Mañjuśrī addressed the Buddha:

World-honored One, those of mistaken views will say as follows: “The  
god Maheśvara created this world.” How should we refute such mistaken  
explanations?

The Buddha told Mañjuśrī:

To speak thus is false and not true. Other adherents of false views will  
say:

The world was not created by Maheśvara. If it were, we would not  
be able to revile him. Why? Because the world would exist depend-  
ent on him. If the world existed entirely dependent on him, then  
Maheśvara would be the teacher of all the worlds and there would  
be no other teachers. Since all the different worlds have their own  
teachers, then the worlds cannot have been created by Maheśvara.  
If all phenomenal reality were dependent on Maheśvara, there should  
be no doubts regarding Maheśvara's role in that reality. Also, Mahe-  
śvara would not allow anyone to speak like this.

Sentient beings should not have any doubts regarding such explanations.  
Therefore, Mañjuśrī, you should understand that this world was not cre-  
ated by Maheśvara. You should understand that such explanations are  
untrue and false.

The Buddha spoke this verse:

If the various types of good and evil karma  
Were created by Maheśvara,

Then the world would not be able to realize it  
And no one would be able to explain it definitively.

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To speak falsity such as this  
Is to speak in vain.

At that time Mañjuśrī addressed the Buddha:

O Tathāgata, He Who Should Receive Offerings, Omniscient One, Body of the Dharma, World-honored One, You Whose Body is Within the Dharma, You Who Have Made the Dharma Your Body—how could all the myriad dharmas be equivalent to space?

The Buddha told Mañjuśrī:

There is no body within the dharmas. Why? Because they are like space. If they were not like space, then space would exist. Why? Space is without location. It is called space because it is without location. Space is without any intention or pleasure by which it might be grasped, Furthermore, space is without essence and without action, for which reasons it is called space. Mañjuśrī, space is neither existent nor nonexistent. Why? Because it is without location and without the locations of being and nonbeing. Why? If a dharma were initially existent it would subsequently become nonexistent. If a dharma were initially nonexistent it would subsequently become existent. Or, if a dharma were initially existent it would subsequently be existent. If a dharma were subsequently nonexistent, then it was initially nonexistent. Thus it is, Mañjuśrī, these eight types of speech may be applied to all the myriad dharmas.

I do not preach that the body is composed of existent form. Why? Because all the buddhas are equivalent to space. This is because both buddhas and space are omnipresent, because both are without thought, because both are without mind, thought, and cognition, because both are without location, and because both are without interior and exterior. It is for these reasons, Mañjuśrī, that I am called “World-honored One.” Mañjuśrī, to be called a buddha is not to be aware with body, speech, and mind. Therefore am I called “buddha.” Why? Because space is not aware with body, speech, and mind.

The Buddha told Mañjuśrī:

If one is without mind and ego the location may be existent or nonexistent, but if it is existent it will be definitively existent, and if it is nonexistent it will be definitively nonexistent.

Mañjuśrī addressed the Buddha:

There is no World-honored One and no Well-gone One. Why? Because you cannot be perceived, because you are equivalent to space. If you are equivalent to space, how could there exist the characteristic of form? If there existed the characteristic of form you would be impermanent. If you were impermanent, how could one say you are equivalent to space?

The Buddha told Mañjuśrī:

It is like clapping one's hands to make noise—does the sound arise from the left hand or from the right? If it arises from the left hand, then the sound should always exist. And the same [is true] for the right hand. Why? Because both hands always exist. With one hand there is no sound but when they are clapped together there is sound. The Buddha likewise comes out of the world but is not attached to the world. It is like a lotus that grows out of [muddy] water but is not touched by the water. When the hands are clapped together there is sound. This sound is existent as well as nonexistent, manifest as well as unmanifest, perceptible as well as imperceptible. Like the moon reflected in water—so is the Tathāgata, the All-knowing One.



## Chapter XVII

### The Entrustment of the Teaching

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Mañjuśrī, if a person accepts this Dharma or preaches this Dharma, or recites it copies it, or teaches it to others, the merit attained will be immeasurable and will lead to the generation of omniscience. Such good men and women will enter the realm of buddhahood and will reside in the realm of buddhahood. If one were to complete a vow according to what one has learned from the Buddha, with the result that one filled up this world with the seven precious things, and if one donated various types of clothing to others day after day—the merit attained [from these acts] would be boundless and immeasurable. But if a good man or good woman accepts, recites, and copies this sutra, the merit attained from the former type of offering would not be equal to even a hundredth of a hundredth part, repeated a hundred times, of the latter [offering], and even so the latter type [of offering] would be greater by a factor of more than ten thousand. Why? Because it leads to the generation of omniscience.

Offerings should be made to the location of the sutra; this ground is pure and can eradicate the various evils. This is a pure place, a serene place. This is the location where the gods practice, a location remembered by the buddhas. This is the ground on which the Tathāgata, who is revered by humans and gods, has stood.

At that time Ānanda addressed the Buddha, “World-honored One, what is the name of this sutra? How should it be preserved?”

The Buddha told Ānanda:

This sutra is called the *Sutra of Mañjuśrī’s Questions*. You should accept and preserve it. It is also called “Various Joyful Teachings.” You should accept and preserve it. It is also called “Cutting Off All Doubts.” You should accept and preserve it. It is also called the “Sutra of the Practices of Bodhisattvas.” You should accept and preserve it.

At that time Mañjuśrī addressed the Buddha:

O World-honored One, Tathāgata, Arhat, All-knowing One, He Who Has Done What Is To Be Done, He Who Has Done What Can Be Done—you have discarded the heavy load and have cut off all the myriad fetters. You have eradicated all the afflictions, you have cleansed away all the impurities of the afflictions, you have subjugated the myriad demons, and you have attained the myriad dharmas of buddhahood. You are the all-knowing one, the all-seeing one. You have achieved the ten powers, the four types of fearlessness, and the eighteen unshared dharmas. You have completely mastered the five eyes, and your buddha eye is unimpeded. You see all the worlds as you wish. When I first attained enlightenment, who was it who had preached the Dharma before me, teaching how sentient beings could undertake pure and good practices? Who had the easy teaching for minimizing greed, anger, and folly? Who was able to manifest realization of wisdom? If those sentient beings had not heard this Dharma they would have certainly regressed. Therefore, I first preached the Dharma for them so that they are able to accept it without ridiculing it.

Mañjuśrī asked, “World-honored One, what are the meanings of your titles Arhat, All-knowing One, and so on?”

The Buddha told Mañjuśrī:

505a As for *arhant*, he who attains omniscience is called an *arhant* (arhat). Furthermore, what is the meaning of “*a*” (the first letter in *arhant*)? The meaning of “*a*” is to pass beyond the realm of ordinary people. What is the meaning of “*r*”? The meaning of “*r*” is to attain the undefiled from the defiled. What is the meaning of “*ha*”? The meaning of “*ha*” is to attain the brilliance of wisdom from destroying the afflictions. What is the meaning of “*n*”? Its meaning is to arrive at the enlightenment of ghee and not be bound by samsara. What is the meaning of “*t*”? Its meaning is to seek the truth.

What is the meaning of *samyaksambuddha*? Its meaning is self-enlightened, enlightening others, and correct pervasive vision. What is the meaning of “*sa*”? It means that the dharmas are universally equal,

like space. What is the meaning of “*m*”? It means the ability to extinguish conceit. What is the meaning of “*ya*”? It means to discriminate the dharmas as they are. What is the meaning of “*m*”? It means to know one’s later bodies. What is the meaning of “*k*”? It means that mistaken karma is not karma. What is the meaning of “*sa*”? It means to understand the limits of the transmigration through birth and death. What is the meaning of “*b*”? It means to be liberated from the fetters. What is the meaning of “*u*”? It means the ability to answer in response to questions. What is the meaning of “*d*”? It means to attain serenity. What is the meaning of “*ha*”? It means maintaining the dharma-nature without essence and characteristics.

As for “He Who Has Done What Is To Be Done” (*krta-krtya*), when one discards the physical body, the hands and legs, one’s task will be completed. This is called having done what is to be done. As for “*kr*,” that which has been discarded cannot be discarded again. “*K*” refers to seeing the myriad dharmas the same as one sees one’s hand. “*R*” refers to the continual presence of the gentle and direct mind. “*K*” refers to cutting off the various karma-producing activities. “*R*” refers to eradicating the essences of the three types of karma. “*T*” refers to being enlightened to the truth. “*Ya*” refers to the sound of extinction being like the creation of dharmas.

“He Who Has Done What Is To Be Done” refers to having fully formed the various wholesome roots. “Discarded the heavy load” refers to never having to bear birth and death again. “Cut off all the myriad fetters” refers to having cut off all the fetters of greed, anger, and delusion. “Eradicated all the afflictions” refers to having extracted from myself the myriad afflictions of the triple world. I am said to have “cleansed all the impurities of the afflictions” because I am without any lingering habits of karma and the afflictions. I am said to have “subjugated the myriad demons” because I have eradicated the myriad demons of death. As for having “attained the myriad dharmas of buddhahood,” I have crossed over all the perfections of wisdom and have arrived at all the perfections of wisdom. This is called having attained the myriad dharmas of buddhahood. I am called the “all-knowing one” because

there is nothing I do not know. "All-seeing one" means that I have witnessed all the myriad dharmas.

That I have "achieved the ten powers" means that I have achieved divine powers according to the Dharma. If one were to calculate the power of the Buddha it would exceed the power of all sentient beings by a hundred times, a thousand times, a hundred thousand ten-thousand-hundred-million times. The power of the Buddha is inconceivable and incalculable. The Buddha has achieved unlimited power; from the ten powers of the Buddha there proceed unlimited power. He has achieved all the myriad powers; this is called achieving the ten powers. The ten powers are the power of being where one is not, the power of karma, the power of meditation, the power of the senses, the power of desires, the power of essences, the power of the knowledge of the courses and outcomes of all paths, the power of knowledge of past lives, the power of the divine eye, and the power of the extinction of contamination.

505b The four types of fearlessness are fearlessness of omniscience, fearlessness of the extinction of all contamination, fearlessness of the ability to preach about the hindrances to the path (i.e., the afflictions) and fearlessness to preach about the path of the extinction of suffering. The ten powers, the four types of fearlessness, great compassion, great empathy, great joy, and great equanimity are called the eighteen unshared dharmas. When the eighteen unshared dharmas are completely present, the five eyes are also complete. These are the so-called divine eye, the buddha eye, the dharma eye, the wisdom eye, and the physical eye.

The Buddha has unlimited powers of vision. Why? Because my sense realms are unlimited. Therefore, the Buddha creates the five eyes without hindrance. There is nothing omitted from what I see because I am equivalent to space. With these eyes I see all the worlds: with my unhindered eyes I see the world and with my unhindered eyes I see the all the worlds. Having seen, I think thus.

For whom should I first preach the Dharma? Mañjuśrī, what is the meaning of my explaining these words?

Mañjuśrī addressed the Buddha, "I do not understand the World-honored One's point."

The Buddha told Mañjuśrī:

There are in this buddha realm unlimited sentient beings, but it was only Ārāḍa Kālāma and Udraka Rāmaputra to whom I should have first preached the Dharma. There was none other than these two, but they had already been dead for seven days when I achieved enlightenment. Using my wisdom as a buddha, I first spoke to bodhisattvas of the tenth stage. Using my worldly wisdom, I preached the Dharma for sentient beings. Since these two people (i.e., Ārāḍa and Udraka) did not hear my Dharma they regressed, all for not having seven more days remaining in their life spans!

When the gods heard these words, they addressed the Buddha, “So it is, World-honored One, Ārāḍa Kālāma and Udraka Rāmaputra had died only seven days before!”

The Buddha continued:

Mañjuśrī, what are the practices of the purity of sentient beings by which they may be transformed and easily taught? “Sentient beings” refers to people of great merit, and “purity” [refers] to their pure minds. “Good practices” are [sentient beings’] practicing the various good roots, and “may be transformed” refers to their attainment of salvation through even briefly hearing me preach. “Easily taught” refers to the ability to discriminate the various dharmas. Well do they extinguish all the impurities of body, speech, and mind; they are not bound desire and views. If there are sentient beings such as these, should I first preach the Dharma to them! I will make them able to attain liberation and keep them from reviling me!

The Buddha spoke this verse:

Udraka Rāmaputra  
 And Ārāḍa Kālāma  
 Had died seven days before  
 I first attained enlightenment.

Afterward the gods  
 Came and told me,

Thus it is, World-honored One,  
Thus it is, O Well-gone One.

The two men have both died  
And seven days have passed.

Mañjuśrī, there were no others of such nimble wisdom, only the Tathāgata, the Well-gone One, the World-honored One!

At that time Mañjuśrī addressed the Buddha:

World-honored One, all the myriad types of merit are not equal to the intention to leave home to become a monk. Why? Because those who live at home have incalculable calamities, and because leaving home has incalculable merits!

The Buddha told Mañjuśrī:

505c So it is, so it is. It is as you have spoken. All the myriad types of merit are not equal to the intention to leave home to become a monk. Why? Those who live at home undergo numberless tribulations, while those who leave home receive numberless merits! Those who live at home create hindrances, while those who leave home are without hindrance. Those who live at home are saddled with various defilements, while those who leave home are free from various defilements. Those who live at home are engaged in unwholesome activities, while those who leave home are free from unwholesome activities. Those who live at home live in a defiled place, while those who leave home live in a place where defilement is removed. Those who live at home are immersed in the mire of desire, while those who leave home are freed from the mire of desire. Those who live at home follow the ways of foolish people, while those who leave home distance themselves from the ways of foolish people. Those who live at home cannot attain correct livelihood, while those who leave home obtain correct livelihood. Those who live at home have many enemies, while those who leave home have no enemies. Those who live at home have much suffering, while those who leave home have little suffering. Those who live at home live in a state of sorrow and distress, while those who leave home live in a state of joy. Those

who live at home descend the stairs to the evil modes of existence, while those who leave home take the path of liberation. Those who live at home abide in the state of fetters, while those who leave home abide in a state of liberation. Those who live at home have fear, while those who leave home are fearless. Those who live at home undergo punishment, while those who leave home are without punishments. Those who live at home abide in the state of injury, while those who leave home abide in the state that is without injury. Those who live at home are under great stress, while those who leave home are without stress. Those who live at home experience the suffering of greed for personal advantage, while those who leave home are without the suffering of greed for personal advantage. Those who live at home are in a place of hustle and bustle, while those who leave home are in a serene place. Those who live at home are in a place of parsimony, while those who leave home are in a place without parsimony. Those who live at home abide in base poverty, while those who leave home abide in lofty excellence. Those who live at home are scorched by the afflictions, while those who leave home extinguish the fires of the afflictions. Those who live at home always act on behalf of others, while those who leave home act on their own behalf. Those who live at home do the practices of the small-minded, while those who leave home do the practice of those with great minds. Those who live at home take suffering as pleasure, while those who leave home take transcendence as pleasure. Those who live at home increase aggravation, while those who leave home alleviate aggravation. Those who live at home accomplish the lesser Dharma, while those who leave home accomplish the great Dharma. Those who live at home are without access to the function of the Dharma, while those who leave home have the function of the Dharma. Those who live at home have many regrets, while those who leave home are without regrets. Those who live at home increase their blood, tears, and milk, while those who leave home are without blood, tears, and milk. Those who live at home revile the three vehicles, while those who leave home praise the three vehicles. Those who live at home are never satisfied, while those who leave home are always satisfied. Those who live at home are cherished by the king of the demons, while the demons fear those who leave home.

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Those who live at home are strongly inclined to dissipation, while those who leave home are without dissipation. Those who live at home abide in disdain, while those who leave home abide in non-disdain. Those who live at home are the servants of others, while those who leave home are served. Those who live at home stay at the extremity of samsara, while those who leave home stay in the extremity of nirvana. Those who live at home are in the place of spiritual downfall, while those who leave home are in a place that has no downfall. Those who live at home are in the darkness, while those who leave home are in the light. Those who live at home are controlled by the senses, while those who leave home control the senses. Those who live at home increase their conceit, while those who leave home extinguish their conceit. Those who live at home abide in a base and lowly station, while those who leave home abide in a pure and lofty station. Those who live at home have many tasks, while those who leave home have nothing to do. Those who live at home have few rewards, while those who leave home have many rewards. Those who live at home are extremely deceptive, while those who leave home are straightforward. Those who live at home are always sorrowful, while those who leave home are always joyous. Those who live at home feel like they are being pierced by thorns, while those who leave home are unharmed. Those who live at home abide in a place of illness, while those who leave home are without illness. Those who live at home follow the dharma of decrepitude, while those who leave home follow the dharma of youthful vigor. Those who live at home dissipate themselves unto death, while those who leave home live on with wisdom. Those who live at home follow the dharma of deceit, while those who leave home follow the dharma of truth. Those who live at home are very busy, while those who leave home are not so busy. Those who live at home drink a lot of poison, while those who leave home drink ghee. Those who live at home are greatly distracted, while those who leave home are without distractions. Those who live at home abide in transmigration, while those who leave home abide in nontransmigration. Living at home is like poison, while leaving home is like sweet dew. Those who live at home are separated from that which they love, while those who leave home are without separation. Those who live at home are steeped in



folly, while those who leave home have profound wisdom. Those who live at home enjoy defiled dharmas, while those who leave home enjoy pure dharmas. Those who live at home lose inner deliberation, while those who leave home obtain inner deliberation. Those who live at home are without refuge, while those who leave home have refuge. Those who live at home are without distinction, while those who leave home have distinction. Those who live at home are unsettled, while those who leave home are settled. Those who live at home are unreliable, while those who leave home are reliable. Those who live at home have much anger, while those who leave home have much compassion. Those who live at home carry a heavy burden, while those who leave home let go of their heavy loads. Those who live at home are without any task of ultimate significance, while those who leave home have tasks of ultimate significance. Those who live at home have transgressions, while those who leave home are without transgression. Those who live at home suffer experience tribulation, while those who leave home are without tribulation. Those who live at home suffer from distress, while those who leave home do not suffer from distress. Those who live at home transmigrate through birth and death, while those who leave curtail transmigration. Those who live at home are defiled, while those who leave home are undefiled. Those who live at home have conceit, while those who leave home are without conceit. Those who live at home consider material wealth as precious, while those who leave home consider merit as precious. Those who live at home experience many disasters and epidemics, while those who leave home are free from disasters and epidemics. Those who live at home always regress, while those who leave home always advance. Those who live at home can do so easily, while leaving home is difficult to do. Those who live at home can act, while those who leave home cannot take action. Those who live at home succumb to the current of samsara, while those who leave home go against the current. Living at home is to be in the ocean of the afflictions, while leaving home is the boat by which that ocean can be traversed. Those who live at home live on this shore of samsara, while those who leave home live on the other shore of nirvana. Those who live at home are bound up by the fetters, while those who leave home are free from the fetters. Those who

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live at home create enemies, while those who leave home destroy their enemies. Those who live at home are instructed by kings, while those who leave home are instructed by the Buddha. Those who live at home commit transgressions, while those who leave home are without transgression. Those who live at home are reborn into suffering, while those who leave home are reborn into pleasurable states. Those who live at home are shallow, while those who leave home are profound. Those who live at home easily gain companions, while those who leave home have difficulty gaining companions. Those who live at home are accompanied by a wife, while those who leave home are accompanied by *samādhi*. Those who live at home are caught in a net, while those who leave home rend the net. Those who live at home esteem inflicting pain, while those who leave home esteem inclusion of others. Those who live at home carry the banner of the demon king, while those who leave home carry the banner of the Buddha. Those who live at home reside in this world, while those who leave home reside in the other world. Those who live at home increase their afflictions, while those who leave home escape the afflictions. Living at home is like being a forest of thorns, while leaving home is to get out of the forest of thorns.

Mañjuśrī, if I were to include all the criticisms of those who live at home and praise for leaving home, my words would fill space and I would never finish speaking! Mañjuśrī, thus it is said that those who live at home have troubles and those who leave home gain merit.

At that time Mañjuśrī addressed the Buddha, “World-honored One, what should the bodhisattva mahāsattvas think about?”

The Buddha told Mañjuśrī:

Bodhisattvas should think to themselves:

When should I leave home and reside among the sangha? When should I wish for the unity of living in the sangha? When should I cultivate morality (*sīla*), meditation (*samādhi*), and wisdom (*prajñā*), as well as liberation and the perceptual understanding of liberation? When should I don the robes, like the great and venerable Sage? When should I attain the bodily marks of a sage? When should I go live in the forest, staying wherever I can? When should I beg for

food without generating any thought of increase or decrease regarding good or bad, little or much? One may either attain or not attain food by almsbegging, and it may be hot or cold. Subsequently, one practices almsbegging in order to heal one's ills, just as one greases a wheel; in order to maintain one's life, one limits one's activities. When should I transcend the eight worldly dharmas,<sup>26</sup> so that I will no longer be manipulated by those eight dharmas? When should I weary of the city and come to enjoy [living in] the forest, where the twelve sensory entrances alight on nothing that is not pleasurable? When should I become able to guard the six senses and attain *samādhi*? When should I subjugate the six senses, just as one controls servants? When should I sit in meditation and energetically recite the scriptures, taking constant pleasure in the eradication of the afflictions and the cultivation of all practices? When should I become satisfied? When should I no longer take pleasure in the things I formerly enjoyed? When should I become diligent and energetic on behalf of myself and others? When should I practice the paths practiced by the bodhisattvas? When should I become the most honored in all the world? When should I become liberated from the slavery of affection? When should I become liberated from the home?

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Mañjuśrī, these are the things about which bodhisattvas should think.

The Buddha spoke this verse:

If a person contemplates with the mind of the bodhisattva,  
I will know that he will be endowed with various merits  
Immeasurable and infinite in number.  
He will be able to attain the pure *dharmakāya* of a buddha.

And will neither enter the evil modes of existence nor experience  
the various types of suffering, but will  
Completely accomplish the wisdom of buddhahood.

At that time Mañjuśrī addressed the Buddha:

World-honored One, there are buddhas who exist in other buddha lands.  
Some of those [gathered] here would like to see these buddhas. How  
might they be able to see them?

The Buddha told Mañjuśrī:

The buddhas will never cease to exist for anyone who is able to single-mindedly think on the ten titles of the tathāgatas. Such persons will be able to hear the buddhas preach the Dharma and will see those buddhas in their fourfold assemblies. They will also increase their life spans and be without the various illnesses.

What are the ten titles? They are Tathāgata, He Who Should Receive Offerings, Omniscient One, He Who Is Sufficient in the Practice of Wisdom, Well-gone One, He Who Understands the World, Unsurpassed One, He Who Disciplines People, Teacher of Humans and Gods, and World-honored One. Mañjuśrī, those who think on these ten titles should first think on the Buddha's physical body with all its special marks. Next think on the *dharmakāya*, which has an inexhaustible life span. You should think as follows: "The Buddha is not the physical body, the Buddha is the *dharmakāya*." Grasp onto this thought firmly and visualize the Buddha as if he pervades all of space. It is through taking pleasure in space that one understands all the doctrines.

Mañjuśrī, it is like the mountains of Sumeru, Yugaṃdhara, Īṣādhara, Sudarśana, and Khadiraka; Aśvakaṛṇa, Vinataka, Nemiṃdhara, and Cakravāla. Even though one's way might be blocked by all these mountains, if one single-mindedly thinks on the ten titles of the Buddha these mountains will be unable to hinder one. Why? Because of correct mindfulness and the holy power of the Buddha. Again, Mañjuśrī, if one thinks on the ten titles of the Buddha as if they are like space, one will be without fault because he understands them to be like space. Because one is without fault, he will attain the forbearance of the birthlessness of all dharmas.

507a Thus one may rely on the names of the Buddha to increase one's correct mindfulness: seeing the Buddha's special marks, one's correct meditation is complete; and by being complete in correct meditation one will see those other buddhas. Just as a shape is visible when illuminated (i.e., reflected) on water or in a mirror, so will one see the buddhas. This is called the initial stage of meditation. One will eventually see all the buddhas of the ten directions with the same clarity of an image of the Buddha reflected in a mirror. Following this, one will only have to contemplate

the Buddha in correct mindfulness in order to generate the characteristics (i.e., the mental image) of that buddha, and since one is able to generate those characteristics at will he will always take pleasure in seeing the Buddha. When one performs this practice of mindfulness, all the buddhas will be manifested. One will neither attain their supernormal powers nor proceed to their worlds. Instead, he will merely see all the buddhas while remaining here in this world; he will hear those buddhas preach the Dharma and attain an accurate understanding of their teachings.

Mañjuśrī addressed the Buddha, “By what method can one generate this treasure of meditation?”

The Buddha told Mañjuśrī:

Those wishing to attain this should associate with spiritual compatriots and should make offerings to spiritual compatriots. They should always generate zeal, without ever slacking off. They should never be remiss in wisdom, in immovable wisdom, in resolute wisdom, in astute wisdom. They should always immerse themselves in faith so as to make solid the roots of their energetic endeavor, and so they are not damaged by demonic monks or brahmins. On the basis of these four dharmas they will be able to generate this meditation.

Mañjuśrī addressed the Buddha, “Are there yet other methods by which one will be able to generate this meditation?”

The Buddha told Mañjuśrī:

With shame, repentance, reverence, and offerings one should serve those who preach the Dharma, just as if making offerings to the Buddha. On the basis of these four dharmas he will be able to generate this meditation. Or he will be able to generate this meditation by cultivating the thought of selflessness for ninety days, sitting upright in concentrated mindfulness, without any extraneous thoughts and—except while eating, walking, and elimination—never allowing any extraneous thoughts to arise.

There are also four other dharmas by which one will be able to generate this meditation: seeing the buddhas, exhorting people to listen to the Dharma, not being jealous of those who have generated the intention to achieve enlightenment, and undertaking the bodhisattva practices.

There are also four other dharmas by which one will be able to generate this meditation. The first is making images, the second is practicing charity toward believers, the third is teaching sentient beings so that they transcend their deceit and attain bodhi, and the fourth is guarding and embracing the correct Dharma of the buddhas.

There are also four other dharmas by which one will be able to generate this meditation: speaking little, not consorting with householders, living in harmony in the sangha, and not becoming attached to characteristics or indulging in quiescence.

There are also various other dharmas by which one will be able to generate this meditation. There is the forbearance of the birthlessness of all dharmas, so that one detests all the various worldly practices and all forms of incarnation and never considers all the false views and all the five desires. One may cultivate the unlimited states of meditation, never becoming angry and always remembering the four all-embracing dharmas (i.e., charity, affectionate speech, conduct beneficial to others, and cooperative adaptation), generating sympathy, compassion, joy, and equanimity, without criticizing the faults of others. One may always listen to the preaching of the Dharma, straightforwardly cultivating the three pure types of karma (i.e., of body, speech, and mind). One may take pleasure in charitable donations without ever generating the thought of parsimony. One may take pleasure in giving the Dharma, without ever generating the thought of parsimony regarding the Dharma, rather cultivating forbearance and residing in peace with others. And if one is belittled, reviled, struck, or bound by another, he should think "this is my former karma coming to fruition" and should not become angry. One may preach the Dharma far and wide for others as he has heard and accepted it, causing them to consider cultivating the correct practice. One should not generate jealousy, nor praise himself and criticize others. One should transcend sleepiness and laziness, have faith in the Buddha, Dharma, and Sangha, and pay reverence to those monks of greater, equal, and lesser seniority. When one sees some small virtue in someone else, he should always remember it. One should speak the truth without any extraneous nonsense.

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Furthermore, Mañjuśrī, just as those who have left home are able to cultivate this meditation, so too are the householders also able to cultivate it. And just as the householders are able to cultivate this meditation, so too are those who have left home able to cultivate it. Both groups may preach it far and wide for others and cause others to cultivate it.

How are householders able to cultivate this meditation? Through the fruits of their karma of faith they can reject all material wealth, take refuge in the Three Treasures, and accept the five precepts. Neither evading, breaking, defiling, or being remiss in the precepts, they can accept the ten wholesome paths (i.e., not violate the ten precepts) and bring about the generation of the various types of wholesomeness. Cultivating chaste behavior, they will destroy the five desires. Without generating jealousy, they will have no affection for wives and children but will always take pleasure in leaving home and accepting the eight precepts. Whenever they go to the monasteries they will have feelings of shame. They will always feel reverence toward those who have left home. Never keeping secret the Dharma, they will always take pleasure in teaching others. They will think with affection and reverence of the preceptors, teachers, and those who preach the Dharma. They will think of their parents and spiritual compatriots as if thinking of the Buddha. They will reside with their parents and spiritual compatriots, helping them live in peace. This is how householders can cultivate this dharma of meditation.

How can those who have left home cultivate this meditation? The unviolated precepts, the undefiled, the precepts without a point of criticism, the pure precepts, the unpolluted precepts, the precepts not mixed with error, the nondependent precepts, the unattained precepts, the unfailing precepts, the precepts that have been praised by the holy ones, the precepts that have been praised by the wise ones: all are well guarded by the *prātimokṣa*, so as to accomplish all the various practices. Always fearing even small transgressions, they should be pure in action and pure in livelihood. They should take profound pleasure in the forbearance of the birthlessness of all dharmas, being fearful of emptiness, signlessness, and nonintentionality. Ever diligent, always displaying correct mindfulness, they should have faithful, compliant minds and achieve feelings

of shame. They should not be attached to worldly dharmas and should not embrace jealousy. They should always cultivate the merits of ascetic discipline. They should find worldly language repugnant and take no pleasure in fancy speech.

They should be aware of kindnesses they have received and they should repay those received kindnesses. They should show reverence to preceptors and teachers without conceit. They should always take pleasure in [encountering] superior teachers and associating with reliable spiritual guides (*kalyāṇamitra*). Having reliable spiritual guides, they should inquire about the Dharma and practice the Dharma as they hear it. Whether they rely on written scriptures or on the instruction of teachers, they should always think of those preaching the Dharma, their parents, and their good friends as if embracing thoughts of (i.e., contemplating) the Buddha. They should take pleasure in monastic life and take no pleasure in being in ordinary society. They should be unattached to life and possessions, but rather be mindful of the thought (i.e., contemplation) of death and not depend on worldly benefit and growth. They should not approach what is forbidden and should not harbor craving. They should embrace the correct Dharma with affection and reverence. Neither accumulating robes and bowls nor accepting promises of lodging and food, they should always take pleasure in almsbegging at the appropriate times. They should always maintain a sense of shame and reflect on their own transgressions. They should not handle gold, silver, or precious things. They should not be bewildered regarding the true Dharma. They should always cultivate feelings of sympathy so as to be able to eradicate anger, and they should always cultivate feelings of compassion in order to eradicate the possibility of injuring others. Extending benefit throughout the entire world, they should have compassion for all sentient beings. They should always take pleasure in walking meditation and be without sleepiness and laziness. If they can maintain meritorious practices such as these, they will be able to cultivate this meditation.

Furthermore, Mañjuśrī, they should fully develop all kinds of wholesomeness and always be mindful of the Tathāgata. Single-minded in contemplation, without becoming distracted, they should guard the senses and know when they've had enough to eat. Renouncing sleep and freeing



themselves from the afflictions from dusk till dawn, they should meditate without attaching to the taste of meditation. Discriminating the characteristics of form, they should meditate on impurity without being attached to the aggregates, the sense realms, and the sense bases. They should not praise themselves or be conceited. They should create the mental image of the monastery with regard to all dharmas (i.e., think of every place they may be as within the safe confines of the monastery). They should generate the mental image of friendliness with regard to all sentient beings. They should disregard their own reputation and maintain the precepts. They should always practice meditation and have no distaste for erudition in the scriptures, but they should take pride in erudition.

They are without doubt regarding the Dharma and do not revile the Buddha, nor do they criticize the Dharma and Sangha. They always associate with good people and disassociate from those who are not good. They take pleasure in the transcendent words preached by the Buddha. They adopt mindfulness of the six dharmas and cultivate the five bases of liberation. They are able to extinguish the nine types of anger and eradicate the eight types of laziness. They cultivate the eight types of energetic endeavor and practice the nine meditations.<sup>27</sup> They cultivate the eight types of awareness of great persons.<sup>28</sup> They achieve the various states of meditation, liberation, *samādhi*, and meditative attainment (*samāpatti*). They are unmoved by all wrong views. They concentrate on listening to the Dharma and discriminate the various aggregates without becoming fixed in any of them. They fear samsara as if it were a bandit with a drawn sword. They think of the twelve sense bases with the mental image of empty aggregation, and they think of the eighteen sense realms with the mental image of poisonous snakes. They generate the mental image of serenity with regard to nirvana, and they contemplate the five desires with the mental image of thorns. They take pleasure in escaping samsara and are not argumentative. They teach sentient beings to cultivate the various types of meritorious practices. Those who are able to do as I have described will attain profound meditation.

Mañjuśrī, if the entire trichiliocosm were filled with dust, and if someone donated the same number of the seven precious things as there are

dust particles in the world, what would you think? Would such a person's merit be great?

Mañjuśrī said, "Extremely great, World-honored One."

The Buddha said:

508a I tell you now that if a good man or good woman were simply to hear of this meditation without feelings of fear, the merit attained would be even greater. How much more so for those who contemplate it with faith, practice it, and recite it! How much more so for those who preach it far and wide for others! How much more so for those who cultivate and attain this meditation—I would not be able to explain the extent of their merit! Therefore, Mañjuśrī, good men and good women should cultivate this meditation, they should remember this meditation. At the same time they should preach this meditation extensively for others.

Mañjuśrī, during the conflagration at the end of the present eon, any bodhisattva who maintains this meditation will be unharmed by the flames. Even government persecutions, evil demons, and the various types of poisons will not trouble him, and the determinate retribution of deep layers of evil karma will be eradicated.

Again, Mañjuśrī, any great bodhisattva who maintains this meditation will be without illness, his six senses will be pure, and he will be without the myriad afflictions. Furthermore, Mañjuśrī, any bodhisattva who maintains this meditation will be protected by heavenly beings (*devas*) and dragons (*nāgas*). He will be admired by the heavenly beings and even the buddhas will always praise him. The heavenly beings will always take pleasure in looking on him and the buddhas too will always take pleasure in looking on him. Furthermore, Mañjuśrī, anyone who accepts this meditation will be able to hear all the dharmas he has not yet heard. Even while sleeping he will dream of this meditation.

Mañjuśrī, even if I spent an entire eon or more than an eon explaining the merits of this meditation, I would not be able to finish. How much greater the merit of bodhisattvas who are able to attain this meditation! Mañjuśrī, it is like a man of great strength who walked toward the east for a hundred thousand years, and then did likewise to the south, west, and north, and above and below. What would you think? Would anyone

be able to count how far he had traveled? Would it be one *yojana* or two *yojanas*, or a hundred thousand *yojanas*?”

Mañjuśrī replied:

Except for the Buddha, who is all-knowing, and Śāriputra, who has great wisdom, and the nonregressing bodhisattvas, no one would be able to count how far he had gone.

The Buddha told Mañjuśrī:

Suppose there is a good man or good woman who donates enough precious things to fill up all the places where that person went, and again suppose that there is someone who heard of this meditation and, after hearing of it, joyfully vowed to attain enlightenment and erudition in the Buddhist scriptures—the merit of the material donation would not equal even a hundredth part, a thousandth part, or even a hundred thousand–ten thousand–hundred-millionth part of the merit that arose from the joyful vow based on hearing this meditation! All the buddhas of the past will be joyful regarding this person, and all the buddhas of the present and future will be also be joyful! I will also be joyful!

Mañjuśrī addressed the Buddha, “World-honored One, so it is, so it is. The meritorious fruits of this meditation are truly inconceivable!”

The Buddha told Mañjuśrī:

If a bodhisattva cultivates this meditation for a single day, the merit cultivated by all the sentient beings of past, present, and future will not be even a hundred thousand–ten-thousandth part of the merit gained from this meditation!”

The Buddha spoke this verse:

Thinking on the ten titles of the Tathāgata  
 Brings unbounded merit.  
 Merit such as this  
 Cannot be calculated.

The difference between the extensive donation of precious things,  
 As explained above,

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And hearing about this meditation and feeling joyful agreement  
Is so great as to be inestimable.

At that time Mañjuśrī addressed the Buddha:

World-honored One, flowers left over from the offerings can be used to heal a variety of illnesses or as antidotes to poisons, but what are the methods for this? There are flowers left over from offerings to the Buddha, flowers from offerings to the perfection of wisdom, flowers from offerings to the feet of the Buddha, flowers from offerings to the *bodhi* tree, flowers from offerings to the locations of the turning of the wheel of Dharma, flowers from offerings to stupas, flowers from offerings to bodhisattvas, flowers from offerings to the congregation of monks, and flowers from offerings to images of the Buddha. What are the methods for using these flowers? World-honored One, how many types of mantra methods are there for using these flowers? World-honored One, how is it that all the various types of flowers may be included among the flowers of the Buddha? World-honored One, is there only one method for using these flowers, or are there many methods? Is there only one type of such mantras, or are there many types of mantras?

The Buddha told Mañjuśrī:

There are various types of flowers and various types of mantras. For each individual flower the mantra is recited one hundred and eight times. One recites the mantra of the flowers of the Buddha, *Namo buddhāya svāhā*.

The mantra for use with flowers from offerings to the perfection of wisdom is *Nama ārya prajñā pāramitāyāi svāhā*.

The mantra for use with flowers from offerings to the feet of the Buddha is *Nama padasthānābhyām svāhā*.

The mantra for use with the flowers from offerings to the *bodhi* tree is *Namo bodhi vṛkṣāya svāhā*.

The mantra for use with the flowers from offerings to a location of the turning of the wheel of Dharma is *Namo dharmacakrāya svāhā*.

The mantra for use with the flowers from offerings to a stupa is *Nama stūpāya svāhā*.

The mantra for use with the flowers from offerings to a bodhisattva is *Nama bodhisattvāya svāhā*.

The mantra for use with the flowers from offerings to the congregation of monks is *Nama saṃghāya svāhā*.

The mantra for use with the flowers from offerings to an image of the Buddha is *Nama pratime svāhā*.

Mañjuśrī, thus should you accept and maintain this mantra sutra.

The Buddha also told Mañjuśrī:

Those who would use this method of the flowers and who are able to cultivate it with faith, whether monks, nuns, laymen, or laywomen, should first purify and cleanse themselves early in the morning. They should be mindful of the merit of the Buddha and revere these flowers, neither walking on them or stepping over them. According to this method, they should obtain a pure vessel in which to place the flowers. Using cool, hot, or cold water, they may grind up the flowers for use in anointing the body.

They may anoint themselves for any kind of pain in the head, or they may drink a tonic of ground flowers if they are suffering from diarrhea, loss of blood, or abdominal pain or discomfort. For sores in the mouth, they should prepare a potion of ground flowers and warm water, which is then drunk. If a person has a bad temper, one may use cold water or granulated sugar, into which these flowers are ground to make a flower potion that is then drunk. Or if someone is given to the defilement of great desire, a mixture of ashes and the potion containing ground flowers should be rubbed on the genitals. Or, again, the flowers may be ground into cold water and anointed on the head. The fetters of desire will then gradually disappear and he will be liked by everyone.

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If the heavens rain without cease, these flowers may be burned in an uninhabited place and the rain will stop. If there is a drought, the flowers should be placed in water in an uninhabited place, and after using the mantra and pouring cold water on top of the flowers, the heavens will send down rain. If a cow, horse, elephant, or so on is intractable in nature, feeding these flowers to [the animal] will subdue it. If the various types of fruit trees do not flower in abundance, use cold water and cow manure

in which this flower potion is included. If the roots are inundated with this mixture and no one walks on them, the trees will flower in profusion. If the seedlings in the fields suffer damage from excess water, grind the flowers into powder and scatter it throughout the fields and the seedlings will flourish.

If there is some location on a high plain or on land that is without water, ask four *bhikṣus* to scatter flowers around the area and recite the mantra one hundred and eight times in a day. The following day they should scatter new flowers over the previous day's flowers, once again reciting the mantra one hundred and eight times. After doing this for seven days, water may be dug for and obtained. If there is much illness in a country, a mixture of cold water and ground flowers should be daubed onto kettle drums, which are then played loudly. Those who hear the sounds of these instruments will be healed. If an enemy country is about to invade, water with ground flowers should be scattered around the expected place of invasion and the enemy will scatter in retreat. If there is a large flat rock on some tall mountain, many *bhikṣus* may grind flowers on the stone, and when the flowers are ground completely they should be worshiped. After some time, precious jewels will appear spontaneously above the stone.

A foolish person may take the flowers of offering, whether of a hundred varieties or as little as seven varieties, grind them into powder and mix it with milk curd. First he should recite the mantra one hundred and eight times. Forming the mixture into pills about the size of a knuckle, he should take one pill each day. When he takes them he should also recite the mantra one hundred and eight times. [Doing this,] he will gradually become intelligent and perceptive. In a single day he will be able to memorize a hundred verses.

If a person has some task to accomplish, he should first make offering with *utpala*, *kumuda*, and *puṇḍarīka* flowers, flowers from either water or land, and flowers of a hundred different varieties. Then he should use water and ground flowers as required; daubing or scattering are both effective. If he can acquire a hundred varieties of flowers, he may scatter them as powder or use water to make pills. For a severe disease the flowers should be rubbed onto the sores, and the illness will be healed. For

sores or boils or for various poisons, one may either take the pills or daub the flower potion [on the afflicted area] and the illness will be eliminated. If someone suffers from chronic coughing and loss of weight, the flowers should be ground into a potion of barley and wheat. Daubing this on the body will make the person well. Furthermore, the nectar of the *malli* (jasmine) flowers may be combined with the other flowers to make pills, which are then smeared on the forehead. Any enemies who see this will come to be one's friends.

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Mañjuśrī, these are the flower mantras: (1) *Namo buddhāya svāhā*. (2) *Nama ārya prajñā pāramitāyāi svāhā*. (3) *Nama padasthānābhyām svāhā*. (4) *Namo bodhi vṛkṣāya svāhā*. (5) *Namo dharmacakrāya svāhā*. (6) *Nama stūpāya svāhā*. (7) *Nama bodhisattvāya svāhā*. (8) *Nama saṃghāya svāhā*. (9) *Nama pratime svāhā*.

Each mantra should be recited one hundred and eight times. You may preach these mantras everywhere, and the other types of flowers may be used according to this dharma of the flowers of the Buddha.

The Buddha spoke this verse:

The dirt from beneath the feet of the good  
Is the most excellent thing of all.  
In all the worlds  
Even a mountain of gold is no better.

The dust beneath the feet of the Buddha  
Can eliminate sorrow and suffering,  
Unlike that mountain of gold,  
Which only increases one's fears.

The places touched by the feet of the Buddha and his wisdom,  
Those of his enlightenment, teaching, and  
Stupas; the places touched by the great bodhisattvas;  
The places of Buddhist monks; as well as the buddhas' images:

These are the nine types of places  
To which one should make offerings,  
Which, in this world,  
Should be worshiped and revered.

The Sutra of Mañjuśrī's Questions

Able to eradicate all evils  
And eliminate the afflictions of the triple world,  
Offering with this dust naturally increases one's merit,  
As well as one's life span.

One's countenance will always be joyous  
And one will be upright and physically powerful.  
One's actions will always bring good fortune, and  
One will be praised and protected by all the buddhas.

At this time Mañjuśrī and all the bodhisattvas, Ājñātakaupḍinya, and the *śrāvakas*, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, the humans and non-humans; and all those in the assembly listening to the Buddha preach took great joy in serving him.

End of Fascicle Two of *The Sutra of Mañjuśrī's Questions*



## Notes

- <sup>1</sup> Edward Conze, *Perfection of Wisdom in Twenty-five Thousand Lines*, in *The Large Sutra on Perfect Wisdom* (Berkeley: University of California Press, 1985), pp. 160–162.
- <sup>2</sup> An English translation of the *Samayabhedoparacanacakra* (Taishō vol. 49, no. 2031) by Keishō Tsukamoto is published under the title *The Cycle of the Formation of the Schismatic Doctrines* (Berkeley: Numata Center for Buddhist Translation and Research, 2004).
- <sup>3</sup> Edward Conze, *The Prajñā Pāramitā Literature* (Delhi: Munshiram Manoharlal Publishers, 2000, reprint), pp. 63–64.
- <sup>4</sup> Although the Taishō text has one thousand three hundred and fifty here, the number one thousand two hundred and fifty found in the Yuan and Ming editions is a standard number in Sanskrit sutras. The number occurs again in the next paragraph with reference to the number of arhats present.
- <sup>5</sup> The Taishō reads *shàn pí* 善脾, “good spleen,” but this is no doubt *shàn bì* 善臂, “good arm.” Indeed Shinkō Mochizuki and Zenryū Tsukamoto, *Mochizuki bukkyō daijiten* (Kyoto: Sekai seiten kangyo kyokai, 1954), vol. 4, p. 3162a–b, describes an esoteric bodhisattva known as Subāhu whose name is sometimes translated as Miāobi 妙臂. A text called the *Subāhu-paripṛcchā*, “Questions of Subāhu,” occurs as no. 26 in the *Ratnakūṭa* collection; see Mochizuki and Tsukamoto, *Mochizuki bukkyō daijiten*, vol. 5, p. 3415a. Also graphically similar to *xūpóhóu* 須婆曠, which is defined as Miāobi (Subāhu) in the Ding Fubao (digital edition) and Hakuju Ui, *Bukkyō jiten* (Tokyo: Tōsei shuppansha, 1953), p. 46, and appears in several other important sutras.
- <sup>6</sup> The “worldly” bodhisattva precepts discussed here and in Chapter X are in contrast to the “supramundane” precepts discussed in Chapter XI.
- <sup>7</sup> Shinkan Murakami and Shinkai Oikawa, *Ajaseō kyō, Monjushiri mon kyō, hoka* (Tokyo: Daizō Shuppan, 1994), p. 407n10, Murakami and Oikawa render this as *tathatā* (p. 410n8), but Robert Heinemann, *Dictionary of Words and Phrases as Used in Buddhist Dhāraṇī: Chinese-Sanskrit, Sanskrit-Chinese* (Tokyo: Meicho-Fukyukai, 1988), vol. 9, p. 18, gives the essentially identical characters as *tad yathā*.
- <sup>8</sup> This rendering is problematic. The first character implies an initial *bh-*, and Heinemann, *Dictionary of Words and Phrases as Used in Buddhist Dhāraṇī*, pp. 72–74, gives a number of variants on the verb *bhū*, “to be,” including Chinese characters similar to those used here that he reads as *bhava*, “birth, production, origin.” Since this is diametrically at odds with both the Chinese characters given for this term and the overall context, I have chosen the rendering given.

- <sup>9</sup> This passage is problematic in that it first provides a mechanism whereby members of the sangha can eat meat, and at once removes the entire privilege. One is reminded of the sometimes contradictory passages in the Nikāyas; the apparent ambivalence may derive from a lack of unanimity within the community in which the scripture was originally written. Compounding this is an apparent misprint in the very last clause, which we are reading as *kuàng* 況 instead of *zhòu* 咒.
- <sup>10</sup> This sutra title is unknown. This line is cited in Taehyeon's *Beommanggyeong gojeokgi*, using the *Xiěguī jīng* 寫龜經 (T.1815.40:709b13) but neither is found in classical catalogues or modern reference works.
- <sup>11</sup> The verb used here is the same as that used above in the context of eating meat, which must be chewed and swallowed, rather than rice (and presumably other softer foods) that need little or no chewing.
- <sup>12</sup> Murakami and Oikawa, *Ajaseō kyō, Monjushiri mon kyō, hoka*, p. 410n8, suggests Sureśvari or Durgā, based on *Mahāvīyutpatti* 3168; however, this entry is for Surāvadhūh, rendered correctly in Chinese simply as *tīānnǚ* 天女, “goddess.” Presumably, Saṃghabhadra read *surā*, “liquor,” rather than *sura*, “deity,” which is a back-formation from the Persian loanword *asura*. The correct reading might of course be Surāvadhūh, but this is unknown as a personal name. The male god Somadeva is known, although I have not found a citation of the feminine form.
- <sup>13</sup> Not only are several of the preceding Hindu deities' names uncertain, but at several points in the preceding list it is unclear where one item ends and another begins. I have worked to have the number come out to the stated twenty-six.
- <sup>14</sup> Skt. *citta-mano-vijñāna*. In Abhidharma Buddhism this is a single term that refers to mind as a whole. In Yogācāra, in most cases *xin* 心 refers to the *ālaya* consciousness, *yi* 意 refers to the *manas* consciousness, and *shi* 識 refers to the six object-contingent consciousnesses. But this text is clearly pre-Yogācāra in its origins.
- <sup>15</sup> The *Samantapāsādikā* has: “Question: What is meant by good people? Answer: [All those from buddhas, solitary realizers, and disciples to laypeople who have attained the path of stream-winner are called good people]” (T.1462.24:704a28).
- <sup>16</sup> Probably a reference to the division into the views of existence, emptiness, and the middle way.
- <sup>17</sup> As above, what is being referred to here are the twelve links of dependent arising.
- <sup>18</sup> The shape of the new moon is a metaphor traditionally used to describe how to trim the nails.
- <sup>19</sup> *Samyama* means “to ward off offense”; *gatāni* means “to prevent from arising.”
- <sup>20</sup> “Uncontaminated” is a translation of Chinese *wúlòu* 無漏 (Skt. *anāsrava*). Its opposite, “contaminated,” *yǒulòu* 有漏, means to be flawed or tainted, but at much more subtle level than the standard notion of “affliction” (Skt. *kleśa*; Ch. *fānnǎo* 煩惱). Affliction

refers to direct influence from evil activities or factors (*akuśala*). *Āsrava* does not imply that the consciousnesses or the mental factors involved are necessarily unwholesome or afflicted. Rather, the point is that they have some sort of intent involved—the fulfillment of some sort of desire, noble or ignoble, is anticipated. This means that a person could be engaged in wholesome activities such as chastity, giving, and so forth, but that these could still be tainted by being goal-driven. “Uncontaminated,” then, means that the action is taking place without being tainted by ignorance-based goal orientation. Thus, the distinction between contaminated and uncontaminated is analogous to that between unenlightened and enlightened.

- <sup>21</sup> “Birth by transformation, etc.” refers to the four forms of birth, i.e., birth from a womb, from an egg, from moisture, or by transformation.
- <sup>22</sup> *Virāma* is a mark used to indicate the end of words or sentences.
- <sup>23</sup> The twelve sense bases (*āyatanas*) are the six senses of the eyes, ears, nose, tongue, body, and mind and their six corresponding objects, or sensory data; the eighteen realms (*dhātus*) are the preceding twelve sense bases and objects, plus their six corresponding consciousnesses. The five aggregates (*skandhas*) are form (*rūpa*), feeling (*vedanā*), perception (*saṃjñā*), impulses (*saṃskāra*), and consciousness (*vijñāna*), which are the constituents of the personality or sense of self.
- <sup>24</sup> *Kumuda*, *punḍarīka*, and *utpala* are different types of lotus flowers.
- <sup>25</sup> Sundarī was a courtesan who defamed the Buddha.
- <sup>26</sup> The eight worldly dharmas are circumstances that agitate the minds of people in the world: (1) profit (Skt. *lābha*), (2) loss (*alābha*), (3) praise and honor (*yaśas*), (4) disgrace (*ayaśas*), (5) slander (*nindā*), (6) glory (*praśamsā*), (7) pleasure (*sukha*), and (8) suffering (*duḥkha*).
- <sup>27</sup> The nine kinds of meditation on a corpse practiced in order to curb desire are (1) *vyādhmātakasaṃjñā*, tumefaction; (2) *vinilakasaṃjñā*, blue, mottled color; (3) *vipadumakasaṃjñā*, decay; (4) *vilohitakasaṃjñā*, mess of blood, etc.; (5) *vipūyakasaṃjñā*, discharges and rotten flesh; (6) *vidagdhakasaṃjñā*, being devoured by birds and beasts; (7) *vikṣiptakasaṃjñā*, dismemberment; (8) *asthisamjñā*, bones; and (9) *vidagdhakasaṃjñā*, being burned and returning to dust (ash).
- <sup>28</sup> The eight types of awareness of “great persons” (i.e., bodhisattvas, *śrāvakas*, and *pratyekabuddhas*) are (1) attentiveness to lessening desire, (2) attentiveness to being satisfied with the way things are, (3) attentiveness to extricating oneself (from afflictive behavior), (4) attentiveness to vigilant effort, (5) attentiveness to right mindfulness, (6) attentiveness to right concentration, (7) attentiveness to right wisdom, and (8) attentiveness to avoidance of conceptual proliferations.



## Glossary

- afflictions (Skt. *kleśa*): Affective disorders, defilement(s); mental disturbances; emotional negativity. All of the thoughts, words, actions, and emotions that arise and cease based on ignorance and desire, which keep human beings trapped in the cycle of birth and death and result in suffering. Buddhism teaches methods for attaining nirvana/enlightenment as a means of eliminating the afflictions. *See also* nirvana.
- arhat: “Worthy, venerable”; an enlightened, saintly person; the highest type or ideal saint in the so-called Lesser Vehicle (Hinayana), in contrast with the bodhisattva ideal of the Mahayana (Great Vehicle). An arhat has eliminated all afflictions and reached the stage of no more training. *See also* Lesser Vehicle; Mahayana.
- asura*: Originally meaning “spirit,” “titan,” or “god,” the term generally refers to titanic demons, enemies of the gods, especially Indra, with whom they wage constant war. One of the ten beings living in the different states of existence and one of the eight supernatural beings that protect Buddhism.
- concentration of extinction (Skt. *nirodha-samāpatti*): The meditative attainment of cessation; an extremely deep state of meditative concentration in which sensory and discriminative mental function is completely extinguished; one of the six states of mental inactivity. When this concentration is attained the thinking consciousness is also extinguished, which enables the practitioner to be reborn into the highest heaven.
- Dharma: The term has a wide range of meanings in Buddhism, including “truth,” “reality,” “true principle,” “law”; the foremost meaning is the teaching that is fully accordant with reality that was delivered by the Buddha. The term connotes Buddhism as the perfect religion. The lower-case term dharma(s) is also used in the sense of “all things,” concrete things, abstract ideas, etc.
- dharma body (Skt. *dharmakāya*): In general Mahayana teaching, the dharma body is a name for absolute existence, the manifestation of all existences: the true body of reality, or the Buddha as eternal principle; the body of essence that is pure, possesses no marks of distinction, and is the same as emptiness. The dharma body is one of the three bodies of the Buddha.
- duṣkṛta*: Sanskrit term meaning minor misdeeds; misdemeanors. The lightest class of offenses of the Buddhist precepts, requiring confession by the offender to only a single good monk or nun.

four gross elements (*mahābhūtas*): The four elements of which all physical substances are composed: earth (Skt. *prthivīdhātu*), which has the basic quality of hardness and the function of protection; water (Skt. *abdhātu*), which has the function of gathering and storing wetness; (3) fire (Skt. *tejodhātu*), which is the nature of heat and has the function of warming; (4) wind (Skt. *vāyudhātu*), which has the function of giving motion to all living things.

four kinds of meditation: Four progressively subtle stages of meditation that lead the meditator out from the desire realm (*kāmadhātu*) into rebirth in the four meditation heavens (Skt. *caturdhyāna*).

*Great Cloud Sutra* (\**Mahāmegha-sūtra*; Ch. *Dafangdeng wuxiang jing*; Taishō no. 387): A text translated by Dharmakṣema in the Northern Liang dynasty (414–421 C.E.), consisting of thirty-seven chapters. Since all the chapter headings include the words “Great Cloud, Part One” there is reason to believe that it may actually be just the first part of a larger text. The text contains a discussion of the four virtues of constancy, bliss, self-stability, and purity as the peerless inconceivable attributes of the Tathāgata, and thus is considered to be doctrinally related to the *Nirvāṇa-sūtra*.

*garuḍa*: A mythical bird, chief of the feathered race, enemy of the serpent race, vehicle of Viṣṇu. Translated as “golden-winged,” according to some accounts it dwells in great trees and feeds on snakes or dragons. One of the eight kinds of spiritual beings who appear in Mahayana scriptures to protect the Dharma.

god (Skt. *deva*): Literally “radiant one,” related to the Latin *deus*, a heavenly being, an inhabitant of the heavens of sensual pleasure who, as a rule, are invisible to human beings. There are many classes of heavenly beings. In general, the term designates the Brahmanic gods and all the inhabitants of *devalokas* who are subject to suffering in cyclic existence, just as are human and other beings.

hell (*naraka*): Literally indicates a prison in the bowels of the earth whose inhabitants are subject to various kinds of torture as a result of their extensive evil activities in prior lifetimes (such as violating the precepts). One of the three evil destinies. The Buddhist scriptures have extensive categories and lists of the hells.

*kalpa*: Eon, world-period, age. The longest period of time in Indian cosmology; the period of time between the creation and recreation of a world or universe.

*Laṅkāvatāra-sūtra* (Ch. *Lengjia jing*; Taishō nos. 670–672): The *Sutra on [the Buddha’s] Entering [the Country of] Lanka*, of which there were four Chinese translations, three of which are extant. Said to have been delivered on Laṅka Mountain in Sri Lanka, the text was probably composed in the fourth or fifth century C.E. The *Laṅkāvatāra-sūtra* had enormous influence on many Buddhist schools throughout East Asia, including East Asian Yogācāra, in which it was considered to be one of the six orthodox scriptures, and Chan, where it is associated with some of the early founders of the Chinese tradition. The text contains criticisms of the Sāṃkhya, Pāśupata, and other Brahmanic schools, and attempts to explain the points of potential conflation of Mahayana and Brahmanic philosophy.

Lesser Vehicle (Skt. Hinayana): This term refers in general to practices centered on individual salvation, or that are not based on a true experience of emptiness. When used in a historical interpretive sense, the term is applied to the early Indian groups typified by the Theravāda and the Sarvāstivāda school, which held to a monastically centered approach to Buddhist practice. In Mahayana texts, Hinayana practices of the *śrāvakas* (direct disciples) and *pratyekabuddhas* (self-enlightened ones) are held to be flawed, in that they lack the dimensions of a penetrating view of emptiness as well as universally functioning compassion, both of which are considered to be the path of bodhisattvas.

Paranirmitavaśavartin: The heaven where one can partake of the pleasures created in other heavens; the sixth of the six heavens of desire, or affliction heavens, the last of the six *devalokas*, the abode of Maheśvara and of Māra. The beings in this heaven enjoy a good environment created by others.

*pārājika*: Grave offenses of the precepts; the original connotation of the Sanskrit word is thought to mean something like “overcome by another”; thus, to engage in acts while overcome by affliction. These offenses lead to a monk’s or nun’s excommunication from the sangha with the loss of clerical status, and their falling into hell. The Hinayana Vinaya texts list four *pārājika* offenses, known as the four grave offenses: (1) engaging in immoral sexual behavior or bestiality (*abrahmacarya*), (2) stealing (*adattādāna*), (3) killing a human being (*vadhahimṣa*), and (4) lying about one’s spiritual attainments (*uttaramanusyadharmapralapa*).

*pratideśanīya*: A set of minor offenses, four for monks, eight for nuns, concerning meals. Offenders must repent these offenses in front of a monk or nun of good conduct.

Rājagṛha: The site of the Buddha’s preaching of several important sutras, located in the ancient Indian capital of the northern state of Magadha. In Śākyamuni’s time the city was a flourishing cultural and economic center. It was surrounded by five hills, including Gṛdhrakūṭa (Vulture Peak), where Śākyamuni is said to have delivered many teachings. He also taught extensively at the Veṅṅavana *vihāra* (monastic dwelling place) in Rājagṛha. The state of Magadha was ruled by King Bimbisāra, a patron of Buddhism, who is said to have moved his capital here from the town of Kuśāgrapura, a little further east, due to fire and other calamities.

ignorance (Skt. *avidyā*): Delusion, folly. As the fundamental misunderstanding of reality that underlies all of the suffering of unenlightened people, it is the first of the twelve links of dependent arising. Rather than a lack of factual knowledge, it is a basic error in mode of perception that prevents people from seeing things as they really are. For example, not being aware of the fact that all things are ultimately impermanent, or that there is in reality, no such thing as an inherent self.

*pāyattika*: Minor offenses requiring expiation. According to the *Vinaya in Four Parts* (Skt. *Dharmaguptaka-vinaya*), the *pāyattika* are ninety minor offenses by monks, including minor untruths or dissimulation, etc., which will result in their condemnation if not expiated by confession in front of three other monks. If thus confessed

and repented the *pāyattika* offenses are considered to have been expiated, but if not repented the offenders will fall into hell.

*piśāca*: Goblins; sprites, imps, or demons in the retinue of Dhṛtarāṣṭra.

*pratyekabuddha*: A solitary realizer or self-enlightened one. In early texts the term was rendered as “enlightened through contemplation of dependent arising,” especially as defined in the twelve *nidānas*. Later it was rendered as individually enlightened, one who lives apart from others and attains enlightenment by and for himself, in contrast to the altruism of the bodhisattva ideal.

*saṃghāvaśeṣa*: Offenses for which a monastic may not necessarily be excommunicated; rules that require a formal meeting to determine punishment; or thirteen offenses that require temporary excommunication, which the offending monastic can expiate only by confession before the other monks. One of the five categories of precepts and one of the eight categories of the *prātimokṣa*.

*śrāvaka*: “Voice-hearer,” a disciple. Originally, a direct disciple of the Buddha who directly heard him teach. In later Mahayana texts, *śrāvaka* is used as a technical term with somewhat negative connotations. Disciplined monk-practitioners who contemplate the principle of the Four Noble Truths for the purpose of attaining arhatship, and thus eventually nirvana, *śrāvakas* are also considered, along with *pratyekabuddhas*, to be practitioners of the two lesser vehicles, inferior to the insight and compassion of the bodhisattva path.

*sthūlātyaya*: An unconsummated offense; a *sthūlātyaya* offense is incurred when one has the intention to commit a *pārājika* or *saṃghāvaśeṣa* offense but stops short of carrying it out, or if one intends to commit such an offense but fails to do so.

realm of desire (Skt. *kāmadhātu*): One of the three realms of existence, along with the realm of form (*rūpadhātu*) and the formless realm (*arūpyadhātu*), in which one’s consciousness is subject to physical desires (such as for food, sex, and sleep). The realm of desire encompasses the states of existence of hungry spirits (*pretas*), animals, *asuras*, humans, and the six heavens of desire, so called because the beings in these states are dominated by desire.

realm of space (Skt. *ākāśadhātu*): One of the six realms of earth, water, fire, wind, space, and knowledge.

reward body (Skt. *saṃbhogakāya*): Also called the body of bliss or body of recompense, one of the three bodies (*trikāya*) of the Buddha. The ideal body of a buddha that is produced upon entering buddhahood as the result of vows undertaken during the practice of the bodhisattva path. The body of the Buddha in which the blissful reward of enlightenment is enjoyed.

six heavens: Above Mount Sumeru are six heavens, each higher than the last, stretching up towards the form realm. The six are: (1) The heaven of the four deva kings, who guard the four quarters of the world below; (2) Trāyastriṃśa, the Heaven of the Thirty-three Gods; (3) Yāma, the heaven where the god Yāma resides; (4) Tuṣita,



- the heaven of contentment where the bodhisattva Maitreya is said to be preparing to be reborn in the world as the next kalpa's buddha; (5) *Nirmāṇarati*, the heaven where one's desires are magically fulfilled at will; (6) *Paranirmitavaśavartin*, the heaven where one can partake of the pleasures of others, and also where *Pipanyan*, the king of the *māras*, resides.
- six realms of transmigration: Six kinds of rebirth in *saṃsāra* that are undergone by sentient beings in accord with their good or evil actions carried out in their previous lifetime: (1) hell (Skt. *narakagati*), (2) hungry ghosts (Skt. *pretagati*), (3) animal (Skt. *tiryagyonigati*), (4) asura (Skt. *asuragati*), (5) human (Skt. *manuṣyagati*), and (6) gods (Skt. *devagati*).
- ten afflictions: The first five, which are characteristic of those of developed religious sensitivity are: view of self, extreme view, evil view, view of attachment to views, and view of attachment to the precepts. The second five, which are characteristic of those of undeveloped religious sensitivity are: desire, hatred, ignorance, pride, and doubt.
- ten unwholesome activities (Skt. *daśākuśala-karma-patha*): The ten unwholesome activities carried out through the three modes of bodily action, speech, and thought: (1) killing, (2) stealing, (3) debauchery, (4) lying, (5) flattery, (6) insult, (7) treachery, (8) coveting, (9) anger, and (10) holding false views.
- thoughtless concentration: One of the six states of inactivity of mind, the state of concentration that is the cause of being born into no-thought heaven—wherein all mental actions and functions of the first six consciousnesses are stopped. This concentration is also practiced by non-Buddhists, and is called a good, but tainted concentration. It is tainted because the *mano* consciousness is still producing self-view.
- transformation body: The temporal body of the Buddha (Skt. *nirmāṇakāya*). The transformation of the Buddha's body into the form of a sentient being in order to teach and save them. In order to teach sentient beings, this kind of buddha manifestation utilizes superknowledges to appropriately discern and respond to their various capacities. In addition to this form the buddhas manifest themselves in the Dharma body and reward body, adding up to three bodies.
- trichilocosm (Skt. *trisāhasra-mahāsāhasra-lokadhātu*): The worlds that constitute the domain of the Buddha. A world consists of the world of desire and the first heaven of the world of form. One thousand times one thousand times one thousand makes one billion. It is a way of describing the vastness and interwovenness of the universe in ancient Indian cosmology.
- truth of cessation: The principle espoused by Śākyamuni that all suffering eventually ceases; the third of the Four Noble Truths.
- two vehicles: These are the vehicles of the *śrāvakas* (hearers, direct disciples) and *pratyekabuddhas* (self-realizers). These two kinds of practitioners are regularly introduced in Mahayana literature where they are generally cast in a negative light as representatives

## Glossary

of the so-called Hinayana tradition and are set up in contradistinction to the bodhisattva. They are understood as practitioners who are engaged in a view toward practice and enlightenment that will permit them to reach the level of arhatship and not buddhahood.

*vaiḍūrya*: Beryl or lapis lazuli. One of the seven jewels.

*yakṣa*: Demons of the earth, the air, or the lower heavens; they are malignant and violent devourers (of human flesh). One of the eight kinds of spiritual beings who appear in Buddhist scriptures.

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## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

Title	Taishō No.
Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015)	1
Ch. Zhong ahan jing (中阿含經) Skt. Madhyamāgama Eng. <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume I, 2013)	26
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Ch. Fo suoxing zan (佛所行讚) Skt. Buddhacarita Eng. <i>Buddhacarita: In Praise of Buddha's Acts</i> (2009)	192
Ch. Zabao zang jing (雜寶藏經) Eng. <i>The Storehouse of Sundry Valuables</i> (1994)	203
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Ch. Daluo jingang bukong zhenshi sanmoye jing (大樂金剛不空眞實三麼耶經)	243
Skt. Adhyardhaṣatikā-prajñāpāramitā-sūtra	
Eng. <i>The Sutra of the Vow of Fulfilling the Great Perpetual Enjoyment and Benefiting All Sentient Beings Without Exception</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Renwang banruo boluomi jing (仁王般若波羅蜜經)	245
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Eng. <i>The Lotus Sutra</i> (Revised Second Edition, 2007)	
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Eng. <i>The Infinite Meanings Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
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Ch. Dafanguang fo huayan jing (大方廣佛華嚴經)	279
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Skt. Śrīmālādevīsīṃhanāda-sūtra	
Eng. <i>The Sutra of Queen Śrīmālā of the Lion's Roar</i> (2004)	
Ch. Wuliangshou jing (無量壽經)	360
Skt. Sukhāvātīvyūha	
Eng. <i>The Larger Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	
Ch. Guan wuliangshou fo jing (觀無量壽佛經)	365
Skt. *Amitāyurdhyāna-sūtra	
Eng. <i>The Sutra on Contemplation of Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	

Title	Taishō No.
Ch. Amituo jing (阿彌陀經) Skt. Sukhāvativyūha Eng. <i>The Smaller Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	366
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Ch. Fochuibo niepan lüeshuo jiaojie jing (佛垂般涅槃略說教誡經) Eng. <i>The Bequeathed Teaching Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	389
Ch. Dizang pusa benyuan jing (地藏菩薩本願經) Skt. *Kṣitigarbhapraṇidhāna-sūtra	412
Ch. Banzhou sanmei jing (般舟三昧經) Skt. Pratyutpanna-buddhasammukhāvasthita-samādhi-sūtra Eng. <i>The Pratyutpanna Samādhi Sutra</i> (1998)	418
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Ch. Jie shenmi jing (解深密經) Skt. Saṃdhinirmocana-sūtra Eng. <i>The Scripture on the Explication of Underlying Meaning</i> (2000)	676
Ch. Yulanpen jing (盂蘭盆經) Skt. *Ullambana-sūtra Eng. <i>The Ullambana Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	685
Ch. Sishierzhang jing (四十二章經) Eng. <i>The Sutra of Forty-two Sections</i> (in <i>Apocryphal Scriptures</i> , 2005)	784
Ch. Dafanguang yuanjue xiuduoluo liaoyi jing (大方廣圓覺修多羅了義經) Eng. <i>The Sutra of Perfect Enlightenment</i> (in <i>Apocryphal Scriptures</i> , 2005)	842
Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經) Skt. Mahāvairocanaḥśambodhi-vikurvītādhiṣṭhāna-vaipulyasūtreन्द्रa- rājanāma-dharmaparyāya Eng. <i>The Vairocanaḥśambodhi Sutra</i> (2005)	848
Ch. Jinggangding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來真實攝大乘現證大教王經) Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānāḥśamaya-mahākālparāja Eng. <i>The Adamantine Pinnacle Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	865
Ch. Suxidi jieluo jing (蘇悉地羯囉經) Skt. Susiddhika-ramahātantra-sādhnopāyika-pañcāla Eng. <i>The Susiddhikara Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	893

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Ch. Modengqie jing (摩登伽經)	1300
Skt. *Mātaṅgī-sūtra	
Eng. <i>The Mātāṅga Sutra</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
Skt. *Mahāsāṃghika-vinaya	
Ch. Sifen lü (四分律)	1428
Skt. *Dharmaguptaka-vinaya	
Ch. Shanjianlü piposha (善見律毘婆沙)	1462
Pāli Samantapāsādikā	
Ch. Fanwang jing (梵網經)	1484
Skt. *Brahmajāla-sūtra	
Ch. Youposaijie jing (優婆塞戒經)	1488
Skt. Upāsakaśīla-sūtra	
Eng. <i>The Sutra on Upāsaka Precepts</i> (1994)	
Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍)	1519
Skt. Saddharmapuṇḍarīka-upadeśa	
Eng. <i>The Commentary on the Lotus Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Shizha biposha lun (十住毘婆沙論)	1521
Skt. *Daśabhūmika-vibhāṣā	
Ch. Fodijing lun (佛地經論)	1530
Skt. *Buddhabhūmisūtra-śāstra	
Eng. <i>The Interpretation of the Buddha Land</i> (2002)	
Ch. Apidamojushe lun (阿毘達磨俱舍論)	1558
Skt. Abhidharmakośa-bhāṣya	
Ch. Zhonglun (中論)	1564
Skt. Madhyamaka-śāstra	
Ch. Yüqie shidilun (瑜伽師地論)	1579
Skt. Yogācārabhūmi-śāstra	
Ch. Cheng weishi lun (成唯識論)	1585
Eng. <i>Demonstration of Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	

Title	Taishō No.
Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā Eng. <i>The Thirty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1586
Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā Eng. <i>The Treatise in Twenty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1590
Ch. She dasheng lun (攝大乘論) Skt. Mahāyānasamgraha Eng. <i>The Summary of the Great Vehicle</i> (Revised Second Edition, 2003)	1593
Ch. Bian zhongbian lun (辯中邊論) Skt. Madhyāntavibhāga	1600
Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa	1609
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī	1642
Ch. Zhang suozhi lun (彰所知論) Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	1645
Ch. Putixing jing (菩提行經) Skt. Bodhicaryāvatāra	1662
Ch. Jingangding yuqie zhongfa anoduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	1665

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Ch. Dasheng qixi nlun (大乘起信論) Skt. *Mahāyānaśraddhotpāda-śāstra Eng. <i>The Awakening of Faith</i> (2005)	1666
Ch. Shimoheyān lun (釋摩訶衍論)	1668
Ch. Naxiān bīqiu jīng (那先比丘經) Pāli Milindapañhā	1670
Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊) Eng. <i>A Comprehensive Commentary on the Heart Sutra</i> ( <i>Prajñāpāramitā-hṛdaya-sūtra</i> ) (2001)	1710
Ch. Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716
Ch. Guan wuliangshou fo jing shu (觀無量壽佛經疏)	1753
Ch. Sanlun xuanyi (三論玄義)	1852
Ch. Dasheng xuan lun (大乘玄論)	1853
Ch. Zhao lun (肇論)	1858
Ch. Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
Ch. Yuanren lun (原人論)	1886
Ch. Mohe zhiguan (摩訶止觀)	1911
Ch. Xiuxi zhiguan zuochan fayao (修習止觀坐禪法要)	1915
Ch. Tiantai sijiao yi (天台四教儀) Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	1931
Ch. Guoqing bai lu (國清百錄)	1934
Ch. Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語錄) Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	1985
Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄) Eng. <i>The Blue Cliff Record</i> (1998)	2003
Ch. Wumen guan (無門關) Eng. <i>Women's Gate</i> (in <i>Three Chan Classics</i> , 1999)	2005
Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經) Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000)	2008

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Ch. Xinxin ming (信心銘) Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999)	2010
Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005)	2012A
Ch. Yongjia Zhengdao ge (永嘉證道歌)	2014
Ch. Chixiu Baizhang qinggui (勅修百丈清規) Eng. <i>The Baizhang Zen Monastic Regulations</i> (2007)	2025
Ch. Yibuzonglun lun (異部宗輪論) Skt. Samayabhedoparacanacakra Eng. <i>The Cycle of the Formation of the Schismatic Doctrines</i> (2004)	2031
Ch. Ayuwang jing (阿育王經) Skt. Aśokāvadāna Eng. <i>The Biographical Scripture of King Aśoka</i> (1993)	2043
Ch. Maming pusa zhuan (馬鳴菩薩傳) Eng. <i>The Life of Aśvaghōṣa Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2046
Ch. Longshu pusa zhuan (龍樹菩薩傳) Eng. <i>The Life of Nāgārjuna Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2047
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Ch. Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳) Eng. <i>A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty</i> (1995)	2053
Ch. Gaoseng zhuan (高僧傳)	2059
Ch. Biqiuni zhuan (比丘尼傳) Eng. <i>Biographies of Buddhist Nuns</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2063
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Ch. Datang xiyu ji (大唐西域記) Eng. <i>The Great Tang Dynasty Record of the Western Regions</i> (1996)	2087
Ch. Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch. Hongming ji (弘明集) Eng. <i>The Collection for the Propagation and Clarification of Buddhism</i> (Volume I, 2015)	2102
Ch. Fayuan zhulin (法苑珠林)	2122
Ch. Nanhai jigui neifa zhuan (南海寄歸內法傳) Eng. <i>Buddhist Monastic Traditions of Southern Asia</i> (2000)	2125
Ch. Fanyu zaming (梵語雜名)	2135
Jp. Shōmangyō gisho (勝鬘經義疏) Eng. <i>Prince Shōtoku's Commentary on the Śrīmālā Sutra</i> (2011)	2185
Jp. Yuimakyō gisho (維摩經義疏) Eng. <i>The Expository Commentary on the Vimalakīrti Sutra</i> (2012)	2186
Jp. Hokke gisho (法華義疏)	2187
Jp. Hannya shingyō hiken (般若心經秘鍵)	2203
Jp. Daijō hossō kenjin shō (大乘法相研神章)	2309
Jp. Kanjin kakumu shō (觀心覺夢鈔)	2312
Jp. Risshū kōyō (律宗綱要) Eng. <i>The Essentials of the Vinaya Tradition</i> (1995)	2348
Jp. Tendai hokke shūgi shū (天台法華宗義集) Eng. <i>The Collected Teachings of the Tendai Lotus School</i> (1995)	2366
Jp. Kenkairon (顯戒論)	2376
Jp. Sange gakushō shiki (山家學生式)	2377
Jp. Hizōhōyaku (秘藏寶鑰) Eng. <i>The Precious Key to the Secret Treasury</i> (in <i>Shingon Texts</i> , 2004)	2426
Jp. Benkenmitsu nikyō ron (辨顯密二教論) Eng. <i>On the Differences between the Exoteric and Esoteric Teachings</i> (in <i>Shingon Texts</i> , 2004)	2427

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Jp. Sokushin jōbutsu gi (即身成佛義) Eng. <i>The Meaning of Becoming a Buddha in This Very Body</i> (in <i>Shingon Texts</i> , 2004)	2428
Jp. Shōji jissōgi (聲字實相義) Eng. <i>The Meanings of Sound, Sign, and Reality</i> (in <i>Shingon Texts</i> , 2004)	2429
Jp. Unjigi (吽字義) Eng. <i>The Meanings of the Word Hūṃ</i> (in <i>Shingon Texts</i> , 2004)	2430
Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004)	2514
Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004)	2527
Jp. Kōzen gokoku ron (興禪護國論) Eng. <i>A Treatise on Letting Zen Flourish to Protect the State</i> (in <i>Zen Texts</i> , 2005)	2543
Jp. Fukan zazengi (普勸坐禪儀) Eng. <i>A Universal Recommendation for True Zazen</i> (in <i>Zen Texts</i> , 2005)	2580
Jp. Shōbōgenzō (正法眼藏) Eng. <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume I, 2007) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume II, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume III, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume IV, 2008)	2582
Jp. Zazen yōjin ki (坐禪用心記) Eng. <i>Advice on the Practice of Zazen</i> (in <i>Zen Texts</i> , 2005)	2586
Jp. Senchaku hongan nembutsu shū (選擇本願念佛集) Eng. <i>Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow</i> (1997)	2608
Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土真實教行証文類) Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment</i> (2003)	2646
Jp. Tannishō (歎異抄) Eng. <i>Tannishō: Passages Deploring Deviations of Faith</i> (1996)	2661

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Jp. Rennyō shōnin ofumi (蓮如上人御文) Eng. <i>Rennyō Shōnin Ofumi: The Letters of Rennyō</i> (1996)	2668
Jp. Ōjōyōshū (往生要集)	2682
Jp. Risshō ankoku ron (立正安國論) Eng. <i>Risshōankokuron or The Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation</i> (in <i>Two Nichiren Texts</i> , 2003)	2688
Jp. Kaimokushō (開目抄) Eng. <i>Kaimokushō or Liberation from Blindness</i> (2000)	2689
Jp. Kanjin honzon shō (觀心本尊抄) Eng. <i>Kanjinhonzonshō or The Most Venerable One Revealed by Introspecting Our Minds for the First Time at the Beginning of the Fifth of the Five Five Hundred-year Ages</i> (in <i>Two Nichiren Texts</i> , 2003)	2692
Ch. Fumu enzhong jing (父母恩重經) Eng. <i>The Sutra on the Profundity of Filial Love</i> (in <i>Apocryphal Scriptures</i> , 2005)	2887
Jp. Hasshūkōyō (八宗綱要) Eng. <i>The Essentials of the Eight Traditions</i> (1994)	extracanonical
Jp. Sangō shiki (三教指歸)	extracanonical
Jp. Mappō tōmyō ki (末法燈明記) Eng. <i>The Candle of the Latter Dharma</i> (1994)	extracanonical
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