

TIANTAI LOTUS TEXTS

dBET PDF Version

© 2017

All Rights Reserved

BDK English Tripiṭaka Series

TIANTAI LOTUS TEXTS

The Infinite Meanings Sutra

(Taishō Volume 9, Number 276)

**The Sutra Expounded by the Buddha
on Practice of the Way through
Contemplation of the Bodhisattva
All-embracing Goodness**

(Taishō Volume 9, Number 277)

Translated by Tsugunari Kubo and Joseph M. Logan

The Commentary on the Lotus Sutra

(Taishō Volume 26, Number 1519)

Translated by Terry Abbott

A Guide to the Tiantai Fourfold Teachings

(Taishō Volume 46, Number 1931)

Translated by Masao Ichishima and David W. Chappell

Bukkyō Dendō Kyōkai America, Inc.

2013

Copyright © 2013 by Bukkyō Dendō Kyōkai and
Bukkyō Dendō Kyōkai America, Inc.

All rights reserved. No part of this book may be reproduced, stored
in a retrieval system, or transcribed in any form or by any means
—electronic, mechanical, photocopying, recording, or otherwise—
without the prior written permission of the publisher.

Second Printing, 2015
ISBN: 978-1-886439-45-0
Library of Congress Catalog Card Number: 2012923174

Published by
Bukkyō Dendō Kyōkai America, Inc.
2620 Warring Street
Berkeley, California 94704

Printed in the United States of America

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. In 2010, the Numata Center's operations were merged into Bukkyō Dendō Kyōkai America, Inc. (BDK America) and BDK America continues to oversee the English Tripiṭaka project 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 Berkeley, 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, President of BDK America.

A. Charles Muller
Chairperson
Publication Committee

Contents

| | | |
|---|--------------------------|-----|
| A Message on the Publication of the English Tripiṭaka | <i>NUMATA Yehan</i> | v |
| Editorial Foreword | <i>MAYEDA Sengaku</i> | vii |
| Publisher's Foreword | <i>A. Charles Muller</i> | ix |
| The Infinite Meanings Sutra | | |
| Contents | | 3 |
| Translators' Introduction | | 5 |
| <i>The Infinite Meanings Sutra</i> | | 7 |
| Notes | | 39 |
| The Sutra on All-embracing Goodness Bodhisattva | | |
| Translators' Introduction | | 45 |
| <i>The Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness</i> | | 49 |
| Notes | | 79 |
| The Commentary on the Lotus Sutra | | |
| Contents | | 85 |
| Translator's Introduction | | 87 |
| <i>The Commentary on the Lotus Sutra</i> | | 91 |
| A Guide to the Tiantai Fourfold Teachings | | |
| Contents | | 153 |
| Translator's Introduction | | 155 |
| <i>A Guide to the Tiantai Fourfold Teachings</i> | | 161 |
| Glossary | | 211 |
| Bibliography | | 221 |
| Index | | 225 |
| A List of the Volumes of the BDK English Tripiṭaka (First Series) | | 241 |

THE INFINITE MEANINGS SUTRA

Contents

| | |
|-------------------------------------|----|
| The Infinite Meanings Sutra | |
| Translators' Introduction | 5 |
| Chapter I. Beneficial Works | 9 |
| Chapter II. Dharma Discourse | 17 |
| Chapter III. Ten Beneficial Effects | 27 |
| Notes | 39 |

Translators' Introduction

The original text on which this translation is based is the *Wuliangyi jing*, which we translate as “Infinite Meanings Sutra” (Jpn. *Muryōgi kyō*; *Taishō Shinshū Daizōkyō* vol. 9, no. 276, 384a23–389b22). The title has also been translated into English as “Innumerable Meanings Sutra” and “Immeasurable Meanings Sutra.” Following the title of the first chapter in the source text is the line *Xiao qi tian du san chang tan ma mi jia tuo ye she yi*: “Translated by Dharmajāta-yāśas, a monk from central India, during the reign of Emperor Xiao (479–482) of the Southern Qi dynasty (479–502).”

Similar to the case of the *Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness* (Taishō no. 277, our translation of which also appears in this volume), the only existing historical manuscripts of the *Infinite Meanings Sutra* are in Chinese. There is no extant evidence of any Sanskrit original of the text other than indications of such as the basis for the Chinese translation. Thus, the provenance of this text in India or China remains a subject of speculation.

The *Infinite Meanings Sutra* may be regarded as an introduction to the *Lotus Sutra* (*Saddharmapuṇḍarīka-sūtra*). In light of this, it is noteworthy that in English versions of the *Lotus Sutra* based on Kumārajīva's Chinese translation (Taishō no. 260), in the beginning of the introductory chapter one can find a passage similar to the following:

[The Buddha] then taught the bodhisattvas the Mahayana sutra called *Immeasurable Meanings*. After having taught this sutra, the Buddha . . . entered the *samādhi* called the “abode of immeasurable meanings.”¹

Extant Sanskrit manuscripts of the *Lotus Sutra*, however, give *mahā-nirdeśa*, “great exposition,” as the name of the sutra, and *ābhujyūnanta-nirdeśa-pratiṣṭhāna*, “foundation of infinite exposition,” as the name of the *samādhi*. Since *ananta-nirdeśa*, “infinite exposition,” is not found in reference to the name of the sutra that was taught, this gives rise to the speculation that if Kumārajīva translated

from manuscripts similar to those that now remain, he must have used the same Chinese translation, *wu liang yi*, “infinite (immeasurable/innumerable) meanings,” in both instances.

While the *Lotus Sutra* is never mentioned by name in this text, the *Infinite Meanings Sutra*, like the *Lotus*, is a strong proponent of the concept of bodhisattva practice. In his discourse in the sutra, the Buddha emphasizes that leading others to the Way is a prime factor in attaining ultimate enlightenment, and that the teaching of the sutra itself is infinite in its meanings because it relates to the unlimited desires of living beings.

It is also interesting to note the text's attitude of emphasizing its own merit and influence, particularly in Chapter Three, which discusses how the sutra affects those who keep faith with it: how such practitioners, fueled by the power of the sutra, advance and come to maturity from the development of a bodhisattva's requisite qualities to the final dramatic descriptions of the ultimate rewards of a bodhisattva's active compassion.

It is our hope that the vibrancy and message of this sutra will become more tangible to readers through this translation. To that end, we encourage readers to “give voice” to the sutra so that as you read it, you may hear it as well.

Note on the Translation

In this translation nearly full accord was maintained with the source Chinese text in the *Taishō Shinshū Daizōkyō* edition. However, the Taishō text contains annotations indicating where various differences occurred in other Chinese editions of the *Infinite Meanings Sutra* cited in the notes, and, depending upon the context, there were some instances in which we chose to use the alternative character or phrasing in our translation.

Another Chinese version of this text, the Kasuga edition, is widely used in Japan as a basic source text for translation. We also found that there are several textual differences between the Kasuga and Taishō editions.

Our choices from the notes in the Taishō source text as mentioned above, noteworthy differences observed in the Kasuga version, and any particular aspects of the translation that we believe merit comment are given in the Notes that follow the text.

THE INFINITE MEANINGS SUTRA

Translated from the Chinese
of Dharmajātayaśas

Beneficial Works

Thus have I heard: On one occasion the Buddha was staying at the city of Rājagṛha, on Mount Vulture Peak, together with an assembly of twelve thousand eminent monks. Eighty thousand great-being (*mahāsattva*) bodhisattvas were also there, along with heavenly beings (*devas*), *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, as well as various monks, nuns, laymen, and laywomen.

Spontaneously gathered around them—each with retinues that were hundreds of thousands of myriads in number—were leaders of empires great and small: rulers of gold-wheel, silver-wheel, and lesser-wheel domains; kings, princes, and officials of state; and citizens who were noblemen, noblewomen, or people of great means. They all made their way to where the Buddha was, bowed their heads at his feet in homage, walked around him a hundred thousand times, burned incense and scattered flowers, and paid their respects in various ways. After they had honored the Buddha, they withdrew and sat to one side. 384b

The bodhisattvas known by name were: Mañjuśrī, Prince of the Dharma;² Wellspring of Great Majestic Virtue,³ Prince of the Dharma; Wellspring of Freedom from Anxiety, Prince of the Dharma; Wellspring of Effective Discourse, Prince of the Dharma; Maitreya Bodhisattva; Facilitating Leader Bodhisattva; King of Medicines Bodhisattva (*Bhaiṣajyarāja*); Incomparable Medicine Bodhisattva (*Bhaiṣajyarājasamudgata*); Flower Banner Bodhisattva; Flower Radiance Bodhisattva;⁴ Sovereign Master of Dharma-grasping Empowerments Bodhisattva; Regarder of the Voices of the World Bodhisattva (*Avalokiteśvara*); Great Strength Achieved Bodhisattva (*Mahāsthāmaprāpta*); Constant Endeavor Bodhisattva (*Nityodyukta*/ *Satatasamitābhiyukta*);⁵ Hands Showing the Seal of the Dharma Bodhisattva; Store of Treasures Bodhisattva (*Ratnākara*); Scepter of the Treasures Bodhisattva; Transcender of the Three Realms Bodhisattva (*Trailokyavikrāmin*); Bearer of the Loom Bodhisattva (*Vemabhara*);⁶ Incense Elephant Bodhisattva (*Gandhahastin*); Great Incense

Elephant Bodhisattva; Majestic Roar of the Lion Bodhisattva; Lion Ranging the World Bodhisattva; Heroic Endeavor of the Lion Bodhisattva (Sīṃhavikrīḍita); Relentlessness of the Lion Bodhisattva; Power of Courage and Dynamism Bodhisattva; Imposing Intensity of the Lion Bodhisattva; Well Composed Bodhisattva; and Fully Composed Bodhisattva (Mahāvvyūha). Such great-being bodhisattvas as these numbered eighty thousand in all.

Without exception, all such bodhisattvas as these are great beings that embody the Dharma. They have achieved perfection in behavioral principles, perfection in concentration, perfection in discernment, perfection in emancipation, and perfection in the perspective that pertains to emancipation. Their minds are calm and tranquil, constantly in contemplation, at peace and at ease—having no cravings and creating no causes, and immune to contrary thinking and distraction. Their quiet and pure resolve is boundlessly profound. Having steadfastly maintained this condition over hundreds of thousands of *koṭis* of *kalpas*, all of the countless approaches to the Dharma⁷ are before them here and now. Having gained great wisdom, they fathom all phenomena: their full grasp and discernment of the truth of natures and aspects, of existence and nonexistence, and of length and brevity is manifest and clear.

They are able, moreover, to clearly perceive conditioned desires of the senses. By means of Dharma-grasping empowerments (*dhāraṇīs*), and with unlimited facility of eloquence, they call upon the Buddha to turn a wheel of the Dharma; emulating him, they are able to turn it as well. They first bring it down in tiny drops that dissolve the dirt of delusive passions. They open nirvana's gates and fan winds of emancipation—dispelling the world's fevers and trials with the cool refreshment of the Dharma. Next, raining down the deeply profound twelve-linked chain of dependent origination (*pratītya-samutpāda*), they drench the intense solar fires of assembled sufferings of ignorance, illness, aging, and death. Then, pouring the supreme Great Vehicle to overflowing, they immerse and soak the various roots of goodness that living beings possess, cast seeds of goodness widely over fields of beneficial effects, and inspire all beings everywhere to germinate the sprout of enlightenment. With wisdom accumulated over cycles of the sun and the moon, and with skillful means applied within a moment or over time, they advance and extend the work of the Great Vehicle: to enable living beings to quickly

achieve the full dynamic of ultimate enlightenment and always abide in the reality that is joyful beyond description. With boundless great compassion, they rescue living beings from suffering.

These are the true companions of good influence for all living beings. These are bountiful spheres of kindness for all living beings. These are the spontaneous teachers of all living beings. These are centers of joyful tranquility, places of deliverance, shelters for protection, and great havens of reliability for all living beings. As such, they serve everywhere as extraordinary guides who are of benefit to all—capable of acting as eyes for those who do not see, as ears for those who do not hear, as a nose for those with no sense of smell, as a tongue for those who do not speak. They are able to make deficient faculties become whole, and to turn contrariness, unbalance, frenzy, and confusion into complete right mindfulness. They are the shipmasters and great captains that ferry living beings across the river of birth and death, landing them on nirvana's shore. They are the greatest physicians and master doctors who distinguish the aspects of illnesses, know well the properties of medicines, offer remedies appropriate to an affliction, and have beings trustingly take them. They are directors and master directors who never lose control—like tamers of elephants or horses who are capable of training without fail. They are like valiant lions whose unconquerable majesty invites respect from all other beasts. Comfortably progressing in all bodhisattva practices of perfection, steadfast and immovable in the tathāgata realm, serenely abiding in the strength of their resolve, and refining buddha lands far and wide, they will realize and achieve the full dynamic of ultimate enlightenment before long. All such great-being bodhisattvas possess this kind of wondrous power to do beneficial works.

384c

The monks known by name were Greatly Wise Śāriputra; Transcendent Maudgalyāyana; Lifelong Sage Subhūti; Mahākātyāyana; Pūrṇa, Son of Mairāyaṇī; and Ājñātakauṇḍinya. Others like them were Supremely Perceptive Aniruddha; Upāli, Upholder of Behavioral Principles; Ānanda, the Attendant; Rāhula, Son of the Buddha; Upananda; Revata; Kapphiṇa; Vakkula; Acyuta; Svāgata; Mahākāśyapa, He of Constant Practice; Uruvilvākāśyapa; Gayākāśyapa; and Nadikāśyapa. Such monks as these were twelve thousand in number; all of them were arhats, had ended the outflow of all desires, were unhindered by attachments, and had gained true emancipation.

There came a certain moment when the great-being bodhisattva Fully Composed—having recognized that all at the gathering had seated themselves with a settled mind—arose from where he sat, as did the eighty thousand great-being bodhisattvas within the assembly. They made their way to where the Buddha was, bowed their heads at his feet in homage, walked around him a hundred thousand times, and burned incense and scattered flowers.⁸ Heavenly flowers, heavenly incense and garments, garlands of celestial jewels, and priceless celestial treasures accumulated like clouds in the four directions and spiraled down from the sky as offerings to the Buddha. Celestial bowls and containers were filled to overflowing with hundreds of heavenly delicacies that were spontaneously fully satisfying by appearance and aroma. Celestial flags, celestial banners and canopies, and marvelous celestial amusements were arranged everywhere, and heavenly music was played for the Buddha's enjoyment. Thereupon they went before the Buddha, knelt formally on one knee, placed their palms together, and, with one mind and one voice, spoke words of praise in verse:

385a Great One! Most Venerable Fully Awakened Master!
 You are without stain, contamination, or attachment!
 Nurturer of human and heavenly beings! Tamer of elephants and
 horses!
 You infuse the fragrance of virtue into all things by means of the
 winds of the Way!
 You are serene in wisdom, calm in emotion, composed in deep
 reflection,
 And—volition extinguished, discriminations set aside—likewise
 tranquil in mind.
 You have forever cast away delusive ideas, reflections, and thoughts—
 No more to become entangled in all the facets of existence.
 What you embody is not existing, and yet not nonexistent;
 Is neither direct nor indirect cause; has no sense of self or other;
 Is neither square nor round; is not brief or long;
 Neither appears nor disappears; is without origination or cessation;
 Is neither created nor self-arisen, nor is it produced;
 Neither sits nor lies down; does not walk or stand;
 Neither moves nor turns; is not static or idle;

Neither advances nor retreats; is not imperiled or secure;
Neither is, nor is not; has no gain or loss;
Is neither here nor there; does not come or go;
Is neither blue nor yellow; is not red or white;
Is not crimson, is not purple or multicolored;
Comes forth from the perfection of behavioral principles,
 concentration, discernment, emancipation, and perspective
 that pertains to emancipation;
Rises from three kinds of transcendent knowledge, the six
 transcendent powers, and the avenues to enlightenment;⁹
Emanates from kindness, compassion, ten capabilities, and
 dauntlessness;
And emerges according to the good karmic actions of living beings.
Your manifestation is nearly sixteen feet tall, aglow in purple-gold,
Well proportioned, greatly radiant, and lustrous.
The tuft between your eyebrows curves like the crescent moon;
 the nape of your neck glows like the sun.
Your hair is dark blue and curly; there is a wen on the top
 of your head.
Pure eyes shine brightly as they blink up and down.
Eyebrows and eyelashes are deep blue and long; mouth and cheeks
 have fine definition:
Your lips and tongue are beautifully red, like vermilion fruits;
White teeth, forty in number, are like snowy agates.
Your forehead is wide, your nose is full, and you have a
 welcoming face.
Your chest is like that of a lion, and it is marked with the sign
 of virtue.
Hands and feet are flexible and have the mark of one thousand spokes.
Your armpits and palms are rounded; nothing escapes your grasp.
Your arms are long from shoulder to elbow to wrist; fingers are
 slender and straight.
Your skin is soft and delicate, and the hair on it curls to the right.
Ankles and knees are not prominent; genitals, in equine manner,
 are concealed.

You have slender muscles and ligaments, and your calves are
curved like a deer's.¹⁰
Unblemished purity reflects on the outside and pervades within:
You are pure water, never muddied or stained.
There are thirty-two aspects like these,
And eighty special features can similarly be seen.
But, in truth, you are without a form that has or does not have
aspects.
All aspects of all things are beyond the scope of the eye.
The characteristic of your aspect-embodiment is that of having
no aspects;
The characteristic of the aspect-bodies of all living beings is the same.
You are able to inspire living beings to joyfully pay homage,
To deeply, sincerely, and devotedly show respect,
And, by such cause, to cast off arrogance and pride of self
And achieve a consummate embodiment such as this.
We, the assembled eighty thousand,
Collectively bow in homage to, and together take refuge in,
The Great Sage who is without attachment, the tamer of elephants
and horses
Who has superseded emotion, conception, mind, volition, and
discrimination;
We bow to and confide in the Dharma embodied—
The synthesis of perfection in behavioral principles, concentration,
discernment, emancipation, and perspective that pertains to
emancipation;
And we bow to and take refuge in the wonderfully symbolic robe.
We bow to, and take refuge in, that which is hard to give form to
in thought or in word!
385b Your Brahma voice—that rolls like thunder, that has eight virtues,
That is pure, deeply resonant, sublime, and far-reaching—
Conveys the Four Noble Truths, the perfection of the six spiritual
attitudes,¹¹ and the twelve-linked chain of dependent origination
To living beings according to their mindsets and their karmic actions.
The minds and hearts of those who hear you will invariably open;

They will not fail to sever themselves from the cycle of countless
births and deaths (*samsara*).

Those who hear you will variously attain the fruit of entering
the stream (*srota-āpanna*),

The fruit of one remaining return (*sakṛdāgāmin*), the fruit of
non-returning (*anāgāmin*), the fruit of arhatship;

Or freedom from delusion and desire, and transcendence of cause
and condition, in the status of a *pratyekabuddha*;

Or the bodhisattva stage in which phenomena are grasped as being
without origination or cessation.

Or they will obtain countless Dharma-grasping empowerments;
Or the ability to expound pleasingly with unrestrained great
eloquence—

To orate in verses profound and sublime
While bathing and reveling in the pure pond of Dharma.

Or they will manifest wondrous abilities to reach any place,
to leap and to soar,

And to move at will into and out of water and fire.

Such are the signs of a wheel of the Dharma;
Thus is it pure and limitless, and hard to give form to in thought
or in word.

Together, all of us will bow again
And take refuge in a Dharma wheel whenever it is turned.
We will bow again and take refuge in the sound of your Brahma voice.
We will bow again and take refuge in the Four Noble Truths, the
perfection of the spiritual attitudes, and dependent origination.
World-honored One! Ever since innumerable *kalpas* ago,
You have cultivated and practiced all beneficial works devotedly
For our sake—human beings, heavenly beings, *nāga* kings—
Extending universally to all manner of living beings.
You were able to give up everything that is difficult to forgo—
Your wife, your child, all of your wealth, and your palaces and lands.
As selfless with regard to inner matters as you are with material things,
You give your mind, your perceptions, and the essence of your
being completely for the sake of all people.

You will reverently uphold the principles of pure behavior of
all buddhas

With unbroken resolve until the end of your life.

Should someone bearing sword or staff come to do you harm,
Or to disparage or denounce you, you will be without anger
to the end.

Through *kalpa* after *kalpa* of all-out endeavor, your intensity
has never waned.

Night and day you govern your mind, keeping it constantly focused.

You have completely mastered all ways to grasp the Dharma,

And your insight penetrates deeply into the core of living beings:

Thus, you have come to achieve unhindered capabilities.

In total command of the Dharma, you are as its king.

Together we all bow to and take refuge in the one

So steadfast in purpose toward all that is difficult to overcome.

Chapter II

Dharma Discourse

Having recited these verses in praise of the Buddha, the great-being bodhisattva Fully Composed and the eighty thousand great-being bodhisattvas then addressed the Buddha as one, saying:

World-honored One! We, the assembled eighty thousand bodhisattvas, now wish to put forth a question concerning the teachings of the Tathāgata. We wonder if the World-honored One would be kind enough to hear us.

The Buddha addressed the bodhisattva Fully Composed and the eighty thousand bodhisattvas, saying:

Well done, you of good intent! Well done! You have correctly read this moment. Ask freely whatever you wish! The Tathāgata will be in the state of *parinirvāṇa* before long, and all should be made to have no remaining doubts after that. I am ready to respond to any question you wish to ask.

With that, the bodhisattva Fully Composed and the eighty thousand bodhisattvas then addressed the Buddha with one voice, saying: 385c

World-honored One! What approaches to Dharma should great-being bodhisattvas practice if they wish to realize—and quickly achieve—the full dynamic of ultimate enlightenment? What approaches to Dharma can enable great-being bodhisattvas to achieve the full dynamic of ultimate enlightenment quickly?

In answer to the bodhisattva Fully Composed and the eighty thousand bodhisattvas, the Buddha said:

O you of good intent! There is one approach to Dharma that can let a bodhisattva quickly realize the full dynamic of ultimate enlightenment.

If any bodhisattva masters this approach to the Dharma, he or she will then be able to realize the full dynamic of ultimate enlightenment quickly.

“World-honored One! What is this Dharma approach called? What is its essence? How does a bodhisattva practice it?”

The Buddha replied:

O you of good intent! This particular Dharma approach is known as Infinite Meanings. A bodhisattva who wishes to achieve mastery in the practice of Infinite Meanings must perceive and observe that, in and of themselves, all phenomena intrinsically have been, successively will be, and currently are tranquil and empty in nature and aspect, without greatness or smallness, without origination or cessation, neither fixed nor moving, non-advancing and non-retreating. Like the emptiness of space, they are without duality. Living beings, however, thoughtlessly and falsely make polar assessments: “It is this,” “It is that”; “It is gain,” “It is loss.” Unwholesome thoughts arise in them, producing harmful karmic causes. They cycle and recycle in the six realms of existence, piling up harmful passions and sufferings, and for hundreds of millions of myriads of *kalpas* they cannot break themselves free. Clearly perceiving this, the great-being bodhisattva must bring forth a mind of mercy and give rise to great compassion—particularly wishing to relieve living beings of suffering.

He or she must then more completely fathom all phenomena: aspects of phenomena being as such, as such will phenomena come forth; aspects of phenomena being as such, as such will phenomena settle; aspects of phenomena being as such, as such will phenomena change; aspects of phenomena being as such, as such will phenomena become void.

Aspects of phenomena being as such, an unwholesome phenomenon is able to come forth. Aspects of phenomena being as such, a wholesome phenomenon is able to come forth. So it is also with regard to settling, changing, and becoming void.

After perceiving, observing, and fully understanding everything about these four modes from beginning to end, the bodhisattva must

next perceive and observe that all phenomena are impermanent—coming forth and becoming void over and over again from moment to moment, and further grasp that their coming forth, settling, changing, and becoming void are instantaneously occurring. Having perceived and comprehended this, the bodhisattva will then have insight into the various conditioned desires of the senses of living beings.

Seeing that conditioned desires are innumerable, the bodhisattva expounds the teachings in infinite ways. Because there are infinite ways of exposition, there are infinite meanings as well. The infinite meanings stem from a single *dharmā*. That one *dharmā*, namely, is formlessness. Itself not a form and having no forms, itself not an aspect and having no aspects, this formlessness, as such, is called the reality of all things. When the great-being bodhisattva has become serenely composed in this true reality of all things, loving-kindness that is clearly real and unfeigned will arise; in any circumstance in which living beings may be found, he or she will be truly capable of taking their suffering away. After removing their suffering, the bodhisattva again expounds the teachings for them, causing all living beings to know happiness and joy.

O you of good intent! If a bodhisattva is able to practice this particular Dharma approach of Infinite Meanings in this way, he or she will surely realize—and quickly achieve—the full dynamic of ultimate enlightenment.

386a

O you of good intent! This is the deeply profound, incomparable, all-ferrying *Infinite Meanings Sutra!*¹² Its content and principles are true and correct, and its value is supreme and unsurpassed! It is embraced by the buddhas of the past, present, and future together! It is impervious to the influence of disruptive forces and the influence of differing views, and is neither corrupted nor destroyed by any deluded perception or the cycle of births and deaths! Therefore, you of good intent, if a great-being bodhisattva wishes to achieve ultimate enlightenment quickly, he or she must achieve mastery in the practice of this deeply profound, supreme, all-ferrying *Infinite Meanings Sutra!*”

At that time the bodhisattva Fully Composed again addressed the Buddha, saying:

World-honored One! A Dharma discourse by the World-honored One is beyond thought and word; the fundamental nature of living beings is also beyond thought and word; and emancipation by a Dharma approach is likewise beyond thought and word! We have no doubts concerning the teachings the Buddha has expounded, but because the minds of living beings give rise to uncertainty, we put forth a question once more.

World-honored One! For more than forty years, ever since achieving enlightenment, the Tathāgata, for the benefit of living beings, has continuously discoursed on the principle of the four modes of all phenomena, the meaning of suffering, and the meaning of emptiness; on everchangingness, nonexistence of self, non-greatness, non-smallness, non-origination, and non-cessation; on the formlessness of all things; and on the natures and aspects of phenomena being intrinsically empty and tranquil—neither coming nor going, neither appearing nor disappearing.

Those who hear you variously realize the stage of an ardent mind, the stage of attaining the highest still-unsettled condition, the stage of attaining irreversible good roots,¹³ the stage of ultimate worldly perception; or the fruit of entering the stream, the fruit of one remaining return, the fruit of non-returning, the fruit of arhatship; or the way of *pratyekabuddha*; or the awakening of the aspiration for enlightenment (*bodhicitta*) and ascent to the first stage, the second stage, the third stage, or all the way to the tenth stage of development in bodhisattva practice.

In what way does the essence of what you have just now expounded differ from that of all the doctrines you have expounded in the past, such that you say that a bodhisattva who practices the deeply profound, supreme, all-ferrying *Infinite Meanings Sutra* will surely realize—and quickly achieve—ultimate enlightenment? This is the matter in question. I earnestly wish that the World-honored One, out of compassion for all, would explain this in detail for the benefit of living beings far and wide, and ensure that those who hear this teaching in the present and in the future are not left enmeshed in doubt.

With that, the Buddha said to the bodhisattva Fully Composed:

Well done, you of great good intent! Well done! You have skillfully questioned the Tathāgata regarding this profound, unequaled, all-ferrying, transcendental essence. You should know that you will enable many to benefit, you will please and bring ease to human and heavenly beings, and you will relieve living beings of their suffering. This is great and real compassion—trust wholly and completely that this is true. By this direct cause and its outgrowths, you will surely realize and quickly achieve ultimate enlightenment; you will also enable all living beings, now and in the future, to realize and achieve ultimate enlightenment.

O you of good intent! By virtue of sitting upright and properly for six years at the place of the Way beneath the *bodhi* tree, I realized and achieved the full dynamic of ultimate enlightenment. With the insight of a buddha I perceived that not everything should be explained. What is the reason for this? It is that the conditioned desires of all living beings are not the same. Since conditioned desires differ, ways of expounding the Dharma are many and various. For more than forty years I have expounded the Dharma in all manner of ways through adeptness in skillful means, but the core truth has still not been revealed. That is why living beings differ regarding realization of the Way, and do not realize and quickly achieve ultimate enlightenment.

386b

O you of good intent! The Dharma is like water that can wash away dirt and grime. Whether coming from a well or a pond, a stream or a river, a valley or a ditch, or an ocean, the water contained in all of these can effectively wash all kinds of dirt and grime away. So it is also with the water of the Dharma: it can cleanse living beings of the dirt of all delusive worldly passions. O you of good intent! The character of the water is the same even though streams, rivers, wells, ponds, valleys, ditches, and oceans are each different and distinct. So it is also with the character of the Dharma: it removes and washes away the dirt of delusive passions equally and without discrimination; the three teachings,¹⁴ the four fruits, and the two ways, however, are not one and the same.

O you of good intent! Although the water from all of these places is cleansing, a well is not a pond, a pond is neither a stream nor a river, and valleys and ditches are not oceans. The Tathāgata—Hero of the World, in total command of the Dharma—has expounded various teachings that are also like this. The initial-period discourses, the middle-period discourses, and the latter-period discourses are all able to remove and wash away delusive worldly passions of living beings. But the initial-period discourses are not the middle ones, and the middle-period discourses are not the latter ones. The initial-, middle-, and latter-period discourses express the same thing, yet they differ from each other in meaning.

O you of good intent! Arising from beneath the *bodhi* tree, I went to Deer Park in Vārāṇasī. When I turned the Dharma wheel of the Four Noble Truths for the five renunciants including Ājñātakaṇḍinya, I was also saying that all phenomena intrinsically are empty and tranquil, successively occurring but not remaining, coming forth and becoming void moment to moment. When I proclaimed, narrated, and lectured on the twelve-linked chain of dependent origination or the perfection of the six spiritual attitudes for the monks or for the assemblies of bodhisattvas, respectively, here and at other places during the middle period, I was also saying that all phenomena are intrinsically empty and tranquil, successively occurring but not remaining, coming forth and becoming void from moment to moment. Now, again at this place, discoursing on the all-ferrying *Infinite Meanings Sutra*, I am also saying that all phenomena are intrinsically empty and tranquil, successively occurring but not remaining, coming forth and becoming void moment to moment. O you of good intent! This is why the initial-period discourses, the middle-period discourses, and the current discourse express the same thing even though they differ in meaning. Because meanings differ, living beings understand differently. Because their understanding differs, so does their grasp of the Dharma, their attainment of its fruits, and their realization of the Way.

O you of good intent! I expounded the Four Noble Truths for the benefit of those seeking to become *śrāvakas* during the initial period; yet, eight hundred million heavenly beings came down to hear the

teaching and awakened the aspiration for enlightenment. I spoke about the sublimely profound twelve-linked chain of dependent origination at various locations during the middle period for the benefit of people seeking to become *pratyekabuddhas*; nevertheless, innumerable living beings awakened the aspiration for enlightenment or remained as *śrāvakas*. I next described *kalpas*-long bodhisattva practice by expounding twelve types of comprehensive sutras, the *Great Perfection of Wisdom Sutra* (*Mahāprajñāpāramitā-sūtra*), and the similes of clouds and oceans in the *Flower Garland Sutra* (*Avatamsaka-sūtra*); even so, a hundred thousand monks, hundreds of millions of myriads of human and heavenly beings, and innumerable living beings¹⁵ attained the fruit of entering the stream, attained the fruit of one remaining return, attained the fruit of non-returning, attained the fruit of arhatship, or stayed within their understanding of the principle of dependent origination as *pratyekabuddhas*. O you of good intent! Accordingly, it should be known that even though the discourse is the same, its meaning will vary. Because the meaning varies, living beings have various understandings. Because their understanding varies, so also does their grasp of the Dharma, their attainment of its fruits, and their realization of the Way.

386c

And so, you of good intent, starting from when I established the Way and first began to expound the Dharma, until this moment in which I am discoursing on the all-ferrying *Infinite Meanings Sutra*, there has never been a time when I have not expounded suffering, emptiness, everchangingness, nonexistence of self, non-reality, non-unreality, non-greatness, non-smallness, intrinsic non-origination,¹⁶ continuing non-cessation, the formlessness of all things, that aspects and natures of phenomena neither come nor go, and that the four modes are the dynamic of living beings.

O you of good intent! What all this means is that the buddhas have but one message: they are able to conform universally to all voices by means of a single sound. From a single body they are able to manifest embodiments as countless and immeasurable as millions upon millions of myriads of Ganges Rivers' sands; then, in each embodiment, manifest various shapes as countless as millions upon millions of myriads of Ganges Rivers' sands; then, in each shape, display appearances as

countless as some millions upon millions of myriads of Ganges Rivers' sands. O you of good intent! This, in fact, is the profound and unimaginable realm of all of the buddhas! It is neither knowable by those of the two vehicles nor reachable by bodhisattvas in the tenth development stage! Only a buddha together with a buddha can fathom it completely!

O you of good intent! Thus do I expound the transcendent, profound, incomparable, all-ferrying *Infinite Meanings Sutra*! Its content and principles are true and correct, and its value is supreme and unsurpassed. It is embraced by the buddhas of the past, present, and future together. It is impervious to the influence of disruptive forces and the influence of differing views, and is neither corrupted nor destroyed by any deluded perception or the cycle of births and deaths. If great-being bodhisattvas wish to achieve ultimate enlightenment quickly, they should achieve mastery in the practice of this deeply profound, unsurpassed, all-ferrying *Infinite Meanings Sutra*.

The Buddha having thus spoken, this universe of a thousand-million Sumeru worlds trembled and shook in six ways, and several varieties of heavenly blossoms—blue, crimson, yellow, and white lotus flowers—rained spontaneously from the sky. Also, a rain of many and various kinds of heavenly incense and garments, garlands of celestial jewels, and priceless celestial treasures came spiraling down from the skies above as offerings to the Buddha, the bodhisattvas, the *śrāvakas*, and the great multitude. Celestial bowls and containers were filled to overflowing with hundreds of heavenly delicacies. Celestial flags, celestial banners and canopies, and marvelous celestial amusements were arranged everywhere, and heavenly music and songs were played and sung in praise of the Buddha. Also, buddha worlds in the eastern direction, as numerous as the Ganges River's sands, likewise trembled and shook in six ways. Heavenly flowers, heavenly incense and garments, garlands of celestial jewels, priceless celestial treasures, celestial bowls and containers with hundreds of heavenly delicacies, celestial flags, celestial banners and canopies, and marvelous celestial amusements also rained down. Heavenly music and songs were played and sung in praise of those buddhas as well as those bodhisattvas, *śrāvakas*, and great assemblies. In the southern, western, and northern directions, in the four intermediate directions, and in the upper and lower regions it was like this as well.

Within the gathering, thirty-two thousand great-being bodhisattvas attained the specialized focus of mind of infinite meanings, and thirty-four thousand great-being bodhisattvas gained access to countless and innumerable Dharma-grasping empowerments and became capable of turning all nonretrogressing Dharma wheels of the buddhas of the past, present, and future. The monks, nuns, laymen, and laywomen, the heavenly beings, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, and the leaders of empires great and small—rulers of silver-wheel, iron-wheel, and lesser-wheel domains, kings, princes, officials of state, and citizens who were noblemen, noblewomen, or people of great means—with hundreds of thousands of their numerous followers assembled together there, upon hearing the Buddha Tathāgata expound this sutra, variously realized the stage of an ardent mind, the stage of attaining the highest still-unsettled condition, the stage of attaining irreversible good roots,¹⁷ the stage of ultimate worldly perception, the fruit of entering the stream, the fruit of one remaining return, the fruit of nonreturning, the fruit of arhatship, or the fruit of *pratyekabuddha*. Or they achieved the bodhisattva stage in which phenomena are grasped as being without origination or cessation. Or they obtained one Dharma-grasping empowerment, or obtained two Dharma-grasping empowerments, or obtained three Dharma-grasping empowerments, or obtained four Dharma-grasping empowerments, or five, six, seven, eight, nine, or ten Dharma-grasping empowerments, or obtained hundreds of millions of myriads of Dharma-grasping empowerments, or obtained innumerable Dharma-grasping empowerments—as countless and immeasurable as the Ganges River’s sands; all, accordingly, became capable of turning a nonretrogressing Dharma wheel. Innumerable living beings awakened the aspiration for the full dynamic of ultimate enlightenment.

Chapter III

Ten Beneficial Effects

The great-being bodhisattva Fully Composed then addressed the Buddha once again, saying:

World-honored One! The World-honored One has declared that this transcendent, profound, incomparable, all-ferrying *Infinite Meanings Sutra*'s truth is surpassingly deep, and its depth is surpassingly profound! Why is this so? Upon hearing this profound, peerless, all-ferrying *Infinite Meanings Sutra*, those in this gathering—all the great-being bodhisattvas, and all of the four kinds of followers, heavenly beings, *nāgas* and other guardian spirits, rulers and citizens, and various living beings as well—unfailing gain access to Dharma-grasping empowerments, or realize the three teachings, or attain the four fruits or the aspiration for enlightenment.

It should be known that the content and principles of this sutra¹⁸ are true and correct, that its value is supreme and unsurpassed, and that it is embraced by the buddhas of the past, present, and future. It is impervious to the influence of disruptive forces and the influence of differing views, and is neither corrupted nor destroyed by any deluded perception or the cycle of births and deaths. Why is this so? Because upon hearing it one can intuit all *dharmas*.

If there are living beings who can hear this sutra, they will reap great benefit. Why is this so? If they are capable of practicing it, they will surely realize and quickly achieve the full dynamic of ultimate enlightenment. As for those living beings who cannot hear it, it should be known that they are ones who miss out on great benefit: even after the passing of innumerable, unimaginable, infinite myriads of *kalpas*, they still will not realize and achieve the full dynamic of ultimate enlightenment. What is the reason for this? It is because, not knowing the great direct route to enlightenment, they travel an uphill path full of hardships that detain them.

387b

World-honored One! This sutra is beyond thought and word! I earnestly wish that the World-honored One, out of compassion and sympathy for the great assembly, would explain the profound and wondrous matters of this sutra in detail. World-honored One! What is this sutra's origin, what is its extent, and where does it abide to accordingly possess such immeasurable, inconceivably powerful beneficial effect that it enables all to quickly achieve the full dynamic of ultimate enlightenment?

The World-honored One then addressed the great-being bodhisattva Fully Composed, saying:

Well done, you of good intent! Well done! It is just like this; it is just as you have said. O you of good intent! I have declared that this sutra is surpassingly profound in depth, and surpassingly deep in truth. Why is this so? Because it enables all to quickly achieve the full dynamic of ultimate enlightenment, because upon hearing it one can intuit all *dharma*s, and because it greatly benefits all living beings—because of it they will travel the great direct route with no hardships to detain them.

O you of good intent! You ask, “What is this sutra's origin, what is its extent, and where does it abide?” You must hear clearly and well! O you of good intent! This sutra originally comes from within the place where buddhas dwell;¹⁹ it encompasses all living beings that have awakened the aspiration for enlightenment; and it abides in any place where bodhisattvas practice. O you of good intent! This sutra has such an origin, such an extent, and such a place where it abides. That is why this sutra can possess such immeasurable, inconceivably powerful beneficial effect and enable all to quickly achieve the full dynamic of ultimate enlightenment.

O you of good intent! Would you like, furthermore, to hear of ten inconceivable powers for beneficial effect that this sutra also possesses, or would you not?

The bodhisattva Fully Composed replied: “We gladly would like to hear!”

The Buddha said:

O you of good intent! First, this sutra can enable a bodhisattva—whose mind has not yet produced it—to generate the aspiration for enlightenment; can awaken a mind of compassion in one who lacks kindness and sympathy; can awaken in one who is fond of killing a mind of expansive mercy; can awaken in one in whom envy arises a mind of sympathetic joy; can awaken in one who is in bondage to desires a mind that can rise above them; can awaken in a selfish one a mind of consideration for others; can awaken in the mind of an arrogant one the attitude of proper behavior; can awaken in one who is quick to anger a mind that is given to forbearance; can awaken in one who becomes lazy in discipline a mind of appropriate endeavor; can awaken in one who has unceasing thoughts a mind directed toward tranquility; can awaken an insightful mind in one who is deluded and confused; can awaken in one who is not yet able to ferry others a mind to convey them to freedom; can awaken in one who commits the ten harmful acts a mind of the ten virtues; can inspire in the mind of one drawn to conditioned phenomena the intent to transcend cause and condition; can create in one who tends to withdraw from commitment a mind that is resolute; can awaken in one whose conduct is unrestrained a mind to exert self-control; and can awaken in one who has delusive worldly passions a mind to purge and be rid of them. O you of good intent! This is known as the inconceivable power of the first beneficial effect of this sutra.

O you of good intent! Second, this sutra's unimaginable power for beneficial effect is this: If there are living beings who obtain this sutra²⁰—whether a section of it, whether a verse of it, or whether a phrase—and thus become able to perceive millions upon millions of meanings, even though uncountable numbers of *kalpas* may pass they will not be able to elucidate the teaching they have acquired and kept. Why is this so? It is because the meanings of this teaching are unlimited.

387c

O you of good intent! This sutra can be likened to a single seed from which a thousand million seeds result. And each of these seeds, in turn, also results in a thousand million in number. In this way, the production of seeds is limitless in measure. So it is also with this sutra—it is a single teaching that gives rise to a hundred thousand meanings, and each one

of these, in turn, produces a thousand million in number. In this way, meanings are produced to an unlimited and boundless extent. Thus is this sutra named *Infinite Meanings*. O you of good intent! This is known as the inconceivable power of the second beneficial effect of this sutra.

O you of good intent! Third, this sutra's unimaginable power for beneficial effect is this: If there are living beings who can hear this sutra—whether a section of it, whether a verse of it, or whether a phrase—they will gain awareness of hundreds of millions of myriads of meanings. Then, even though they have delusive worldly passions, it will be as if their delusive passions do not exist. They will not feel that taking birth or experiencing death are things that need to be feared; they will give rise to a mind of compassion for all living beings; and they will come to have a dauntless attitude with regard to all things.

A person with great strength can bear and carry all manner of heavy things. So it is also with people who keep faith with this sutra: they can shoulder the great responsibilities²¹ of ultimate enlightenment, and they can carry living beings away from the path of recurring births and deaths. They are capable of ferrying others even though they still cannot ferry themselves.

Suppose a ship's captain is rendered immobile by a serious affliction and must therefore remain on shore. But he has a fine, reliable vessel that is always equipped with everything needed to ferry others, which he makes available and on which they embark. So it is also with those who keep faith with this sutra: while enduring the circumstances of living in the five conditions of existence—the whole of their being constantly beset by one hundred and eight serious afflictions, one after another—they remain on this shore of ignorance, aging, and death. But they have this fine, reliable, all-ferrying sutra, equipped with infinite meanings, that is able to rescue living beings: those who practice it²² as expounded will attain deliverance from the cycle of births and deaths. O you of good intent! This is known as the inconceivable power of the third beneficial effect of this sutra.

O you of good intent! Fourth, this sutra's unimaginable power for beneficial effect is this: If there are living beings who can hear this sutra—whether a section of it, whether a verse of it, or whether a phrase—they

will gain a dauntless attitude, they will become capable of ferrying others even though they do not yet ferry themselves, and they will gain the company of bodhisattvas. The buddha tathāgatas will always attend to such people and will expound the teachings to them. After hearing them, these people will be fully able to accept them, uphold them, and follow them without opposition; they will also, in turn, expound them appropriately to others far and wide.

O you of good intent! Such people can be likened to the newborn prince of a king and queen. One day becomes two days, and then seven; one month becomes two months, and then seven; he becomes one year old, and then two, and then seven. Even though he cannot yet govern or administer the affairs of state, he is revered and respected by the people and enjoys the companionship of all great princes. The king and queen constantly give him earnest counsel and shower their affection upon him. Why is this so? It is because he is of tender age and has not yet matured.

388a

O you of good intent! So it is also with one who keeps faith with this sutra. The convergence of the buddhas and this sutra—the union of “king” and “queen”—gives birth to this bodhisattva-child. If this bodhisattva can hear this sutra—whether a phrase of it or whether a verse, whether one, two, ten, a hundred, a thousand, or ten thousand times, or, like myriad multiples of all the sands of the Ganges River, an infinite number of times—even though he or she will not yet be able to embody its principles and truths to the fullest extent, or be able to make lands in the universe of a thousand-million Sumeru worlds tremble and shake from the rolling thunder of a Brahma voice that turns a great wheel of the Dharma, he or she will have gained the respect and admiration of all of the four kinds of followers and eight kinds of ever-present guardian spirits, will gain the company of great bodhisattvas, and will see deeply into doctrines preserved by the buddhas and be able to speak on them without fault or lack. Because this bodhisattva is just beginning to learn, he or she will always be kept in mind by the buddhas and will be wrapped in their affection. O you of good intent! This is known as the inconceivable power of the fourth beneficial effect of this sutra.

O you of good intent! Fifth, this sutra’s unimaginable power for beneficial effect is this: Whether during or after the lifetime of a buddha,

if there are men and women of good intent who accept, keep faith with, internalize, recite, and make records of this profound, peerless, all-fer-rying *Infinite Meanings Sutra*, even though such people may be caught up in delusive worldly passions and are not yet able to rise above common daily affairs, they will nevertheless be able to manifest a great dynamic of enlightenment²³—lengthening one day into one hundred *kalpas*, and abbreviating one hundred *kalpas* into one day—thereby inspiring other living beings to become joyful and trusting. O you of good intent! These men and women of good intent will be just like a *nāga*'s child that, at the age of only seven days, is able to gather up the clouds and produce rain. O you of good intent! This is known as the inconceivable power of the fifth beneficial effect of this sutra.

O you of good intent! Sixth, this sutra's unimaginable power for beneficial effect is this: Whether during or after the lifetime of a buddha, if men and women of good intent accept, keep faith with, and internalize and recite this sutra, although they themselves may have delusive worldly passions they nevertheless will expound the teachings for living beings, enabling them to overcome delusive worldly passions and the cycle of births and deaths and put an end to all suffering. Living beings that practice after hearing them will grasp the Dharma, attain its fruits, and realize the Way no differently than if they were with the buddha tathāgatas.

388b

Suppose there is a youthful and inexperienced prince. When the king, while traveling or due to ill health, entrusts this prince to manage the affairs of state, the prince, following the great king's instructions, then leads the government officials and the various ministries, governing justly and properly according to the laws of the land. And all of the country's citizens are at ease, following along in a manner no different than if it were the rule of the king.

So it is also with the women and men of good intent who keep faith with this sutra, whether during or after the lifetime of a buddha. Even though unable to initially become steadfast in the stage of equanimity, these men and women of good intent, following the discourses given by the Buddha, expound the teachings and spread them far and wide. Living beings that practice wholeheartedly after hearing them

will cast delusive worldly passions away, grasp the Dharma, attain its fruits, and realize the Way. O you of good intent! This is known as the inconceivable power of the sixth beneficial effect of this sutra.

O you of good intent! Seventh, this sutra's unimaginable power for beneficial effect is this: During or after the lifetime of a buddha, if men and women of good intent can hear this sutra and joyfully and willingly embrace and trust in it, realize its rarity in their minds, accept and keep faith with it, internalize and recite it, make records of and speak of it, practice the way of its teaching, awaken the aspiration for enlightenment, put forth many roots of goodness, promote great compassion, and aspire to ferry all suffering living beings, then, even though they do not practice to perfect the six spiritual attitudes, perfection in the six spiritual attitudes will naturally come to them. Just as they are, they will come to the understanding that phenomena are without origination or cessation; they will instantly cast away and destroy delusive worldly passions and the cycle of births and deaths; and they will immediately rise to the seventh stage of development, joining the level of great bodhisattvas.

Imagine that a powerful person settles a grudge on behalf of a king. After all hostility has been extinguished, the king is greatly pleased, and, as a reward, grants to that person full rights to all things in half of his realm. So it is also with the women and men of good intent who keep faith with this sutra. Being the strongest and most valiant of those who do practices, attainment of the Dharma treasure of the perfection of the six spiritual attitudes spontaneously comes to them without their pursuit of it, they naturally rout and remove the foes that are birth and death, and they come to the realization that phenomena are without origination or cessation. The treasure of half of a buddha realm with which they are rewarded is tranquility and joy. O you of good intent! This is known as the inconceivable power of the seventh beneficial effect of this sutra.

O you of good intent! Eighth, this sutra's unimaginable power for beneficial effect is this: Among men and women of good intent—either during or after the lifetime of a buddha—if there are those who are able to obtain this sutra and revere it, trust it, and look upon it as being

nothing less than the actual person of a buddha, such people will come to love and take joy in this sutra, accept and keep faith with it, internalize it, recite it, make records of it, and respectfully embrace it. Following and practicing the way of its teaching, they will strengthen their spiritual attitudes regarding the behavioral principles and forbearance while also perfecting their practice of having consideration for others. Compassion will awaken from deep within them through this unmatched all-ferrying *Infinite Meanings Sutra*, and they will expound it widely for people's benefit. If someone has long since completely disbelieved that there are things like impurities and virtues, their presentation of this sutra—employing various skillful means—will have the powerful effect of inspiring such a person to belief. Through the influence of the sutra they will awaken that person's mind, and he or she will spontaneously experience a change of heart. With the now-awakened trusting mind, that person, through dauntless effort, can acquire this sutra's dynamic power for great beneficial effect, and he or she will be able to realize the Way and attain its fruits.

388c

By this means, men and women of good intent—just as they are—will come to the understanding that phenomena are without origination or cessation, achieve the highest stage of development, and become part of the company of bodhisattvas. They will quickly become able to bring living beings to accomplishment and refine buddha lands, and it will not take a long time for them to realize and achieve ultimate enlightenment. O you of good intent! This is known as the inconceivable power of the eighth beneficial effect of this sutra.

O you of good intent! Ninth, this sutra's unimaginable power for beneficial effect is this: If men and women of good intent, upon obtaining this sutra—either during or after the lifetime of a buddha—dance with joy and delight at gaining something marvelous, accept and keep faith with it, internalize and recite it, make records of and honor it, and widely explain to people in great detail what this sutra means, they will immediately and instantly achieve the destruction and elimination of the heavy hindrances from karmic causes and other impurities that remain from the past. They will opportunely achieve purity, come to attain great eloquence, perfectly compose themselves in the spiritual

attitudes one by one, and attain various kinds of specialized focus of mind, including that of courageous advancement (*śūraṅgama-samādhi*). They will gain access to great Dharma-grasping empowerments, obtain the power of diligent endeavor, and swiftly pass to the uppermost stage of development. They will be well capable of widely making their presence felt in all the lands of the ten directions. Rescuing greatly suffering living beings throughout the twenty-five states of existence, they will lead them all to emancipation. This is all because this sutra contains power of this kind. O you of good intent! This is known as the inconceivable power of the ninth beneficial effect of this sutra.

O you of good intent! Tenth, this sutra's unimaginable power for beneficial effect is this: Whether during or after the lifetime of a buddha, if men and women of good intent who obtain this sutra give rise to great joy, realize its rarity in their minds, accept and keep faith with it, internalize and recite it, make records of it, honor it, and practice it as expounded for their own sake, and are similarly able to widely inspire both laypeople and renunciants to accept and keep faith with it, internalize and recite it, make records of and honor it, expound it, and practice the way of its teaching, then, through the energies gained from having led other people to practice this sutra, they will realize the Way and attain its fruits.

Fully by reason of the dynamic transformative power of their compassionate minds, these men and women of good intent—just as they are—will opportunely come to gain access to innumerable Dharma-grasping empowerments. Still in the stages of having delusive worldly passions, they will for the first time be able to spontaneously produce countless and unlimited great vows and magnificent aspirations. They will generate a bottomless capacity to help all living beings, manifest great loving-kindness, skillfully and extensively relieve suffering, and amass acts of goodness for the benefit of all. Transmitting the Dharma-abundance that irrigates all that is parched, nurturing any living being with the Dharma's many medicines, they will cause all to have ease and joy. Their perception will gradually become transcendent as they advance through the stage of the Dharma cloud (*dharmameghā-bhūmi*). With bountiful, all-embracing benevolence, and with compassion that

blankets all without exception, they will lead all suffering living beings to enter the course of the Way. These people will accordingly realize and achieve the full dynamic of ultimate enlightenment before long. O you of good intent! This is known as the inconceivable power of the tenth beneficial effect of this sutra.

389a

O you of good intent! Such is the incomparable, all-ferrying *Infinite Meanings Sutra*! It possesses awe-inspiring power to the highest extent, and its value is supreme and unsurpassed! It can open the way for every being that is bound by delusive passions to attain the most sublime fruit—to forever rise above the cycle of births and deaths and attain emancipation. Thus is this sutra named *Infinite Meanings*! It can open the way for all living beings still in the stages of having delusive worldly passions to germinate the sprouts of all of the countless ways of bodhisattvas and let the tree of beneficial works flourish, thrive, and increase in breadth and reach. That is why this sutra is marked by its ten unimaginable powers for beneficial effect!

With that, the great-being bodhisattva Fully Composed and the eighty thousand great-being bodhisattvas addressed the Buddha in one voice, saying:

World-honored One! The profound, transcendent, incomparable, all-ferrying *Infinite Meanings Sutra* expounded by the Buddha is true and correct in its content and principles, and its value is supreme and unsurpassed! It is embraced by the buddhas of the past, present, and future together. It is impervious to the influence of disruptive forces and the influence of differing views, and is neither corrupted nor destroyed by any deluded perception or the cycle of births and deaths. This sutra therefore has the inconceivable power of ten such kinds of beneficial effect and greatly benefits all living beings inclusively. It enables each and every great-being bodhisattva to attain the specialized focus of mind of infinite meanings, or to gain access to a hundred thousand Dharma-grasping empowerments, or to achieve the various bodhisattva stages and insights, or to attain realization as *pratyekabuddha*, or to realize the fruits of the four stages of arhatship.

The World-honored One has willingly and compassionately expounded such a teaching for all of us and enabled us to harvest the

great benefits of the Dharma. This is extremely unusual, unique, and unprecedented! The World-honored One's compassionate favor is truly difficult to repay!

At that moment the universe of a thousand-million Sumeru worlds trembled and shook in six ways, and several kinds of heavenly blossoms—blue, crimson, yellow, and white lotus flowers—rained from the sky above. Also, a rain of many and various kinds of heavenly incense and garments, garlands of celestial jewels, and priceless celestial treasures came spiraling down from the skies above as offerings to the Buddha, the bodhisattvas, the *śrāvakas*, and the great multitude. Celestial bowls and containers were filled to overflowing with hundreds of heavenly delicacies that were spontaneously fully satisfying by appearance and aroma. Celestial flags, celestial banners and canopies, and marvelous celestial amusements were arranged everywhere, and heavenly music and songs were played and sung in praise of the Buddha. Also, buddha worlds in the eastern direction, as numerous as the Ganges River's sands, likewise trembled and shook in six ways. Heavenly flowers, heavenly incense and garments, garlands of celestial jewels, priceless celestial treasures, celestial bowls and containers, hundreds of heavenly delicacies that were spontaneously fully satisfying by appearance and aroma, celestial flags, celestial banners and canopies, and marvelous celestial amusements also rained down. Heavenly music and songs were played and sung in praise of those buddhas, bodhisattvas, *śrāvakas*, and great assemblies. In the southern, western, and northern directions, in the four intermediate directions, and in the upper and lower regions it was like this as well.

At that time the Buddha addressed the great-being bodhisattva Fully Composed and the eighty thousand great-being bodhisattvas, saying: 389b

Regarding this sutra, all of you should bring forth a deeply respectful attitude, practice the way of its teaching, and, with determined minds, disseminate it widely and inspire all living beings. You should always diligently endeavor to uphold it day and night and universally cause each and every living being to reap the benefits of the Dharma. In this you will truly be greatly merciful and highly compassionate. Cultivate a transcendent power of will to uphold this sutra, and never let doubt or hesitation arise. Make sure that it is widely practiced in this world

in the future, and see that all living beings surely come to experience it, hear it, internalize it, recite it, make records of it, and honor it. This will also enable all of you to swiftly achieve the full dynamic of ultimate enlightenment.

The great-being bodhisattva Fully Composed and the eighty thousand great-being bodhisattvas then immediately rose from where they sat, respectfully made their way to where the Buddha was, bowed their heads at his feet in homage, and walked around him a hundred thousand times. They then knelt formally on one knee before the Buddha and addressed him in one voice, saying:

World-honored One! We are all happy to receive the World-honored One's compassion. You have expounded this profound, transcendent, supreme, all-ferrying *Infinite Meanings Sutra* for all of us equally. We respectfully accept the Buddha's directive that, after your passing, we should be those who widely disseminate this sutra and inspire all living beings to accept it, keep faith with it, internalize it, recite it, make records of it, and honor it. May the World-honored One not be concerned! Through the strength of our resolve we will see that all living beings everywhere surely come to experience, hear, internalize, recite, make records of, and honor this sutra, and gain the dynamic transcendent power of its teaching.

The Buddha then said, in praise,

Well done, you of good intent! Well done! Truly you are now successors of the Buddha! You are surely the ones capable of thoroughly eliminating suffering and alleviating misfortune with great kindness and compassion! You will be bountiful spheres of kindness for all living beings, excellent guides who benefit all far and wide, sources of great support for all living beings, and all living beings' great benefactors! Constantly, with the benefits of the Dharma, be of universal service to all!

Thereupon the entire assembly greatly rejoiced, paid homage to the Buddha, and, with understanding and acceptance, departed.

Notes

- ¹ *The Lotus Sutra*, translated by Tsugunari Kubo and Akira Yuyama (Berkeley: Numata Center for Buddhist Translation and Research, 2007, Revised Second Edition), pp. 4–5.
- ² In the Numata Center edition of the *Lotus Sutra*, the characters *fu-wang-zi* are used to describe the bodhisattva Mañjuśrī in particular, and are translated as “Crown Prince of the Dharma” in recognition of his generally accepted historical status. In the *Infinite Meanings Sutra*, however, the phrase is used as a description of several bodhisattvas, so we chose to use “Prince of the Dharma” consistently in this passage.
- ³ The character *zhang* in the Taishō text can be directly translated as “vault” or “storehouse.” In other texts, the Sanskrit source word of this character is *garbha*, “womb.” We elected to translate it as “wellspring” to convey the meaning of a “generative source” or a “source of continual and abundant supply” of the quality manifested by the bodhisattvas.
- ⁴ While the Taishō text has the characters *hua guang chang* (“Flower Radiance Banner”) here, according to note 9 in the Taishō, the Song, Yuan, and Ming editions do not include the character *chang*, “banner.” We elected to accord with this noted variance in our translation.
- ⁵ In the Taishō text of the *Lotus Sutra*, the same Chinese characters for this bodhisattva’s name appear at 2a9 in the Introduction, and 47c3 in Chapter Nineteen. In the first instance, the corresponding Sanskrit is Nityodyukta; in the second instance, the corresponding Sanskrit is Satatasamitābhiyukta. Based on the Chinese, we translated the name as Constant Endeavor, but since there is no Sanskrit original to reference for this *Sutra of Infinite Meanings*, both possibilities for the Sanskrit name are given.
- ⁶ The exact combination of the characters of the name as it appears in the Taishō text, *pi-mo-ba-luo*, could not be found in any reference. The characters are transliterations for Sanskrit sounds, and through our research we determined that the most likely Sanskrit source was *vema bhara*, literally, “possessor of the loom,” which we render here as “Bearer of the Loom” for the bodhisattva’s name.
- ⁷ The literal translation of the characters *fa men* of the original text is “Dharma gate.” The concept has also been translated as “doctrine,” “teaching,” etc. However, within the contextual flow of the sutra we chose “approach to Dharma” or “Dharma approach.” The Chinese *famen* can be a translation of the Sanskrit *dharma-paryāya*, “turning

the Dharma wheel,” or *dharmā-mukha*, “mouth of (i.e., entrance to) the Dharma.” The character *fa*, appearing here as the translation of the Sanskrit *dharmā*, has many shades of meaning. In each instance of this character in the source text, we translated it in the most appropriate way according to our determination of its contextual meaning (e.g., method, way, Dharma, Way, teaching, phenomenon, etc.).

- ⁸ The Taishō text shows only *shao san*, the characters for “burn” and “scatter,” which we took, contextually, to be a shortened version of *shao-xiang-san-hua*, “burned incense and scattered flowers,” which appear in a similar context above (384b3).
- ⁹ The Taishō text here reads *dao pin*, which can also be taken as an abbreviated form in the verse for *san qi shi dao pin*, “thirty seven avenues to enlightenment.”
- ¹⁰ While the Taishō text here reads *bo chang*, “curved foreleg,” we followed the texts of the Yuan and Ming editions as cited in note 14, using the characters *chuan-chang*, “curved calf.”
- ¹¹ The Chinese character combination *liuduo* in the verse portion is a shortened reference to the six *pāramitās*, which we have rendered throughout our translation as “perfection of the six spiritual attitudes.”
- ¹² Use of the term “Great Vehicle” (*dacheng*) as a description of a class of the Buddha’s teaching came into use many years after his passing. Because context and word order allow for it in this particular text, we use “all-ferrying” as our translation when the characters *da cheng* appear as part of a description of the sutra as a direct discourse between the Buddha and his audience.
- ¹³ The Taishō text does not include the characters *ren fa*, indicative of the third stage of the “stages of the four good roots.” We followed the texts of the Yuan and Ming editions, cited in note 4, which include these characters.
- ¹⁴ There is no traditional listing of *san fa* as “three teachings,” but it is clear from the context that the Four Noble Truths, the twelve-linked chain of dependent origination, and the perfection of the six spiritual attitudes—cited twice as a group in the verse portion of Chapter One, and twice referred to by the Buddha during his discourse in Chapter Two—are what is meant here.
- ¹⁵ The Taishō text has only the characters for “innumerable.” However, considering the context, we chose to follow the texts of the Yuan and Ming editions, cited in note 19, which give *wu liang zhong sheng*, “innumerable living beings.”
- ¹⁶ The Taishō text has the characters *bu ran* here, but we follow note 22, in which the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library have *bu sheng*, corresponding to the same reference at 386a12.
- ¹⁷ See note 13, above.
- ¹⁸ We follow the Taishō text here, which gives *jing*, “sutra”; however, note 10 shows that the Song, Yuan, and Ming editions and the Old Song edition of the Japanese

Imperial Household Library have the character *fa*, “Dharma,” “law,” etc., instead of *jing*. The Kasuga version is also in accord with note 10.

- ¹⁹ While the Taishō text has the character *gong*, “palace,” we read the context according to the sense of the character in note 15, *shi*, “house,” following the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library.
- ²⁰ While we follow the phrasing of the Taishō text here, which reads *de shi jing*, we considered the possibility that the character *wen* for “hear” was inadvertently omitted from the original, because the phrasing *de wen shi jing*, “can hear this sutra,” appears in the general text and in the description of the third, fourth, and seventh beneficial effects. The Kasuga version also reads *de wen shi jing*. There is no note in the Taishō text indicating differing versions of this phrase.
- ²¹ The Taishō text has the character *bao*, “treasure,” but we interpreted the context to strongly suggest a sense of honor or dedication, as reflected in the character in note 23, *ren*, “capability,” “integrity,” “role,” which appears in the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library.
- ²² The Taishō text has the character *neng*, “able to,” but we follow note 27, according to which this character is absent in the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library.
- ²³ We follow the Taishō text here, which reads *puti*, “enlightenment.” The Kasuga version reads *pusa*, “bodhisattva.” There is no note indicating differing versions of this phrase.

**THE SUTRA ON ALL-EMBRACING
GOODNESS BODHISATTVA**

Translators' Introduction

The original text on which this translation is based is the *Foshuo guan Puxian pusa xingfa jing*, “Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness” (Jpn. *Bussetsu kan Fugen bosatsu gyōhō kyō*; *Taishō Shinshū Daizōkyō*, vol. 9, no. 277, 389b24–394b11). Following the title in the source text is the line *Song Yuanjia nian Tanwumiduo you Yangzhou yi*, “Translated at Yangzhou by Dharmamitra (356–442) during the Yuanjia era (424–453) of the Song dynasty.” A corresponding footnote lists variations of this particular comment in various Chinese editions of this sutra, and the translator’s name is shown in them as Tan mo mi duo, instead of Tan wu mi duo; both names are transliterations of the Sanskrit Dharmamitra. Additionally, the variation from the Yuan edition also says, “third translation of this sutra.”

The title of this sutra has also been translated in English as “Sutra of Meditation on the Bodhisattva Universal Virtue” and “Sutra of Meditating on Fugen Bodhisattva.” In addition to Universal Virtue, the bodhisattva’s name has also been translated as “Universal Sage,” “Universal Worthy,” “Universally Worthy,” and “Universal Excellence.” Considering that the name symbolizes a bodhisattva’s character as well as what he (or she) is deemed to represent, and considering the nature of this bodhisattva’s attitude and endeavor to understand and promote the best in living beings, we translate the name Puxian as “All-embracing Goodness” in order to express that the universal quality of this bodhisattva’s virtuousness is actively inclusive as well as far-reaching.

According to Chinese tradition, this text was also known as the *Puxian guan jing* (Jpn. *Fugenkan gyō*) and the *Chu chen* (or *Chu shen*) *gongde jing* (Jpn. *Hitsujin kudoku kyō*). The *Kaiyuan shi jiao lu* (Jpn. *Kaigen shaku kyōroku*) states that this sutra was also translated by Gītamitra (Ch. Chi duo mi duo) as the *Puxian guan jing* (Jpn. *Fugenkan gyō*), and by Kumārajīva as the *Guan Puxian pusa jing* (Jpn. *Kan Fugen bosatsu kyō*), but neither of these versions is now extant.

It is noteworthy that the only extant manuscripts of the text are in Chinese. There is no evidence of any Sanskrit original of the text other than indications of such as the basis for the Chinese translations. Thus, whether the provenance of this text was in India or China remains a subject of speculation.

Great attention was given to this sutra by Tiantai Zhiyi, who claimed that its teaching, in its detail of practical applications, is the consummation of the teachings of the *Lotus Sutra*. The text is constructed as a narrative of how a practitioner who commits him- or herself to follow the comprehensive teachings of the Great Vehicle will be guided along the journey to realization by the bodhisattva All-embracing Goodness (Skt. Samantabhadra). Central to the story are the methods by which the practitioner can attain attitudes appropriate to a bodhisattva without the need of a specific tutor who exists in this visible world. Given this background, the sutra has several characteristics that merit attention:

1. The phrase “without cutting off worldly passions and without abandoning the five desires” at the beginning of the text is a clear indication that lay practitioners are intended as the focus of its guidance.

2. The sutra includes expressions that presuppose the contents of the *Lotus Sutra*.

3. The sutra seems to be encouraging us to touch the bodhisattva experience through a personal practice of self-amendment, i.e., endeavoring, in various ways, to become aware of excesses, shortcomings, and errors in our behavior and perspectives, determining to rectify them, and taking appropriate action to do so.

4. Near the end of the sutra a procedure is described in which the practitioner, committing him- or herself to pursue and adopt attitudes and behaviors appropriate to a bodhisattva, seeks the advocacy of Śākyamuni Buddha, Mañjuśrī Bodhisattva, Maitreya Bodhisattva, and other buddhas and bodhisattvas. This procedure is similar in form to the formal rites of the sangha in *śrāvakayāna* practice, but it differs in that the practitioner is to take up the quest alone.

It is our hope that the vibrancy and message of this sutra will become more tangible to the reader through this translation. To that end, we encourage you to “give voice” to the sutra so that as you read it, you may hear it as well.

Note on the Translation

In this translation nearly full accord was maintained with the source Chinese text in the *Taishō Shinshū Daizōkyō* edition. However, the Taishō text contains annotations indicating where various differences occurred within other Chinese editions of this sutra cited in the notes, and, depending upon context, there were some instances in which we chose to use the alternative character or phrasing in our translation.

Another Chinese text of this sutra, known as the Kasuga edition, is widely used in Japan as a basic source text for translation. We also found that there are several textual differences between the Kasuga and Taishō editions.

Our choices from the notes in the Taishō source text as mentioned above, noteworthy differences observed in the Kasuga version, and any particular aspects of this translation that we believe merit comment are given in the Notes that follow the text.

THE SUTRA EXPOUNDED BY THE BUDDHA
ON PRACTICE OF THE WAY THROUGH
CONTEMPLATION OF THE BODHISATTVA
ALL-EMBRACING GOODNESS

Translated from the Chinese of Dharmamitra

Thus have I heard:

389b28

On one occasion the Buddha was at the double-storied assembly hall of the Great Forest Monastery in the land of Vaiśālī. He announced to all the monks:

My state shall be that of *parinirvāna*¹ after the passage of three months' time.

389c

Thereupon the esteemed Ānanda rose from where he sat, straightened his clothing, and folded his hands. Then, in homage, he placed his hands together palm-to-palm and walked around the Buddha three times. He then knelt formally on one knee, placed his palms together, and fixed his eyes intently and steadfastly upon the Tathāgata. The venerable Mahākāśyapa and the great-being (*mahāsattva*) bodhisattva Maitreya also rose from where they sat, brought the palms of their hands together in homage, and gazed up at the honored face. These three men of great distinction then addressed the Buddha in one voice, saying:

World-honored One! After you have passed away, O Tathāgata, how do living beings produce the bodhisattva mind, practice in accordance with the comprehensive sutras of the Great Vehicle (Mahayana), and, with right mindfulness, bring their thoughts into the realm of one reality? How do they avoid losing sight of the aspiration for ultimate enlightenment (*bodhicitta*)? Moreover, without cutting off worldly passions and without abandoning the five desires, how do they achieve purity of the sense faculties and eliminate accumulated impurities?² Without giving up the five desires, how can they still become capable of seeing events and things free from encumbrance with the pure natural eyes received from their parents at birth?

The Buddha addressed Ānanda:

Hear me clearly! Hear me clearly, and consider this well! In the past, on Mount Vulture Peak and at other places, the Tathāgata has already expounded the one genuine path from many perspectives. And now, at this place, for the benefit of all living beings in the future who wish to

follow the Supreme Way that is the Great Vehicle—and who wish to learn and follow the practice of All-embracing Goodness,³ I will now expound the method⁴ for that, which I have kept in mind. Impurities, in any number, should be eliminated whether one perceives All-embracing Goodness or not. This I will now explain to you, accordingly, in great detail.

O Ānanda! All-embracing Goodness Bodhisattva was born in the Pure Wondrous Land in the east. Aspects of that land have already been thoroughly detailed in the *Dharma Flower Sutra* (*Lotus Sutra*),⁵ and these I will now outline and explain.

Ānanda! When monks, nuns, laymen, laywomen, heavenly beings (*devas*), *nāgas*, others of the eight classes of ever-present guardian spirits, or any living beings are internalizing⁶ the Great Vehicle sutras, practicing in accordance with the Great Vehicle, aspiring to a Great Vehicle consciousness, and would be pleased to see an embodiment of the bodhisattva All-embracing Goodness, take joy in seeing the stupa of Abundant Treasures Buddha, be happy to see Śākyamuni Buddha as well as buddhas that emanate from him, and be glad to achieve purification of the six sense faculties, they should learn this way of contemplation. Beneficial effects of this contemplation are the elimination of encumbrances and the perception of extraordinary and wondrous things.

As a result of resolutely internalizing and keeping faith with it, and wholeheartedly pursuing mastery of it, a practitioner will become continuously conscious of the Great Vehicle without immersion into a specialized focus of mind,⁷ and he or she will gain perception of All-embracing Goodness within the course of one to three-times-seven days. A practitioner who has great encumbrances will gain perception of him after seven-times-seven days have passed. A practitioner with greater encumbrances will gain perception after one more rebirth, and a practitioner with yet more serious encumbrances will gain perception after two more rebirths. Further, a practitioner with even graver encumbrances will gain perception after three more rebirths. Karmic consequences differ like this—that is why there are variations in my ways of explanation.

The body of All-embracing Goodness Bodhisattva is boundless in size, his voice is limitless in sound, and his figure is infinite in its forms. He desires to come to this land, and so—drawing upon the unlimited wondrous capabilities at his command—he will make his body become smaller in scale. Because people in this world⁸ are weighed down by the three hindrances, through his great insight he will manifest himself riding on a white elephant.

The elephant has six tusks, and seven limbs support it on the ground. 390a
From beneath its seven limbs, seven lotus flowers grow. The elephant's color is vivid white, a white surpassed by no other of its hue: even crystalline Himalayan peaks cannot compare. The elephant's body measures four hundred and fifty *yojanas* in length, and it is four hundred *yojanas* tall. At the tips of the six tusks are six bathing pools. Fourteen lotus flowers are growing in each pool, filling each pool completely and blossoming in all their glory like the king of celestial trees. Atop each flower is a maiden, as exquisite as a jewel, whose face glows with a color of rouge more radiant than that of maids in the heavens. Five harps spontaneously appear in the hands of each maiden, and five hundred musical instruments accompany each harp. Five hundred flying birds—wild ducks and geese and mandarin ducks, all colored like various jewels—come forth from the flowers and leaves. There is a lotus flower on the elephant's trunk: its stalk has a color like that of a red pearl; the flower is a golden bud that has not yet bloomed.

A practitioner, having perceived these things, should reengage in self-amendment⁹—again plumb and ponder the Great Vehicle with total commitment, without rest or resignation. The practitioner will then see the golden bud blossom fully in an instant and radiate a golden glow. The lotus flower's pod is a *kimśuka* gem, its calyx is made of wonderful *brahma-maṇi* jewels, and its stamens are made of diamonds. A manifested buddha form¹⁰ is seen sitting on the pod of the lotus flower, and a great number of bodhisattvas are seen sitting on the stamens.

The manifested buddha form emits from between its eyebrows a golden beam of light that enters the elephant's trunk.¹¹ Emerging from the elephant's trunk, it goes into the elephant's eyes. Coming out of the elephant's eyes, it goes into the elephant's ears. The beam then comes out of the elephant's ears, illuminates the top of its head, and transforms into a golden platform. Three

manifested human forms will be there on the elephant's head: one is clutching a golden wheel, one is carrying a *mani* jewel, and one, holding a diamond cudgel, raises the cudgel and points it at the elephant, instantly enabling the elephant to move. The elephant floats seven feet above the ground and treads in the air. Without touching down it makes impressions in the ground, each containing a perfect imprint of a wheel, complete with one thousand spokes radiating from hub to rim. A great lotus flower comes forth from each space within the wheel, and an elephant form manifests itself above it. This elephant also has seven limbs, and it walks following the great elephant. With each raising and lowering of its limbs, seven thousand elephants appear and form a retinue that accompanies the great elephant.

The elephant's trunk becomes the color of a red lotus flower. On the trunk, the manifested buddha form emits a beam of light from between its eyebrows. The beam is golden-colored and, as before, goes into the elephant's trunk, emerges from inside the trunk and enters the elephant's eyes, then comes out of the elephant's eyes and curls back to enter its ears. The beam comes out of the elephant's ears and extends to the top of its neck; then it gradually moves up to the elephant's back and transforms into a golden saddle. The saddle is inlaid with the seven precious metals and gems, it has posts on four sides made of the seven precious metals and gems, and a multitude of jewels adorn it so as to form a jeweled platform. In the middle of the platform is a single lotus flower made of the seven precious metals and gems. One hundred jewels combine to form the stamens of this lotus flower, and its pod is a magnificent *mani* jewel. A single bodhisattva will be there, sitting erectly in the lotus posture: his name is All-embracing Goodness. His body is the color of a white jewel, fifty kinds of rays of light, in fifty kinds of colors, are radiating from the nape of his neck, and golden rays of light
390b are coming forth from all the pores of his body. Innumerable manifested buddha forms are at the ends of these golden rays, accompanied by manifested bodhisattva forms as their retinues.

Walking slowly and with quiet purpose,¹² raining numerous jewel-like flowers, the procession will pass before the practitioner. The elephant will open its mouth, and the exquisite maidens in the pools at the tips of its tusks will sing and strum pleasant music, their sublime voices lauding the one genuine path of the Great Vehicle. Feeling both joy and reverence after perceiving

this, the practitioner should further internalize and recite the extremely profound sutras, pay homage to all of the innumerable buddhas respectively in the ten directions, pay homage to the stupa of Abundant Treasures Buddha and to Śākyamuni, likewise pay homage to All-embracing Goodness and the various eminent bodhisattvas, and speak aloud this declaration:

If I am worthy of seeing All-embracing Goodness as a happy result of past actions, I petition you, O Universally Virtuous One, to show me your body and form!

Having made this appeal, the practitioner must pay homage to the buddhas of the ten directions at the six specified times of day and night, and must practice ways of self-amendment: internalize the Great Vehicle sutras, recite the Great Vehicle sutras, reflect on the Great Vehicle's principle, be mindful of the Great Vehicle's application, revere and render service to those who keep faith with the Great Vehicle, regard all people in the same manner as buddhas would regard them, and regard each living thing in the same manner as would a mother or father.

After the practitioner has effected such mindfulness, All-embracing Goodness Bodhisattva will immediately emit a bright light from the white curl between his eyebrows—the sign of a great person. When made visible by this light, All-embracing Goodness Bodhisattva's body is as majestic as purple-gold mountains; it possesses all of the thirty-two characteristics, and it is dignified beyond description. Numerous rays of brilliant light will come forth from the pores of his body and illuminate the great elephant, making it a golden color. All of the manifested forms of elephants and bodhisattvas will likewise be made a golden color. These golden rays illuminate the innumerable worlds in the eastern direction with the same golden color; and the southern, western, and northern directions, the four intermediate directions, and the upper and lower regions will likewise be illuminated in turn.

At that moment there will be a bodhisattva mounted on a white, six-tusked king of elephants facing each of the ten directions, each bodhisattva equal to and no different than All-embracing Goodness, and the ten directions will correspondingly be filled with innumerable and limitless manifested elephant forms. Through his wondrous capabilities, All-embracing Goodness Bodhisattva enables a practitioner who has kept faith with the

sutras to perceive all of this. Seeing the bodhisattvas at that moment, the practitioner's body and mind will fill with joy, and he or she should then pay homage to them and address them, saying:

Most merciful and compassionate ones: Out of sympathetic concern for me, expound the teachings for my benefit!

When the practitioner says these words, the bodhisattvas will then speak in unison—each expounding the pure teachings found in the Great Vehicle sutras and reciting verses in praise of the practitioner. This is said as beginning the first stage of contemplating the bodhisattva All-embracing Goodness.

Having perceived these things, the practitioner should then concentrate on the Great Vehicle unceasingly day and night. In dreams while sleeping, the practitioner will see All-embracing Goodness expounding the teachings for his or her benefit, which will ease and comfort the practitioner's mind exactly as though he or she were awake. Even so, the bodhisattva will say these words as well:

In the parts you have taken to heart and kept, you have forgotten this phrase; you have made a mistake in this verse.

390c Hearing All-embracing Goodness Bodhisattva's comments at such times, the practitioner will deeply grasp their meaning and objective¹³ and, without forgetting, will always keep them in memory. His or her mind will gradually increase in clarity as day after day passes in this way.

All-embracing Goodness Bodhisattva will teach the practitioner to keep the buddhas of the ten directions in mind. Having proper disposition in mind and heart following All-embracing Goodness Bodhisattva's instruction, with his or her mind's eye the practitioner will gradually perceive in the eastern direction a buddha whose body is golden-colored and majestic beyond expression. After discerning one buddha, the practitioner will then discern another. In this manner he or she will gradually perceive all of the buddhas everywhere in the eastern direction; and because of the clarity of this state of mind, he or she will perceive all of the buddhas everywhere in all of the ten directions. After perceiving the buddhas, joy will arise in the practitioner's heart and mind, and he or she should say:

By means of the Great Vehicle, I have been able to see a great being; and through that great being's power, I have been able to perceive buddhas. Although I have perceived the buddhas, my perception of them is still incomplete—I discern them when my eyes are closed, but when I open my eyes I lose sight of them.

Having said this, the practitioner should cast his or her whole body upon the ground and universally pay homage to the buddhas everywhere. After paying homage to the buddhas, the practitioner must kneel formally on one knee, place palms together, and say:

The buddhas, the World-honored Ones, possess the ten capabilities, dauntlessness, the eighteen unique merits, great mercy, great compassion, and three kinds of constancy of mind. They are always present in the world, and among forms and embodiments theirs is supreme. What impurities do I have that prevent me from seeing them?

After saying these words, the practitioner should undertake further self-amendment. When purification from self-amendment has been gained, All-embracing Goodness Bodhisattva will reveal himself again and constantly remain at the practitioner's side, whether walking, standing, sitting, or lying down. He will continually expound the teachings for the practitioner's benefit, even in the practitioner's dreams; when the practitioner awakes, she or he will realize the joy and comfort of the Dharma. After such a process has continued night and day for three-times-seven days, the practitioner will then attain a Dharma-grasping empowerment (*dhāraṇī*)¹⁴ of interaction and exchange. With the attainment of this Dharma-grasping empowerment, he or she will remember, retain, and never forget all the explanations of the marvelous Dharma given by the buddhas and bodhisattvas. The practitioner will also regularly see in dreams the seven past buddhas of this world, and although Śākyamuni Buddha alone among them expounds the Dharma for the practitioner, every one of these World-honored Ones gives praise to the Great Vehicle sutras.

At this time the practitioner should once again undertake self-amendment¹⁵ and pay homage to the buddhas of the ten directions. After homage has been offered to the buddhas of the ten directions, All-embracing Goodness

Bodhisattva, abiding before the practitioner, will teach and instruct the practitioner regarding all karmic causes and conditions from his or her past lives and to avow all of his or her very grave faults and impure acts. The practitioner must then avow them in his or her own words while facing the World-honored Ones. When the practitioner's avowal is completed, he or she will then immediately attain the specialized focus of mind in which buddhas reveal themselves.

391a While engaged in this specialized focus of mind, the practitioner will fully and clearly behold, in the eastern direction, the buddha Akṣobhya and the Land of Wonderful Joy. In this same manner he or she will clearly and completely behold buddhas and magnificent wonderful lands in each of the ten directions. After having seen buddhas in all of the ten directions, the practitioner will envision a person with a diamond cudgel on top of an elephant's head who, with the cudgel, signifies each of the six sense faculties. After the six sense faculties have been so indicated, for the practitioner's benefit All-embracing Goodness Bodhisattva will expound the method of self-amendment to purify them. Over the course of one to seven days,¹⁶ the practitioner will do self-amendment as he or she is taught. Through the power of the engaged specialized focus of mind in which buddhas reveal themselves, and through All-embracing Goodness Bodhisattva's well-composed explanation of the method, the practitioner's ears will gradually hear sounds without encumbrance, the practitioner's eyes will gradually see things without encumbrance, and the practitioner's nose will gradually smell scents without encumbrance, as is extensively expounded in the *Dharma Flower Sutra*.

Having attained purification of the six sense faculties, the practitioner's body and mind become joyful and free of unwholesome elements.¹⁷ Giving full devotion to this method, he or she will be in full accord with the Dharma. The practitioner will also gain a further hundred-thousand-myriad *koṭis* of Dharma-grasping empowerments of interaction and exchange, and he or she will once again perceive a hundred-thousand-myriad *koṭis* of innumerable buddhas far and wide. Each of these World-honored Ones will extend their right hand, gently stroke the practitioner's head, and say:

Well done! Well done, Great Vehicle practitioner—you who aspires to the fully composed mind, you who are mindful of the Great Vehicle! When our aspiration for enlightenment was awakened in the past, we

all supremely endeavored to never lose sight of it, in the very same manner as you. Because we practiced in accordance with the Great Vehicle throughout previous existences, we have now become the embodiments of purity and full enlightenment. You should also practice diligently now, and do not be remiss!

These Great Vehicle sutras are the buddhas' treasury, the essence of past, present, and future buddhas in all of the ten directions, and the seed from which the tathāgatas of the past, present, and future come forth. One who keeps faith with these sutras is an embodiment of a buddha and is one who does a buddha's work. You should know that such a person is an ambassador of the buddhas, is clothed in the garments of the buddhas, the World-honored Ones, and is a true and genuine Dharma successor of the buddha tathāgatas. Practice in accordance with the Great Vehicle, and do not sever yourself from the seed of Dharma! Now, focus your contemplation on the buddhas of the east!

When these words are spoken, the practitioner will immediately perceive all of the innumerable worlds in the eastern direction. The lands are as level as the palm of a hand, with neither hills, nor mounds, nor brambles; and the ground is [composed of] lapis lazuli, with boundaries made of gold. Worlds in all directions will be successively perceived as being similar to this. Immediately after having seen these lands,¹⁸ the practitioner will behold a jewel tree that wondrously stands five thousand *yojanas* tall. The tree is composed of the seven precious metals and gems, and it continually produces white silver and gold. At the base of the tree, a jeweled lion seat spontaneously appears: it is twenty¹⁹ *yojanas* in height, and the brilliant lights of one hundred jewels are radiating from above it. There are other trees with other jeweled seats similar to this. Five hundred white elephants spontaneously appear by each of the jeweled seats, and the bodhisattva All-embracing Goodness is atop each one. The practitioner will then pay homage to the numerous All-embracing Goodness Bodhisattvas and say:

What impurities do I have that I perceive jewel lands, jeweled seats, and also jewel trees without perceiving buddhas?

When the practitioner finishes saying these words, a World-honored One—majestic beyond expression—will be present at each jeweled seat and

will sit down upon it. After seeing the buddhas, the practitioner's heart will fill with great joy, and he or she will again further internalize and master the Great Vehicle sutras.

Through the power of the Great Vehicle, words of praise will resound in the air:

Well done, you of good intent!²⁰ Well done! You practice in accordance with the Great Vehicle! Your capacity to perceive buddhas is a beneficial effect of that cause! But even though you have now gained perception of buddhas, the World-honored Ones, you are not yet capable of perceiving Śākyamuni Buddha, the buddhas that emanate from him, or the stupa of the buddha Abundant Treasures.

391b After hearing the voice in the air, the practitioner will again devotedly internalize and master the Great Vehicle sutras. As a result of internalizing the comprehensive Great Vehicle sutras, the practitioner soon envisions Śākyamuni Buddha in great assemblies at Mount Vulture Peak teaching the *Dharma Flower Sutra* and discoursing on the meanings of the one reality. After being taught, the practitioner will do self-amendment; then, reverentially wishing to see him, the practitioner will face toward Mount Vulture Peak, formally kneel, place his or her palms together, and say:

O Tathāgatha, Hero of the Universe, you are always present in the world: Out of compassion for me, reveal yourself to me for my sake!

After saying these words, the practitioner will perceive Mount Vulture Peak composed of the seven precious metals and gems, monks and *śrāvakas* with countless others together in a great assembly, rows of jewel trees lining level jewel ground on which a magnificent jeweled lion seat has been arranged, and Śākyamuni Buddha, who emits from between his eyebrows a beam of light that passes through the innumerable worlds of the ten directions and illuminates worlds everywhere in the universe. From everywhere this light reaches in the ten directions, the buddhas that emanated from Śākyamuni gather together at one time into a great assembly, as is extensively expounded in the *Dharma Flower Sutra*. Each emanated buddha has a body that is purple-gold in color and boundless in size, each sits on a lion seat, and each has a retinue of countless thousands of millions of great bodhisattvas. Each bodhisattva follows the same

practice as All-embracing Goodness; it is like this as well in the bodhisattva retinues of all of the innumerable buddhas in the ten directions.

After gathering together, the great assembly sees Śākyamuni Buddha send forth golden-colored rays of light from the pores of his entire body. Thousands of millions of manifested buddha forms are present in each of these rays of light. The emanated buddhas will emit a beam of light from the white curl between their eyebrows—the sign of a great person; these beams will stream into the top of Śākyamuni Buddha’s head. When they see this condition, the emanated buddhas will then send forth golden-colored rays of light from all the pores of their bodies. Countless manifested buddha forms, as many as all the grains of sand²¹ in the Ganges River, will also be present in each of these rays of light.

At this time All-embracing Goodness Bodhisattva will also emit a beam of light from between his eyebrows—the sign of a great person—and send it into the practitioner’s mind. After the light has entered his or her mind, the practitioner will remember that he or she accepted, kept faith with, recited, and internalized the Great Vehicle sutras in the presence of countless hundreds of thousands of buddhas in the past. As if possessing the wondrous faculty of remembrance of former states of existence, the practitioner clearly and completely perceives his or her former selves. Experiencing a sudden flash of great awakening, he or she attains a Dharma-grasping empowerment of interaction and exchange and access to a hundred thousand myriad *koṭis* of other Dharma-grasping empowerments.

Emerging from the specialized focus of mind, the practitioner will perceive, in front of him-or herself, all the emanated buddhas sitting on lion seats beneath numerous jewel trees. He or she will also perceive soil of lapis lazuli, resembling clusters of lotus flowers, springing up from the space below the ground. Between each flower are untold countless numbers of bodhisattvas sitting in the lotus posture. The practitioner will also discern bodhisattvas emanated from All-embracing Goodness giving praise to the Great Vehicle within their own assemblies.

Then, with one voice, the bodhisattvas will instruct the practitioner on the purification of the six sense faculties. One instruction says:

Be steadfastly mindful of the Buddha!

Another instruction says:

Be steadfastly mindful of the Dharma!

Another says:

Be steadfastly mindful of the Sangha!

Another says:

Be steadfastly mindful of your attitude toward the behavioral principles!

Another says:

Be steadfastly mindful to have consideration for others!

391c Another instruction says:

Be steadfastly mindful that blissful conditions exist!

Becoming mindful in these six ways constitutes the aspiration for enlightenment and gives birth to bodhisattvas! Now, therefore, face the buddhas, avow your past wrongdoings, and sincerely undertake self-amendment!

Throughout innumerable existences, the function of your sense faculty of sight has caused you to yearn for and become attached to various kinds of forms. Because of your attachments to various forms, you are passionate about the smallest of matters. Because of your passions for the smallest of matters, your body is derived from a woman.²² Wherever you take birth, in life after life, you are attracted and attached to all kinds of forms. Forms spoil your eyes, and you become a slave to emotion and passion: forms thus make you²³ wander throughout the three realms. Such impairment renders you blind, so that you can perceive nothing.

Now, take the comprehensive Great Vehicle sutras to heart! In these sutras it is taught that forms and embodiments of the buddhas of the ten directions never cease to exist: you must now be able to recognize whether or not this is true! The dysfunction of your sense faculty of sight does you great harm! Heed what we are saying: Take refuge in the buddhas and in Śākyamuni Buddha! Regarding the impurities and faults in your sense faculty of sight, say this:

May I be cleansed and be made to become pure by means of the Dharma water of the profound insight²⁴ of buddhas and bodhisattvas!

After saying these words, the practitioner must pay homage to the buddhas of the ten directions and, directing his or her heart and mind toward Śākyamuni Buddha and the Great Vehicle sutras, speak again, saying:

I now recognize that heavy impurities obstruct, cloak, defile, and cloud my sense faculty of sight: I am blinded and can perceive nothing! May the Buddha, with great mercy and compassion, protect me! O Bodhisattva All-embracing Goodness—aboard the great ship of Dharma in company with countless bodhisattvas of the ten directions, universally ferrying all living beings: Out of compassion and sympathy for me, please accept my way of amending myself of the unwholesome and harmful encumbrances of my sense faculty of sight!

The practitioner must say this three times, prostrate him- or herself on the ground, and maintain right mindfulness of the Great Vehicle, neither forgetting nor forsaking it. This is called the method of self-amendment regarding impurities of the sense faculty of sight.

One who calls upon the buddhas by name, burns incense, scatters flowers, generates a Great Vehicle consciousness, hangs banners, flags, and canopies, speaks to the faults and afflictions of the eye, and undertakes self-amendment for his or her impurities will behold Śākyamuni Buddha in this present world and innumerable buddhas emanated from him as well. He or she will not fall into bitter conditions for countless *kalpas* of time. Through the affirmation and the power of the Great Vehicle, such a person will constantly be among and accompany all of the bodhisattvas that possess Dharma-grasping empowerments. Producing such a focus of mind is the effecting of right mindfulness; focusing on other things is described as aberrant thought. This is said to be the condition of the first stage with regard to the sense faculty of sight.

After purifying the sense faculty of sight, the practitioner must further internalize and recite the Great Vehicle sutras and, at the six specified times of day and night, kneel formally and undertake self-amendment. Additionally, the practitioner must speak these words:

Why is it that I can now see only Śākyamuni Buddha and buddhas emanated from him, but not the stupa of Abundant Treasures Buddha, the reliquary of his entire body? The stupa of Abundant Treasures Buddha is always present—it does not cease to exist; I cannot see the stupa because my eyes are yet faulty and impaired.

392a After saying these words, the practitioner must do further self-amendment. After seven days have passed, the stupa of Abundant Treasures Buddha will emerge from the ground. Śākyamuni Buddha will then open the door of the stupa with his right hand, and Abundant Treasures Buddha—fully engaged in the specialized focus of mind regarding his universal manifestation in any figure or form—will be perceived. Rays of brilliant light as numerous as all the grains of sand in the Ganges River flow out from every pore of his body, and a hundred-thousand myriad *koṭis* of manifested buddha forms are present in every ray of light. The practitioner will become joyful when this condition appears; then she or he must walk around the stupa while offering praise in verse. After seven circuits have been completed, Abundant Treasures Tathāgatha will praise the Dharma successor with a great voice, saying:

Truly you now capably practice in accordance with the Great Vehicle, faithfully following All-embracing Goodness and doing self-amendment for the sense faculty of sight! As the result of this act, I come to you as your proof!

Having spoken thus, he will then say in commendation:

Well done, Śākyamuni Buddha! Well done! You skillfully expound the Great Dharma, pouring down the Great Dharma's rain to bring all manner of muddled living beings to clarity!

The practitioner, having seen the stupa of Abundant Treasures Buddha, must then turn again to All-embracing Goodness Bodhisattva, place his or her palms together, pay homage, and say:

Great Teacher, teach me the way of self-amendment for my faults!

All-embracing Goodness will respond, saying:

Throughout many *kalpas*, the function of your sense faculty of hearing

has caused you to chase after and follow external sounds. When you hear wonderful sounds, your mind develops infatuation and attachment. When you hear unwholesome sounds, one hundred and eight²⁵ kinds of delusive worldly passions arise to do you harm. Adverse conditions are the consequences reaped from such a dysfunctional ear, and your constant hearing of unwholesome sounds gives rise to numerous complications. Because you hear things contrary to reality, you fall into bitter conditions, or into faraway realms where there are wrong views and where the Dharma is not heard.

You now internalize and keep faith with the Great Vehicle—the treasury of an ocean of beneficial effects. You see the buddhas in the ten directions by reason of this cause! The stupa of Abundant Treasures Buddha appears to you as proof! Accordingly, you must express your errors and faults yourself, and amend yourself of impurities!

Then, having heard these words, the practitioner must again place palms together, cast his or her body upon the ground, and speak thus:

Fully Enlightened World-honored One! Manifest and bear witness for me that the comprehensive sutras are the core of mercy and compassion! May you commune with me and hear my words!

Throughout many *kalpas*—up to my existence at this point—my sense faculty of hearing has caused me to become deluded and to become attached to the sounds I hear, just as glue adheres to straw. The poisons of delusive worldly passions are stirred up whenever I hear unwholesome sounds, and I become deluded and attached to them unceasingly everywhere. Being around these hollow sounds exhausts my mental functions, and I fall into the three unwholesome realms. My awareness of this is now awakened for the first time. I face the World-honored One to make acknowledgement and amend myself!

Having completed self-amendment, the practitioner will see Abundant Treasures Buddha emit a great bright golden-colored light. Shining everywhere in the eastern direction, and extending to worlds in all of the ten directions as well, it highlights innumerable buddhas whose bodies are the color of pure gold. In the skies in the eastern direction, these words will be richly intoned:

Here is a buddha, a World-honored One, whose name is Splendid Virtue!²⁶ Also here are innumerable buddhas emanated from him, sitting in the lotus posture on lion seats at the base of jewel trees. All of these World-honored Ones are engaged in the specialized focus of mind regarding their universal manifestation in any figure or form, and they are saying these words of praise:

Well done, you of good intent! Well done! You are now reciting and internalizing the Great Vehicle sutras! What you are taking to heart is the realm of buddhas!

After these words are spoken, All-embracing Goodness Bodhisattva will once again expound a method of self-amendment for the practitioner's sake:

392b In your previous existences—throughout innumerable *kalpas*—because you so yearned for sweet scents, in every situation your evaluations of what you discerned were based upon attachment and you fell into the cycle of births and deaths (*samsara*). Accordingly, you must now contemplate the foundation of the Great Vehicle! The foundation of the Great Vehicle is the true reality of all things!

After hearing these words, the practitioner must cast his or her body to the ground and undertake further self-amendment. Having done so, the practitioner must then speak thus:

Namaḥ Śākyamuni Buddha! Namaḥ stupa of Abundant Treasures Buddha! Namaḥ all buddhas emanated from Śākyamuni Buddha in all of the ten directions!”

Having said this, he or she must universally pay homage thusly to the buddhas in the ten directions:

Namaḥ Splendid Virtue Buddha of the East and all buddhas emanated from him!

As if seeing each one of them with his or her own eyes, the practitioner should, with reverent thoughts, make offerings of incense and flowers. When finished paying homage, the practitioner must then formally kneel, place his

or her palms together, and give praise to the buddhas with a variety of verses. After praising them, the practitioner must speak to matters of the ten harmful karmic actions and do self-amendment for his or her impurities. Having completed self-amendment, the practitioner should speak these words:

In previous existences, throughout innumerable *kalpas*, I longed for scents, flavors, and contacts, and I produced many impurities. Throughout uncountable existences ever since, having such causes has resulted in my taking on various unsavory forms, being in hells and among hungry spirits and beasts, and being in faraway realms where there are wrong views. Today I avow harmful karmic acts like these! Taking refuge in the buddhas, masters of the correct Dharma, I acknowledge my impurities and I amend myself of them!

When the self-amendment process is completed, the practitioner must again internalize and recite the Great Vehicle sutras without laziness of body or mind. Through the power of the Great Vehicle, an ethereal voice will declare to the Dharma successor:

You must now face the buddhas of the ten directions and praise and give voice to the Great Vehicle! Before the buddhas, relate your faults yourself! The buddha tathāgatas are your compassionate fathers. You must yourself declare the unwholesome and harmful karmic acts produced by your sense faculty of speech:

This sense faculty of speech musters characteristics of undesirable karma: lies, flattery, deprecating words, duplicity, defamation and slander, praise of wrong views, and use of useless words. In the manner of such many and multiple varieties and kinds of harmful karmic acts, it instigates conflicts and confusion and asserts that Dharma is not Dharma. I now amend myself of all impurities such as these!

After saying these words before the Heroes of the World, the practitioner must cast him- or herself upon the ground and universally pay homage to the buddhas of the ten directions. The practitioner must then kneel erectly on both knees, place palms together, and say:

The troubles and faults of this tongue are innumerable and limitless! The thorns of harmful karmic causes grow from the sense faculty of speech. Estrangement from correct discourse on the Dharma begins with this tongue, and thus does this unwholesome tongue destroy seeds of beneficial effects. It forcefully discourses on many matters that have no meaning. Its praise of wrong views is like stoking their fires, thereby intensifying the flames that harm living beings. It is like something that poisons and brings death with no outward signs. The detrimental, adverse, dire consequence of all of this is to fall into bitter conditions for a hundred or a thousand *kalpas*. I sink into a great hell because of deceitful speech. I now take refuge in the buddhas of the southern direction and avow my very grave faults!

When the practitioner effects this mindfulness, a voice will fill the air:

392c There is a buddha in the southern direction whose name is Sandalwood Virtue. This buddha also has innumerable buddhas emanated from him, all of whom expound the Great Vehicle that destroys and eliminates impurities and faults. As for your impurities: you should now face the innumerable buddhas of the ten directions, the greatly compassionate World-honored Ones! Avow your very grave faults and sincerely amend yourself!

After these words have been spoken, the practitioner must cast him- or herself onto the ground and pay homage to the buddhas again. At this time the buddhas will send forth rays of bright light that illuminate the practitioner's body, causing the practitioner to become spontaneously joyful in body and mind and to bring forth great mercy and compassion pervasively in thoughts of all things. The buddhas will then extensively expound ways of great compassion and benevolence for the practitioner's benefit. Furthermore, they will teach the practitioner to use kind words and to follow the six ways of harmony and respect. Hearing these teachings and commands, the practitioner's heart will overflow with joy, and he or she will then fully internalize and master them without laziness or pause.

An ethereal voice will again fill the air, intoning thus:

You must now amend both body and mind! The body, by killing, stealing, and behaving licentiously, and the mind, by conceiving various unwholesome things, produce the ten harmful karmic actions as well as the five grievous acts. Moreover, their monkey-like and glue-like attachments to things everywhere thoroughly permeate all of the six sense faculties. All of the karmic actions of these six faculties—their branches, twigs, flowers, and leaves—extend fully throughout the three realms, the twenty-five states of existence, and all places where beings take birth, and they function to facilitate ignorance, aging, death, and others of the twelve factors that cause suffering. You cannot but be immersed in the eight improper practices and the eight conditions in which it is difficult to see a buddha. You must now amend yourself of unwholesome and harmful karmic acts such as these!

After hearing these words, the practitioner should then inquire of the voice in the air:

At what place may I now practice the way of self-amendment?

The ethereal voice will then immediately reply, saying:

Śākyamuni Buddha is Vairocana²⁷—the One Who Is Present in All Places. Where this buddha abides is called Perpetual Tranquil Light—where perpetuity is perfectly achieved, where the perfect truth of self is constituted, where perfect purity casts off the aspects of existence, where perfect happiness is no longer a characteristic that occupies body and mind, where phenomena are no longer perceived as having or not having aspects, where likewise there is serene liberation as well as perfect wisdom. As these are features of the ever-abiding Dharma, you must accordingly contemplate the buddhas of the ten directions!

Thereupon the buddhas of the ten directions will each extend their right hand, gently stroke the practitioner's head, and speak these words:

Well done, you of good intent! Well done! Because you internalize and recite the Great Vehicle sutras, the buddhas of the ten directions will expound the method of self-amendment practiced by bodhisattvas:

Neither cut off all ties to the impulses of desire, nor live fully in the ocean of such impulses! Contemplate the nonexistence of what is grasped as mind!

Conceptualizations arise based on error that is mistaken for truth; in this way delusion gives rise to the concept of mind. In the same manner that wind has no foundation in the air, aspects of phenomena are without origination or cessation. What is guilt? What is bliss? As one's mind—by nature—is emptiness, guilt and bliss have no owner. All phenomena are the same as this—they neither abide nor decay.

393a

Amend yourself in this way: Contemplate the nonexistence of what is grasped as mind! A phenomenon does not stay fixed in itself. All phenomena conform to liberation, to the truth of the extinguishment of suffering, and to complete tranquility. Grasping things in this way is described as ultimate self-amendment; it is described as fully composing self-amendment; it is described as self-amendment free from aspects of guilt; it is described as destroying the distinction of mind. Those who practice this self-amendment will be as flowing water: pure and clean in body and mind, not staying fixed in themselves. They will be able to discern All-embracing Goodness Bodhisattva, and the buddhas of the ten directions as well, in any moment of concentration.

With their bright light of great compassion, the World-honored Ones will then expound the truth of formlessness to the practitioner—he or she will hear the explanation of the ultimate principle of emptiness (*śūnyatā*). There will be neither fear nor alarm in the practitioner's mind after hearing the explanation and, when the time comes, he or she will be prepared to take up the true status of bodhisattvahood.

The Buddha addressed Ānanda:

Practicing in this way is called doing self-amendment. This self-amendment is the method of self-amendment of the buddhas and great bodhisattvas in the ten directions.

The Buddha said to Ānanda:

When followers of Buddha undertake to amend themselves of unwholesome and harmful karmic acts after the Buddha has passed away, they

must resolutely internalize and recite the Great Vehicle sutras. This comprehensive teaching is the buddha eye of the buddhas, it is the means by which buddhas perfect the five kinds of vision, and, from it, the Buddha's three manifestations arise. This is great evidence of the Dharma, and it attests to the realm of nirvana:²⁸ it is within such a realm that the Buddha's pure threefold manifestation is able to come forth. This threefold manifestation is a source of benefit for human and heavenly beings, and it is supremely worthy of reverence. It should be known that those who internalize and recite the comprehensive Great Vehicle sutras will be endowed with the Buddha's merit, and that they will lastingly eliminate unwholesomeness and live in keeping with the Buddha's wisdom.

Then, expounding further, the World-honored One spoke in verse:

When the sense faculty of sight is corrupted
By karmic encumbrances that make it impure,
You must resolutely internalize the Great Vehicle
And ponder its ultimate principle!
This is called doing self-amendment for the eye
To bring unwholesome karmic influences to an end.
The sense faculty of hearing gives ear to disruptive sounds
And spoils your sense of accord.
Because such confusion occurs,
You become just like a foolish monkey.
You must resolutely internalize the Great Vehicle
And contemplate the emptiness and formlessness of all things!
You will lastingly bring an end to unwholesomeness
And hear in all ten directions with a celestial ear!
The sense faculty of smell has attachments to scents
And, so affected, drives you to make contacts.
The nose is thus crazed and seduced,
And, so affected, begets impure perceptions.
When you internalize the Great Vehicle sutras
And contemplate the true reality of all things,
You will lastingly part from harmful karmic actions

And, in lives to come, not produce them again!
The sense faculty of speech promotes the five wrong views²⁹—
An unwholesome karmic cause resulting from the wanton use
of words.

When you aspire to effect self-control,
Diligently foster a heart of compassion!
Reflect on how the tranquil true reality of all phenomena
Has no aspects for you to discern!
The sense faculty of the mind, just as a monkey,
Takes not even one moment of rest.

393b

When you aspire to govern it,
You must diligently internalize the Great Vehicle!
Focus on the buddhas—on their fully awakened embodiments,
With the capabilities and dauntlessness they have achieved!
The material body, the agency of actions,
Behaves like dust blown about by the wind:
Six thieves have their way within it—
Without limit and free from control.
When you aspire to end this inferior condition,
To lastingly part from overwhelming desires,
To abide always in the city of nirvana,
And to be serene and have a calm mind,
You must internalize the Great Vehicle sutras
And turn your mind to the mother of bodhisattvas!
Countless surpassing skillful means are gained
By reflecting on the true reality of all things.
These six ways
Are thus named the governing of the six sense faculties.
The ocean of all karmic encumbrances
Is produced by deluded perceptions.
When you aspire to amend yourself of them,
Focus on the true reality of all phenomena while sitting
upright and properly!
All impurities, like frost and dew,
Can be dispelled by wisdom's sun;

Accordingly, with utmost dedication,
Do self-amendment for the six sense faculties!

Having expounded these verses, the Buddha said to Ānanda:

You should now embrace this method of doing self-amendment for the six sense faculties through contemplation of the bodhisattva All-embracing Goodness! Expound it widely and skillfully to human and heavenly beings everywhere in the ten directions!

When followers of Buddha accept, keep faith with, recite, internalize, and give voice to the comprehensive sutras after the Buddha's passing, they must recite and internalize³⁰ the comprehensive sutras and reflect on the Great Vehicle's principle in some tranquil place—whether in a cemetery, or at a hermitage, or under a tree in the woods. Because the power of their concentration will become strong, they will gain perception of my being and likewise perceive the stupa of Abundant Treasures Buddha, innumerable emanated buddhas in the ten directions, All-embracing Goodness Bodhisattva, Mañjuśrī Bodhisattva, King of Medicines Bodhisattva, and Incomparable Medicine Bodhisattva. Because they so venerate the Dharma, we—bearing wondrous flowers—will permeate the skies to praise those who revere, follow, and keep faith with the Way. And because those who keep faith with this method are resolutely internalizing the comprehensive Great Vehicle sutras, they will be honored and sustained, day and night, by buddhas and bodhisattvas.

The Buddha addressed Ānanda:

By means and because of reflection on the true principle of the Great Vehicle, I have become rid of impurities from a cycle of countless numbers of births and deaths spanning hundreds of millions of myriads of *kalpas*, as have the bodhisattvas of the current era and the buddhas of the ten directions. And each of those now in the ten directions has been able to become an Awakened One by means and because of this wonderful and surpassing method of self-amendment. Anyone who aspires to quickly achieve the full dynamic of ultimate enlightenment and aspires to perceive, in present time, the buddhas of the ten directions and All-embracing Goodness Bodhisattva as well, must purify him- or

herself with a bath, don pure clean clothing, burn fine incense, and seek out a quiet secluded location; there, he or she must internalize and recite the Great Vehicle sutras and reflect on the Great Vehicle's principle.

The Buddha spoke thus to Ānanda:

393c

When living beings wish to contemplate the bodhisattva All-embracing Goodness, they should do this contemplation. Contemplating in this manner is known as correct contemplation; contemplation done in any other manner is called errant contemplation.

When followers of Buddha practice self-amendment according to the Buddha's instructions after the Buddha has passed away, it should be known that they are doing the practice of All-embracing Goodness. Those who follow the practice of All-embracing Goodness will not experience negative situations or detrimental karmic consequences. Those living beings who pay homage to the buddhas of the ten directions at the six specified times of day and night, internalize the Great Vehicle sutras, and reflect on the ultimate principle—the most profound truth of emptiness—will, in an instant, become rid of the impurities from innumerable hundreds of millions of myriads of *kalpas* of the cycle of births and deaths. Those who follow this practice are truly buddha successors, born of all of the buddhas. The buddhas of the ten directions, and the bodhisattvas as well, will be their mentors. They will be recognized as those who fully conform to the behavioral principles of bodhisattvas: without the need of a ceremony, they will fulfill them on their own. They will become worthy of being honored and rendered service by all human and heavenly beings.

When a practitioner desires to fully conform to a bodhisattva's behavioral principles, he or she must then seek out a quiet secluded location, place palms together, pay homage universally to the buddhas of the ten directions, admit to his or her faults, and amend him- or herself of impurities. And then, in a tranquil place, the practitioner must address the buddhas of the ten directions, saying these words:

The buddhas, the World-honored Ones, are always present in this world. Yet even though I believe in the comprehensive sutras, I am unable to

clearly discern the buddhas because of my karmic encumbrances. I now take refuge in the Buddha! May you, Śākyamuni, Fully Enlightened World-honored One, please become my mentor! O Mañjuśrī, possessor of great wisdom:³¹ With your wisdom and understanding, please initiate me in the pure bodhisattva ways! Thereby, out of compassion for me, Maitreya Bodhisattva, the sun of surpassing mercy, will permit me to take up the bodhisattva ways; the buddhas of the ten directions will appear to bear witness for me; and the eminent bodhisattvas—those supreme great leaders who safeguard living beings, who inspire and watch over those like me—will each make themselves known by name.

On this day I accept and embrace the comprehensive sutras! Even if I should fall into hells and suffer innumerable hardships upon reaching the end of this life, through it all I will never renounce the correct Dharma of the buddhas! By means and reason of these causes and the power of their beneficial effects, Śākyamuni Buddha now becomes my mentor and Mañjuśrī becomes my steward! O Maitreya who is to come—please impart the teachings to me! O buddhas of the ten directions—please bear witness for my assurance! O great virtuous bodhisattvas—please be my companions!

Trusting now in the wonderful and most profound principle of the Great Vehicle sutras, I take refuge in Buddha, I take refuge in Dharma, and I take refuge in Sangha!

The practitioner must say this three times. Having taken refuge in the Three Treasures, the practitioner must personally vow to adopt the six appropriate behaviors. Having embraced the six appropriate behaviors, she or he must then diligently strive to cultivate unwavering pure conduct, awaken a mind to universally ferry others, and adopt the eight appropriate behaviors.³² Having made this commitment, the practitioner, in a quiet secluded location, must burn fine incense, scatter flowers, offer respects to all buddhas and bodhisattvas and to the comprehensive Great Vehicle as well, and say these words:

Here, this day, I have awakened the aspiration for enlightenment!
Through the beneficial effects of this, may I universally ferry all living beings!

394a

After saying this, the practitioner must again humbly pay homage to all buddhas and bodhisattvas, and reflect on the comprehensive principle over the course of one to three-times-seven days. Whether renunciant or layperson, the practitioner will not need a mentor, will not need stewards, and will not need to take vows in a ceremony because of the power of accepting, keeping faith with, reciting, and internalizing the Great Vehicle sutras, and because of All-embracing Goodness Bodhisattva's encouragement to engage in this practice. This is the core of the true Way of the buddhas in the ten directions. By means and reason of this Way, the practitioner will naturally attain the five attributes of an enlightened one: perfection in behavioral principles, perfection in concentration, perfection in wisdom, perfection in emancipation, and perfection in the perspective that pertains to emancipation. Buddha tathāgatas become so by following this Way; the promise of their buddhahood is obtained in the Great Vehicle sutras.

Based on this, O wise one, suppose a *śrāvaka* practitioner repudiates his or her attitude toward the threefold taking of refuge, or toward the five behavioral principles, or toward the eight behavioral principles—or toward the behavioral principles of a monk or nun, of a novice monk or nun, of a novice nun in the final two years of training, or toward matters of dignified conduct. Numerous offenses against the behavioral principles and the rules of dignified conduct are generated by such a foolish, ignorant, unwholesome, and contrary mind. If such a person desires to eliminate and become free of faults and afflictions, and be restored as one who conforms to the rules of the renunciants, he or she must diligently follow and recite the comprehensive sutras, ponder the ultimate principle—the most profound truth of emptiness—and make discernment based on this emptiness become intrinsic to his or her mind. It should be known that this person then, lastingly and with no residue, brings all moral defilements to an end within a moment of thought.³³ Such a person is recognized as one who conforms to the codes of the renunciants and fully manifests the ways of dignified conduct. He or she will become worthy of being honored and rendered service by all human and heavenly beings.

Suppose a man who is a lay follower flouts the ways of dignified conduct and does unwholesome things. To do unwholesome things means to claim that there are errors and faults in the Buddha's teachings, to talk at length

about bad things and offenses the fourfold assembly has committed, to steal, to behave licentiously, and to feel no shame. If he desires to amend himself and remove and destroy these impurities, he must diligently recite and internalize the comprehensive sutras and reflect on the ultimate principle.

Suppose kings, ministers of state, spiritual leaders, people of privilege, wealthy persons, civic leaders, and others of this kind untiringly pursue their cravings, commit the five grievous acts, speak ill of the comprehensive sutras, and embrace the ten harmful karmic actions. The consequence of these great wrongs is to fall into bitter conditions that exceed even those of a raging storm. They will most certainly fall to the Avīci Hell. If they desire to rid themselves of and destroy the encumbrances resulting from these karmic causes, they must evince shame and amend themselves of impurities.

What are said to be ways of self-amendment³⁴ for leaders and the privileged?

A way of self-amendment is that they must fundamentally maintain a pure heart and mind, not speak ill of the Three Treasures, not cause hindrances for renunciants, and not cause hardship for or act maliciously toward those who practice pure living; they must fix their thoughts on and cultivate the six manners of mindfulness; they must also support, render service to, and honor, but do not need to worship,³⁵ those who keep faith with the Great Vehicle; and they must keep in mind the extremely profound truth that is found in the sutras—the ultimate principle of emptiness. Being mindful in this way is called practicing the first self-amendment for leaders and the privileged. A second self-amendment is to act filially toward their parents and respect their teachers and elders. This is called practicing the second way of self-amendment. A third self-amendment is to govern their domains with appropriate laws and not restrict people unjustly. This is called practicing the third self-amendment. A fourth self-amendment is to direct that all within their spheres of influence refrain from killing and observe other such specified ways during the six abstaining days of the month. This is called practicing the fourth self-amendment. A fifth self-amendment is that they must, fundamentally, deeply believe in karmic cause and effect, trust the one genuine path, and be aware of the timeless presence of the Buddha. This is called practicing the fifth self-amendment.

394b

The Buddha spoke thus to Ānanda:

If there are any in future worlds who pursue mastery of these methods of self-amendment as such, it should be known that they don the clothes of humility, that buddhas will watch over and inspire them, and that it will not take a long time for them to achieve the full dynamic of ultimate enlightenment.

When these words were spoken, ten thousand heavenly beings attained the Dharma eye that clearly sees the truth of all things; and Maitreya Bodhisattva, the other eminent bodhisattvas, and Ānanda, hearing the Buddha's teachings, rejoiced and faithfully followed them.

Notes

- ¹ We used the original Sanskrit term *parinirvāṇa*, indicated by the Chinese transliteration *panniepan*.
- ² The character *zui* in the Taishō text is often translated as “sin,” but the meaning in a Buddhist sense is closer to “impurity, impurities.”
- ³ Our translation follows the phrasing of the Old Song edition of the Japanese Imperial Household Library, as indicated in note 32 (*you xue pu xian xing*)/*xing pu shien xing*. The Taishō text has (*you xue pu xian xing*)/*pu shien xing zhe*.
- ⁴ The Chinese character that we here translate as “method,” *fa*, is the Chinese translation of the Sanskrit *dharma*, a word that carries many meanings depending on the context in which it appears. On each occasion of this character’s appearance in the Taishō text, we translated it according to our determination of its contextual meaning, e.g., “method,” “way,” “Dharma,” “Way,” “teaching,” “phenomenon,” etc.
- ⁵ In the Taishō Chinese text, the title *Fahua jing*, *Dharma Flower Sutra* (*Lotus Sutra*), appears. We follow the Taishō text in our translation, although note 33 corresponding to this wording says that three Chinese editions of this sutra, the Song, Yuan, and Ming editions, give the name *Zahua jing* (Jpn. *Zakkekyō*), which is thought of as an epithet of the *Flower Garland Sutra* (Skt. *Avataṃsaka-sūtra*; Ch. *Huayan jing*; Jpn. *Kegon gyō*). The Kasuga version has the title *Zahua jing*, and a previous English translation of this sutra translates the title as “Sutra of Miscellaneous Flowers.”
- ⁶ The Chinese *song* translated as such describes the internal attitude of the practitioner, although it is traditionally rendered as “to recite; recitation.” The traditional sequence *shou, chi, dou, song* often appears in direct translation as “accept, keep, read, and recite.” In the process of preparing our translation, especially in light of this sutra’s relationship to the *Lotus Sutra*, we evaluated each instance of the terms independently within the various contexts of their appearances, and translated accordingly, e.g., *shou*, “accept”; *chi*, “keep,” “keep faith with”; *dou*, “recite”; *song*, “internalize,” “take to heart.”
- ⁷ Our translation of *sanmei*, the Chinese transliteration of the Sanskrit *samādhi*.
- ⁸ The Taishō text has *yen fu ti*, the Chinese transliteration of the Sanskrit Jambudvīpa, which, according to Buddhist cosmology, is the name of the continent south of the Himalayas that includes India. It later came to simply mean “this world.”

- ⁹ We chose to render the Chinese *chanhui*, a term more commonly translated as “repentance,” as “self-amendment” since this is more descriptive of the process that is meant, i.e., becoming aware of one’s own excesses, shortcomings, and errors in behavior and attitude, determining to rectify them, and taking appropriate action to do so.
- ¹⁰ We render *huafo* as “manifested buddha form” to indicate the aspect of a transformational manifestation and uniqueness, instead of using a more literal translation such as “transformed buddha” or “transformational buddha.” In like manner we employ “manifested bodhisattva form,” etc.
- ¹¹ In the Kasuga version, and in a previous English translation of this sutra, the phrase “a golden beam of light that enters the elephant’s trunk” is followed by “having the color of a red lotus flower.” The latter phrase does not appear in the Taishō text, and there is no note in the Taishō text regarding this difference.
- ¹² Although the pronunciation of the character in the Taishō text and the alternative character shown in note 15 are the same, the character read *xiang* in the source text means “ancient school,” while the character given in note 15, from the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library, means “a sense of mindfulness,” which is more appropriate in the context. Thus we have rendered it here as “quiet purpose.” The Kasuga version shows the same character given in note 15 in the Taishō in this location.
- ¹³ According to the Kasuga version, this passage can be read (and appears similarly in a previous English translation of this sutra) as “Hearing All-embracing Goodness preach the profound Dharma, and understanding its meaning. . . .” There is no note in the Taishō text regarding this difference.
- ¹⁴ The original Chinese *tuoluoni* is the transliteration of the Sanskrit *dhāraṇī*, which is generally accepted (and usually defined in Buddhist dictionaries) as “magical or mystical words or syllables.” The context of its use in this sutra indicates that the term refers to unique powers that propel one toward the attainment of enlightenment. The ability to utilize them can be achieved by a practitioner as a result of correct guidance by the Buddha or others, as shown at this point in the sutra, for example, by the practitioner’s attainment of *xuan tuoluoni*, the “Dharma-grasping empowerment of interaction and exchange” through the tutelage of All-embracing Goodness Bodhisattva.
- ¹⁵ The Kasuga version reads “further rejoice” here, and a previous English translation of the sutra follows this reading. There is no note regarding the difference in the Taishō text.
- ¹⁶ The Kasuga version reads “one to three-times-seven days” here, and a previous English translation of the sutra follows this reading. There is no note regarding this difference in the Taishō text.
- ¹⁷ The Kasuga version reads “ideas” here, and a previous English translation of the sutra follows this reading. There is no note regarding this difference in the Taishō text.

- ¹⁸ The Kasuga version reads “matters” or “events” here, and a previous English translation of the sutra follows this reading. There is no note regarding this difference in the Taishō text.
- ¹⁹ In the common Japanese translation of this sutra, and in a previous English translation, this number is given as “two thousand.” In the corresponding part of the Kasuga version, however, it is possible to misread the script of the character for “ten” as “thousand.” A comparison with the similarly written character for “ten” in the nearby compound “ten directions” in the same Kasuga text makes clear that this character should also be read as “ten.”
- ²⁰ The original Sanskrit of this phrase would read “son[s] of good family” if translated literally, but the Chinese translation of it does not carry the aspect of “family.” In keeping with our intention to use inclusive language in the translation whenever possible, and since, in the context of this sutra the practitioner is the one being addressed, the phrase *shannanzi* is translated as “you of good intent.”
- ²¹ From the context, we believe that the character *miao*, “subtle,” that appears in the Taishō version is a misprint, and that *sha*, “sand,” would be the appropriate character in the reference to the “sands of the Ganges.”
- ²² In traditional interpretations of the Chinese *shou nu ren shen*, *nu ren* has been read in the genitive; and in a previous English translation of this sutra, this phrase is translated as “[you] receive the body of a woman.” In our translation we have read *nu ren* as ablative, and therefore render the phrase as “your body is derived from a woman.”
- ²³ We chose to follow note 15 in the Taishō text here, according to which the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library have the phrase *gu se shi ru*, “forms thus make you,” in place of *se shi shi ru*, which appears in the Taishō text.
- ²⁴ We follow note 17 in the Taishō text here, which indicates that instead of *huiming*, the Song, Yuan, and Ming editions have *huiyen*, which we render as “profound insight.”
- ²⁵ We chose to follow the phrasing of the Yuan and Ming editions, as indicated in note 3 in the Taishō text, which give the number as one hundred and eight rather than the number eight hundred that appears in the source text.
- ²⁶ The name of this buddha, Shan-te, has also been translated as “Good Virtue” and “Excellent Virtue.”
- ²⁷ We used the original Sanskrit name Vairocana, indicated by the Chinese transliteration Piluzhenuo.
- ²⁸ We used the original Sanskrit term nirvana, indicated by the Chinese transliteration *niepan*.
- ²⁹ We understand the sutra’s use of *wuzhong*, “five kinds,” here as referring to the “wrong views” errantly praised by the sense faculty of speech in the corresponding

prose sections at 392b18, characters 1–4, and 392b23, character 15, to 392b24, character 1.

- ³⁰ The Taishō text has the two characters in the order *song dou*, “internalize and recite,” here, but we chose to follow the phrasing of the Song, Yuan, and Ming editions, which give the order as *dou song*, “recite and internalize.” This ordering matches the introductory phrasing of this section at 393b16, characters 11–14: *shou, chi, dou, song*. See note 6, above.
- ³¹ The Kasuga version and a previous English translation give the epithet of Mañjuśrī as *da beizhe*, “possessor of great compassion,” instead of *da huizhe*, “possessor of great wisdom,” in the Taishō text, which is consistent with traditional descriptions of this bodhisattva’s character. There is no note regarding this difference in the Taishō text.
- ³² We have translated the two phrases “six appropriate behaviors” and “eight appropriate behaviors” based on information from the *Ubasokukaigyō* (Ch. *Youposai jie jing, Sutra for the Behavior of Laymen*) and the *Bosatsuzenkaigyō* (Ch. *Pusa shan jie jing, Sutra of Good Behavioral Principles for Bodhisattvas*), in which both groups are mentioned.
- ³³ Although the source text reads *wu nian nian qing*, “in every thought,” here, we follow the phrasing *wu yi nian qing*, “within a moment of thought,” which appears in the Song, Yuan, and Ming editions and the Old Song edition of the Japanese Imperial Household Library, as indicated in note 5 of the Taishō text.
- ³⁴ The Kasuga version here contains the phrase “The Buddha said,” as introductory to “What are said to be the ways of self-amendment. . . .” Additionally, the source text continues, at character 12, with “A way of self-amendment is. . . .” while the Kasuga version has the phrase “A way of self-amendment for leaders and the privileged is. . . .” A previous English translation of this sutra conforms to the Kasuga version. No notes are found in the Taishō edition regarding these differences.
- ³⁵ The Taishō edition reads *bu bi li bai*, “but do not need to worship,” while the Kasuga version reads *ke bi li bai*, “must worship”; a previous English translation has “must surely salute.” There is no note in the Taishō text regarding the opposing readings.

THE COMMENTARY ON THE LOTUS SUTRA

Contents

| | |
|---|-----|
| The Commentary on the Lotus Sutra | |
| Translator's Introduction | 87 |
| Fascicle One | 93 |
| Chapter I. The Introduction to the <i>Lotus Sutra</i> | 95 |
| Chapter II. Expedient Means | 117 |
| Fascicle Two | 123 |
| Chapter II. Expedient Means (<i>continued</i>) | 123 |
| Chapter III. Parables | 137 |

Translator's Introduction

The *Saddharmapuṇḍarīka-sūtra-upadeśa* (Jpn. *Myōhorengyō upadaisha*) is a commentary on the *Lotus Sutra* attributed to the eminent Buddhist philosopher Vasubandhu. According to the *Hokke Denki* (Taishō no. 2068, 52c25–29), over fifty commentaries were written on the *Lotus Sutra* (*Saddharmapuṇḍarīka-sūtra*) in India, including one by the renowned philosopher Nāgārjuna. The *Saddharmapuṇḍarīka-sūtra-upadeśa* (hereafter also referred to as the *Commentary*) has the distinction of being the only Indian commentary on the *Lotus Sutra* to have been preserved in any Buddhist canon; it may, however, be an apocryphal text.

The *Commentary* is divided into three chapters. Chapter I, “The Introduction to the *Lotus Sutra*,” contains only quotations from the first chapter of the *Lotus Sutra*, “*Nidāna-parivarta*.” This chapter is structured around a discussion of the seven meritorious accomplishments presented in the first chapter of the sutra. It also contains a well-known section on the seventeen titles of the *Lotus Sutra*.

Chapter II, “Expedient Means,” contains only quotations from the second chapter of the *Lotus Sutra*, “*Upāyakaūśalya-parivarta*.” In this chapter of the *Commentary* the significance of the Dharma as realization, the Dharma as teaching, and predictions are explained. Most of the discussion about the *tathāgata-garbha* (lit., “womb of the buddha”), the *dharmakāya* (Dharma body or absolute body), and the *ekayāna* (One Vehicle or single vehicle) occurs here.

Chapter III, “Parables,” contains quotations or references to twenty-four chapters of the *Lotus Sutra*. Only the “*Utsāha-parivarta*” and “*Anuparīdanā-parivarta*” chapters are not mentioned. The chapter that is most frequently referred to here is the “*Tathāgatāyuspramāṇa-parivarta*.” Important topics discussed in this chapter of the *Commentary* are the seven parables that act as counteragents to the seven kinds of arrogance, the three equalities, the ten supreme meanings, and the three kinds of enlightenment of the three kinds of buddhas.

Vasubandhu and the *Saddharmapuṇḍarīka-sūtra-upadeśa*

Vasubandhu, a versatile and brilliant scholar of Buddhism, may have written the *Saddharmapuṇḍarīka-sūtra-upadeśa*. Based on all the evidence, it is impossible to establish beyond all reasonable doubt that he is in fact the author of this text.

Vasubandhu wrote over ten different commentaries on various Mahayana sutras. Many of these commentaries are concerned with sutras that are philosophically affiliated with the Prajñāpāramitā (Perfection of Wisdom) school of Buddhism. The *Commentary* differs in this respect. Rather than the elucidation of *śūnyatā* (emptiness), its main philosophical emphasis is the explication of the *ekayāna* (the single buddha vehicle to enlightenment); the *tathāgatagarbha* and its relation to the *dharmakāya*; the relation of the *dharmakāya* to the adherents of the three vehicles: the Mahayana (Great Vehicle), the *śrāvakayāna* (vehicle of the disciples, *śrāvakas*), and the *pratyekabuddhayāna* (vehicle of the self-enlightened buddhas, *pratyekabuddhas*); and the merits of the sutra. The fact that the author of the *Commentary* mentions the *tathāgatagarbha* several times in the text indicates that he affiliated this concept with the *Lotus Sutra* and its *ekayāna* doctrine.

The *Saddharmapuṇḍarīka-sūtra-upadeśa* states that the *tathāgatagarbha*, which is equated with the *dharmakāya*, is equal and undifferentiated, thus everyone shares it; however, only the bodhisattva vehicle leads to its realization. Based on these statements, it can be inferred that the author of the *Commentary* presupposes the existence of two types of *gotra* (religious lineage): one that is conditioned (*samudānīta-gotra*) and one that is unconditioned (*prakṛtiṣṭha-gotra*). According to the text, only the bodhisattva path leads to the true enlightenment of a buddha. The conditioned results, or conditioned *gotras*, obtained through the other two paths, of the disciples (*śrāvakas*) and of the self-enlightened buddhas (*pratyekabuddhas*), are inferior and do not lead to true enlightenment. For the author of the *Commentary*, there is only one vehicle (*ekayāna*) that leads to the enlightenment of a buddha: the Mahayana (Great Vehicle), which is exclusively the vehicle of the bodhisattvas.

The *Saddharmapuṇḍarīka-sūtra-upadeśa* in China and Japan

The history and influence of this text in India are obscure due to the lack of historical records. However, beginning with its translation in China during

the early part of the sixth century C.E., it is clear that the *Saddharmapuṇḍarīka-sūtra-upadeśa* began to exert some influence on the great Chinese Buddhist scholars of that age, particularly Zhiyi (538–587) and Jizang (549–623).

Although Jizang is commonly associated with the Mādhyamaka school in China, he had extensive knowledge of the other schools of Buddhism as well. He wrote several commentaries on the *Lotus Sutra* and is the author of the only commentary in China on the *Saddharmapuṇḍarīka-sūtra-upadeśa*, the *Fahua lun shu* (Taishō no. 1818).

One particular feature of Jizang's philosophy is his interest in the various *kāya* (buddha body) theories found in Buddhist sutras and *śāstras*. Jizang and Zhiyi both quote the *Saddharmapuṇḍarīka-sūtra-upadeśa* in their discussions on the *trikāya* (three bodies of the Buddha). Credit for the introduction of the *trikāya* theory to Chinese Buddhism should therefore go mainly to this text, along with another sutra commentary by Vasubandhu, the *Daśabhūmika-sūtra-śāstra* (Taishō no. 1522), which was translated into Chinese shortly before the *Saddharmapuṇḍarīka-sūtra-upadeśa*. Also in regard to Jizang's philosophy, the clear association of the *tathāgatagarbha* with the *ekayāna* (One Vehicle) theory in the *Saddharmapuṇḍarīka-sūtra-upadeśa* appears to have influenced his understanding of the buddha-nature as an intrinsic part of all sentient beings.

Beginning in the ninth century in Japan, many commentaries were written on the *Saddharmapuṇḍarīka-sūtra-upadeśa*. It has been a particularly important text for the Japanese Tendai school. Both Saichō (767–822) and Enchin (814–891), who are associated with the Tendai school, produced commentaries on it. Enchin's commentary, the *Hokkeronki* (Nihon Daizōkyō, vol. 49) is very significant since it establishes the doctrinal basis for Japanese Tendai.

Philological Issues Regarding the Chinese Translation of the Commentary

This text, like many of the other sutra commentaries attributed to Vasubandhu, is now extant only in Chinese translation. There are three Chinese versions of the *Saddharmapuṇḍarīka-sūtra-upadeśa* mentioned in the various Chinese catalogues of Buddhist scriptures. The first was translated by Ratnamati and Senglang in 508 (Taishō no. 1520). The second was translated by Bodhiruci and Tanlin between 508 or 509 and 535 (Taishō no. 1519). A third translation reportedly done by Yijing has never been found.

An examination of T. 1519 and T. 1520 along with the *Saddharmapuṇḍarīka-sūtra-upadeśa* manuscripts that are quoted in full in the commentaries by Jizang and Enchin show that these are not actually two different translations. T. 1519, attributed to Bodhiruci, appears to be a revised version of T. 1520. Since there are discrepancies in the information in the catalogues about these two alleged translations, it is difficult to determine whether Ratnamati is actually the translator of T. 1520. The original translation may have been done by Bodhiruci since he also translated many of Vasubandhu's other sutra commentaries.

One particularly interesting feature about the Chinese rendition of the *Commentary* is how the quotations from the *Lotus Sutra* have been translated. A majority of these quotations, especially those that have been abridged, seem not to have been directly translated from the Sanskrit manuscript but instead copied from Kumārajīva's translation of the *Lotus Sutra* (Taishō no. 262). In this English translation of the *Commentary*, the abridged quotations have been restored following Kumārajīva's rendition of the *Lotus Sutra*, since the translators of the *Commentary* in China were so influenced by his translation of the sutra. These abridged quotations, in particular, should not be taken to represent the actual Sanskrit manuscript of the *Lotus Sutra* on which the author of the *Saddharmapuṇḍarīka-sūtra-upadeśa* based his commentary. That manuscript may well have been a longer version of the *Lotus Sutra* than is represented by any of the present Sanskrit manuscripts, and it was undoubtedly very different from T. 262.

The research on T. 1519 and this subsequent translation were undertaken from 1982 to 1985 under the gracious direction of Prof. Seiji Kimura and other faculty in the Department of Buddhism at Komazawa University in Tokyo, Japan. It is my hope that this translation will assist others in the further study and improved translation of this text.

THE COMMENTARY ON THE LOTUS SUTRA

Fascicle One

A commentary by Vasubandhu, the Commentator
on the Great Vehicle

Translated by Bodhiruci, the Tripiṭaka Master from Northern India,
with the Buddhist monk Tanlin and others in Yexia,
between 509–535 during the Later Wei dynasty.

I give reverence to the Sea of Perfect Enlightenment (Buddha), the Immaculate Doctrine (Dharma), and the Immutable Assembly (Sangha).

For those of profound intellect I shall elucidate an explanation [of the *Lotus Sutra*].

In honor of the Venerable Sage, the bodhisattvas, and the disciples, I shall briefly put forth this synopsis in order to have the Dharma benefit myself and others.

I pay homage to the buddhas and bodhisattvas of the past, present, and future.

With their extensive benevolence and overwhelming supernatural powers, I entreat them to bestow me with self-confidence.

Having great compassion and stopping the four Māras, they protect the dominant factor for enlightenment.

Chapter I

The Introduction to the *Lotus Sutra*

Thus have I heard at one time. The Buddha was staying in the city of 1a16
Rājagrha, on Mount Gṛdhrakūṭa together with a great gathering of
twelve thousand monks—all of them were arhats, free of depravities,
undefiled, fully controlled, quite mentally freed, with fully emancipated
wisdom, well refined, great dragons among men, their work done, their
task accomplished, their burden laid down, their own goal achieved,
fetters all destroyed. Their minds were fully emancipated through right
knowledge. They had complete mastery of all thoughts and had reached
the highest perfection.

There were also eighty thousand bodhisattvas, great beings, who
were irreversible from highest, complete enlightenment. All of them
had attained the magical spells and were inspired speakers. They had
set the irreversible wheel of the Dharma in motion, worshiped countless
hundreds of thousands of buddhas, planted the roots of good merit
under them, and always received their praise. They had cultivated them-
selves with great friendliness, fully entered the Buddha's wisdom, pen-
etrated the highest knowledge, and reached the other shore. They had
achieved fame throughout countless worlds and ferried across innum-
erable hundreds of thousands of living beings.

The *Commentary* says: The gateway to this sutra begins with an introduction
that reveals the accomplishment of seven types of merit. 1) [The merit] 1b
accomplished in the opening statement; 2) [the merit] accomplished with
the gathering of the great assembly; 3) [the merit] accomplished when the
Tathāgata wants to teach the Dharma; 4) [the merit] accomplished when the
comportment by which [the Tāthagata] teaches the Dharma accords with his
station; 5) [the merit] accomplished when he establishes the ground to teach;

- 6) [the merit] accomplished when the assembly wants to hear about the event;
- 7) [the merit] accomplished by Bodhisattva Mañjuśrī.

I. [The Merit] Accomplished in the Opening Statement

It should be known that “the accomplishment [of merit] shown in the opening statement” indicates an accomplishment of two supreme meanings in this religious discourse. What are these two? 1) It shows the accomplishment of the highest meaning in all religious discourse; 2) it shows the accomplishment of sovereignty. Thus Rājagṛha, which excels all other cities, and Gṛdhrakūṭa, which surpasses all other mountains, [are used to] illustrate the highest meaning found in this religious discourse. Just as it says in the *Lotus Sutra*, “The Blessed One was staying in the city of Rājagṛha, on Mount Gṛdhrakūṭa.”

II. [The Merit] Accomplished with the Gathering of the Assembly

There are four accomplishments regarding the assembly. These four should be known as follows: 1) the accomplishment regarding calculation; 2) the accomplishment regarding practice; 3) the accomplishment regarding the accumulation of merit; 4) the accomplishment regarding deportment based on the Dharma.

The accomplishment regarding calculation refers to [the members of] the great assembly who are countless.

The accomplishment regarding practice includes four types: 1) the disciples (*śrāvakas*) who cultivate the practice of the Small Vehicle; 2) the bodhisattvas who cultivate the practice of the Great Vehicle; 3) the bodhisattvas who through their supernatural powers manifest themselves according to the circumstance so that the practice of the Great Vehicle can be cultivated. For example, among the sixteen virtuous ones there is Bodhisattva Bhadrāpāla, who completed the incomprehensible tasks of a bodhisattva and constantly revealed various forms, such as [that of] a layman or laywoman, a monk or nun; and 4) the ordained disciples whose deportment is stipulated. They are not the same as the bodhisattvas.

The sixteen statements that begin with “all of them were arhats” illustrate the merits that the disciples have accomplished. The thirteen statements that

begin with “who were irreversible from the highest, complete enlightenment” illustrate the merits that the bodhisattvas have accomplished.

The sixteen statements regarding the merits accomplished by the disciples are consolidated into three categories. What are these three? 1) The explanation based on the preceding statement, 2) the generic and individual characteristics, and 3) incorporated subjects.

The explanation based on the preceding statement: Since they were “free of depravities” the disciples were referred to as “arhats.” They were referred to as being “free of depravities” since they were “fully controlled.” They were referred to as being “fully controlled” since they were “undefiled.” They were referred to as being “fully controlled” since they were “quite mentally freed,” “with fully emancipated wisdom.” They were referred to as being “undefiled” since they had rid themselves of any distinction between subject and object. They were referred to as being “well refined” since they were “quite mentally freed,” “with fully emancipated wisdom.” They were “great dragons among humans” since they had undauntedly traveled on all dangerous paths as if they were smooth roads, gone where they should have gone, and arrived where they should have arrived. “Their work done” means these “dragons among men” had attained the antidotes for suppressing the antagonism of the defilements. “Their task accomplished” means they had no further rebirths since they had already completed the relevant tasks. “Their burden laid down” means that since “their task was accomplished” and “their work was done,” they had already rid themselves of the burden of further rebirths. “Their own goal achieved” means that with “their burden laid down” they had realized nirvana. “Their fetters all destroyed” means that with “their own goal achieved” they had eliminated the causes for all defilements. “Fully emancipated through right knowledge” means they were “free of depravities.” “They had complete mastery of all thoughts” means they had fully comprehended the knowledge of the paths of insight and practice. “They had reached the highest perfection” means “they were fully emancipated through right knowledge” and fully possessed the supernatural powers and all the merits of the passionless meditative trances.

They were “great arhats” because they were “fully controlled” and “had reached the highest perfection.” That they were well known means kings, crown princes, ministers, commoners, Indra, and Brahma all knew them.

1c

Moreover, they were also well known by those of superior knowledge, that is, the disciples, bodhisattvas, and buddhas. Therefore they were referred to as “well known.”

As for the category of the features of the generic and individual characteristics, among the sixteen statements beginning with “all of them were arhats,” the first statement illustrates the generic characteristic while all the others illustrate individual characteristics. As for “all of them were arhats,” the term “arhat” means “one who is worthy.” The fifteen meanings of one who is worthy should be known. What are these fifteen?

- 2a
- 1) One who is worthy receives food and bedding, honor, and reverence;
 - 2) one who is worthy leads the great assembly in giving guidance to all [living beings];
 - 3) one who is worthy enters such places as cities and villages;
 - 4) one who is worthy overcomes all heretical systems;
 - 5) one who is worthy quickly surveys all phenomena (*dharmas*) with wisdom;
 - 6) one who is worthy teaches the Dharma untiringly and in good physical condition in accordance with the truth (Dharma);
 - 7) one who is worthy sits tranquilly in a secluded forest, does not accumulate or gather food, clothing, or possessions, and is satisfied with little;
 - 8) one who is worthy intently practices good conduct and does not become attached to any meditation;
 - 9) one who is worthy carries out the noble practice of emptiness;
 - 10) one who is worthy carries out the noble practice of signlessness;
 - 11) one who is worthy carries out the noble practice of wishlessness;
 - 12) one who is worthy suppresses [their desire for] the tranquility of worldly meditation;
 - 13) one who is worthy has produced the superior qualities of all the supernatural powers;
 - 14) one who is worthy has realized the superior merits of the supreme meaning; and
 - 15) with their knowledge of true reality, one who is worthy [knows] the merits that those of the same group have attained in order to benefit all living beings.

As for the category of incorporated subjects, it should be known that [the remaining] fifteen statements incorporate ten types of merit that illustrate both expressible and inexpressible results. What are these ten?

1. The arhats, having acquired the special merit [of being rid of defilements], are described in the *Lotus Sutra* by the two statements “free of depravities” and “undefiled.”

2. Their having acquired all merits is illustrated in the *Lotus Sutra* by three statements. One statement illustrates the merit of overcoming that

which pertains to the mundane. This is expressed in the *Lotus Sutra* as “fully controlled.” Two statements illustrate the merit of one with still more to learn who overcomes that which pertains to the supramundane. This is expressed in the *Lotus Sutra* as “quite mentally freed,” “with fully emancipated wisdom.”

3. Their having acquired the merit of conformity means their practice was in accordance with the Tathāgata’s teaching. This is expressed in the *Lotus Sutra* by the statement “well refined.”

4. Their having acquired the most excellent merits is expressed in the *Lotus Sutra* by the statement “great dragons among men.”

5. Their having acquired the most excellent merit of having done what was to be done means they have worshiped, revered, and respected the tathāgatas in accordance with the Dharma. This is expressed in the *Lotus Sutra* by the statement “their work done.”

6. Their having acquired the merit of completion means they have completed the stage of one who has more to learn. This is expressed in the *Lotus Sutra* by the statement “their task accomplished.”

7. Their having acquired the merit of transcendence is illustrated by three statements in the *Lotus Sutra*. The three obstacles they have overcome are craving, honoring and revering the desire for life, and [rebirth in] the lower and the upper realms. The arhats have acquired this type of merit because they have transcended the state of having more to learn. Just as it says in the *Lotus Sutra*, “their burden laid down,” “their own goal achieved,” “their fetters all destroyed.”

8. Their having acquired the merit of the unsurpassable is expressed in the *Lotus Sutra* by the statement “fully emancipated through right knowledge.”

9. Their having acquired the merit of doing what should be done to benefit living beings is expressed in the *Lotus Sutra* by the statement “they have complete mastery of all thoughts.”

10. Their having acquired the merit that is foremost is expressed in the *Lotus Sutra* by the statement “they have reached the highest perfection.”

The merits accomplished by the bodhisattvas are described in thirteen statements that are consolidated into two categories. What are these two?

1) The category of primary and secondary divisions and 2) the category of incorporated subjects.

2b It should be known that the category of primary and secondary divisions is called the category of the generic and individual characteristics. The general characteristic is indicated by the statement, “They were irreversible from the highest, complete enlightenment.” All the remaining statements are individual characteristics.

There are ten irreversibilities summarized by the generic characteristic. What are these ten?

1. The bodhisattvas are irreversible from being established in listening to the Dharma. Just as it says in the *Lotus Sutra*, “They had all attained the magical spells.”

2. They are irreversible from eloquence. Just as it says in the *Lotus Sutra*, “[They were] inspired speakers.”

3. They are irreversible from teaching, having set [the irreversible wheel of the Dharma] in motion.”

4. They are irreversible from relying on [the buddhas], their beneficial friends, since the actions of body and mind are predicated on the material bodies [of the buddhas]. Just as it says in the *Lotus Sutra*, “[They had] worshiped countless hundreds of thousands of buddhas” and “planted the roots of good merit under them.”

5. They are irreversible from having eliminated all doubts. Just as it says in the *Lotus Sutra*, “[They] were always praised by the buddhas.”

6. They are irreversible from entering into various doctrines in order to teach the Dharma in any situation. Just as it says in the *Lotus Sutra*, “They had cultivated themselves with great friendliness.”

7. They are irreversible from having entered the true realm of omniscience. Just as it says in the *Lotus Sutra*, “They had fully entered the Buddha’s wisdom.”

8. They are irreversible from relying on the insubstantiality of the individual and the insubstantiality of phenomena (*dharmas*). Just as it says in the *Lotus Sutra*, “They had penetrated the highest knowledge.”

9. They are irreversible from having entered the realm of true reality. Just as it says in the *Lotus Sutra*, “They had reached the other shore.”

10. They are irreversible from their work being done. Just as it says in the *Lotus Sutra*, “They had achieved fame throughout countless worlds and ferried across innumerable hundreds of thousands of living beings.”

One category of “basis of support” shows in which pure stage a bodhisattva resides and which expedient means he uses in that state to do what has to be done. “Pure state” means the serenity and purity of the practice of signlessness in the three stages of the bodhisattva path starting with the eighth stage. There are four types of expedient means:

1. The expedient means of incorporating the true Dharma (*saddharma*), since [a bodhisattva] upholds the true Dharma when using the power of eloquence to explain it to people.

2. The expedient means of incorporating beneficial friends, since [a bodhisattva] relies on beneficial friends to accomplish what must be done.

3. The expedient means of incorporating living beings, since [a bodhisattva] does not abandon them.

4. The expedient means of incorporating knowledge, since by giving guidance to living beings [the bodhisattva] causes them to enter that knowledge.

Furthermore, there is another category of “basis of support” that illustrates the most excellent merits incorporated in the stages [of the bodhisattva path], since the merits [acquired through] the two vehicles (i.e., those of the disciples, *śrāvakas*, and the self-enlightened buddhas, *pratyekabuddhas*) are not the same. The knowledge of effortless [practice, a merit that is acquired] in the eighth stage [of the bodhisattva path], is different [from the merits acquired in] the lower [six stages] and the upper [seventh stage]. That it is different from the lower [six stages] means that in these [stages a bodhisattva has] established a practice that requires effort. That it is different from the upper seventh [stage] means that in this [stage a bodhisattva has] established the practice of signlessness. [In the eighth stage] practice is spontaneous. In the ninth stage a bodhisattva attains the special magical spells and is endowed with the four analytical knowledges. In the tenth stage, a bodhisattva sets the irreversible wheel of the Dharma in motion because he acquires the status of a buddha, as if he were the crown prince of a universal monarch (*cakravartin*), and because he likewise attains the benefits of his accumulation of merits.

2c

The accomplishment regarding the accumulation of merits shows that [a bodhisattva has] relied on some basis, thought, knowledge, realm of action, and objective support. The basis upon which he relied was that which gives aid (*kalyāṇamitra*). The thought upon which he relied was the thought of giving guidance to living beings and completely benefiting them all. The knowledge upon which he relied was threefold: 1) the secret knowledge of receiving a prediction, 2) the superknowledges, and 3) the knowledge of true reality. It should be known that the realm of action and objective support upon which he relied were understood through the three types of knowledge.

As for the accomplishment regarding deportment based on the Dharma, four types are shown. What are these four? 1) The assembly surrounding [the Buddha]; 2) [the assembly] bowing [to touch the feet of the Buddha] and then withdrawing [to one side]; 3) [the assembly] worshiping and revering [the Buddha]; 4) [The assembly] respecting and praising him. Just as it says in the *Lotus Sutra*, “At that time the Blessed One was surrounded, worshiped, revered, respected, and praised by the fourfold assembly.”

III. [The Merit] Accomplished When the Tathāgata Wants to Teach the Dharma

That merit is accomplished when the Tathāgata wants to teach the Dharma means the Tathāgata explains the *Sutra of the Great Vehicle* to the bodhisattvas. It should be known that this [*Lotus*] *Sutra of the Great Vehicle* has seventeen titles that reveal its profound merit. What are these seventeen and what do they show?

1. [The *Lotus Sutra*] is called “The Infinite Meanings Sutra” because it completes the meaning of words, and because this religious discourse explains the subtle realm of their profound truth (Dharma). “The subtle realm of their profound truth” means the ultimate realm of all the buddhas, the tathāgatas.

2. It is called “The Most Excellent Sutra.” This shows that among the three divisions of the Buddhist scriptures, the most excellent division is well completed in this religious discourse.

3. It is called “The Greatly Expanded Sutra” since it well completes the foundation of all the vast discourses of the Great Vehicle in accordance with the faculties of living beings.

4. It is called “The Instruction for the Bodhisattvas,” since it well completes the instruction for those bodhisattvas with mature faculties in accordance with their capacities.

5. It is called “[The Sutra] that is Protected by the Buddhas,” since the buddhas, the tathāgatas, abide in this Dharma.

6. It is called “The Mysterious Dharma of All the Buddhas,” since the profundity of this Dharma is known only by the buddhas.

7. It is called “The Storehouse of All the Buddhas,” since the storehouse of all the meritorious meditative states of the tathāgatas is in this sutra.

8. It is called “The Mysterious Subject of All the Buddhas,” since it is not conferred on those who do not have the capacity [to understand it], such as living beings with immature faculties.

9. It is called “The Sutra that Produces All the Buddhas,” since the great enlightenment of all the buddhas can be produced by hearing this religious discourse.

10. It is called “The Seat of Enlightenment of All the Buddhas,” since the highest, complete enlightenment of all the buddhas can be produced through this religious discourse, and not through any of the other sutras.

11. It is called “The Wheel of the Dharma Set in Motion by All the Buddhas,” because all the obstructions can be destroyed through this religious discourse. 3a

12. It is called “The Adamantine Relic of All the Buddhas,” since the true absolute body (*dharmakāya*) of all the tathāgatas [that is found] in this sutra does not decay.

13. It is called “The Sutra that is the Great Skillful Expedient Means of All the Buddhas,” since they rely on this religious discourse to develop great enlightenment and use it to explain all the good attributes of the heavenly beings (*devas*), disciples, and self-enlightened buddhas to living beings.

14. It is called “The Sutra that Teaches the One Vehicle,” since this religious discourse reveals the ultimate essence of the highest, complete enlightenment of the tathāgatas, whereas the way of the other two vehicles does not.

15. It is called “The Sutra that is the Abode of the Highest Meaning,” because this religious discourse is the ultimate abode of the *dharmakāya* of all the buddhas, the tathāgatas.

16. It is called “The *Saddharmapuṇḍarīka-sūtra*.” This title has two meanings. What are these two?

The first meaning is [that of a lotus] emerging from water. This indicates that which cannot be destroyed emerges from the turbid water of the Small Vehicle. There is another significance, [that of the disciples who are] just like a lotus emerging from turbid water. When all the disciples obtain entry to the Tathāgata’s great assembly, they too, like all the bodhisattvas, are seated on lotuses. And while listening to the explanation about the pure realm of the Tathāgata’s unsurpassed knowledge, they directly apprehend this profound subject matter.

The second meaning is [that of] a blossoming lotus. Because of the trepidation living beings have regarding the Great Vehicle, they are unable to produce faith in it. Therefore a blossoming lotus represents the pure *dharmakāya* of all the tathāgatas, which causes living beings to engender faith.

17. It is called “The Supreme Religious Discourse,” because of its accomplishment of verses. “The accomplishment of verses” means it includes countless words, phrases, syllables, and ten millions and hundreds of tens of millions of verses.

These seventeen statements about the religious discourse are general, while all others are particular. Just as it says in the *Lotus Sutra*, “[Buddha Candrasūryaprabhā] taught the sutra of the Great Vehicle called “[The Sutra] of Infinite Meanings” to the bodhisattvas. . . .”

IV. [The Merit] Accomplished When [the Tathāgata] Teaches the Dharma with Comportment that is Based on His Station

As for the merit, on what means does he rely to teach the Dharma? He utilizes three methods:

1. [He] utilizes the accomplishments of meditative trance. There are two types of accomplishments: The first is the power of self-mastery, since [in meditative trance] the body and mind remain imperturbable. The second is the elimination of all the obstructions, something that occurs along with the power of self-mastery. The power of self-mastery also has two types:

The first type is for [the Tathāgata] to conform [the teaching] to living beings to illustrate the antidotes [and enable them to] attain the elements conducive to enlightenment. The second type functions as an antidote to the tenacious defilements that exist from beginningless time. Just as it says in the *Lotus Sutra*:

The Buddha, having expounded this sutra, sat in the posture of meditation and entered the meditative trance called “the abode of the exposition of infinity” where he remained imperturbable in body and mind. . . .

2. He utilizes the physical worlds.
3. He utilizes the human worlds.

3b

That is why [the Tathāgata] caused the earth to quake and knew what had happened over the past countless world-ages (*kalpas*). Just as it says in the *Lotus Sutra*:

Then *mandārava* [and great *mandārava*, *mañjūṣaka* and great *mañjūṣaka* flowers fell like rain from the sky, scattering over the Buddha and the great assembly. And the entire buddha world quaked in six ways. Thereupon the entire assembly of monks, nuns, laymen, and laywomen in that gathering, the *devas*, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahorāgas*, humans and nonhumans, kings and noble emperors, attained an unprecedented experience]. Joyfully, and with the palms of their hands pressed together in reverence, they gazed attentively at the Buddha.

V. [The Merit] Accomplished When the Tathāgata Establishes the Grounds to Teach

This merit means that he reveals an unusual, incomprehensible event to the great assembly. Seeing it, the great assembly is struck with wonder. Delighted, they want to hear about it and think: “The Tathāgata should now explain something to us.” Therefore it is called the accomplishment of a basis to explain the motive. That is why the Tathāgata emits a great ray of light that reveals various events occurring in the worlds of another direction.

The Tathāgata first displays for the great assembly external events, such as the earth quaking in six ways. Then he reveals the profound and subtle truth (Dharma) within this religious discourse that he realized by himself. He also utilizes the physical and human worlds; a variety of types and dimensions; the different defilements and purities possessed; the different buddhas, doctrines (Dharmas), and disciples in order to illustrate the Three Jewels; the different vehicles; the worlds with buddhas and those without buddhas. He causes living beings to see practitioners who have not yet attained the result [of the path] as well as those who have gained the path and attained the result. Just as it says in the *Lotus Sutra*, “[A]ll who had achieved the path through practice. . . .”

“A variety of types” means various sights. Briefly expressed, there are four: 1) nourishment, 2) listening to the Dharma, 3) practice, and 4) delight. Just as it says in the *Lotus Sutra*:

At that moment the Buddha emitted a ray of light from the tuft of white hair between his eyebrows [which totally illuminated all of the eighteen thousand worlds in the east, down as far as the lowest hell and up as far as the highest heaven. In those lands the beings of the six destinies were completely visible. Moreover the buddhas present in those lands were seen and the Dharma they were teaching was heard. Also seen there were the monks, nuns, laymen, and laywomen who had achieved the path through practice. Moreover, all the bodhisattvas, great beings, possessed of various inclinations, motives, and appearances, were seen practicing the bodhisattva path.

Furthermore all the buddhas in final nirvana (*parinirvāṇa*) were seen. Also seen were all the buddhas after their final nirvana], and their buddha-relic stupas made of the seven precious treasures.

It should be known that those practicing the bodhisattva path give guidance to living beings using the expedient means of the four methods of conversion. [The four methods of conversion] should be individually applied in accordance with what is taught in the *Saddharmapuṇḍarīka-sūtra*.

VI. [The Merit] Accomplished When the Great Assembly Wants to Hear About This Event

Hereafter is shown the accomplishment [of merit that occurs when] the great assembly wants to hear about this event. That one person was asked means that many people, who were quite astonished, wanted to hear [an explanation from someone capable of explaining it]. That is why only Mañjuśrī was asked. Thus, it shows that the Blessed One's disciple could explain it correctly.

Now why did the Buddha, the Blessed One, manifest this miraculous sign? He did so to explain the great Dharma; he manifested a great sign to explain the reason; he manifested a great sign to teach the *Lotus Sutra*. The Tathāgata manifested a great marvel in order to explain the words and passages of the incomprehensible meaning of the true Dharma (*saddharma*) that he had attained.

There are two explanations [for why the great assembly] esteemed and relied on Mañjuśrī. What are these two? 1) Because [Mañjuśrī] had [previously] witnessed these states (*dharmas*), and 2) because he was removed from the causes and conditions [that affected the great assembly] and had accomplished these states (*dharmas*) within his mind.

3c

A variety of marvels were revealed in order to show various events. It should be well known that the marks of the events were [the marks of] origination, decay, subsistence, and impermanence. Since Mañjuśrī was able to recall these events, and since he had accomplished his task and the cause and the result were complete, he witnessed these states (*dharmas*).

There are two tasks that he had accomplished: 1) the accomplishment of merits and 2) the accomplishment of wisdom. "That the cause was complete" means he had accomplished omniscience. There is also another type of cause referred to as the condition. "That the condition was complete" means that the various signs had occurred. "That the result was complete" means that Mañjuśrī would explain the true Dharma (*saddharma*) [to the assembly].

It should be known that various different buddha lands were revealed in order to show the various differences and distinctions in those lands. "Pure land" means the dwelling place of living beings that have no defilements. Just as it says in the *Lotus Sutra*,

[The Buddha's ray of light] illuminated all the eighteen thousand worlds in the east . . . and rendered visible the splendor of all those buddha worlds.

“The tathāgatas were foremost” since all the bodhisattvas and others take refuge in them, and since the tathāgatas are the ones who have attained self-mastery among those in the great assemblies of the [buddha] lands, just as it says in the *Lotus Sutra*, “And all the buddhas abiding in those lands were seen. . . .”

VII. [The Merit] Accomplished by Bodhisattva Mañjuśrī

Hereafter, [the accomplishment of merit regarding] the Noble (i.e., Mañjuśrī) is clarified. Through the knowledge of his former lives, Mañjuśrī witnessed the marks of the causes and the results in the past and ten events accomplished as if they were right before him. That is why he was able to answer Bodhisattva Maitreya.

“That he witnessed the marks of the causes in the past” means Mañjuśrī saw himself carrying out various practices in those lands in his past [lives]. “That he witnessed the marks of the results in the past” means Mañjuśrī saw himself in a past life as Bodhisattva Varaprabhā who had taught living beings this religious discourse [called the *Lotus Sutra*] that he had heard from that buddha.

What were the ten events whose accomplishment he witnessed?

1. He witnessed the accomplishment of the conditions for the Buddha's great intention.
2. He witnessed the accomplishment of the conditions for the [Buddha to explain] his profound intention through conventional words and passages.
3. He witnessed the accomplishment of the conditions for that which is astonishing.
4. He witnessed the accomplishment of the conditions for the process of completion.
5. He witnessed the accomplishment of the conditions for experiencing that which is great.
6. He witnessed the accomplishment of the conditions for [others] to take up the wheel of the Dharma that all the buddhas have set in motion.

7. He witnessed the accomplishment of the conditions for the Tathāgata having very forcefully set the wheel of the Dharma in motion.

8. He witnessed the accomplishment of the conditions for [the eight princes] to progress and enter [enlightenment].

9. He witnessed the accomplishment of the conditions for his remembrance. 4a

10. He witnessed the accomplishment of the conditions for his own experience of the event.

The Accomplishment of the Conditions for the Buddha's Great Intention

Eight statements illustrate the accomplishment of the conditions for the Buddha's great intention. The meaning of these eight statements should be known. What are they?

1. [The Tathāgata] wanted to expound the great Dharma.
2. He wanted to rain down the rain of the great Dharma.
3. He wanted to beat the drum of the great Dharma.
4. He wanted to raise the banner of the great Dharma.
5. He wanted to light the torch of the great Dharma.
6. He wanted to blow the conch of the great Dharma.
7. He wanted the drum of the great Dharma to incessantly beat.
8. He wanted to teach the great Dharma.

These eight statements show that the Tathāgata wanted to teach the great Dharma. Why are these called the eight great intentions? It is because they eliminate the doubts of skeptics, and also because they cause those who have already eliminated their doubts to nourish and fully develop their knowledge body. The Buddha teaches two subtle realms to those with fully developed faculties: The subtle realm of the disciples and the subtle realm of the bodhisattvas.

The two statements referring to the drum of the great Dharma show that it can be heard even at a distance. To enter a subtle realm is to advance to a higher pure truth; to have already advanced to the unsurpassed pure truth is to advance to omniscience and attain direct perception; to have [already] advanced to omniscience and attained direct perception is to establish the meaning of the words and passages for all the Dharma. To have established

the meaning of the words and passages is to enter the inexpressible knowledge of realization and to see the wheel of the Dharma in motion.

The Accomplishment of the Conditions for [the Buddha to Explain] the Profundity of His Import through Conventional Words and Passages

As for his witnessing the accomplishment of the conditions for the profundity of [the Buddha's] import [to be explained through] conventional words and passages, it says in the *Lotus Sutra*:

I have seen buddhas in the past who have revealed this marvel and have taught the great Dharma immediately after emitting a ray of light. Therefore I know that this buddha, who is now emitting a ray of light, is also like this. He wants to make living beings have the experience of hearing and understanding the Dharma, which in all the worlds is difficult to believe. That is why the Buddha has now revealed this marvel.

The Accomplishment of the Conditions for That which is Astonishing

That he witnessed the accomplishment of the conditions for that which is astonishing means [he saw] that the countless time [that had elapsed since the first buddha, called Candrasūryaprabhā, taught the Dharma] was inconceivable. “Incomprehensible” “unnameable,” and “countless” indicate the inconceivability of the past countless world-ages [that had elapsed]. Moreover, five time periods are shown, namely: 1) a night, 2) a day, 3) a month, 4) a season, and 5) a year. These indicate countless and limitless world-ages. Just as it says in the *Lotus Sutra*:

[I]n the past, more than countless, limitless, incomprehensible and incalculable world-ages ago, there was a buddha called Candrasūryaprabhā—[a Tathāgata, Arhat, Fully Enlightened One, Perfect in Knowledge and Conduct, Sugata, Knower of the World, the Most Excellent Being, the Leader of Tameable Humans, the Teacher of Heavenly Beings and Humans, a Buddha, a Blessed One. He taught the true Dharma (*saddharma*) that is good in the beginning, good in the middle, and good in the end, profound in meaning, elegant in form, complete, entire, pure, and characterized by the perfect and stainless religious life. To those seeking the way of the disciples (*śrāvakas*) he taught the

Dharma of the four truths leading to complete nirvana in order to overcome birth, old age, sickness, and death. He taught the doctrine of dependent origination (*pratītyasamutpāda*) to the self-enlightened buddhas (*pratyekabuddhas*). And to the bodhisattvas he taught the six perfections (*pāramitās*), causing them to attain highest, complete enlightenment and achieve omniscience.

The Accomplishment of Seeing the Most Marvelous Event

This means [he saw] that all the buddhas and bodhisattvas personally had the [same] experience. Just as it says in the *Lotus Sutra*:

4b

Then there was another buddha also named Candrasūryaprabhā, [and after him another buddha also named Candrasūryaprabhā. And so in this way twenty thousand buddhas all had the same name of Candrasūryaprabhā. They also had the same family name of Bharadvāja. O Maitreya! You should know that these buddhas, from the first to the last, all had the same name of Candrasūryaprabhā, endowed with ten epithets]. The Dharma that they taught was good in the beginning, [good in] the middle, and [good in] the end.

The Accomplishment of Perceiving the Conditions of Renunciation

This means that at that time [he saw] the princes, who had experienced the most excellent pleasures, each abandon [their kingdoms] and renounce household life, and [he saw] that the great assembly did not become fatigued during the entire time [the *Lotus Sutra* was taught]. Just as it says in the *Lotus Sutra*:

The last buddha, before he renounced household life, [had eight princes. The first was called Mati; the second, Sumati; the third, Anantamati; the fourth, Ratnamati; the fifth, Viśeṣamati; the sixth, Vimati-samudghātin; the seventh, Goṣamati; the eighth, Dharmamati. These eight princes had dignity and power, and each of them controlled four great continents. Having heard that their father had renounced household life and had attained the highest, complete enlightenment, they all abandoned their kingdoms and also renounced household life. They set out on the path of the Great Vehicle, practiced the religious life, and became disciples. They all planted roots of good merit under many hundreds of thousands of buddhas.

At that time, Buddha Candrasūryaprabhā taught a sutra of the Great Vehicle called “The Exposition of Infinity,” a doctrine protected by all the buddhas, which was instruction for the bodhisattvas. Having taught this sutra, he sat down in the posture of meditation and entered the meditative trance called the “abode of the exposition of infinity,” where he remained imperturbable in body and mind. Then *mandārava* and great *mandārava* flowers, *mañjūṣaka* and great *mañjūṣaka* flowers fell like rain from the sky, scattering over the Buddha and the great assembly. And the whole buddha world quaked in six ways.

Thereupon the whole assembly of monks, nuns, laymen, and laywomen in that gathering, the humans and nonhumans, kings and noble emperors, attained an unprecedented experience. Joyfully, with the palms of their hands pressed together in reverence, they gazed attentively at the Buddha. Then the Buddha emitted a ray of light from the tuft of white hair between his eyebrows that completely illuminated all the eighteen thousand worlds in the east in the same way that all of these buddha worlds are visible now.

O Maitreya, it should be clear to you now. At that time there were twenty *koṭis* of bodhisattvas in the assembly who wanted to hear the Dharma. All of these bodhisattvas, having seen the buddha worlds illuminated by this ray of light, were struck with wonder and wanted to know why it appeared. A bodhisattva named Varaprabhā was there with his eight hundred disciples. At that time Buddha Candrasūryaprabhā, having emerged from the meditative trance, sat there for sixty intermediate world-ages and revealed to Bodhisattva Varaprabhā the sutra of the Great Vehicle called the the *Sutra of the Lotus of the True Doctrine (Saddharmapuṇḍarīka-sūtra)*, a doctrine protected by all the buddhas, which was instruction for the bodhisattvas. The assembly also sat there imperturbable in body and mind listening to the Buddha’s exposition for sixty intermediate world-ages as if only a single mealtime had passed. And during that time not a single person among them experienced fatigue of body or mind.

Buddha Candrasūryaprabhā, after teaching this sutra for sixty intermediate world-ages, made this proclamation to the assembly consisting

of Brahmas, Māras, disciples, brahmans, heavenly beings, humans, and *asuras*, saying: “On this day during the middle watch of the night the Tathāgata will enter final nirvana.” Then Buddha Candrasūryaprabhā gave this prediction to a bodhisattva called Śrīgarbha. Addressing the monks, he said, “This Bodhisattva Śrīgarbha will become the next buddha after me. He will be called Vimalakāya (Vimalanetra), a Tathāgata, Arhat, Fully Enlightened One”]. The Buddha, after making this prediction, entered final nirvana during the middle watch of the night.

The Accomplishment of the Conditions for Others to Take Up the Wheel of the Dharma That All the Buddhas Have Set in Motion

That he witnessed the accomplishment of the conditions for others taking up the wheel of the Dharma that all the buddhas have set in motion means [he saw that] the wheel of the Dharma [turns] without ceasing. Just as it says in the *Lotus Sutra*:

After the final nirvana of the Buddha, Bodhisattva Varaprabhā, having preserved the *Lotus Sutra*, expounded it to living beings for the full period of eighty intermediate world-ages.

The Accomplishment of the Conditions for the Tathāgata Having Very Forcefully Set the Wheel of the Dharma in Motion

That he witnessed the accomplishment of the conditions for the Tathāgata having very forcefully set the wheel of the Dharma in motion means [he saw] that after the final nirvana of that buddha, the Dharma would be taught for an incalculable period of time. Just as it says in the *Lotus Sutra*:

[This Bodhisattva] Varaprabhā [was made] the teacher of Buddha Candrasūryaprabhā’s eight princes. [He matured them] and caused them to become firm in the thought of highest, complete enlightenment.

The Accomplishment of the Conditions for [the Eight Princes] to Progress and Enter Enlightenment

That he witnessed the accomplishment of the conditions for [the eight princes] to progress and enter [enlightenment] means [he saw] that all the princes had attained great enlightenment. Just as it says in the *Lotus Sutra*,

“All these princes, [after having worshiped innumerable *koṭis* of buddhas,] attained the path of the buddhas.”

The Accomplishment of the Conditions for His Remembrance

That he witnessed the accomplishment of the conditions for his remembrance means [he saw] that he had taught the Dharma to others for their benefit. Just as it says in the *Lotus Sutra*:

The last of these to become a buddha was named Dīpaṃkara. [Among the eight hundred disciples of Bodhisattva Varaprabhā there was a man named Yaṣakāma who was attached to gain. Even though he had repeatedly read the sutras he never became versed in them and forgot most of what he read. That is why he was called Yaṣakāma. But because he had also planted various roots of good merit, he was able to meet innumerable *koṭis* of buddhas whom he] worshiped, revered, honored, and praised.

The Accomplishment of the Conditions for His Own Experience of the Event

That he witnessed the accomplishment of the conditions for his own experience of the event means [he saw that] he had personally felt marvelous joy. Just as it says in the *Lotus Sutra*:

O Maitreya! It should be clear [to you now that Bodhisattva Varaprabhā at that time was none other than myself, and Bodhisattva Yaṣakāma was none other than you. The marvel we see here is exactly the same as the previous one. Therefore I am certain that today the Tathāgata will teach a sutra of the Great Vehicle called the *Sutra of the Lotus of the True Doctrine (Saddharmapuṇḍarīka-sūtra)*, an instruction for the bodhisattvas, which is] protected by all the buddhas.

“You were called Yaṣakāma” shows that Mañjuśrī knew about that event in the past. It also shows [that he knows] they will acquire that Dharma and become enriched.

Furthermore, there are three things incorporated in this meaning: 1) The explanation for others. Just as it says in the *Lotus Sutra*, “The Buddha, the Blessed One, now wants to teach the great Dharma. . . .”; 2) the explanation

in accordance with reality. Just as it says in the *Lotus Sutra*, “I have met buddhas in the past. . .”; and 3) the explanation causing them to wait [for the teaching]. Just as it says in the *Lotus Sutra*, “Now it should be clear to everyone. . . .”

It should be known that hereafter are shown the characteristics of the causes and the results of the Dharma that is to be explained.

Chapter II

Expedient Means

It says in the *Lotus Sutra*:

At that time the Blessed One was in a profound meditative trance where he was imperturbable in right mindfulness. With reflection in accordance with his knowledge of true reality, he then emerged clearly conscious from this meditative trance. And after having emerged from it, he directly addressed Venerable Śāriputra, saying:

4c

O Śāriputra! The wisdom of all the buddhas is profound and vast. The gateway to their wisdom is difficult to ascertain, difficult to apprehend, difficult to know, difficult to comprehend, and difficult to enter. None of the disciples or self-enlightened buddhas are capable of knowing what the tathāgatas have realized. Why is this?

O Śāriputra! The Tathāgatas, Arhats, Fully Enlightened Ones, have already met and honored countless hundreds of thousands of *koṭis* of innumerable buddhas. And under these hundreds of thousands of myriads of *koṭis* of buddhas they have exhaustively practiced the way to highest, complete enlightenment undertaken by those buddhas.

O Śāriputra! Throughout countless hundreds of thousands of myriads of *koṭis* of world-ages, the tathāgatas have vigorously and diligently accomplished what had to be done and achieved fame.

O Śāriputra! The tathāgatas have completely perfected a marvelous Dharma. O Śāriputra! The tathāgatas are capable of knowing that [Dharma] that is difficult to comprehend. O Śāriputra! That [Dharma] that is difficult to comprehend refers to the import, which is difficult to comprehend, of what the buddhas, the tathāgatas, teach whenever the opportunity arises. None of the disciples or self-enlightened buddhas are capable of knowing it.

Why is this, Śāriputra? It is because all the buddhas, the tathāgatas, are accomplished in explaining that which has its own cause. O Śāriputra! The tathāgatas have perfected various expedient means, various insights, various interpretations, and various explanations. O Śāriputra! Since I became a buddha, I have broadly expounded the teachings in various places. Through innumerable expedient means I have attracted living beings and caused them to attain emancipation from all attachments. O Śāriputra! The insight and expedient means of the tathāgatas are perfect.

O Śāriputra! The insight of the tathāgatas is vast and deep, without any hindrances or obstructions. They are endowed with powers, fearlessnesses, special attributes, excellent faculties, factors of enlightenment, contemplations, emancipations, meditative trances, and meditational attainments.

O Śāriputra! All the buddhas, the tathāgatas, have deeply penetrated that which is boundless and have attained all marvelous Dharmas. O Śāriputra! The tathāgatas can, with various distinctions, ingeniously teach all the Dharmas with versatility, using explanations to gladden the assembly.

Enough, Śāriputra, I will speak no more. O Śāriputra! The Dharmas that the buddhas have accomplished are the most astonishing and difficult to comprehend. O Śāriputra! The buddhas only teach the Dharmas among themselves, since [only] the buddhas, the tathāgatas, are able to know these Dharmas and master [their] characteristic of true reality.

O Śāriputra! Only the buddhas, the tathāgatas, know all the Dharmas. O Śāriputra, only the buddhas, the tathāgatas, can teach all the Dharmas: what they are, how they are, what they resemble, what characteristics they have, what their essence is, what, how, which, what characteristics, what essence. The tathāgatas directly perceive all Dharmas like this. It is not the case that they are not directly perceived.

The *Commentary* says: “At that time the Blessed One was in a profound meditative trance where he was immovable in right mindfulness. With reflection in accordance with his knowledge of true reality, he emerged clearly

5a

conscious from this meditative trance. And after having emerged from it, he directly addressed Venerable Śāriputra.”

[This passage from the *Lotus Sutra*] shows that the Tathāgata has attained the power of self-mastery because he has entered a trance in which he cannot be distracted.

Why did he address only Venerable Śāriputra and none of the other disciples? It is because [Śāriputra’s] deep wisdom was in accordance with the Tathāgata.

There are five explanations of why [the Tathāgata] did not address the bodhisattvas: 1) [he wanted] to make the disciples do what had to be done; 2) [he wanted] to make the disciples change their minds and strive for great enlightenment; 3) [he wanted] to protect the disciples from fears and trepidation; 4) he wanted to make the others [gathered there have] good intentions; and 5) he wanted all the disciples not to give rise to the thought of having completed their task.

[The Tathāgata says] “The wisdom of all the buddhas is profound and vast,” causing those in the great assembly to feel respect and openly want to hear what the Tathāgata teaches. It should be known that two kinds of profundity are included in the meaning of the word “profound.” What are these two? 1) The profundity of realization that is expressed as “the wisdom of all the buddhas is profound and vast” and 2) the profundity of the scripture that is expressed as “the gateway to their wisdom is profound and vast.” “Profundity” is the generic characteristic for the former and the individual characteristic for the latter.

The profundity of realization has five types: 1) the profundity of the meaning means the profundity that is based on a certain meaning, 2) the profundity of the essence of true reality, 3) the profundity of inner realization, 4) the profundity of the basis, and 5) the profundity of the unsurpassable. What is “profound” is great enlightenment. “Great enlightenment” means the highest, complete enlightenment realized by the tathāgatas. Why is it profound? It is profound because “none of the disciples or self-enlightened buddhas are capable of knowing it.” “Wisdom” means all-encompassing omniscience. Just as it says in the *Lotus Sutra*:

The wisdom of all the buddhas is profound and vast. The gateway to their wisdom is difficult to ascertain, difficult to apprehend, difficult

to know, difficult to understand, and difficult to enter. None of the disciples or self-enlightened buddhas are capable of knowing it.

There are eight profundities regarding the scripture:

1. The profundity of accepting, preserving, reading, and reciting it. Just as it says in the *Lotus Sutra*:

[The Tathāgatas, Arhats, Fully Enlightened Ones] have already met and honored countless hundreds of thousands of *koṭis* of innumerable buddhas.

2. The profundity of practice. Just as it says in the *Lotus Sutra*:

And under these hundreds of thousands of myriads of *koṭis* of buddhas they have exhaustively practiced the way to highest, complete enlightenment undertaken by those buddhas.

3. The profundity of the progress toward the result. Just as it says in the *Lotus Sutra*:

Throughout countless hundreds of thousands of myriads of *koṭis* of world-ages, the tathāgatas have vigorously and diligently accomplished what had to be done [and achieved fame].

5b 4. The profundity of the thought of increasing merit. Just as it says in the *Lotus Sutra*, “. . . and achieved fame.”

5. The profundity of the thought of marvelous accomplishment. Just as it says in the *Lotus Sutra*, “O Śāriputra! The tathāgatas have completely accomplished that which is marvelous (the Dharma).”

6. The profundity of the unsurpassed. Just as it says in the *Lotus Sutra*, “O Śāriputra! The tathāgatas are capable of knowing that [Dharma] that is difficult to comprehend.”

7. The profundity entering [the gateway]. The profundity of entering [the gateway] means comprehending the words and passages [of the Dharma] whose import is difficult to attain. What [the tathāgatas] intrinsically uphold is called “profound,” unlike the doctrine of causation taught in heretical systems. Just as it says in the *Lotus Sutra*:

O Śāriputra! That [Dharma] that is difficult to comprehend refers to the import, which is difficult to comprehend, of what the buddhas, the tathāgatas, teach whenever the opportunity arises.

8. The profundity of the dissimilarity [between the Dharma upheld by the buddhas] and that which is upheld by the disciples and self-enlightened buddhas. Just as it says in the *Lotus Sutra*, “None of the disciples or self-enlightened buddhas are capable of knowing it.”

Fascicle Two

Chapter II

Expedient Means (continued)

Thus the merits of true Dharma (*saddharma*) have already been elucidated. It should be known that what are to be subsequently explained are the merits that the Tathāgata has accomplished as a Dharma teacher.

It says in the *Lotus Sutra*, “Why is this, Śāriputra? Because all the buddhas, the tathāgatas, are accomplished in explaining that which has its own cause.” Since the tathāgatas have accomplished four types of merit they are able to emancipate living beings. What are these four?

1. The accomplishment of being established. Just as it says in the *Lotus Sutra*, “The tathāgatas have perfected various expedient means, [various insights, various interpretations, and various explanations].” [The perfection of] “various expedient means” indicates [a tathāgata’s] descent from Tuṣita Heaven until he reveals his entrance into [final] nirvana.

2. The accomplishment of teaching that converts [living beings]. Just as it says in the *Lotus Sutra*, “various insights. . . .” [The perfection of] “various insights” shows [the tathāgatas can reveal] the causes of defilement and purity.

3. The accomplishment of distinctions. Just as it says in the *Lotus Sutra*, “various interpretations. . . .” [The perfection of] “various interpretations” means that he is able to achieve results by how he preaches in accordance with the Dharma.

4. The accomplishment of teaching. Just as it says in the *Lotus Sutra*, “various explanations.” [The perfection of] “various explanations” means [the tathāgatas] use the four analytical knowledges to teach [the Dharma] through whichever names, words, or letters [are required] according to whatever capacity a living being has to accept it.

5c Furthermore, there is another meaning for “various expedient means.” [The perfection of] “various expedient means” indicates [the tathāgatas can show that] all the false doctrines of heretical systems have such and such faults. [The perfection of] “various expedient means” indicates [the tathāgatas can show] that the true Dharma of all the buddhas has such and such merits. Just as it says in the *Lotus Sutra*:

O Śāriputra! Since I became a buddha I have broadly expounded the teachings. Through innumerable expedient means I have attracted living beings and caused them to attain emancipation from all attachments.

Furthermore, as for “innumerable expedient means,” [the tathāgatas use them] to cause [living beings] to enter beneficial teachings. They also use expedient means to cut off all doubts and to cause [living beings] to enter the highest knowledge. Furthermore, [they use] expedient means, based on the four methods of conversion, to influence living beings and to cause them to attain emancipation. “All attachments” means the attachment to objects—that is, the attachment to the spheres, stages, positions, or vehicles. “Attachment to the realms” means [being attached to] the realms of desire, form, or formlessness. “Attachment to the stages” means being attached to [the stages of contemplation in] the [three] realms. According to the meditative trance, it means taking up the stages of contemplation, namely, the stage of the first contemplation to the stage of [the contemplation called] “neither perception nor nonperception” and the stage of the contemplation [called] the “cessation [of consciousness and feeling].” “Attachment to positions” means being attached to the position of either a lay Buddhist or a renunciant. “Attachment to the position of a lay Buddhist” means being attached to one’s relatives and producing various actions, false views, and so on. “Attachment to the position of a renunciant” means being attached to fame, gain, enlightenment, and various defilements, and so on. “Attachment to the vehicles” means being attached to either the vehicle of the disciples or the bodhisattva vehicle. “Attachment to the vehicle of the disciples” means to take delight in upholding the precepts of the Small Vehicle and seek [to become] a stream-winner (*śrota-āpanna*), once-returner (*sakṛdāgāmin*), never-returner (*anāgāmin*), or arhat. “Attachment to the Great Vehicle” means being attached to gain,

honor, veneration, and so on, and also to be attached to distinctions, the marks of various things (*dharmas*), and the stage of buddhahood.

Furthermore, “various insights” means that although [the Tathāgata has] personally achieved an incomprehensible and marvelous realm, he [uses his perfection of insight to show that he] is the same as the disciples and bodhisattvas. Just as it says in the *Lotus Sutra*, “O Śāriputra, the insight and expedient means of the tathāgatas are perfect.” That [a tathāgata] has arrived at perfection means he has surpassed all the bodhisattvas.

Furthermore, there are the practices [that a tathāgata has perfected]. Just as it says in the *Lotus Sutra*:

O Śāriputra! The knowledge of the tathāgatas is vast and deep, without any hindrances or obstructions. They are endowed with the [ten] powers, [four] fearlessnesses, [eighteen] special attributes, excellent faculties, [thirty-seven] factors of enlightenment, contemplations, emancipations, meditative trances, and meditational attainments.

First, [a tathāgata] accomplishes the maturation of those who can be guided through beneficial friends. Second, he accomplishes having living beings with mature faculties attain emancipation. Third, he accomplishes powers, virtues, self-mastery, purity, and control. Fourth, he accomplishes [the art of] teaching. 6a

This fourth one, the accomplishment of the art of teaching, has seven types:

1. The accomplishment of variety. Just as it says in the *Lotus Sutra*:

O Śāriputra! All the buddhas, the tathāgatas, have deeply penetrated that which is boundless and have attained all marvelous teachings (Dharmas).

2. The accomplishment of locution, which means [that they have attained] the five pleasing sounds and the locution to teach the Dharma. Just as it says in the *Lotus Sutra*:

O Śāriputra! The tathāgatas can, with various distinctions, ingeniously teach all the Dharmas with versatility using explanations that gladden the assembly.

3. The accomplishment of [knowing] the characteristics [of the audience]. Just as it says in the *Lotus Sutra*, “Enough, Śāriputra, I will speak no more.” [The tathāgatas said this] since the minds of those who were capable of receiving the Dharma had already been satisfied.

4. The accomplishment of adequacy, since all those who could be given guidance knew that the Tathāgata had accomplished the most marvelous merit and could explain the Dharma. Just as it says in the *Lotus Sutra*, “O Śāriputra! The Dharma that the buddhas have accomplished are the most marvelous and the most difficult to comprehend.”

5. The accomplishment of countless variety, since the explanations [of the Dharma] are inexhaustible. Just as it says in the *Lotus Sutra*:

O Śāriputra! The buddhas only teach the Dharma among themselves, since [only] the buddhas, the tathāgatas, are able to know these Dharmas and master [their] characteristic of true reality.

“The characteristic of true reality” means the unchangeability of the essence of the *tathāgatagarbha* and the absolute body (*dharmakāya*).

6. The accomplishment of apprehensibility, since all the Dharmas that the tathāgatas teach can only be personally realized by the buddhas, the tathāgatas. Just as it says in the *Lotus Sutra*, “O Śāriputra! Only the buddhas, the tathāgatas, know all the Dharmas.”

7. [The buddhas] have accomplished those Dharmas, “what they are,” and so on, whereby they teach the Dharma to be practiced according to the intentions of living beings. Just as it says in the *Lotus Sutra*, “O Śāriputra! Only the buddhas, the tathāgatas, can teach all the Dharmas.” [Why is this?] First, since [the tathāgatas use] various religious discourses to attract living beings. Second, since they cause [living beings] to abide without distraction. Third, since they cause [living beings] to take up [the Dharma]. Fourth, since they cause [living beings] to attain emancipation. Fifth, since they cause [living beings] to accomplish a practice and to attain the antidotes. Sixth, since they cause [living beings] to accomplish progress in a practice. Seventh, since they cause [living beings] not to fall away from a practice that has been attained. These seven ways are for living beings to become well accomplished through their own endeavors.

Furthermore, there are two ways [a tathāgata] gives guidance to cause living beings to become accomplished. What are these two? 1) He gives what he has realized and 2) he gives instruction. That [a tathāgata] gives what he has realized to cause the accomplishment [of living beings] means he uses what he has realized and gives [this knowledge to others]. That he gives instruction to cause the accomplishment [of living beings] means that through teaching the Dharma he instructs [others, causing them to become accomplished]. These two are like the previous explanation [of the profundity of realization and the profundity of the scripture]. Through these two ways there is a certain progression and [living beings] obtain a practice.

Furthermore, the Dharma as realization also has five types: 1) what it is, 2) how it is, 3) what it resembles, 4) what characteristics it has, and 5) what its essence is. 6b

“What it is” means that it is [both] the Dharma of the disciples and the self-enlightened buddhas and the Dharma of all the buddhas. “How it is” means that it is a teaching that gives rise to various things. “What it resembles” means it resembles [ultimate reality], since it is through the three gateways that purity is obtained. “What characteristics it has” means it is a Dharma of three meanings that have a single characteristic. “What essence it has” means it has the essence of nonduality. “That it has the essence of nonduality” means that for the countless vehicles there is only the single buddha vehicle and no others.

There is also another meaning. [In regard to all *dharma*s or states, and so on]: “What they are” means they are either conditioned or unconditioned. “How they are” means they are either caused or uncaused. “What they resemble” means [they resemble that which is] either eternal or non-eternal. “What characteristics they have” means they have either the three marks of arising, [abiding, and decay] or the three marks of non-arising, and so on. “What essence they have” means they have either an essence of the five aggregates or an essence not of the five aggregates.

Furthermore, “What they resemble” means they resemble that which is non-eternal, and which is conditioned and caused. Also, “what characteristics they have” means they have characteristics that can be perceived, and so on. And “what essence they have” indicates the subjective and objective [aspects]

of the five aggregates, since the five aggregates are the essence that appropriates suffering. Moreover, the five aggregates are the essence of the truth of the path.

There is also a different interpretation of these [terms] based on the explanation of the Dharma as teaching. “What it is” means [that it consists of] names, words, or letters, and so on. “How it is” means it is a Dharma [that exists] having been explained by the Tathāgata. “What it resembles” means it [resembles] that which can guide those who can be guided. “What characteristic it has” means it [has the characteristic of being] apprehended through sound, since the Dharma is apprehended through sound. “What essence it has” refers to the truth about the characteristic of the Dharma [as teaching], which is that a nominal designation indicates its essence.

Hereafter is shown the meaning of three things [concerning the great assembly]. It should be known that these [three] are: 1) the meaning of fixedness, 2) the meaning of doubt, and 3) the meaning of doubt that is based on a certain event.

Regarding “the meaning of fixedness,” there are disciples who through the expedient means [of the tathāgatas] have obtained a profound Dharma to be realized, and they have become fixed in resolve. And there are those in the path of the disciples who have attained the realization of an expedient nirvana. These two types of Dharma as realization illustrate the Dharma as conditioned and as unconditioned. Just as it says in the *Lotus Sutra*:

At that time in the great assembly there were disciples, arhats [who were free of depravities, beginning with Ājñātakaṇḍinya, twelve thousand in all, monks, nuns, laymen, and laywomen who had set out to become disciples or self-enlightened buddhas. Each of them thought, “Why has the Buddha so wholeheartedly praised expedient means and said, ‘The Dharma that the buddhas have attained is profound and difficult to comprehend. The import of what they say is difficult to understand. None of the disciples or self-enlightened buddhas are capable of knowing it.’ As long as the Buddha taught the meaning of one emancipation, I thought I had also] attained that Dharma and reached nirvana.”

“The meaning of doubt” refers to all the disciples, self-enlightened buddhas, and so on who became doubtful because they could not understand.

Just as it says in the *Lotus Sutra*, “now we do not understand the import of this meaning.”

“The meaning of doubt that is based on a certain event” means [those in the assembly] became doubtful when they heard the Tathāgata say, “The emancipation of the disciples is neither different nor distinct from my emancipation.” The skeptics became doubtful about the reason [for this statement], saying “What is this all about?” Since the Tathāgata uses various [means] to explain his profound realm, the profundity of what he explains in the beginning is different from the profundity of what he explains in the end. This is why they became doubtful. Just as it says in the *Lotus Sutra*: 6c

At that time Śāriputra, being aware of the doubt in the minds of those in the fourfold assembly, [and being in doubt himself, addressed the Buddha saying, “O Blessed one! What is the cause and what is the reason for your wholehearted praise of the foremost expedient means of the buddhas and their profound and subtle Dharma that is difficult to understand? Never before have I heard the Buddha say anything like this. Now the fourfold assembly is in doubt. Please, O Blessed One, explain this matter. O Blessed One! Why have you so wholeheartedly praised this profound and subtle Dharma that is difficult to understand?” Thereupon, Śāriputra, wanting to further explain what he meant,] spoke these verses.

Hereafter is shown an explanation of four things [regarding the Tathāgata]. It should be known that these [four] are: 1) [the Tathāgata’s] fixed resolve, 2) the reason for the prediction, 3) taking the prediction, and 4) giving the prediction.

The Tathāgata’s Determination

For what purpose is [the Tathāgata’s] “fixed resolve”? It eliminates the dread of those who have produced the feeling of dread. Thus it is used to benefit the two types of people. This is why the Tathāgata has “fixed resolve.”

The five types of dread should be known:

1. The “dread of loss” refers to those of the Small Vehicle who take what they have heard as the truth, criticizing [and denying the existence of] the Great Vehicle. They think, “The Tathāgata has said the fruit of arhatship is

the ultimate nirvana. I have completely apprehended such a nirvana.” Thus, this is the dread that the arhats have not entered nirvana.

2. The “dread of excessive toil” refers to those of the Great Vehicle who upon hearing about the extreme duration, which extends through numbers of world-ages, and the various difficult practices of the bodhisattva path, produce this thought: “The path of the buddhas is extremely long. For countless, immeasurable world-ages I will be carrying out the bodhisattva practice and undergoing great hardship for a long time.” Thinking of this, they feel dread. Therefore they produce the thought of taking up a different vehicle.

3. The “dread of biased views” refers to [the fear of] consciousness that discriminates the various forms of “I” and “mine,” that the body and self are real, and that [wholesome] factors are unwholesome.

4. The “dread of regret” refers to [those like] Venerable Śāriputra who gave rise to the thought “I should not have practiced or realized the way of the Small Vehicle.” Having recognized the compulsion for this regret, there is the feeling of dread.

5. The “dread of being deceived” refers to the arrogant disciples who think, “Why has the Tathāgata deceived us?” It is such a dread as this. Regarding the reason for the prediction, it says in the *Lotus Sutra*:

Stop, Śāriputra, I will speak no further. If I explain this, all those in the world—the living beings, the heavenly beings, and others—will become frightened.

7a The elucidation of his reason [for not giving an explanation]—that all beings will become frightened—has three purposes: 1) [the Tathāgata] wants to make those in the great assembly think about and seek his profound and subtle realm; 2) [the Tathāgata] wants to make those in the great assembly feel respectful and completely wish to hear what he will explain; 3) [the Tathāgata] wants to cause the arrogant disciples to depart from the religious gathering.

[Śāriputra’s] second request illustrates that all the immeasurable buddhas of the past have given guidance to living beings. Just as it says in the *Lotus Sutra*:

In this assembly there are innumerable [hundreds of thousands of countless *koṭis* of living beings who have previously met all the buddhas.

They all have sharp faculties and are wise.] When they hear the Buddha's explanation they will believe it.

[Śāriputra's] third request illustrates that the present buddha will give guidance to living beings. Just as it says in the *Lotus Sutra*:

Now in this assembly, there are people like me, [numbering into the hundreds of thousands of *koṭis*, who have met buddhas in their past lives and received guidance from them. Such people can certainly believe it.] They will be profited, benefited, and pleased for a very long time.

Regarding the reason for the prediction, it illustrates that since Śāriputra and the others wanted an elucidation, they received one. Just as it says in the *Lotus Sutra*:

The Buddha spoke to Śāriputra, saying: “You have already asked me three times. How could I possibly not explain it to you? Now listen carefully. . . .”

The Tathāgata has six reasons for giving the prediction: 1) to make heard what has not yet been heard, 2) to teach, 3) for a certain meaning, 4) to cause [living beings] [to become] established [in the single buddha vehicle], 5) for the Dharma, and 6) to repudiate [the Small Vehicle].

1. In regard to “making heard what has not yet been heard,” it says in the *Lotus Sutra*:

O Śāriputra! Only very rarely do the buddhas, the tathāgatas, teach such a true Dharma (*saddharma*) as this, as rarely as the *udumbara* flower blooms.

2. In regard to “teaching,” it says in the *Lotus Sutra*,

O Śāriputra! I have extensively taught all the doctrines using innumerable expedient means, various reasons, illustrations, and explanations.

“Various reasons” indicates the three vehicles. These three vehicles are merely the verbal expression of names, words, and letters. It is not the case that they indicate the real meaning, since the real meaning cannot be expressed.

3. In regard to “for a certain meaning,” it says in the *Lotus Sutra*, “O Śāriputra! All the buddhas, the Blessed Ones, appear in the world for just one great purpose and reason.” The four meanings of “one great purpose” should be well understood. What are these four? 1) The meaning of that which is unsurpassed indicates [that the tathāgatas appear in the world to show that] there is nothing else [to achieve] but the omniscient knowledge solely of the tathāgatas. Just as it says in the *Lotus Sutra*, “[The tathāgatas] appear in the world because they want to reveal the insight of the buddhas in order to purify the knowledge of living beings.” “The insight of the buddhas” means the tathāgatas are able to realize the profound truth with their knowledge of true reality. 2) The meaning of sameness indicates [that the tathāgatas appear in the world to manifest] the equality of the absolute body of the disciples, the self-enlightened buddhas, and the buddhas. Just as it says in the *Lotus Sutra*, “[The tathāgatas] appear in the world because they want to manifest the insight of the buddhas to living beings.” “Equality of the absolute body” means that the absolute body and the buddha-nature are undifferentiated. 3) The meaning of what is not known indicates [that the tathāgatas appear in the world to manifest what is not known] to all the disciples, self-enlightened buddhas, and others who are not able to know the real basis [of the tathāgatas]. “Not able to know the real basis” means they do not understand that there is only the ultimate, unique buddha vehicle. Just as it says in the *Lotus Sutra*, “[The tathāgatas] appear in the world because they want to enlighten living beings about the insight of the buddhas.” 4) The meaning of wanting to cause [living beings] to realize an irreversible stage indicates that [the tathāgatas appear in the world because they] want to give countless acts of knowledge. Just as it says in the *Lotus Sutra*, “[The tathāgatas] appear in the world because they want to make living beings enter the insight of the buddhas.” Furthermore, “to make manifest” means that [the tathāgatas] want to cause all those bodhisattvas with doubts to know a practice in accordance with the truth. Also, “to make enlightened” means to cause those who have not yet produced the thought of enlightenment to produce it, and to cause those who have already produced it to enter the truth (Dharma). Moreover, “to cause to realize” means to cause those who are following heretical systems to produce realization. Also, “to cause to enter”

7b

means to cause living beings who have attained the fruits of the Small Vehicle of the disciples to enter enlightenment.

4. [In regard to] “causing [living beings] to become established [in the single buddha vehicle],” it says in the *Lotus Sutra*, “O Śāriputra! The Tathāgata teaches living beings the Dharma only through the single buddha vehicle.”

5. As for utilizing the Dharma, it says in the *Lotus Sutra*:

O Śāriputra! All the past buddhas taught the Dharma for the sake of living beings using countless, innumerable expedient means and the expediency of various illustrations, reasons, and interpretations. In all cases this Dharma has been for the sake of the single buddha vehicle.

“Parables” are like the story about the cow, from which are obtained milk, cream, curds, butter, and [ghee] (clarified butter). The best of these five flavors is that of [ghee]. The Small Vehicle is not like this [flavor] but instead resembles [the flavor] of milk. The Great Vehicle, which is the best, is like [the flavor] of [ghee]. This parable clarifies that the Great Vehicle is the highest, and that the highest meaning of the Great Vehicle is also the same for all the disciples and others. “The same for all the disciples” means that this shows that the nature of the absolute body of all the buddhas, the tathāgatas, is the same for ordinary people, disciples, self-enlightened buddhas, and buddhas. The absolute body is equal and undifferentiated. This meaning is shown by parables.

“Reasons” has been previously explained.

“Interpretations” refers to various perspectives, [such as] the insubstantiality of the individual, [that are found] among the truths of the Small Vehicle; and suchness, ultimate reality, the realm of phenomena (*dharmadhātu*), the nature of phenomena (*dharmas*), as well as various views about the insubstantiality of the individual and the insubstantiality of phenomena (*dharmas*) [that are found] among the truths of the Great Vehicle.

“Expedient means” in the Small Vehicle refers to the contemplation of the [five] aggregates, the [eighteen] elements, and the [twelve] bases of cognition; becoming repulsed by and eliminating suffering; and the attainment of emancipation. In the Great Vehicle it means all the perfections (*pāramitās*), utilizing the four methods of conversion to appropriate the antidotes, and that which benefits oneself and others.

6. In regard to “repudiating [the Small Vehicle],” it says in the *Lotus Sutra*, “O Śāriputra! In all the worlds of the ten directions there are no two vehicles, let alone three.” “There are no two vehicles” means there is no nirvana attained through the two vehicles. There is only the great enlightenment realized by the tathāgatas. To completely perfect all wisdom is called the great nirvana. It is not the case that the disciples and self-enlightened buddhas [are able to attain] nirvana since there is only the single buddha vehicle. It should be known that “the single buddha vehicle” has been explained by the
7c four meanings [of the Buddha’s great purpose].

The Tathāgata has six reasons for giving the prediction. Therefore, [in regard to these six reasons]—what it is, how it is, what it resembles, what characteristic it has, what its essence is—that have been previously explained, are illustrated [as follows]: “What it is” means it is that which has not yet been heard. “How it is” means it is taught through the exposition of various explanations and illustrations. “What it resembles” means [it resembles] only that which is for one great purpose. “What characteristic it has” means [it has the characteristic of] the Dharma of all the buddhas that is taught in accordance with the capacity of living beings. “What its essence is” means there is only the essence of the single vehicle. “The essence of the single vehicle” means the universal absolute body of all the buddhas, the tathāgatas. It is not the case that the vehicles of the disciples and the self-enlightened buddhas have the essence of this universal absolute body, because the cause and result, practice and vision [of the vehicles of the disciples and the self-enlightened buddhas] are not the same [as those of the Great Vehicle].

It should be known that hereafter the Tathāgata’s teaching of the Dharma for eliminating the four types of doubt [will be discussed]. What are the four doubts? 1) Doubt about teaching in a certain age, 2) doubt about whether [the Tathāgata] knows someone is arrogant, 3) doubt about whether [the Tathāgata] has the adequacy to teach, and 4) doubt about whether the Tathāgata does not speak falsely.

Regarding “[doubt about] teaching in a certain age,” all the buddhas, the tathāgatas, at a certain age produce various expedient means to teach the Dharma in order to eliminate this doubt. Just as it says in the *Lotus Sutra*, “O Śāriputra! All the buddhas appear in the vile age of the five corruptions, such as the corruption of the world-age. . . .”

Regarding “whether [the Tathāgata] knows someone is arrogant,” [it should be known that] the Tathāgata does not teach any Dharma to arrogant people. This is for eliminating the doubt about whether he knows someone is arrogant. Just as it says in the *Lotus Sutra*:

If there are monks who have actually attained arhatship, and if they do not believe this Dharma, it is not the case that they have attained that realm. . . .

Regarding “whether [the Tathāgata] has the adequacy to teach,” those who have heard the Dharma from the Buddha give rise to this slanderous thought: “The Tathāgata certainly does not have the adequacy to teach.” [The Tathāgata teaches the Dharma] in order to eliminate the doubt about whether he is inept or lacks the adequacy to teach. Just as it says in the *Lotus Sutra*, “. . . except after the Buddha has entered nirvana and there is no buddha present.”

Regarding “whether the Tathāgata does not speak falsely,” [this doubt] occurs since there is a difference between what the Tathāgata has taught previously and what he teaches now. [The Tathāgata teaches the Dharma] in order to eliminate this doubt about whether the Tathāgata does not speak falsely. Just as it says in the *Lotus Sutra*:

O Śāriputra! You should resolutely believe and preserve the words of the Buddha. The words of the buddhas, the tathāgatas, are not false. There are no other vehicles, only the single buddha vehicle.

“[E]ven a child in play who has built a stupa for the Buddha out of a heap of sand—all are people who have attained the path of the buddhas.” This means that those who have produced the thought of enlightenment and who are carrying out bodhisattva practice will plant good roots of merit and be able to realize enlightenment. It is not the case that those who have not originally produced the thought of enlightenment, such as ordinary people and the disciples who are fixed [in the Small Vehicle], are able to attain it. The same applies to those such as the ones [who have honored the Buddha] “by nodding their head.”

8a

Chapter III

Parables

Venerable Śāriputra spoke these verses:

The golden color, thirty-two [special marks], powers, and
emancipations are all together in a single Dharma,
yet I have gained none of these.

The eighty excellent [marks], the eighteen special attributes, and
other qualities such as these, I have also missed.

The *Commentary* says: What is the meaning of these verses? Venerable Śāriputra has reproached himself, saying: “I have not seen the buddhas; I have not gone to the buddhas; I have not heard the buddhas teach the Dharma. I have neither worshiped nor venerated the buddhas. I have done nothing to benefit living beings, and I have retreated from a Dharma that I have not yet obtained.” Venerable Śāriputra has reproached himself in this way.

“I have not seen the buddhas” shows that he has not seen the marks of the great being of all the buddhas, the tathāgatas, because he has not produced the thought of veneration or worship. “To go to the buddhas” means to be shown their power of giving guidance to living beings. “To see them emit a ray of golden light” means to be shown the one body and different bodies of the buddhas and to obtain countless merits. “To hear the buddhas teach the Dharma” means to be shown how they are able to benefit all living beings. “Powers” means that [tathāgatas] utilize their ten powers to eliminate the doubts of skeptics.

To revere [the buddhas] means [to venerate] the power they have in giving guidance to living beings. “Eighteen special attributes” means that [the tathāgatas] are completely rid of all the obstructions. “To venerate [the buddhas]” means to venerate the countless virtues they have produced because emancipation is obtained through the tathāgatas’ teaching. Since there is insubstantiality of the individual and insubstantiality of phenomena, everything is equal. Therefore, Venerable Śāriputra reproached himself, saying,

“I have not yet obtained such a Dharma as this, and have retreated even before obtaining it.”

Hereafter, seven parables will be explained. It should be known that [these parables] act as the antidotes for the seven types of arrogance of the seven types of living beings whose nature is sullied with defilements. Moreover, the three equalities will be explained. It should be known that these equalities act as the antidotes for taking sullied pride in meditative trances and emancipations, and for the [wrong] views possessed by the three types of people who have sullied pride but no defilements.

8b What are the seven types of living beings whose nature is sullied with defilements? 1) The type of person who seeks eminence, 2) the type of person who seeks the emancipation of the disciples, 3) the [type of person who is affiliated with] the Great Vehicle, 4) the type of person who is fixed [in the path of the Small Vehicle], 5) the type of person who is not fixed [in the path of the Great Vehicle], 6) the type of person who accumulates [false] merit, and 7) the type of person who does not accumulate [beneficial] merit.

What are the seven types of arrogance and what are the seven parables that act as their antidotes?

1. The arrogance [of the type of person who] perversely seeks merit [for a prominent position]. That is to say, although [the kind of merit this type of person seeks] is only the highest type of worldly defilements and impurities, he [still wishes to accumulate it because he] seeks the result with outflows of the sublime realm of the heavenly beings. It should be known that “The Parable of the Burning House” is given as the antidote to this.

2. The arrogance of the disciples who believe they have the highest attainment. They say to themselves, “There is no difference between our vehicle and the vehicle of the tathāgatas.” It should be known that “The Parable of the Prodigal Son” is given as the antidote to this misconception.

3. The arrogance of the determination of [those affiliated with] the Great Vehicle who give rise to this thought: “[Our vehicle] and the vehicles of the disciples and of the self-enlightened buddhas are not separate.” It should be known that “The Parable of the Cloud and Rain” is given as the antidote to this misconception.

4. The arrogance [of those who] refer to what is actually nothing as something. Having [attained] mundane meditative trances and meditational

attainments, they form the notion [that what they have attained is] nirvana, [though] [what they have] actually [attained] is not nirvana. It should be known that “The Parable of the Phantom City” is given as the antidote to this misconception.

5. The arrogance [of those who] are distracted and have no firm establishment in reality. Although in the past they planted the roots of good merit in the Great Vehicle, they do not realize it. Since they do not realize it, they do not seek the Great Vehicle. From their irresoluteness they produce a false comprehension, and refer to [their way as] the “ultimate vehicle.” It should be known that “The Parable of the Concealed Jewel” is given as the antidote to this misconception.

6. The arrogance of [those who think that which has no merit] actually has merit. When such people hear the teaching of the Great Vehicle, [although it has merit] they take up that which does not pertain to the Great Vehicle. It should be known that “The Parable of the Crest Jewel” is given as the antidote to this misconception.

7. The arrogance of [those who think that which has merit] actually has no merit. Such people do not cultivate the roots of good merit in the ultimate vehicle, and when they hear about it they do not consider it the ultimate one. It should be known that “The Parable of the Excellent Physician” is given as the antidote to this misconception.

[The parable] for the first type of person shows him the various good roots in the world, meditative trances, merits, and expedient means to cause him to rejoice and then later to enter the great nirvana.

[The parable] for the second type of person causes him to enter the Great Vehicle through utilizing the three [vehicles] as the single [vehicle]. 8c

[The parable] for the third type of person causes him to know about the various vehicles and to know that the buddhas, the tathāgatas, universally teach the Dharma in accordance with the seeds of good roots of living beings in order to cause those seeds to sprout.

[The parable] for the fourth type of person cause him, through expedient means, to enter the city of nirvana. The “city of nirvana” refers to the city of contemplations and meditative trances. Having gone past this city, he is then later made to enter the city of great nirvana.

[The parable] for the fifth type of person shows him all the good roots he has planted in the past and causes him to remember this. After teaching him this, he is then made to enter a meditative trance.

[The parable] for the sixth type of person teaches him the Dharma of the Great Vehicle. Through this teaching he will complete the practice of the same ten [bodhisattva] stages because the tathāgatas have secretly given his prediction.

[The parable] for the seventh type of person cause his faculties, which have not yet matured, to reach maturation. Thus it reveals that he will attain the limit of nirvana. The tathāgatas have taught the seven parables for these reasons.

What are the three types of sullied pride for the three types of people who have no defilements? They are referred to as the three biased beliefs. What are these three? 1) The belief that the various vehicles are different, 2) the belief that the conventional world and nirvana are different, and 3) the belief that the bodies [of the Buddha] are different. It should be known that [the Buddha] has explained the three equalities as the antidotes to [those who possess] these three types of sullied pride.

What are the three equalities and what do they remedy? 1) The equality of the vehicles means that the disciples receive the prediction of enlightenment since there are not two vehicles, only the single Great Vehicle, and this vehicle is equal and undifferentiated. 2) The equality of the conventional world and nirvana means that in accordance with Prabhūtaratna Tathāgata being in [final] nirvana [even while appearing in the world], the conventional world and nirvana are equal and undifferentiated. 3) The equality of the bodies [of the Buddha] means that although Prabhūtaratna Tathāgata had already entered [final] nirvana, he manifested his body since his own body, the other bodies, and the absolute body [of all the buddhas] are equal and undifferentiated. Thus, the three types of people with sullied pride but no defilements who see this and the other bodies make distinctions and do not understand that the buddha-nature and the absolute body are equal. These people think they have realized the Dharma although they have not. It should be known that as a counteragent to this, the disciples are given a prediction [of their enlightenment].

Question: Is it the case that the disciples are given their prediction because they will actually achieve buddhahood, or are they given it even though they

will not achieve [buddhahood]? If disciples can actually achieve buddhahood, why [then] do bodhisattvas practice and accumulate a countless variety of merit for immeasurable world-ages? If disciples cannot achieve buddhahood, then why do [the tathāgatas] give them a false prediction?

Answer: That the disciples have received their prediction [shows that] they have attained fixed resolve. It is not the case that these disciples have perfected the true nature (*dharmatā*). The tathāgatas teach the Dharma of the single vehicle through the three equalities. [They] give the disciples their predictions because the absolute body of the Buddha and the absolute body of the disciples are equal and undifferentiated. It is not the case that [the disciples] have completed the practice of cultivating merit. Therefore [the distinction between the disciples and the bodhisattvas is that] the merit of a bodhisattva is complete, while the merit of a disciple is not.

9a

Predictions occur on six occasions [in the *Lotus Sutra*]; on five occasions the prediction is given by the Buddha and in one occasion it is given by a bodhisattva. The predictions given by the tathāgatas include those for Śāriputra, Mahākāśyapa, and the other well-known [disciples]. Since they will have different names [as buddhas], they receive their predictions separately. The five hundred disciples, including Pūrṇa and the others, and the twelve thousand disciples are given their predictions at the same time, since they will all have the same name [as buddhas]. Those who have more to learn and those who do not [have more to learn] all have the same name [as buddhas], and since they are not well known they are given their predictions together. That the Tathāgata gives Devadatta his prediction separately shows the Tathāgata has no enmity. That the nuns and maidens of the heavenly realm receive their predictions from the Buddha shows that women, either lay Buddhists or renunciants, who cultivate the bodhisattva practice will also realize the fruit of buddhahood.

It should be known that the prediction of enlightenment given by a bodhisattva is illustrated as follows in the chapter “Bodhisattva Sadāparibhūta” [where it says]:

[D]oing obeisance and praising them, he would make this proclamation, “I do not disrespect you. You will all certainly become buddhas.” This shows that all living beings have buddha-nature.

Regarding the disciples' attainment of a prediction, [it should be known that] there are four types of disciples: 1) disciples who are fixed [in the path of the Small Vehicle], 2) arrogant disciples, 3) disciples who have retreated from the thought of enlightenment, and 4) transformation disciples.

The two types of disciples who receive a prediction from the tathāgatas are the transformation disciples and the disciples who have retreated from the thought of enlightenment. Since disciples who are fixed [in the path of the Small Vehicle] and arrogant disciples have faculties that are not yet mature, they are not given predictions of enlightenment.

Regarding a bodhisattva giving a prediction, it shows expedient means being used to cause [the disciples] to produce the thought of enlightenment.

Furthermore, based on what meaning does the Tathāgata teach the three vehicles and call them the single vehicle? [His teaching] is based on the meaning of sameness. Therefore he gives the disciples their prediction of great enlightenment. "The meaning of sameness," refers to the absolute body of the buddhas and the absolute body of the disciples that are equal and undifferentiated. There is a distinction, since the vehicles of the disciples and self-enlightened buddhas are not identical, and since these two vehicles are not the Great Vehicle. The tathāgatas have said, "[You] are not separate from my [absolute] body. This is the supreme meaning." This meaning is not taught anywhere in the Dharma of the two vehicles of disciples and self-enlightened buddhas. Subsequently [adherents of these two vehicles] are not able to understand in accordance with true reality. Because of this [supreme] meaning, the practice undertaken by the bodhisattvas is not false.

9b The supreme meaning is clarified in other parts of this sutra. It should be known that, briefly expressed, there are ten things that illustrate this meaning. What are these ten?

1. "The Parable of [the Cloud and] Rain" is given in order to illustrate the supreme meaning of the seeds. "What you are practicing is the bodhisattva path" indicates that, even though those who having produced the thought of enlightenment had greatly withdrawn from it, the roots of good merit they had cultivated previously had not disappeared and those roots would later bear fruit.

2. The previous lives and deeds of Mahābhijñānābhīḥu Tathāgata are explained in order to illustrate the supreme meaning of practice.

3. “The Parable of the Merchant” is given in order to illustrate the supreme meaning of the power that increases [along with practice].

4. “The Parable of the Concealed Jewel” is given in order to illustrate the supreme meaning of causing [living beings] to comprehend [enlightenment].

5. The stupa of Prabhūtaratna Tathāgata is revealed in order to illustrate the supreme meaning of the pure land.

6. “The Parable of the Crest Jewel” is given in order to illustrate the supreme meaning of teaching.

7. The immeasurable bodhisattvas, great beings, emerge from the earth in order to illustrate the supreme meaning of living beings who were guided.

8. The enlightenment of the three types of buddhas is explained in order to illustrate the supreme meaning of achieving great enlightenment.

First, [the supreme meaning of achieving great enlightenment] is illustrated by the enlightenment of the transformation buddha (*nirmāṇakāya*). [This type of buddha] manifests himself wherever he needs to be seen. Just as it says [in the chapter on “The Life Span of the Tathāgatas”] in the *Lotus Sutra*:

They all said the tathāgatas left the palace of the Śākya, sat on the terrace of enlightenment not far from the city of Gayā, and attained highest, complete enlightenment.

Second, it is illustrated by the enlightenment of the enjoyment buddha (*sambhogakāya*), since the realization of permanent nirvana is attained by completing the practice of the ten stages. Just as it says in the *Lotus Sutra*:

O sons [and daughters] of good family! Countless and limitless, hundreds, thousands, ten thousands of myriads of *koṭis* of world-ages have elapsed since I actually became a buddha.

Third, it is illustrated by the enlightenment of the absolute buddha (*dharmakāya*), “the *tathāgatagarbha* that is pure by nature and nirvana that is eternally permanent, quiescent, and changeless.” Just as it says in the *Lotus Sutra*:

The Tathāgata perceives all the aspects of the triple world in accordance with his knowledge of true reality. [He perceives there is no birth or death, no coming or going, no existence or extinction, no truth or

falsehood, no this way or otherwise.] He does not perceive the triple world as those of the triple world perceive it.

“Aspects of the triple world” means that the realm of living beings is the realm of nirvana and that the *tathāgatagarbha* is not separate from the realm of living beings. “There is no birth or death, coming or going” refers to that which is permanent, quiescent, and unchangeable. Also, “no existence or extinction” refers to the essence of suchness of the *tathāgatagarbha*, which is neither [part of] the realm of living beings nor separate from it. “No truth or falsehood, no this way or otherwise” refers to [true reality] being apart from the four marks [of existence] because that which possesses the four marks is impermanent. “He does not perceive the triple world as those in the triple world perceive it” means the buddhas, the tathāgatas, are able to perceive and able to realize the true absolute body, [even though] ordinary people do not perceive it. Therefore it says in the *Lotus Sutra*, “The Tathāgata clearly perceives [that which pertains to the triple world] without any delusion.”

9c “That the bodhisattva path I have previously practiced is even now incomplete” is due to his original vow, because his vow is incomplete as long as the realm of living beings remains unextinguished. “Incomplete” does not mean [that his] enlightenment is incomplete. “I furthermore have twice the number [of world-ages mentioned above] before my life span is complete.” This passage illustrates the Tathāgata’s eternal life, which through skill in expedient means is shown as an extremely great number. [That his life span] surpasses the number above means that it is countless.

“My pure land does not decay yet living beings perceive its conflagration” means the true pure land of the enjoyment buddha, the Tathāgata, is incorporated in the highest truth.

9. “The Parable of the Physician” is given in order to illustrate the supreme meaning of nirvana.

10. It should be known that the remainder of the [*Lotus*] *Sutra* illustrates the supreme meaning of marvelous power.

The stupa of Prabhūtaratna Tathāgata manifesting the purity of all the buddha lands shows that in the realm of the true characteristic of the buddhas there is the splendor of various jeweled arrays. It reveals eight things: 1) the

stupa, 2) the extent, 3) the consolidation, 4) the establishment, 5) the manifestation of countless buddhas, 6) being removed from impurities, 7) the prolific adornment, and 8) occupying the same seat in the stupa.

1. “The stupa” is revealed to show the establishment of the Tathāgata’s relics.

2. “The extent” is an expediency showing the splendor and purity of all the buddha lands. This purity, which transcends mundane reality, is produced from roots of good merit without outflows. It is not the case that it is produced from mundane roots of good merit with outflows.

3. “The consolidation” is revealed to show that the pure absolute body of all the buddhas is incorporated in the single essence of the body of Buddha Prabhūtaratna.

4. “The establishment” is revealed to show the self-mastery of the absolute body of all the buddhas, the tathāgatas.

5. “The manifestation of countless buddhas” is revealed to show there is no difference in the acts done by the buddhas.

6. “Being far removed from impurities” is revealed to show the universality and the purity of all the buddha worlds.

7. “The prolific adornment” is revealed to show the same adorned nature of all buddha worlds.

8. “[Prabhūtaratna and Śākyamuni] occupying the same seat in the stupa” is revealed to show that transformation buddhas and non-transformation buddhas, absolute buddhas and enjoyment buddhas, all accomplish a great deed.

Hereafter, it should be known that the power of the Dharma, the power of preserving it, and the power of practice are shown.

I. The Power of the Dharma

Five entrances are shown for the power of the Dharma: 1) the entrance of realization; 2) the entrance of faith; 3) the entrance of honor; 4) the entrance of hearing the Dharma; and 5) the entrance of reading, reciting, preserving, and explaining it. Four entrances are illustrated in the chapter “Bodhisattva Maitreya” (also called “The Distinction of Merits”) and one entrance is illustrated in the chapter “The Constantly Persevering Bodhisattvas” (also called “The Merits of the Disciples”).

There are four entrances to the [power of the] Dharma shown in the chapter “Bodhisattva Maitreya”:

1. The entrance of realization. Just as it says in the *Lotus Sutra*:

While I was explaining about the duration of this Tathāgata’s life span, living beings equal [in number] to the sands of sixty-eight hundred thousand myriads of *koṭis* of Ganges Rivers realized receptivity to the truth that all things have no origination.

10a It should be known that “receptivity to the truth that all things have no origination” refers to the knowledge that is realized in the first stage [of the bodhisattva path]. That those of one to eight rebirths realized highest, complete enlightenment means they realized the enlightenment of the first stage. “Those of one to eight rebirths” refers to ordinary people who are established [in the path of the Great Vehicle] and are able to realize the first stage. According to their powers and capacities, they will all achieve the first stage in one to eight rebirths. That the [knowledge attained in the first stage] is called “highest, complete enlightenment” means [that those who attain it] are released from [the cycle of] birth and death in the divisions of the three realms, and that according to their capacities they are able to perceive the true buddha-nature. Although they are considered to have attained enlightenment, they are not considered to have totally completed the expedient nirvana of a tathāgata.

2. The entrance of faith. Just as it says in the *Lotus Sutra*:

Moreover there were living beings, equal to the number of particles in the eight worlds, who all produced the thought of highest, complete enlightenment.

3. The entrance of honor. Just as it says in the *Lotus Sutra*:

[When the Buddha explained that] all these bodhisattvas, great beings, had attained the great benefit of the Dharma, *mandārava* flowers rained down from the sky. . . .

4. The entrance of hearing the Dharma. It should be known that this [entrance] is explained in the chapter “Joyful Acceptance.”

5. The fifth entrance to [the power of the] Dharma is explained in the chapter “The Constantly Persevering Bodhisattvas.” Here it means that the

purity of the six sense faculties is attained by reading, reciting, explaining, and copying [the sutra]. Just as it says in the *Lotus Sutra*:

If the sons and daughters of good family accept and preserve this *Lotus Sutra*, if they read, recite, explain, or copy it, they will attain the eight hundred qualities of the eye, [the twelve hundred qualities of the ear, the eight hundred qualities of the nose, the twelve hundred qualities of the tongue, the eight hundred qualities of the body,] and the twelve hundred qualities of the mind.

“Attaining the purity of the six sense faculties” means that ordinary people acquire the use of superior sense faculties through the power of the sutra. But it should be known that they have not yet entered the certainty of a first-stage bodhisattva. Just as it says in the *Lotus Sutra*, “Through the purification of the eyes received from their parents they will see [everything in] the trichiliocosm. . . .”

Furthermore, in regard to the purity of the six sense faculties, everything is well completed for each sense faculty: Forms [and colors] are perceived, sounds are heard, odors are determined, flavors are discriminated, tangibles are felt, and [mental] objects are known. It should be known that all the sense faculties function in the capacity of the others. What is perceived by the eye can well be known by [the nose] smelling odors. Just as it says in the *Lotus Sutra*:

[Moreover, they can smell and know whether the gods] in the palace of Śakra, the king of gods, are enjoying the five desires or listening to the Dharma.

“Smelling odors and knowing them” means that the sphere of the sense faculty of the nose is comprehended by the sense faculty of the mind.

II. The Power of Preserving the Dharma

There are three entrances to the Dharma showing the power of preserving it. These are extensively explained in the chapter “The Disciples,” the chapter “Ease in Practice,” and other chapters.

The power of [preserving] the doctrine should be understood according to the [following passage from the *Lotus*] *Sutra*: “With determination he knows that the water is certainly near.” This means that by accepting and preserving this sutra [living beings] will acquire the water of buddha-nature and achieve highest, complete enlightenment.

III. The Power of Practice

The power of practice is illustrated by five entrances: 1) the power from teaching, 2) the power from the practice of undertaking hardships, 3) the power from protecting living beings from difficulties, 4) the power from the excellence of merits, and 5) the power from protecting the Dharma.

10b 1. The power from teaching has three entrances to the Dharma that are shown in the chapter “Supernatural Powers”: [the buddhas] extend their long, broad tongues in order to cause [those present] to remember; [they] coughed [before] speaking the verses in order to cause [those present] to listen, and after having made them listen they caused them not to abandon the true practice; [they] snapped their fingers to enlighten living beings and to cause those who were practicing the path to attain enlightenment.

2. The power from the practice of undertaking hardships is illustrated in the chapter “Bodhisattva Bhaiṣajyarāja.” The chapter “Bodhisattva Gadgadasvara” also illustrates the power from the practice of undertaking hardships [in regard to] giving guidance to living beings.

3. The power from protecting living beings from difficulties is shown in the chapter “Bodhisattva Avalokiteśvara” and the chapter “Magical Spells.”

4. The power from the excellence of merits is shown in the chapter “King Śubhavyūha.” The two boys have such power through the roots of good merit [they had planted] in past lives.

5. The power from protecting the Dharma is shown in the chapter “Bodhisattva Samantabhadra” and in later chapters.

Furthermore it is said, “He who accepts and upholds the name of Bodhisattva Avalokiteśvara, and he who accepts and upholds the names of all the buddhas as numerous as the sands of sixty-two *koṭis* of Ganges Rivers, will each produce equal merit.” This has two meanings: 1) the power of faith and 2) complete knowledge.

The power of faith has two types: 1) complete faith that one's body is no different from the body of Avalokiteśvara, and 2) reverence felt toward Avalokiteśvara, so that one also believes one can completely attain such qualities as his.

Complete knowledge means the ability to be determined and to know the element of reality (*dharmadhātu*). “The element of reality” is referred to as the nature of reality (*dharmatā*). This “nature of reality” is referred to as the universal absolute body of all the buddhas and the bodhisattvas. “The universal body” is the true absolute body.

Bodhisattvas in the first stage are able to penetrate it. Therefore, one who accepts and upholds the names of all the buddhas as numerous as the sands of sixty-two *koṭis* of Ganges Rivers and one who accepts and upholds the name of Bodhisattva Avalokiteśvara will both produce merit without any difference.

The first chapter [of the *Lotus Sutra*,] “Introduction,” illustrates seven accomplishments of merit. The second chapter, “Expedient Means,” has five parts and clarifies the single [vehicle] by abrogating the two [vehicles]. The remaining chapters [of the *Lotus Sutra*] are easily understood according to their section [in the commentary].

A GUIDE TO THE Tiantai FOURFOLD TEACHINGS

Contents

| | |
|--|-----|
| A Guide to the Tiantai Fourfold Teachings | |
| Translator's Introduction | 155 |
| Introduction | 163 |
| I. The Four Methods of Conversion and the Five Periods | 164 |
| II. The Four Doctrines of Conversion | 172 |
| III. Practice | 204 |

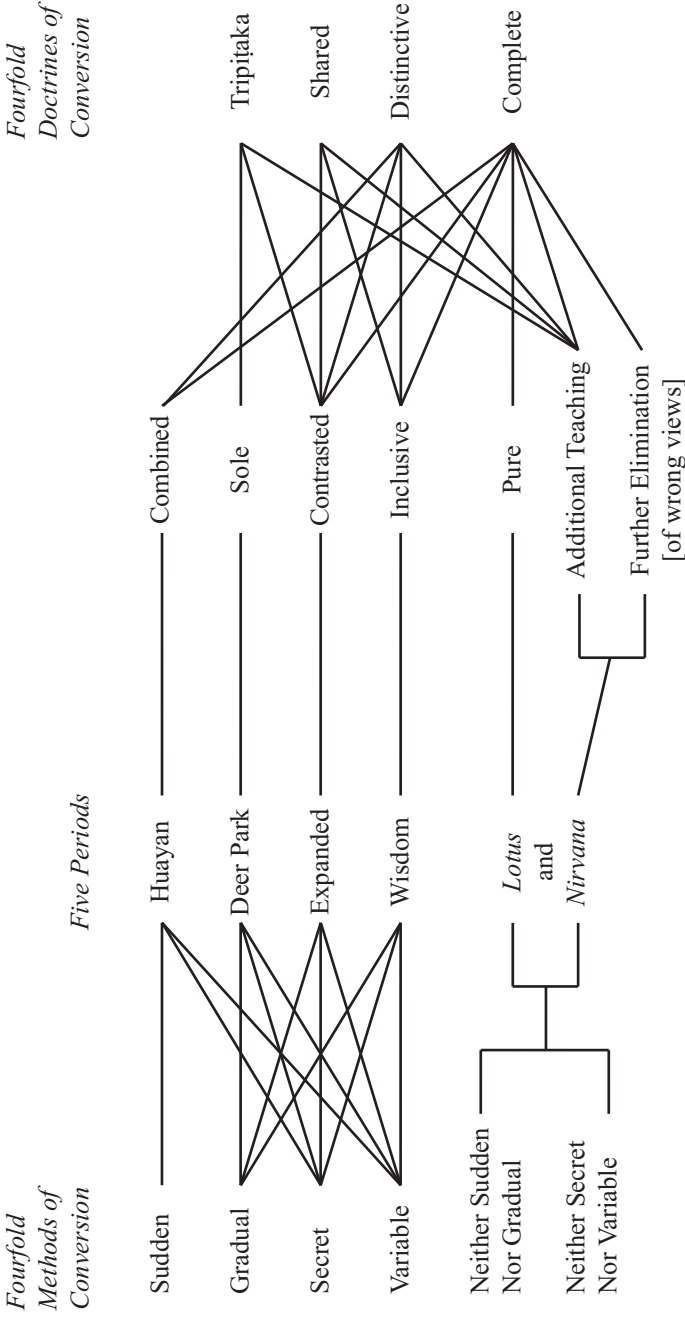
Translator's Introduction

The *Tiantai sijiao yi* (Kor. *Cheontae sagyo ui*; Jpn. *Tendai shikyōgi*; Taishō vol. 46, no. 1931, 774c–780c) was written by a Korean monk named Chegwan in the late tenth century as an introduction to the teachings of Tiantai Zhiyi (538–597), the de facto founder of the Tiantai tradition. The title of Chegwan's text echoes the much larger text by Zhiyi on the "meaning of the fourfold teachings" (*Si jiao yi*, Taishō vol. 46, no. 1929, pp. 721–769) and refers to the main systematic contribution of Tiantai based on its doctrine of three truths. However, the scheme of "five periods and eight teachings" that serves as the organizing structure of Chegwan's work is not from Zhiyi but is based on a later Tiantai development found in an eighth-century work entitled *Ba jiao da yi* (Taishō vol. 46, no. 1930, pp. 769–773) written by Mingkuang, a disciple of Zhanran (711–782).

Tiantai emerged during the sixth century in response to the confusion created after the transmission to China over several centuries of hundreds of different Buddhist texts that claimed to be teachings of the Buddha. Zhiyi developed his doctrinal system based on the view that the Buddha had taught different things and used various methods of instruction in response to the different situations, needs, and capacities of his listeners. The fourfold doctrinal classification devised by Zhiyi became important because it integrated these many Buddhist teachings in an understandable, accessible, and inclusive way. Zhiyi's system unified Buddhism at the same time that China was becoming united politically under the Sui dynasty (589–618), after more than three hundred years of division, and because of this he received political support that helped consolidate and spread his teachings, which became part of the foundation of Chinese Buddhism.

State sponsorship of Tiantai ended two decades after the death of Zhiyi, however, when the Sui dynasty was replaced by the Tang (618–906). Although Tiantai was destined to become the first enduring Chinese school of Buddhism, it declined under the Tang and its doctrines drifted into obscurity when nearly all Tiantai texts were destroyed as a result of the An Lushan rebellion (755) and

Diagram 1: Tiantai Five Periods and Eight Teachings
 (based on Chegwan's *Tiantai sijiao yi*)



the Huichang suppression of 845. At the end of the Tang dynasty, the fifteenth patriarch of Tiantai, Loqi Xiji (919–987), the national master Dezhao (891–972), and a southern king, Zhongyi of Wuyue, attempted to recover copies of the Tiantai texts from Korea and Japan. In response to King Zhongyi's request for the lost texts, copies were sent back to China from Korea. To ensure that the texts would be properly interpreted, the Korean monk Chegwan accompanied them to China, and he composed the *Tiantai sijiao yi* as a guide to ensure correct understanding of the technical Tiantai terminology.

Chegwan begins his work by outlining four methods of teaching (sudden, gradual, secret, and variable) that are expressed in different scriptures from five major periods of the Buddha's life: the first period of sudden teaching shown by the *Huayan Sutra*, the gradual way of teaching as shown by the next three periods (illustrated by the non-Mahayana teachings in the Deer Park), and by two periods of shared and distinctive Mahayana teachings. For some people in the second to fourth periods, the teachings had secret and variable meanings, as well as gradual ones. The fifth period of the Buddha's teaching, in which the *Lotus Sutra* (*Saddharmapuṇḍarīka-sūtra*) and the *Nirvana Sutra* (*Mahāparinirvāṇa-sūtra*) were taught, transcended all these categories (see diagram 1, left). The Japanese scholar Sekiguchi Shindai has demonstrated that the system of "five periods" used by Chegwan to organize Buddhist scriptures in terms of different periods of the Buddha's career was a later Tiantai development devised not by Zhiyi but by Zhanran. Instead, Zhiyi emphasized that the Buddha's teaching had many different shadings, which for the sake of convenience could be illustrated by the idea of five main flavors (*wu-wei*) based on the analogy of milk, cream, curds, butter, and ghee used in the *Nirvana Sutra*.

The majority of Chegwan's text consists of an outline of the Tiantai fourfold teachings central to Zhiyi's thought: the Tripiṭaka teaching, the shared teaching, the distinctive teaching, and the complete teaching. The Tripiṭaka teaching consists of foundational, non-Mahayana teachings to be learned by all Buddhists. This is followed by other teachings shared by both non-Mahayana and Mahayana texts, such as the truth of emptiness (*śūnyatā*) and the ten stages (*bhūmis*) to buddhahood. The third category refers to the special Mahayana teaching of returning from emptiness to the temporary world out of compassion, including the fifty-two stages of the bodhisattva path, that goes beyond the inferior buddhahood of non-Mahayana Buddhists.

The complete teaching is the name for the teaching revealed in the *Lotus Sutra* and the *Nirvana Sutra*, which includes but supercedes the other teachings and is described as the middle truth that embraces the truths of emptiness and temporary existence. In addition to the bodhisattva stages, it outlines five preliminary grades that were characteristic of early Chinese Tiantai, including insight into the three truths and the five dimensions of repentance. The structure of the five preliminary grades is as follows.

1. Joy from according with the truth
 - A. Three truths
 - B. Five dimensions of practice
 - a. Principle and practice
 - i. In terms of principle
 - ii. In terms of practice
 - b. Imploring
 - c. Rejoicing
 - d. Merit transference
 - e. Making bodhisattva vows
2. Reading and reciting
3. Teaching the Dharma
4. Practicing the six perfections (*pāramitās*) in a concurrent way
5. Correctly practicing the six perfections

All teachings are embraced in the complete teaching, from preliminary realization up to supreme enlightenment (*anuttarā samyaksambodhi*). Chegwan illustrates this claim by showing how Zhiyi understood the truth of the identity of all things as being progressively realized by the practitioner in terms of six different levels: identity as embedded in reality, verbal statements about identity in texts, its personal realization in contemplative practice, its manifestation in outer appearances, its embodiment by the practitioner in partial realization, and ultimate identity experienced in supreme enlightenment. Just as there are different levels of understanding the truth of identity, so practitioners may attain lower and higher levels of buddhahood according to their different levels of attainment (see diagram 2, right).

In a brief final section, Chegwan outlines the twenty-five expedient conditions to be fulfilled in preparation for practice, followed by the ten modes of contemplation taught by Zhiyi. Because of the scant attention given to practice

in this work, in contrast to its focus on doctrine, some scholars contend that Chegwan may originally have compiled a second fascicle devoted to practice that is no longer extant.

Diagram 2: Comparative Stages in the Four Doctrines from the Point of View of the Complete Doctrine of Tiantai

| <i>Identity in Six Degrees</i> | <i>Complete Doctrine</i> | <i>Distinctive Doctrine</i> | <i>Shared Doctrine</i> | <i>Tripiṭaka Doctrine</i> |
|--------------------------------|---------------------------|-----------------------------|------------------------|---------------------------------|
| In Principle | | | | |
| Verbal Identity | | | | |
| In Contemplative Practice | 5 Grades | 10 Faiths | Stages 1–2 | <i>Śrāvaka</i> : Ordinary Stage |
| In Outer Appearances | 1st Faith | 1st Abode | Stages 3–4 | 1st Attainment |
| | 2nd Faith | 2nd Abode | 5th Stage | 2nd Attainment |
| | 3rd Faith | 3rd Abode | 6th Stage | 3rd Attainment |
| | 4th Faith | 4th Abode | 7th Stage | 4th Attainment |
| | 5th Faith | 5th Abode | <i>Pratyekabuddha</i> | <i>Pratyekabuddha</i> |
| | 6th Faith | 6th Abode | Bodhisattva | Bodhisattva |
| | 7th Faith | 7th Abode | Buddhahood | Buddhahood |
| | 8th Faith | 8th–10th Abodes | | |
| | 9th Faith | 10 Practices | | |
| | 10th Faith | 10 Merit Transferences | | |
| Of Partial Realization | 10 Abodes | 10 <i>Bhūmis</i> | | |
| | 1st Practice | Preliminary Enlightenment | | |
| | 2nd–10th Practices | Supreme Enlightenment | | |
| | 10 Merit Transferences | | | |
| | 10 <i>Bhūmis</i> | | | |
| | Preliminary Enlightenment | | | |
| Ultimate Identity | Supreme Enlightenment | | | |

For the past three hundred years Chegwan's work has been accepted as the most useful and reliable introduction to the complexities of Tiantai thought, and more than two hundred commentaries and subcommentaries have been written on it. A list of these commentaries is included in the definitive modern edition of the text prepared by Sekiguchi Shindai, *Shōwa kōtei Tendai shikyōgi* (Tokyo: Sankibō busshorin, 1935; reprinted 1971). The main classical commentaries are the *Tiantai sijiao yi jizhu* (ten fascicles) by Mengrun (1275–1342), which can be found in a subcommentary by Xingquan in his *Sijiao yizhu huibufu hongji; Xuzang jing* (1967): 102: 123–424 (ZZK 2.7.2–4). For those who wish to locate the sources mentioned by Chegwan, it is useful to consult the annotated version of the text by Shioiri Ryōdō in *Kokuyaku issaikyō, Wa-kan senjutsu no. 57, Shoshūbu 14* (Tokyo: Daitō shuppansha, 1960), pp. 61–90. In addition, Leon Hurvitz's article, "Chih-i (538–597)," *Mélanges chinois et bouddhiques* 12 (1962): 1–372, is invaluable for a discussion of many of the technical terms and ideas.

Since the text was written for those who already had some familiarity with Buddhism, Chegwan often does not explain technical terms before he uses them. Also, following Chinese literary conventions, supportive documentation in the form of quotations and allusions are profuse, usually unacknowledged, and almost always abbreviated. For example, a quadruple analogy of the "historical" period to the hours of the day, to the process of making ghee, and to two parables in the *Lotus Sutra* appears in Part I. The many quotations used in these analogies all function as validations of the scheme of periodization by showing that they are echoed in Buddhist writings, in everyday life, and in the very structure of the cosmos.

Material that appears in brackets are additions and interpolations that fill in the content of abbreviated quotations and enigmatic terms; parentheses indicate terms and glosses. Chegwan's notes appear in italics within parentheses. This translation has been greatly aided and enriched by the students in my graduate seminars at the University of Hawai'i in 1974–1975 and by the members of the Buddhist Translation Seminar led by Bishop Ryōkan Ara and Assistant Bishop Masao Ichishima of the Tendai Mission of Hawaii. The research results of that earlier work were published as *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* (Tokyo: Daiichi-shobō, 1983).

A GUIDE TO THE TIANTAI FOURFOLD TEACHINGS

Recorded by the Buddhist Monk Chegwan of the Goryeo

Introduction

Great Master Tiantai Zhiyi used the classification of five periods and eight teachings to arrange and explain, in a complete and exhaustive way, the sacred teachings of the Buddha which were flowing east [from India to China].

The five periods are:

1. The period of the *Huayan* [Sutra] (*Flower Ornament Sutra*)
2. The period of the Deer Park (in which the four Āgamas were taught)
3. The period of expanded [Vaipulya] teaching (in which the *Vimalakīrti-nirdeśa*, *Brahmaviśeṣacintīparipṛcchā*, *Lankāvatāra*, *Śūraṅgamasamādhi*, *Suvarṇaprabhāsottama*, and *Śrīmālā* sutras were taught)
4. The period of wisdom (in which the various wisdom sutras were taught, such as the *Mohe boruo*, *Guangzan boruo*, *Jingang boruo*, and *Dapin boruo*)
5. The period of the *Lotus* and *Nirvana* [Sutras].

These are the five periods and are also called the five flavors.

The eight teachings are:

1. The sudden
2. The gradual
3. The secret
4. The variable
5. The Tripiṭaka
6. The shared
7. The distinctive
8. The complete.

These are called the eight teachings.

The four teachings beginning with the sudden are the methods of conversion, which are like medical prescriptions for the world. The four teachings beginning with the Tripiṭaka are the doctrines of conversion, which are like the flavors of various medicines. These ideas are scattered through a wide range of texts. Now, relying on the Great Text [of Zhiyi, the *Profound Meaning of the Lotus Sutra*], I shall briefly summarize their essential points. First, I shall distinguish the five periods, the five flavors, and the four methods of

conversion. Then I shall explain the Tripiṭaka, shared, distinctive, and complete [doctrines].

I. The Four Methods of Conversion and the Five Periods

A. Four Methods of Conversion and the First Four Periods

1. The Sudden Method and the Huayan Period

First, is the sudden method, which is identified with the *Huayan Sutra*. According to its category, its period, and its flavor, it is called “sudden.” That is to say, when the Buddha Tathāgata first attained complete enlightenment in the place where the way to nirvana was acquired (*bodhimāṇḍa*), the great *dharmakāya* masters of the first forty-one stages, and the *devas*, *nāgas*, and others of the eight classes [of beings that protect Buddhism and] who had developed their capacities in previous existences, all at once surrounded him, just as clouds encircle the moon. At that time, the Tathāgata manifested the radiant Vairocana body and taught the complete sutra (i.e., the *Huayan*). Therefore, it is called the sudden method.

If [we consider the sudden method of the *Huayan Sutra*] in terms of the capacities [of its listeners] and its teaching, then we cannot help but call it “combined with expediency.” For example, [when this scripture says] “the moment one sets one’s mind on attaining enlightenment, one immediately achieves perfect enlightenment” and so on, the text is teaching the complete doctrine for those who have complete capacities. But whenever the text preaches a sequence of gradual training, it is teaching the distinctive doctrine for those with particular capacities. Therefore, according to its category [the *Huayan Sutra*] acts as a sudden method, while according to its contents it is called “combined.”

775a In this scripture it says, “It is just like when the sun rises and first shines on the highest mountains” (the first period). The *Nirvana Sutra* says, “Just as milk comes from a cow, the twelvefold sutras come from the Buddha” (the first flavor, milk). The *Lotus Sutra* says, “Just as milk comes from a cow, the twelvefold sutras come from the Buddha” (the first flavor, milk). The *Lotus Sutra*, “Faith and Understanding Chapter,” says, “And instantly [the wealthy father] ordered servants to pursue and bring back [his long-lost son].

The poor son was alarmed and indignantly shouted out,” and so forth. What does this mean? This means that the many Hinayanist disciples who were seated [while the Buddha preached the *Huayan Sutra*] were as though deaf and dumb.

2. The Gradual Method

Secondly, there is the gradual method. (*The following three periods and three flavors are all known as the gradual method.*)

a. Period of the Deer Park.

Next, because of the nature of the capacities [of the disciples] of the three vehicles who received no benefit from the sudden method, [the Buddha,] while being unmoved from the place of his enlightenment, traveled to the Deer Park. There he took off his radiant Vairocana robes and put on a sixteen-foot worn, dusty robe.

The Buddha had revealed himself by descending from the Tuṣita Heaven and entering into the womb of Queen Māyā, by staying in the womb, being born, taking a wife, having a son, and then leaving home. After six years of ascetic practices, he arranged grass for a seat and sat under the *bodhi* tree and attained the lesser transformation body. From the beginning at the Deer Park, he first taught five people the Four Noble Truths, the twelvefold chain of dependent origination (*pratītyasamutpāda*), the six *pāramitās*, and so on.

If [we consider this teaching] according to the period, then the sun is shining into deep valleys (*the second period*). If [we consider this teaching] according to the flavor, then the cream has come from the fresh milk, and the ninefold sutras have come from the twelvefold sutras (*the second flavor; cream*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says, “With tactful method [the wealthy father] secretly dispatched two men (*a śrāvaka and a pratyekabuddha*) whose appearance was haggard and unimposing, saying: ‘Go to him and gently tell the poor fellow, “You are hired to remove excrement. . . .”’” What is the meaning of this? The answer is that after the sudden method, [the Buddha] taught the Tripiṭaka doctrine for twenty years. This is like constantly being told to remove excrement, i.e., to destroy the defilements of false views and wrong attitudes. (*See below, section II, 1A, ii.*)

b. The Period of Expanded (Vaipulya) Teaching

Next, I shall explain the content of the expanded (Vaipulya) sutras, such as the *Vimalakīrtinirdeśa* and others, that “criticize the biased teachings of the Hinayana and praise the complete teachings of the Mahayana.”

The four doctrines all teach that the Tripiṭaka is a doctrine of “half words,” while the shared, distinctive, and complete are doctrines of “full words.” Thus, they are called the “contrasted” teachings because they explain the “full” in contrast to the “half.”

If [we consider this teaching] in terms of the period, it is breakfast time (the third period). If [we consider this teaching] according to the flavor, then it is the flavor of curds, which are produced from cream. This then is the expanded (Vaipulya) teaching that develops from the ninefold sutras of the Hinayana (*the third flavor, curds*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says, “After this [work of removing excrement for twenty years], there was great mutual trust so that [the poor son] felt no hesitation in going in and out [of his father’s house], although he still lived in his old place [outside the gate].” What does this mean? The reply is that after the Tripiṭaka doctrine, then the Buddha taught the expanded (Vaipulya) teaching. Having attained the fruit of arhatship (enlightenment), there is great mutual trust, so that one feels no resentment when being cursed, but bearing shame inwardly one’s mind gradually becomes calm and pure.

c. The Period of Wisdom

Next, I shall explain the period of wisdom. [This is characterized by the Buddha] expounding the [wisdom] teaching [to his disciples, just as the wealthy man] entrusted his possessions [to his son]. This integrates [all the teachings so far] and washes away [all delusions by means of emptiness (*śūnyatā*) and wisdom (*prajñā*)]. In the wisdom texts of the various scriptural collections, [the Buddha] does not present the Tripiṭaka doctrine but, girded with the shared and distinctive doctrines, he correctly explains the complete doctrine.

[If we consider the teaching] in terms of the period, it would be mid-morning (the fourth period). [If we consider the teaching] in terms of the flavors, then it would be fresh butter produced from curds. In the same way,

the Great Wisdom (*mahāprajñā*) appears following the period of expanded (Vaipulya) teaching (*the fourth flavor, butter*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says, “At that time, the father became ill. Knowing that he was soon going to die he said to his impoverished son, ‘I now have much gold, silver, and precious jewels. My granaries and treasuries are filled to overflowing. You can take as much as you wish from them.’” What does this mean? The reply is that after [the Buddha] clarified the expanded (Vaipulya) teaching he then expounded the wisdom teachings. The practice of the wisdom teachings is then the family enterprise. Expounding the wisdom teachings that were presented to [the disciples] Subhūti and Śāriputra is identical to [the father’s] entrusting [the family enterprise to his son].

775b

The above three flavors are generally called the gradual method, in contrast to the sudden method of the *Huayan Sutra*.

3. The Secret Method

Third, the secret method means that within the previous four periods, the three vehicles [of bodily, verbal, and mental activities] of the Tathāgata were beyond comprehension. Therefore, for the sake of some he expounded the sudden method, and for the sake of others he expounded the gradual method. There was no mutual awareness between the two groups that the others were enabled to receive benefits. Therefore, it is called the secret method.

4. The Variable Method

Fourth, the variable teaching means that within the previous four flavors “. . . although the Buddha expounded the Dharma with a single voice, yet every sentient being gained comprehension each in his own way.” This means that the Tathāgata, while expounding the gradual method, with his incomprehensible power could cause sentient beings to obtain the benefits of the sudden method; and while expounding the sudden method [he could cause them to] obtain the benefits of the gradual method. Because the benefits that are obtained in this way differ, it is called the variable method.

However, the doctrines included under these two teachings, the secret and the variable, are simply the Tripiṭaka, the shared, the distinctive, and the complete. So far, I have explained the four methods of conversion.

B. The Fifth Period

1. The *Lotus Sutra*

Next, I shall explain [the period of] the *Lotus [Sutra]*, which comprehends that which is neither sudden nor gradual by exposing the previously [discussed] sudden and gradual methods [for what they are]. Therefore, it is called “exposing the expedient and revealing the real,” “setting aside the expedient and setting up the real,” and “encompassing the three and returning to the One [Vehicle].”

Even though the names “expedient” and “real” pervade [the five periods] from beginning to end, the contents and aims are quite different. That is to say, before the period of the *Lotus Sutra*, the expedient and the real were not identified, and the Hinayana and Mahayana were separate from each other. For example, in the period of the *Huayan [Sutra]* the one expedient part and the one real part did not match each other. (*The real part was of the complete doctrine, but the expedient part was of the distinctive doctrine.*) Because the Mahayana [teaching of the Huayan period] did not include the Hinayana, Hinayanists sat [before the Buddha] as if deaf and dumb. Therefore, though the teaching expounded [by the Buddha during the period of the *Huayan Sutra*] was vast and complete, since it was not exhaustive in bringing together the faculties [of all the listeners], it did not fully express his original purpose for coming into the world.

Why is this so? The contents of the initial sudden method have one crude part (*the distinctive doctrine*) and one wonderful truth (*the complete doctrine*). The one wonderful truth [of the Huayan period], then, is the same as the *Lotus Sutra*, without any distinction. In the same way, the crude part [in the Huayan period] had to wait to be “exposed,” “encompassed,” and “set aside” by the *Lotus Sutra* before it could be called the wonderful truth.

Next, [the doctrine of the period of] the Deer Park was only crude and not wonderful (*the Tripiṭaka doctrine*).

Next, [the teaching of the period of] expanded (Vaipulya) teaching had three crude parts (*the Tripiṭaka, shared, and distinctive doctrines*) and one wonderful part (*the complete doctrine*).

Next, [the doctrines of the period of] wisdom contained two crude parts (*the shared and distinctive doctrines*) and one wonderful truth (*the complete doctrine*).

I. The Four Methods of Conversion and the Five Periods

Arriving at the assembly where he taught the *Lotus Sutra*, the Buddha totally “exposed,” “encompassed,” and “set aside” the crudeness of the previous four flavors and perfected the wonderful truth of the One Vehicle.

The complete doctrine in the various flavors [of the *Huayan*, Vaipulya, and wisdom periods] need not be “exposed” because basically it is complete in itself and does not have to wait to be revealed [by the *Lotus Sutra*]. But because the contents of these doctrines were only “combined,” “sole,” “contrasting,” and “inclusive,” they are not equal to the pure and untainted unity of the pure and untainted unity of the *Lotus Sutra*. This is why [the latter] alone has obtained the name of “wonderful.”

Therefore, the text [of the “Expedient Means” chapter in the *Lotus Sutra*] says:

Within the buddha lands of the ten directions,
There is only the Dharma of the One Vehicle,
Not two or three vehicles,
[Except when the buddhas teach expediently].

(The Teaching is one.)

Immediately I put aside expedient teachings,
And only proclaim the supreme enlightenment.

(Practice is one.)

[I expound the One Vehicle,]

Only for bodhisattvas

Not for Hinayanists.

(The Perfected Person is one.)

The character of the world
Always remains just as it is.

(Reality is one.)

People of today have not yet understood the wonderful truth of the *Lotus Sutra* but merely see the parables of the three carts, of the impoverished son (Chapter Four), of the illusory city (Chapter Seven), and so on. Thus they say that [the *Lotus Sutra*] does not measure up to the other sutra, [the *Huayan jing*]. They do not know that the *Lotus Sutra* repeatedly illustrates the expediency of the previous four periods solely in order to reveal the Great Vehicle, merely to hand over the family enterprise, and only to reach the jeweled city

775c [of perfect nirvana]. Because of this [ignorance], they commit the error of slandering [the *Lotus Sutra*].

[If we consider this teaching] according to the time, then the sun is at its noontime zenith and casts no shadows at all (*the fifth period*). [If we consider this teaching] in terms of the flavor, then it is clarified butter (ghee) produced from fresh butter. In the same way, the *Lotus Sutra* is produced from the great wisdom teachings (*the fifth flavor, ghee*).

The “Faith and Understanding” chapter [of the *Lotus Sutra*] says:

Assembling his close relatives, [the wealthy man] himself declared, “This really is my son. I really am his father. All of my possessions are my son’s. I entrust my family enterprise to him.” The impoverished son was happier than he had ever been before.

What is the meaning of this passage? The reply is that after wisdom [period], [the Buddha] expounded the *Lotus Sutra*. From the start [the impoverished son] had already been entrusted with everything in the treasure house, so at the moment of his father’s death he directly received the family enterprise, and that was it! In the same way, everyone knew the doctrine because the Buddha had previously expounded the [wisdom] teaching. The moment he taught the *Lotus Sutra* [those who heard and accepted its truth] “opened, revealed, awakened to, and penetrated” the insight and understanding of the Buddha and received the prediction that they would attain buddhahood, and that was it!

2. The *Nirvana Sutra*

Next, there are two points in the teaching of the *Nirvana Sutra*. First, for the sake of those who were not yet mature [the Buddha] taught the four doctrines [of the Tripitaka, shared, distinctive, and complete, and told everyone about their buddha-nature. Having been prepared for true eternity, they entered the great nirvana (*parinirvāṇa*). Therefore, this is called the “teaching that gathers up [the remnants].”

Second, for those of dull capacities during the last period who give rise to nihilistic views with regard to the Buddha’s teaching and who, “threatening the life of wisdom, discard the body of the Dharma,” [the Buddha in the *Nirvana Sutra*] established the three expedencies [of the Tripitaka, shared, and

distinctive doctrines] in order to promote the one complete reality. Therefore, it is called the “teaching that promotes rules of discipline and discusses the eternal.”

If we consider [the *Nirvana Sutra*] in terms of its period and the flavor, then it is the same as the *Lotus Sutra*. In discussing the contents [of both scriptures], there are some minor differences in terms of [their relative use of] the pure truth or the mixed [expedient teaching]. Therefore, the text [of the *Nirvana Sutra*, “*Sheng-xin*” chapter,] says, “the great nirvana [teaching] develops from the great wisdom [teaching].” This scripture, together with the previous *Lotus Sutra*, corresponds to the fifth period.

Question: Are the four doctrines [of Tripiṭaka, shared, distinctive, and complete] that this [*Nirvana*] *Sutra* teaches the same as or different from the four doctrines that are fully described in the expanded [Vaipulya] sutras discussed previously?

Answer: The names are the same but the meanings are different. As for the four doctrines in the expanded [Vaipulya period], the complete doctrine from beginning to end fully understands the eternal. The distinctive doctrine does not understand at the beginning but understands only later. The Tripiṭaka and shared doctrines from beginning to end do not understand. The four doctrines in the *Nirvana Sutra* from the first to last all understand [the eternal].

C. Five Flavors and Five Periods

Question: What meaning does the five flavors have in regard to the teachings of the five periods?

Answer: There are two. The first meaning only considers the steps in the process [of making ghee]. That is to say, the cow symbolizes the Buddha, and the five flavors symbolize the teaching. Fresh milk comes from the cow. Cream is produced from fresh milk. Curds and the two [others], butter and ghee, follow in order. Therefore, [the five flavors] symbolize steps in the progression of the five periods.

The second point selects the degrees of richness [of the five flavors]. This then [begins by] taking the most inferior kind of capacity, that is to say, those at the Huayan assembly with the capacity of the two vehicles who could neither believe nor understand [the Buddha’s teaching] and who could not transform their worldly passions. Therefore, it is symbolized by fresh milk.

Next, coming to [the period of the] Deer Park, those with the capacity of the two vehicles heard the Tripiṭaka doctrine. Based on that teaching, they cultivated their practice, transformed their worldliness, and became sages. Therefore, this is symbolized by fresh milk becoming cream.

Next, coming to [the period of] expanded [Vaipulya teaching, those with the capacities of the two vehicles] heard the criticism of the *śrāvaka* path, yearned for the Mahayana, and were ashamed of the Hinayana. They obtained the benefit of the shared doctrine. This is like changing cream into curds.

Next, arriving at [the period of] wisdom, those minds that respectfully received the sovereign [wisdom] teachings expounded [by the Buddha] gradually became harmonized and obtained the benefits of the distinctive doctrine. This is like transforming curds into fresh butter.

776a Next, coming to the *Lotus Sutra*, those [with the capacities of the two vehicles] heard “the Dharma taught in three different forms” and obtained the prediction of their future buddhahood. This is like transforming fresh butter into clarified butter (ghee).

This being so, from the point of view of the most inferior capacities everyone must pass through the five flavors. Those who are [at the] next [level of capacity] may pass through one, two, three, or four [flavors]. However, those with the highest capacities can penetrate into the real character of true reality (*dharmadhātu*) in every flavor. Why must they wait for the *Lotus* assembly?

So far I have presented a major outline of the fourfold methods of conversion in terms of the five flavors and the five periods. From here on I shall explain the fourfold doctrines of conversion.

II. The Four Doctrines of Conversion

1. Tripiṭaka Doctrine

First, the Tripiṭaka doctrine [consists of three collections of scriptures]:

- i. The Sutra collection (four Āgama sutras)
- ii. The Abhidharma collection (*Abhidharmakośa* and *Vibhāṣā-śāstra*, etc.)
- iii. The Vinaya collection (Vinayas of the five schools).

This name “Tripiṭaka” applies to both Mahayana and Hinayana. Now I shall take up the Hinayana Tripiṭaka. The *Da zhidu lun* says:

Kātyāyanīputra himself, with his brilliant mind, explained the meaning of the Tripiṭaka in the *Vibhāṣā-śāstra* but had not read the Mahayana scriptures and [therefore] was not a great bodhisattva.

Also, the *Lotus Sutra* says, “Students of the Tripiṭaka being attached to Hinayana. . . .” Therefore, based on these passages, Great Master [Tiantai Zhiyi] designated Hinayana to be the Tripiṭaka doctrine. This is appropriate for the basic capacities of all three vehicles. First of all, [I shall discuss] members of the *śrāvaka* [vehicle] who depend on the “Four Noble Truths in relation to the arising and perishing [of all things].”

A. The Four Noble Truths

i. Suffering

As for the Four Noble Truths, the first is the truth of suffering. [As for suffering,] the twenty-five kinds of existence have two forms of retribution: direct and indirect. The twenty-five kinds of existence that we are talking about are the four continents, the four evil rebirths, the six heavens of the [realm of] desire (*kāmadhātu*) and the Brahmā heavens [of the realm of form (*rūpadhātu*)], the four meditation [stages of the realm of form], the four stages of the formless [realm (*arūpyadhātu*), the state of] non-returner (*anāgāmin*). (*Four continents plus four evil rebirths make eight. The six desire heavens together with the Brahmā heavens make fifteen. The four meditation stages and the four formless states make twenty-three. The Heaven of Nonperception and the anāgāmin heaven add up to twenty-five.*)

Specifically, then, there are twenty-five kinds of existence. More generally, then, there are six conditions of [evil] rebirth:

1. Hell. In Sanskrit, hell is called *naraka* or *niraya*. In Chinese it is translated as “an instrument of torture.” The reason that we call it “earthly prison” is that it lies beneath the earth. As for hell, it is said that there are [sixteen] great prisons, eight cold and eight hot, to which innumerable sub-hells are connected. Those who suffer within these hells [receive retribution] according to their previous deeds (karma). Each being has his own degree and length [of suffering] to go through. In the most serious case, one goes through eighty-four thousand births and deaths each day for an infinite period of time. Those who commit the five deadly wrongs and the ten evils to an extreme degree suffer the fate of this rebirth.

2. Animal. Second, there is rebirth as an animal or beast. This form of rebirth is found everywhere [from the hells up to the fifth heaven]. Those covered with hair; having horns; having scales and shells; having feathers; those with four feet or many feet, with feet, or without feet; living in the water, on land, and in the air; eating and swallowing each other—they suffer endlessly. Those who, due to ignorance and desire, commit the five deadly wrongs and the ten evils to a moderate degree suffer the fate of this rebirth.

3. Hungry ghost. Third, there is rebirth as a hungry ghost, called *preta* in Sanskrit. This rebirth is found everywhere [from the hells to the fifth heaven]. Those with virtue become spirits of mountains and forests, cemeteries, and temples. Those without virtue dwell in impure places without food, always enduring beatings, [and are forced to] fill in rivers and dam up oceans—they suffer immeasurably. Those whose hearts and minds are flattering and deceptive, and who commit the five deadly wrongs and ten evils to the least degree, suffer this rebirth as their fate.

776b 4. *Asura*. Fourth, there is rebirth as an *asura*, which can be defined either as “being deprived of alcohol,” “lacking beauty,” or “without heavenly [virtues].” Whether on the shore or at the bottom of the sea, their sea palaces are very ornate. *Asuras* constantly like to fight and their fear knows no bounds. [This rebirth] is caused when jealousy is harbored in the heart. Although they practice the five virtues, because they desire to surpass others, they reap the lowest degree of the ten good deeds and receive the fate of this rebirth.

5. Human. Fifth, there is rebirth as a human being in the four different continents, namely: in the east, *Pūrvavideha* (*life span of five hundred years*); in the south, *Jambudvīpa* (*life span of one hundred years*); in the west, *Aparagodānīya* (*life span of two hundred and fifty years*); in the north, *Uttarakuru* (*life span of one thousand years without premature death*). Sages are not born in this place [so the Dharma is never taught there]. Thus, this place is one of the eight difficult rebirths [where it is impossible to obtain the benefits of the Buddha’s Dharma]. In all the above, suffering and bliss follow one another. [This rebirth] is caused when the five virtues and the five precepts are practiced. The five virtues are benevolence, righteousness, propriety, wisdom, and faithfulness. The five precepts are not to kill, not to steal, not to commit adultery, not to lie, and not to drink alcoholic beverages. By practicing these ten good deeds to a moderate degree the fate of this rebirth is received.

6. Heaven. Sixth, there is a heavenly rebirth. There are twenty-eight different heavens. (*The realm of desire has six heavens, the realm of form has eighteen, and the formless realm has four.*) First, the six heavens of the realm of desire are: the Heaven of the Four Divine Kings (Cāturmahārājakāyikā) (*that dwell [on the four peaks] to the west of Mount Sumeru*); the Trāyastriṃśa Heaven (*that dwells on the summit of Mount Sumeru and in itself has thirty-three heavens; one only attains rebirth in these first two heavens by cultivating the ten good deeds to the highest degree*); the Yāma Heaven; the Tuṣita Heaven; the Nirmāṇarataya Heaven; and the Paranirmitavaśavartinaḥ Heaven. (*The last four heavens exist in the space [above Mount Sumeru]. To be reborn among these, one cultivates the ten good deeds to the highest degree along with the practice of sitting without yet reaching the first stage of meditation.*)

Next, the eighteen heavens in the realm of form are divided among the four meditations. In the first meditation, there are three heavens (*those of the Brahmā assembly, Brahmā officials, and Great Brahmā*). In the second meditation, there are three heavens (*those of little light, of unlimited light, and of piercing light*). In the third meditation, there are three heavens (*those of little purity, of unlimited purity, and of universal purity*). In the fourth meditation, there are nine heavens. (*The first three are the cloudless heaven, the heaven of blessed rebirth, and the heaven of fruitfulness. Ordinary people reside there. Those who cultivate the ten good deeds to a high degree and sit in meditation are reborn in them. Then there is a heaven of no-thought where those with heterodox views reside. The last five are the heaven devoid of troubles, the heaven free from heat, the heaven with beautifying activity, the heaven with a beautiful appearance, and the highest heaven of form. In the above five heavens dwell the non-returners [anāgāmin]. The above eighteen heavens are beyond the crude method of eliminating desire, and yet are still not free from the ensnarements of form. Therefore, they are called the realm of form. [To be reborn there] one sits [in meditation] and obtains samādhi. Hence the name of meditation [heavens].*)

[Finally], there are the four heavens of the formless realm. (*These are the heavens of infinite space, of [space-like] consciousness, of “nothing exists,” and of neither perception nor nonperception. Because the above four heavens are only of the last four skandhas, without the skandha of form, they receive the name [heavens of the formless realm].*)

What is explained above spans from the hells to the heaven of [neither perception] nor nonperception. Although suffering and happiness differ [at each level], birth and death cannot be avoided, because having died, one is again reborn. Therefore, they are said to be [within the cycle of] birth and death (samsara).

This is the Tripiṭaka doctrine that the truth of suffering has real substantiality.

ii. The Cause of Suffering

Second is the truth of accumulation [of ignorance and attachments that produce suffering]. This is identical to “[obsession with] false views and wrong attitudes,” which also means:

[1.] [The illusions that are cut off] by seeing [the truth] and by cultivating [the Way]

[2.] Four levels of attachment

[3.] Ignorance due to defilements

[4.] The delusion of being attached to forms [under the illusion that they have real substantiality]

[5.] Secondary [illusions stemming from fundamental] ignorance

[6.] Common illusions [that all three vehicles can eliminate]

[7.] Illusions within the three realms.

Although the names differ they only are “[obsession with] false views and wrong attitudes,” and that is all.

First, I shall explain the [illusions derived from] false views in terms of their eighty-eight defilements, namely:

1. The illusion of an [enduring] self

2. Extreme views [of either nihilism or eternalism]

3. Attachment to the [above] views

4. Attachment to [non-Buddhist] precepts

5. Perverse views [denying the validity of causality in one’s personal destiny]

(The above are the “subtle defilements.”)

6. Greed

7. Hatred

8. Stupidity

9. Arrogance

10. Irresoluteness.

(The above are the “blunt defilements.”)

These ten defilements, when included under [each of] the Four Noble Truths of the three realms, differ in quantity but add up to eighty-eight. That is to say, under [the truth of] suffering in the realm of desire, the ten defilements are complete. [The truths of] the cause of suffering and the cessation of suffering each have seven defilements, but lack the defilements of the [enduring] self [1], extreme views [of nihilism and eternalism] [2], and attachment to [non-Buddhist] precepts [4]. [The fourth noble truth of] the path has eight defilements excluding those of the [enduring] self [1] and extreme views [of nihilism and eternalism] [2]. Under the Four Noble Truths [in the realm of desire, the defilements] add up to thirty-two.

776c

The remainder [of the defilements] under the Four Noble Truths of the upper two realms [of form and formlessness] are all the same as those in the realm of desire, except that under each noble truth the defilement of hate is also excluded. Thus, each of these realms has twenty-eight [defilements]. Combining [the defilements] of these two realms adds up to fifty-six, and together with the previous thirty-two [defilements of the realm of desire] totals eighty-eight defilements.

Second, I shall explain [the illusions derived from] wrong attitudes, in terms of eighty-one degrees. Specifically, the three realms are divided into nine stages. The realm of desire is one stage, and the four meditation [heavens of the realm of form] and the four meditation [heavens of the formless realm] equal eight, so altogether there are nine stages. In the first stage of the realm of desire there are nine degrees [of the wrong attitudes of] greed, hatred, stupidity, and arrogance. The nine degrees are called extremely intense, moderately intense, and mildly intense; more than moderate, moderate, and less than moderate; more than mild, mild, and very mild.

Each of the eight higher stages [of the form and formless realm] has these nine degrees [of wrong attitudes] but lack the defilement of hatred. Therefore, [the degrees of wrong attitudes] total eighty-one. [Although] the above “false ideas and wrong attitudes” are diverse, in total this comprises the Tripiṭaka doctrine, which holds that the noble truth of the cause of suffering has real substantiality.

iii. Cessation of Suffering

Third is the truth of cessation. The cessation of suffering and of the accumulation [of causes that produce suffering] discussed above reveals ultimate truth in a partial way. The reason is that it is comprehended in terms of cessation. Yet ultimately this cessation is not the ultimate truth.

iv. The Path

Fourth is the truth of the path [to nirvana]. Briefly, it is the [threefold practices of] precepts, meditation, and wisdom (*śīla*, *samādhi*, and *prajñā*). More broadly, it is the thirty-seven conditions of the path [leading to enlightenment]. These thirty-seven conditions are grouped into seven categories:

I. The four spheres of mindfulness are 1) to observe the impurity of the body (*skandha of form*), 2) to observe that sensation is suffering (*skandha of sensation*), 3) to observe the impermanence of thoughts (*skandha of consciousness*), and 4) to observe that the objects of cognition lack any enduring essence (*skandha of interpretation and volition*).

II. The four right efforts are 1) not to produce evil that has not yet arisen, 2) to eliminate evils that have already arisen, 3) to develop good that has not yet arisen, and 4) to increase the good that has already arisen.

III. The four foundations for supernatural power are: (*will, thought, effort, and discursive reasoning*).

IV. The five faculties are: (*faith [preventing deception], efforts [preventing laziness], mindfulness [preventing hatred], concentration [preventing remorse], and wisdom [preventing animosity]*).

V. The five powers (*whose names are the same as the above faculties [but actively engaged]*).

VI. The seven factors of enlightenment are: (*mindfulness, discernment, effort, joy, tranquility, concentration, and equanimity*).

VII. The eightfold noble path is: (*right view, right attitude, right speech, right behavior, right endeavor, right concentration, right mindfulness, and right livelihood*).

The above seven categories pertain to the truth of the path [to nirvana] of the Tripiṭaka doctrine in relation to arising and perishing. Moreover, the above arrangement of the names and numbers of the Four Noble Truths also applies to the following three doctrines (i.e., the shared, distinctive, and complete).

However, they differ from each other as arising and perishing, nonarising, innumerable, and actionless according to the breadth or narrowness, superiority, or inferiority of their doctrines, and that is all. Therefore, I will not repeat the names and numbers [of the Four Noble Truths] in the following text.

Furthermore, the Four Noble Truths are divided into [two categories:] “of the world” and “transcending the world.” The first two noble truths are the cause and effect in the midst of the world (*suffering is the effect and accumulation is the cause*); and the last two noble truths are the cause and effect in the midst of transcending the world (*cessation is the effect and the path is the cause*).

Question: Why are effects arranged before the causes in [the categories of] both “of the world” and “transcending the world”?

Answer: Because *śrāvakas* have dull capacities: [only after] they realize suffering do they stop the accumulation, and [only after] they admire the effect [of the cessation of suffering in nirvana] do they practice the cause, [that is, the path to nirvana]. I shall now briefly explain the stages and the people who follow the practice of the Tripitaka doctrine.

B. Stages to Buddhahood for the Three Vehicles

i. The *Śrāvaka* Vehicle

First, the *śrāvaka* stage is explained as divided into two: [1] the ordinary stage, and [2] the sagehood stage. The ordinary stage is further divided into two levels: [a] the ordinary stage of a lower level, and [b] the ordinary stage of a higher level.

1a. Explaining the ordinary stage of a lower level, there are three sub-stages.

1. First, [there is the stage of] “five meditations for settling the mind”: meditation on the impurity [of things] for beings who have many desires; meditation of compassion [toward others] for beings who are full of anger; meditation by counting breaths for beings who have many distractions; meditation on causes and conditions for beings who are ignorant; and meditation of invoking the Buddha for beings who have many obstructions.

2. Second, there is the stage of [the four types of] mindfulness that [eliminate false views and] are practiced individually. (*These are like the previous four spheres of mindfulness.*)

777a

3. Third, there is the stage of [the four types of] mindfulness that [eliminate false views and] are practiced together. First there is mindfulness of the impurity of the body and [mindfulness that the other three categories of] sensations, consciousness, and objects of cognition [are also all impure. One also goes through each of the four categories as involving suffering, impermanence], and up to mindfulness that objects of cognition lack any enduring essence, and that the body, sensations, and consciousness also have no enduring essence.

[The meditations] in the middle [on the suffering and impermanence of the four categories of the body, sensations, consciousness and objects of cognition] can be understood since we have listed them. (*The above three classes are called the ordinary stage of a lower level, which is also named the “level of basic necessities” [the stage of sambhāra].*)

1b. Second, I shall explain the four [sub-stages] of the ordinary stage of a higher level, which are: heat, summit, patience, and highest mundane Dharma. (*These four stages comprise the ordinary stage of a higher level that is also called the stage of intensified effort or the stage of the four good roots.*)

The general name for the lower and higher levels of the ordinary stage just discussed is the stage of ordinary followers. It is also called the stage of the seven expedient means.

2. Next, I shall explain the sagehood stage, which is further divided into three levels [and four attainments]: the level of realization (*the first attainment*), the level of practice (*the second and third attainments*), and the level of no-more-learning (*the fourth attainment*).

First is the *srota-āpanna*. This is translated as “entering the stream [of the Buddhist path].” At this level, the false views of the eighty-eight defilements of the three realms are cut off. Because ultimate truth is seen, this level is known as the “way of realization” or the sagehood stage.

Second is the *sakṛdāgāmin*. This means “one more rebirth.” At this level, among the nine degrees of wrong attitudes in the realm of desire, the first six are cut off completely but the final three still remain. Therefore, there still is one more rebirth.

Third is the *anāgāmin*. This means “non-returning.” At this level, the remaining wrong attitudes of the realm of desire have been completely cut

off. Furthermore, the wrong attitudes of the upper eight stages have also been cut off.

Fourth is the arhat. This means “nothing [more] to learn,” “no rebirth,” “conquering defilements,” and “worthy of worship.” At this level, false views and wrong attitudes have been completely cut off. Although the seeds of bondage have already been cut off, the efforts of previous bondage still remain, so this is called “nirvana with remainder.” [But upon death,] when the body is burned and awareness is extinguished, it is called “nirvana without remainder” or “liberation for oneself alone.”

This concludes the brief explanation of the *śrāvaka* stage.

ii. The *Pratyekabuddha* Vehicle

Next I will explain the stage of the *pratyekabuddha*, or “self-enlightened.” On meeting the Buddha when he appeared in the world, [the *pratyekabuddha*] received the teaching of the twelfefold conditions of dependent origination (*pratītyasamutpāda*), namely:

1. Ignorance (*avidyā*) (obstructions [to enlightenment] of defilements and their path [to suffering]);

2. Volitional activities (*saṃskāra*) (obstructions produced by karma and the path of karma [that leads to rebirth]: these first two conditions belong to the past);

3. Consciousness (*viññāna*) (a single breath of life transmitted into the womb at conception);

4. Name and form (*nāmarūpa*) (“name” means mental phenomena; “form” means physical entities);

5. The six gateways (*ṣaḍāyatana*) (formation of the six sense organs within the womb);

6. Contact (*sparśa*) ([contact of the six sense organs with their sense objects] when the baby comes out of the womb);

7. Sensation (*vedanā*) (receiving the pleasantness or unpleasantness of the sense objects immediately before you: the conditions from “consciousness” to “sensation” are called the five present results [and are derived from the two past conditions of ignorance and volitional activities]);

8. Craving (*tṛṣṇā*) (this is a craving for material things such as man and woman, gold and silver, money and possessions, and so forth);

9. Grasping (*upādāna*) (whenever one perceives any kind of object, a feeling of attachment is always produced. These two [craving and grasping] become causes of the future. Both of these are defilements like ignorance in the past);

10. Becoming (*bhāva*) (since one's karmic action is accomplished, this becomes the cause of future existence. This belongs to the path of karma, just like "volitional activities" in the past);

11. Rebirth (*jāti*) (this is the phenomena of rebirth in the future);

12. Old age and death (*jarāmaraṇa*).

These [twelve] are objective conditions that are to be extinguished [by enlightenment]. These differ from the previous Four Noble Truths only in "revealing and combining." What is "revealing and combining"? The five conditions of ignorance, volitional activities, craving, grasping, and becoming "combine" to form the second noble truth of the accumulation [of the causes of suffering]. The remaining seven conditions "combine" to form the first noble truth of suffering.

If the meanings are the same while the names are different, why repeat them? Because the capacities of people differ. People of the *pratyekabuddha* path first meditate on the second noble truth of accumulation: namely, that ignorance conditions volitional activities, that volitional activities condition consciousness, and so forth up to birth, which conditions old age and death. This, then, is the arising of rebirth. Then there is the meditation of extinction; that is, when ignorance is extinguished, and so forth up to when birth is extinguished, then old age and death will be extinguished.

Through meditating on the twelvefold conditions of dependent origination they realize the principle of ultimate truth. Therefore, they are called "those who achieve realization of the conditions" (*pratyekabuddha*). Those who are called "self-enlightened" appear in a world where there is no buddha. Living alone on a remote mountaintop, they meditate on the changing nature of things and realize by themselves the nonorigination [of all things]. Accordingly, they are called "self-enlightened." Although the two names are different, they are the same in regard to the level of practice.

In this way people who discard the wrong ideas and false attitudes of the three realms are the same as the *śrāvaka*. But because they also overcome recurring delusions they are above the *śrāvaka*.

777b

iii. The Bodhisattva Vehicle

Next I shall explain the stage of the bodhisattva. From the moment he develops the mind [dedicated to attaining enlightenment, *bodhicitta*], basing himself on the Four Noble Truths, [the bodhisattva] makes the four great vows and cultivates the practice of the six perfections (*pāramitās*).

a. The Four Great Bodhisattva Vows

1. There are those who have not yet transcended [the stream of birth and death]. I must carry them over.

Beings are numberless;
I vow to save them all.

This vow is based on the fact of the noble truth of suffering.

2. There are those who are not yet free [from delusion]. I must liberate them.

Defilements are inexhaustible;
I vow to end them all.

This vow is based on the fact of the noble truth of the accumulation [of the causes of suffering].

3. There are those who are not yet settled [in practicing the thirty-seven conditions leading to enlightenment]. I must assure them.

The teachings are innumerable;
I vow to master them all.

This vow is based on the fact of the noble truth of the path [to enlightenment, the fourth noble truth].

4. There are those who have not yet attained nirvana. I must bring them to nirvana.

The path to buddhahood is unsurpassed;
I vow to attain it.

This vow is based on the fact of the noble truth of cessation [of suffering, the third noble truth].

b. Three Periods of Practice

Since [the bodhisattva] has developed the mind [dedicated to enlightenment], he must cultivate the practices in order to fulfill the vows. For three innumerable eons (*asaṃkhyā kalpas*), [the bodhisattva] cultivates the practice of the six perfections. For a hundred eons (*kalpas*) he plants the [conditions for the thirty-two primary] marks and the [eighty secondary] signs [of buddhahood]. Speaking of the three innumerable eons, I shall discuss the divisions in terms of the time when Śākyamuni was cultivating the bodhisattva path.

[1.] [The period during which Śākyamuni] met seventy-five thousand buddhas, starting with the elder Sākya and on up to Sikhin Buddha, is called the first innumerable eon. From then on, he always avoided [sexual desire for] the female form, and avoided the four evil rebirths while constantly cultivating the six perfections. However, he himself did not know that he would become a buddha. In terms of the *śrāvaka* stage, he was at [the level of practicing] the five meditations for settling the mind and the meditations that are practiced together and individually (ordinary stage of a lower level).

[2.] Next, [the period during which Śākyamuni] met seventy-six thousand buddhas, starting with Sikhin Buddha and on up to Dīpaṃkara Buddha, is called the second innumerable eon. At this time, using the seven stalks of the lotus flower as offerings, he spread his hair, covered it with mud, and then received the prediction [that he would become a buddha], and was given the name of Śākyamuni. From that time on he knew that he would become a buddha, and yet he could not say so aloud. In terms of the *śrāvaka* stages he was at the stage of heat [in the ordinary stage of a higher level].

[3.] Next, [the period during which Śākyamuni] met seventy-seven thousand buddhas, starting with Dīpaṃkara Buddha and on up to Vipaśyin Buddha, is called the completion of the third innumerable eon. At this time, he himself knew and he let others know that he must become a buddha. Neither he himself nor others had any doubt. In terms of the *śrāvaka* stages, he was at the stage of the summit [in the ordinary stage of a higher level].

c. The Six Perfections

The six perfections are completely cultivated during the time it takes [a bodhisattva] to pass through the given time [of three innumerable eons]. Furthermore, [a bodhisattva must] live through a thousand *kalpas* in order to

plant the conditions for the [thirty-two primary] marks and the [eighty secondary] signs [of buddhahood], cultivating one hundred merits to bring even one mark to perfection. The meaning of “merit” is manifold and difficult to define. Some say that one merit is equal to curing all the blind men of this world system, and so on.

In cultivating the six perfections, each has a given moment for fulfillment. For example, 1) to fulfill the perfection of giving (*dāna-pāramitā*), King Sivi [offered his body to a hungry eagle] to save a pigeon; 2) to fulfill the perfection of discipline (*śīla-pāramitā*), King Srutasoma [was willing to] sacrifice [his life and] his country; 3) to fulfill the perfection of patience (*kṣānti-pāramitā*), Kṣāntivādi ṛṣi endured mutilation by King Kali without giving in to hatred; 4) to fulfill the perfection of exertion (*vīrya-pāramitā*), Prince Mahādāna scooped up the seawater [to recover his wish-granting gem (*maṇi*). In another story, Śākyamuni Bodhisattva was so absorbed] in worshipping Puṣya Buddha he kept his foot raised for seven days. 5) To fulfill the perfection of meditation (*dhyāna-pāramitā*), Jāliya ṛṣi [continued in meditation in order not to disturb] a magpie that had built a nest on his head; 6) to fulfill the perfection of wisdom (*prajñā-pāramitā*), Prime Minister Gobinda divided the country of Jambudvīpa into seven parts, [one each for the seven kings,] which put an end to their fighting.

In terms of the *śrāvaka* stages, [the bodhisattva at this point] is at the stage of the lowest level of patience [in the ordinary stage of a higher level].

Next, [Śākyamuni, in preparing] to take the position [of the previous buddha] was born in Tuṣita Heaven, was conceived in the womb, born in the world, left home, drove away Māra, and calmly sat [in meditation] without being disturbed. This is the [*śrāvaka*] stage of patience at a middle level. Next, he entered instantly into the stage of patience at the upper level. Then he immediately entered into the stage of the highest mundane Dharma [in the ordinary stage of a higher level].

Having achieved true nondefilement (*anāśrava*) in the thirty-four mental states, he suddenly cut off false ideas and wrong attitudes, and the recurrence [of delusion]. Sitting under the *bodhi* tree, he made a grass sitting mat and took on the sixteen-foot-high inferior apparitional body (*nirmāṇakāya*). At the request of King Brahmā, he taught the Dharma (lit., “turned the wheel

777c

of the Dharma”) three times and saved people with capacities of three different levels (upper, middle, and lower). He lived in the world for eighty years, took on the appearance of an aged monk, and entered into nirvana without remainder, just as the fire goes out when the fuel is exhausted. This is buddhahood according to the Tripiṭaka teaching.

As explained above, although the attainments that are realized by the practices of people in the three [vehicles] are different, still they are the same in cutting off false views and wrong attitudes, in transcending the three realms, and in realizing the partial truth. However, [the followers of the Tripiṭaka doctrine] have only walked three hundred *yojanas* (about three thousand miles) and have merely entered the magic city.

This concludes our brief explanation of the Tripiṭaka of the Tripiṭaka doctrine.

2. The Shared Doctrine

Next, I shall explain the shared doctrine. Because it is shared by the preceding Tripiṭaka doctrine and by the following distinctive and complete [doctrines], it is called the “shared doctrine.” The name also comes from the content of the doctrine. This means that persons of all three vehicles share in using the path of “teaching without words” in order to understand phenomena [as causally conditioned] and to realize their nonsubstantiality.

A. Ten Stages to Buddhahood

The steps in the stages of this teaching are identical to the ten stages according to the *Dapin jing* beginning with the stage of dry wisdom:

i. Stage of dry wisdom. [Those who have attained this stage] do not yet have the water of truth. Therefore, it acquires this name [of dry wisdom] and is identical to the ordinary stage of a lower level. It is also equal to the three stages of the Tripiṭaka teaching: viz., [a] the five meditations for settling the mind, [b] [the four types of mindfulness] that are practiced together, and [c] [the four types of mindfulness] that are practiced individually.

ii. Stage of [true] nature. This seems to acquire the water of Dharma-nature, and controls the defilements of false views and wrong attitudes. It is equal to the ordinary stage of a higher level, and also to the stage of the four good roots of the Tripiṭaka doctrine.

iii. Stage of those who have the eight [endurances].

iv. Stage of insight. [Those who attain] the above two stages enter uninterrupted mindfulness, completely cut off the eighty-eight defilements of false views in the three realms, give rise to real nondefilement [of the wisdom that transcends the stream of rebirth], and have insight into the principle of real truth. It is equal to the first attainment in the Tripiṭaka doctrine.

v. Stage of thinner [defilements]. The first six degrees of wrong attitudes of the nine degrees [of attachment] in the realm of desire are cut off. It is equal to the second attainment of the Tripiṭaka doctrine.

vi. Stage of freedom from desire. All nine degrees of wrong attitudes in the realm of desire are completely cut off. This is equal to the third attainment in the Tripiṭaka doctrine.

vii. Stage of completion. The defilements of false views and wrong attitudes in the three realms are completely cut off. However, [those in this stage] are only freed from the primary defilements and are not able to overcome the recurrence [of delusions], just like charcoal remains after wood is burned. This is equal to the fourth attainment or the *śrāvaka* stage in the Tripiṭaka doctrine.

viii. Stage of the *pratyekabuddha*. The recurring delusions are further attacked, just as through burning charcoal is reduced to ashes.

ix. Stage of the bodhisattva. Insofar as the primary defilements are completely cut off, this stage is equal to the first two vehicles. [However, a bodhisattva] encourages the recurrence [of delusion] to nourish his rebirth [in the three realms to save all beings]. The religious practice [of helping others] and the inner contemplation [of nonsubstantiality] flow together so that he roams freely exercising supernatural powers and thus purifies his buddha land.

x. Stage of the Buddha. When the inner capacities and other conditions are ripe, based on a flash of insight that fully corresponds [to the way things truly are], the rest of the recurring [delusions] are suddenly cut off. Sitting under the seven-jeweled *bodhi* tree using celestial robes as a seat and manifesting the transformation body, which is at once superior and inferior, he becomes a buddha.

B. Three Vehicles

For the sake of those with the various capacities of the three vehicles, he turns the Dharma wheel of the Four Noble Truths of nonarising. When all the conditions are exhausted and he enters nirvana, then the primary defilements

and recurring delusions are both cut off, just like when both charcoal and coals are extinguished.

The scriptures talk about “the three beasts who cross the river,” meaning the elephant, the horse, and the rabbit. These are compared [to the three vehicles] because they differ in cutting off delusion. Also, the [*Huayan*] *Sutra* says: “The true reality of all things can be attained by all three vehicles. Nevertheless, it is not to be called [complete] buddhahood.” This is the [shared] doctrine.

778a The causes [that are nurtured by] the three vehicles based on this doctrine are the same, but their attainments are different. Although the attainments that are realized are different, they are the same in [a] cutting off false views and wrong attitudes, [b] in transcending the limitations of life [in the three realms], and [c] in realizing one-sided truth.

Moreover, among the bodhisattvas there are two kinds, namely, sharp and dull. The dull see only a one-sided nonsubstantiality and do not see beyond nonsubstantiality. They only achieve buddhahood as the highest attainment of this [shared] doctrine. Although the conditions that are nurtured are different, the attainment is on the same level as the Tripitaka doctrine. Therefore, we say it “shares” [the same result as] the previous [Tripitaka doctrine].

In the case of bodhisattvas with sharp capacities, they not only see “a one-sided nonsubstantiality” but they also see “beyond nonsubstantiality.” Beyond nonsubstantiality, then, is the middle path. This is divided into two kinds, namely, “only [the middle]” and “not only the middle.”

If [bodhisattvas] see “only the middle,” they succeed to the distinctive doctrine. If they see “not only the middle,” they succeed to the complete doctrine. Therefore, we say this doctrine “shares” [the same result as] the later [distinctive and complete doctrines].

C. Comparison with Other Doctrines

Question: From which stage [in the shared doctrine] does one succeed to [a higher stage] and to which stage does one advance?

Answer: The three capacities of those who succeed are not the same. If one has a higher capacity, one succeeds from the third or fourth stage; if one has a middle capacity, from the fifth or sixth stage; and if one has a lower capacity, from the seventh or eighth stage.

Among the stages to which one succeeds, there is a difference between “real” and “imitation.” If one succeeds to an “imitation” stage, it is the tenth stage of merit transference in the distinctive [doctrine], or the tenth level of faith in the complete [doctrine]. If one succeeds to “real” stages, one is grafted to the first *bhūmi* in the distinctive [doctrine] or to the first abode in the complete [doctrine].

Question: Since these two doctrines, the Tripiṭaka and the shared, are the same in having three vehicles; in cutting off the four levels of attachment, thus transcending only the three realms; in realizing a one-sided truth [of non-substantiality]; and in having walked three hundred *yojanas*, thus entering the magic city [of nirvana], then why are they differentiated into two?

Answer: It is just as you have said. However, they are the same and yet not the same. Even though what they realize is the same, there is an enduring difference between “great” and “small,” between “skillful” and “awkward.” These two doctrines are doctrines [limited to the three] realms. Yet the Tripiṭaka doctrine is “small” and “awkward” within the realm. It is “small” because it does not share anything with the “great.” It is “awkward” because it understands nonsubstantiality only through analyzing phenomena.

As for people of the three [vehicles] of this [shared] doctrine, although there are the differences of high, intermediate, and low within the doctrine itself, regarding the people of the three [vehicles] they are uniformly of dull capacities. Therefore, they can only analyze and negate [phenomena]. But the shared doctrine is “great” and “skillful” within the realms. It is “great” because it is the first entrance to the Great Vehicle (Mahayana). It is “skillful” because it understands nonsubstantiality by directly experiencing phenomena. Although members of the three [vehicles] involved in this doctrine have the differences of high, intermediate, and low [capacities], when compared with those in the Tripiṭaka doctrine, they are uniformly of sharp capacities.

Question: Since the doctrine already pertains to the Great Vehicle, why are there people of two [lower] vehicles?

Answer: Why prevent common people from going in and out of the scarlet-bird gate? Therefore, even if [the capacities of] people are “small,” the doctrine here is certainly “great.” The Great Vehicle includes the small vehicles and gradually draws them toward understanding reality. Isn’t this skillful!

The wisdom held in common by the texts of the wisdom and expanded [Vaipulya] periods is identical to this [shared] doctrine. This concludes a brief explanation of the shared doctrine.

3. The Distinctive Doctrine

Next, I shall explain the distinctive doctrine. This teaching explains the doctrine that transcends the [three] realms and belongs to the bodhisattva alone, [as outlined by the following eight categories]: teaching, principle, wisdom, cutting off [defilements], practices, stages, causes, and attainment. This is distinct from the two previous doctrines, [Tripiṭaka and shared,] and is distinct from the complete doctrine that follows. Therefore, it is called distinctive. The *Nirvana [Sutra]* says: “The causes and conditions of the Four Noble Truths have innumerable forms which are not understood by *śrāvakas* and *pratyekabuddhas*.”

A. Fifty-two Stages of a Bodhisattva

778b The various Mahayana scriptures give extensive explanations of bodhisattva practices throughout many *kalpas* and the sequence of the stages of these practices. These explanations are not synchronized with each other. This is also a characteristic of the distinctive doctrine. The *Huayan [Sutra]* gives an explanation of the ten abodes, ten practices, and ten merit transferences that constitute saintliness; the ten *bhūmis* (stages) that constitute sagehood; and the supreme enlightenment that constitutes a buddha. The [*Pusa*] *Yingluo [jing]* explains the fifty-two stages [of a bodhisattva]. The [*Hebu*] *Jingguangming [jing]* gives only the ten *bhūmis* (stages) and buddhahood. The *Shentian wang [boruo jing]* explains the ten *bhūmis*. The *Nirvana [Sutra]* explains the five practices.

The fact that these various scriptures differ like this in the number [of stages] means that the bodhisattvas who transcend the [three] realms attain benefits according to their [differing] capacities. How could there be a fixed version? However, none can surpass the *Yingluo jing* for the completeness of these stages. Therefore, based on it I shall now briefly explain the characteristics of the sequence of stages for cutting off [delusions] and realizing [the truth] for the bodhisattva.

The fifty-two stages are grouped into seven categories, namely, faith, abodes, practices, merit transference, *bhūmis*, preliminary enlightenment, and

supreme enlightenment. Furthermore, these seven categories can be combined into two: ordinary stages and sagely stages. As for the ordinary stages, they also have two levels: the degrees of faith being the lower ordinary; and the abodes, practices, and merit transference being the higher ordinary. The latter are also called saintly.

As for the sagely stages, they also can be divided into two: the ten *bhūmis* and preliminary enlightenment are the preparation; supreme enlightenment is the attainment. Generally the classification is like this. A more detailed explanation follows.

i. Ten Degrees of Faith

First, I shall state the ten degrees of faith [in the fifty-two stages of a bodhisattva]: 1) faith, 2) mindfulness, 3) zeal, 4) wisdom, 5) concentration, 6) nonretrogression, 7) merit transference, 8) Dharma protection, 9) discipline, and 10) vow. These ten stages control the delusions of false views and wrong attitudes in the three realms. Therefore, they are called the stage of patience through self-control (*lower level of the ordinary stage*). This is equal to the seven saintly stages of the Tripiṭaka doctrine, and the dry wisdom and [true] nature [stages one and two] in the shared doctrine.

ii. Ten Abodes

Next, I shall explain the ten abodes [in the fifty-two stages of a bodhisattva]: 1) arousing the mind [that resolves to attain enlightenment, *bodhicitta*]. (*This exhaustively cuts false views in the three realms, and is equal to the first attainment of the Tripiṭaka doctrine, and to the stage of the people who have the eight [endurances] and the stage of insight [stages three and four] in the shared doctrine.*); 2) putting things in order; 3) practice; 4) nobility of spiritual rebirth; 5) perfection of expedient means; 6) rectification of the mind; 7) nonretrogression. (*In the above six abodes, the bodhisattva exhaustively cuts off the wrong attitudes in the three realms and attains the stage of nonretrogression, which is equal to the stage of buddhahood in both the Tripiṭaka and shared doctrines.*); 8) childlike goodness; 9) prince of truth; and 10) coronation. (*In the above three abodes, the bodhisattva cuts off the innumerable delusions [about the means to cure all beings] within the [three] realms, and controls these countless items beyond the [three] realms. The previous two [doctrines, the Tripiṭaka and the shared,] do not even know the names [of these stages].*)

These abodes are also called “the nature that has the seed [of buddhahood] based on cultivating [mindfulness of nonsubstantiality].” By using “the contemplation that moves from provisional existence to penetrate nonsubstantiality,” the bodhisattva sees the principle of ultimate truth (*paramārtha*), opens the wisdom eye, and perfects the knowledge of all things. He accordingly has walked three hundred *yojanas*.

iii. Ten Kinds of Practice

Next, I shall explain the ten practices [in the fifty-two stages of a bodhisattva]: 1) joyful, 2) beneficial, 3) unobstructed, 4) unwavering, 5) unconfused, 6) attractive, 7) unattached, 8) hard-won, 9) exemplary, and 10) true. (*These cut off the countless illusions that transcend the [three] realms.*) These practices are also called “the nature that has the seed [of buddhahood] based on the nature [of ultimate reality, *dharmatā*].” By using “the contemplation that moves from nonsubstantiality to penetrate provisional existence,” the bodhisattva sees conventional truth (*samvṛtti*), opens the Dharma eye, and perfects the wisdom that knows every possible way [to save beings].

iv. Ten Dimensions of Merit Transference

Next, I shall explain the ten merit transferences [in the fifty-two stages of a bodhisattva]: 1) saving all beings yet free from the form of all beings; 2) not destroying [phenomenal distinctions while realizing the nonsubstantiality of all distinctions]; 3) equality with all the buddhas; 4) reaching every corner of the universe [to pay homage to all the buddhas]; 5) a treasury of inexhaustible merit [accumulated from the above practices to be used for the salvation of others]; 6) entering into the “good root” of nondifferentiation; 7) treating all beings as equally deserving; 8) the form of suchness [seen underlying all phenomenal distinctions]; 9) being liberated without restraints or attachments [though realizing that all things are one]; and 10) penetrating into the infinitude of every single thing. (*Having controlled fundamental ignorance, the bodhisattva cultivates the “middle view” [between emptiness and provisional existence].*)

These merit transferences are also called the “nature having the seed [of buddhahood] based on the [middle] path.” Having walked four hundred *yojanas*, the bodhisattva dwells in the land where [fundamental ignorance] still remains because of his practice of expedient means [based on his knowledge of the middle path]. (*The above thirty stages are the three levels of saintliness, and*

are also called the higher level of the ordinary stage. The eighth abode up to these [ten merit transferences] constitute the stages of nonretrogression with regard to practice.)

v. Ten *Bhūmis* (Stages)

Next, I shall explain the ten *bhūmis* [in the fifty-two stages of a bodhisattva]: 1) Joyful (*pramuditā*). (From now on, in view of the middle truth, the bodhisattva destroys a fraction of fundamental ignorance and manifests a fraction of the three attainments, and so on up to preliminary enlightenment. Altogether they are called the “nature possessing the seed [of buddhahood] based on sagehood.”) This is also the stage of “beholding the truth” or the stage of “no effort.” [Bodhisattvas in this stage] become buddhas in the one hundred worlds [of every direction]. By perfecting the path of enlightenment through the eight events, they benefit all beings. Having walked five hundred *yojanas*, they enter for the first time the “land of true reward without obstruction.” Thus, they take the first step into the “place of treasures”; 2) free from defilement (*vimalā*); 3) light-giving (*prabhākārī*); 4) brilliant wisdom (*arciṣmatī*); 5) difficult to conquer (*sudurjayā*); 6) facing [true reality] (*abhimukhī*); 7) thoroughgoing practice (*dūraṃgamā*); 8) immovable (*acalā*); 9) wonderfully wise (*sādhumatī*); and 10) Dharma cloud [enveloping all things through the “middle truth”] (*dharmameghā*).

778c

(At each of the last nine stages, a part of fundamental ignorance is cut off and a part of the middle path is realized.)

vi. Preliminary and Supreme Enlightenment

Further, [when a bodhisattva] cuts off one [more] part [of fundamental ignorance] he enters the stage of preliminary enlightenment. It is also called the “diamond mind.” It is also called “replacing the position of the previous buddha in one more rebirth.” It is also called “one who is next to the top.”

Further, [the bodhisattva] destroys the [last] part of fundamental ignorance, enters the stage of supreme enlightenment, sits on the throne of the great jewel flower under the seven-jeweled *bodhi* tree in the lotus treasure realm, and manifests the fully complete *saṃbhogakāya*. This then is the buddha who turns the Dharma wheel of the infinite Four Noble Truths for the sake of bodhisattvas of dull capacities.

According to some scriptures and treatises, the first seven stages are called the path of effort, and [those] from the eighth stage are called the path

without effort. At the stage of supreme enlightenment, the bodhisattva simply destroys the last part of fundamental ignorance.

This in general is an explanation according to the scheme of the distinctive teaching.

In another place it is said that at the first *bhūmi* false ideas are cut off, from the second to the sixth *bhūmis* wrong attitudes are cut off. This is equal to arhatship. This then borrows the terminology of the stages (*bhūmis*) of the distinctive doctrine to name the stages in the shared doctrine, [namely, arhatship].

Some say, “The three saintly levels and ten sagely levels are in the land of true reward, but only the Buddha dwells in the Pure Land.” This borrows the terminology of the distinctive doctrine to explain the stages in the complete doctrine.

There are very many differing classifications like this. Thus, one has to know in detail the stages of cutting off [defilements] and realization [of the truth] in each teaching: at what stage are which defilements cut off and what truth is realized. Then one can begin to classify the various stages of the various teachings, and there will be nothing that you cannot understand.

This concludes the brief explanation of the distinctive teaching.

4. The Complete Doctrine

Next I shall explain the complete doctrine. The term “complete” means completely marvelous, completely full, completely capable, completely sudden. Therefore, it is called the “complete doctrine.” That is to say, [the complete doctrine embodies] [1] complete suppression [of the five levels of attachment], [2] complete faith [in true reality], [3] complete cutting off [of all illusion], [4] complete practice, [5] complete stage [embracing all other stages], [6] complete majesty that is free [from karmic retribution in the midst of a causally conditioned world], and [7] complete salvation of all beings.

The realm of buddhahood described by the various Mahayana scriptures and treatises has nothing in common with the sequences and stages of the three vehicles but basically belongs to this [complete] doctrine. The four words from the *Lotus [Sutra]*—“open, reveal, awaken, and penetrate”—correspond to the forty stages of the complete doctrine: [ten] abodes, practices, merit transferences, and *bhūmis*. The *Huayan [Sutra]* says:

The moment one first arouses one's mind [to attain enlightenment], perfect enlightenment is immediately achieved. The substance of any wisdom is not derived from the awakening of others. The marvelous ultimate reality (*dharmakāya*), pure and clear, serenely reverberates in all things. . . .

This illustrates the forty-two stages of the complete doctrine.

The *Vimalakīrtinirdeśa-sūtra* says:

[Just as] one does not smell other fragrances in a *campaka* grove, so those who enter this room [of Vimalakīrti] smell only the fragrance of the various buddha merits [and not the aroma of attainments by *śrāvakas* and *pratyekabuddhas*].

It also says “one is to enter the truth of nonduality.” The wisdom [texts] illustrate the highest vehicle, and the *Nirvana Sutra* explains the five deeds of singlemindedness. Also, the [*Nirvana*] *Sutra* says, “When someone enters the great ocean and bathes, he already has used water from all the various rivers.” Also, [the *Huayan Sutra* says,] “The dragon king Sāgara poured forth torrential rains. Only the great sea could hold it; other places could not.” Also, [the *Śūraṅgamasamādhi-sūtra* says], “When one has pounded ten thousand kinds of incense into pellets, [the fragrance of] burning just one grain completely fills the atmosphere.” Passages like these pertain to the complete doctrine.

A. Eight Groups of Stages to Buddhahood

Now based on the *Lotus Sutra* and the *Yingluo [jing]*, the sequence of stages can be briefly explained as having eight groups: i) the stages of five preliminary grades of disciples (*the lower level of the ordinary stage as set forth in the Lotus Sutra*); ii) the stages of the ten degrees of faith (*the higher level of the ordinary stage*); iii) the stages of the ten abodes (*the initial sagely stages*); iv) the ten practices; v) the ten merit transferences; vi) the ten *bhūmis*; vii) preliminary enlightenment (*this is the end of the stages of preparation*); and viii) supreme enlightenment (*this is the stage of final attainment*).

779a

i. Preliminary Grades

First, the stage of five preliminary grades: 1) The preliminary grade of joy from according with [the truth]. The [*Lotus*] *Sutra* says, “If anyone hears

this scripture and does not slander it, but gives rise to a joyful mind in accord with it. . . .”

Question: What does one rejoice at?

Answer: The marvelous Dharma. The marvelous Dharma, then, is this mind. This marvelous mind embodies completely [all Dharmas] like the wish-granting gem (*cintāmaṇi*). This mind, the Buddha, and all beings, these three have no essential difference.

A. Three Truths

This mind is identical to emptiness,
is identical to temporary existence,
is identical to the middle.

Enduring phenomenal existence is beyond form,
enduring wisdom is beyond conditions.

There are no conditions,
and yet everything is conditioned.

There is nothing that is beyond the threefold contemplation.

There are no forms,
and yet everything is formed.

The three truths are all there is.

When the mind first realizes this, it celebrates and causes others to celebrate. Therefore, this grade is called “the joy of according with [the truth].” Inwardly, by means of the threefold contemplation, one sees the phenomena of the three truths. Outwardly, by means of the five [dimensions of] repentance, one is diligent and zealous to help complete one’s understanding.

B. Five Dimensions of Repentance

I shall explain the five dimensions of repentance.

a. [The first repentance] has two aspects: one is the principle, the other practice.

i. Repentance in terms of principle means that “when one wishes to repent, one sits upright and concentrates one’s mind on true reality. Then all of one’s sins are like dew and frost that the sun of wisdom can evaporate.” This is the meaning.

ii. Repentance in terms of practice means that at the six [liturgical] times of the day and night, having purified the three activities [of thought, word,

and deed], one faces the image of the Honored One and confesses all one's sins committed from the beginningless past up to the present life. Generally those that are committed are [the five deadly sins of] patricide, matricide, killing an arhat, disrupting the harmony of the sangha, and shedding the blood of a buddha; [the ten wrong deeds of killing,] adultery, stealing, lying, flattery, being duplicitous (lit., "double-tongued"), using foul language, greed, anger, and stupidity, etc. In this way, the five deadly sins, ten wrong deeds, and all other sins are exposed intentionally and never again are concealed. Thus, old sins are exhausted and new ones are not committed.

If this is done, external obstructions are gradually eliminated and inner insight becomes increasingly brighter. This is like adding an oar to a boat sailing with a favorable current. Would it not reach its destination much faster? One who cultivates the complete doctrine is just like this. If you correctly contemplate the complete principle and mutually support it with the repentances in practice, would you not reach the other shore of supreme enlightenment much faster?

No one should see this explanation and hastily conclude that it is a gradual practice. To say that within the complete and sudden teaching there is no practice like this is a grave mistake, indeed! Where is there a Maitreya spontaneously [falling full-blown from heaven] and a Śākyamuni automatically [springing from the earth]? When one has scarcely heard that "samsara is identical to nirvana," or that "*klesas* (the afflictions of passions and delusions) are identical to enlightenment," or that "mind is buddha," or that "without moving one immediately reaches [the other shore]," or that "without practice one attains the supreme enlightenment," [then one might conclude that] "all the worlds in every direction without exception are pure lands" or that "[every-one that] one meets face to face is none other than the Enlightened One."

Granting that we are identical to the Buddha, this is only identification in principle, and is the unadorned ultimate reality (*dharmakāya*) without glory and splendor. What has this to do with practice and realization? We foolish people, having scarcely heard that [all things] are identical to emptiness, put aside our practices because we misunderstand the source of this identification. [We sound like] "the squeaking of mice" or "the cuckoo of birds." [This doctrine] exists widely in the scriptures and treatises, and we should carefully investigate it and think about it.

- 779b
- b. Imploring. This means imploring the tathāgatas of every direction to retain a physical body and remain for a long time [in the world] to save beings.
 - c. Rejoicing. This means rejoicing in praise of the various good roots.
 - d. Merit transference. This means that all the good [merits] that are praised are exhaustively transferred toward enlightenment.
 - e. Making a vow. This means that unless one has aroused the mind [resolved to attain enlightenment, *bodhicitta*], not a single thing will be achieved. Therefore, one must arouse this mind in order to guide the preceding four [dimensions of repentance].

These are called the five [dimensions of] repentance. The following stages right up to the stage of preliminary enlightenment all depend upon these five [dimensions of] repentance. I will not repeat them again because I assume that we know them.

2. The Preliminary Grade of Reading and Reciting

The [*Lotus*] *Sutra* says, “How much more those who read, recite, and uphold it. . . .” This means that through complete contemplation inwardly, the [value of] reading and reciting increases still more. This is like adding oil to a fire.

3. The Grade of Teaching the Dharma

The [*Lotus*] *Sutra* says, “If anyone keeps, reads, or recites [this scripture], or expounds it to others. . . .” As inner understanding increasingly excels, people in the earlier grades are guided and benefited. The merit of teaching others returns back to oneself, so that one’s understanding is redoubled.

4. Practicing the Six Perfections Concurrently

The [*Lotus*] *Sutra* says, “How much more if there is someone who is able to keep this scripture and simultaneously practice the [six perfections of] giving (*dāna*), etc. . . .” Because of the power of the merits [acquired from these practices] one redoubles one’s contemplative insight into mind.

5. Correctly Practicing the Six Perfections

The [*Lotus*] *Sutra* says, “If anyone reads, recites, or expounds [this scripture] to others and, moreover, if he is able to keep the [six perfections of] precepts (*śīla*), etc. . . .” This means that self-cultivation and the teaching of others, in fact and in principle, are totally fulfilled. Contemplative insight into mind becomes unhindered, and increasingly surpasses the previous [grades to such an extent as] to be beyond compare.

This stage of the five preliminary grades is the ordinary stage of a lower level [in the Tripiṭaka doctrine] and completely controls the afflictions (*kleśas*) of the five levels of attachment. This is the same as the stage of the ten degrees of faith in the distinctive doctrine.

ii. Ten Degrees of Faith

Next, one progresses to the stage of purification of the six sense organs, which is identical to the ten degrees of faith.

1. The first degree of faith cuts off false views and reveals the truth. It is equal to the first attainment in the Tripiṭaka doctrine; to the stage of those who have the eight [endurances] and the stage of insight in the shared doctrine; and to the first abode of the distinctive doctrine. Having realized this stage, there is no retrogression.

2–7. Next, in the second to seventh degrees of faith wrong attitudes are completely eliminated. This is equal to buddhahood in the Tripiṭaka and shared doctrines, and to the seventh abode in the distinctive doctrine.

The accumulation of suffering in the three realms is completely destroyed without a trace. Therefore, the *Sutra for Humane Kings* (*Renwang jing*) says,

The bodhisattvas of the ten good deeds arouse the great mind [dedicated to enlightenment, *bodhicitta*] in order to depart forever from the restless sea of suffering within the three realms.

To explain the “ten good deeds,” each [degree of faith] contains the ten good deeds. Because the ten degrees of faith of the distinctive [doctrine] subdue but do not eliminate [the various *kleśas*, these degrees of faith in the *Sutra for Humane Kings*] definitely belong to complete faith.

However, the original purpose of those who are in the complete doctrine is not to destroy the innumerable false ideas and wrong attitudes. Their intention is to enter the state that destroys fundamental ignorance and to see the buddha-nature. For example, just like in melting iron, although the impurities first run off, this is not what one had originally set out to do; the intention had been to make a vessel. Of course, before the vessel is cast [the impurities must] first be removed. Although he sees them leave, this person does not have a sense of excitement at all. Why? Because he has not yet accomplished his purpose. A practitioner of the complete doctrine is also like this. Although

[eliminating false ideas and wrong attitudes] is not his original purpose, they are naturally removed first.

Master Yongjia (665–713) said,

[The stage of buddhahood according to the Tripiṭaka doctrine] is the same [as the complete doctrine] in removing the four levels of attachment. In this regard, they are identical. But as for overcoming fundamental ignorance, the Tripiṭaka [doctrine] is inferior [to the complete doctrine].

[What he was talking about] is identical to this stage.

In explaining the “four levels of attachment,” these are simply false ideas and wrong attitudes. This means that false ideas are one [level of attachment]. This is called “the state of false ideas everywhere [in the three realms].”

Wrong attitudes are divided into three [levels of attachment]: a) the state of craving throughout the desire [realm, namely], the wrong attitudes of the nine stages of the desire realm; b) the state of craving throughout the [realm of] form: each of the four stages of the realm of form has nine stages of wrong attitudes; and c) the state of craving throughout the formless realm: each of the four stages of the formless realm has nine stages of wrong attitudes.

As for the four levels of attachment, buddhahood in the Tripiṭaka [doctrine] is the same in eliminating [false ideas and wrong attitudes] as those who are in the stage of purification of the six sense organs [in the complete doctrine]. Therefore, it is called “the same in removing the four levels of attachment.”

When it is said that “in controlling fundamental ignorance, the Tripiṭaka [doctrine] is inferior,” this fundamental ignorance is identical to an obstacle beyond the three realms, a special delusion pertaining to the middle path. The Tripiṭaka doctrine is limited to discussing general delusions within the three realms. It does not even know the name “fundamental ignorance” (*wu-ming*). How could it possibly control and eliminate [this ignorance]? Therefore, it is said that “the Tripiṭaka [doctrine] is inferior.”

8–10. Next, from the eighth to the tenth degrees of faith, the innumerable delusions inside and outside the three realms are eliminated completely. As the contemplation of provisional existence appears before one, the reality of conventional truth is seen, the Dharma eye is opened, one completes the detailed knowledge of the paths, and travels four hundred *yojanas*.

This is equal to the stages of the eighth, ninth, and tenth abodes, [the ten kinds of] practice, and [the ten dimensions of] merit transference in the distinctive doctrine. As for practice, there is no retrogression.

iii. Ten Abodes

Next, one enters into the first abode, eliminating one part of fundamental ignorance and realizing a fraction of the three attainments. This means liberation (*mokṣa*), wisdom (*prajñā*), and ultimate reality (*dharmakāya*). These three attainments are arranged neither perpendicularly nor horizontally, just like the three dots of the letter “i” in Sanskrit or the three eyes of Deva Master [Maheśvara].

Then one manifests his body in the hundred worlds, perfects the path [of enlightenment] through experiencing the eight events [in becoming a buddha], and extensively benefits all beings.

The *Huayan Sutra* says:

The moment one first arouses his mind [to attain enlightenment (*bodhi-citta*)], then perfect enlightenment is immediately achieved. The substance of any wisdom is not derived from the awakening of others. The marvelous ultimate reality (*dharmakāya*), pure and clear, serenely reverberates in all things. . . .

In interpreting this, “the moment one first arouses his mind to attain enlightenment” is the name of the first abode. “Perfect enlightenment is immediately achieved” means becoming a buddha through the eight events. This is the fruit of a partial realization, which is identical to true preparation [but is not the final result], according to this [complete] doctrine. If anyone says that supreme enlightenment has been achieved, this is a great mistake! If [supreme enlightenment has been achieved at this point], then all the later stages from the second abode on would be in vain. If anyone says that the later stages are repetitions, then the Buddha would be charged with having been needlessly verbose.

However, there are the sayings that “stage by stage, each one contains all the other stages” and that “as for arousing one’s mind [to attain enlightenment] and the ultimate [stage], there is no difference between the two.” But one must know that which is the source of this unification and must carefully

scrutinize the point of nonduality. “The dragon maiden immediately achieves perfect enlightenment” and “the various *śrāvakas* received the assurance of future buddhahood” are both examples of achieving buddhahood from this stage [of the first abode].

“The substance of wisdom” is identical to the attainment of wisdom (*prajñā*). The [*buddha*]-nature of the enlightening cause shows forth.

“The marvelous ultimate reality” is identical to the attainment of *dharma*-*makāya*. The [*buddha*]-nature of the innate cause shows forth.

“Reverberates in all things” is identical to the attainment of liberation (*mokṣa*), and is identical to showing forth the [*buddha*]-nature of the concomitant causes.

Acquiring this kind of threefold body (*trikāya*) exists from the beginning. Therefore, [the scripture] says, “It is not derived from the awakening of others.”

The insight into the middle appears before one, the buddha eye is opened, and one achieves *a detailed knowledge of all things*. Having walked five hundred *yojanas*, one reaches the treasure palace and now begins to dwell in the Land of True Reward without Obstruction.

2–10. Next, at each abode, from the second to the tenth, one part of fundamental ignorance is eliminated and one fraction of the middle path is realized. These stages are equal to the ten *bhūmis* of the distinctive doctrine.

iv–vi. The Ten Dimensions of Practice, the Ten Dimensions of Merit Transference, and the Ten *Bhūmis*

1. Next, one enters the first dimension of practice and eliminates another part of fundamental ignorance. This is equal to the preliminary enlightenment of the distinctive doctrine.

2. Next, one enters the second dimension of practice, which is equal to supreme enlightenment in the distinctive doctrine.

780a The followers of the distinctive doctrine do not even know the names [of the stages] from the third practice on. How much less could they control and eliminate fundamental ignorance, since, based on the distinctive doctrine, they only destroy twelve parts of fundamental ignorance? Therefore, what in our school is taken as the true preparation they consider to be the ultimate fruit of their school.

This only recognizes that the more expedient the teaching is, the higher the stages are [ranked]; but the more true the teaching is, the lower the stages are [ranked]. It is like the situation in unpacified border areas, where conferred ranks are temporarily high, but when determining salaries and considering merits the positions are in fact low. Thus, in terms of an expedient teaching, it may be called “supreme enlightenment,” but it is only the second dimension of practice in the true teaching.

3–10. Next, from the third practice on to the tenth *bhūmi*, each stage eliminates one part of fundamental ignorance, and increases by a fraction [the realization of] the middle path. Thus, all forty parts of delusion are eliminated.

vii–viii. Preliminary Enlightenment and Supreme Enlightenment

Then, by destroying one more part of fundamental ignorance, one enters the stage of preliminary enlightenment. From here, buddhahood will be attained in one more rebirth.

Further, by destroying one more minute particle of fundamental ignorance, one enters the stage of supreme enlightenment, where one forever separates oneself from the father and mother of fundamental ignorance, and finally ascends the pinnacle of nirvana.

No things arise,
No wisdom arises.
Nonarising, nonarising,
Call it “great nirvana.”

Taking space as one’s abode, the pure and clear *dharmakāya* is achieved, and one resides in the Eternally Calm and Radiant Land. This is the form of buddhahood in the complete doctrine.

B. Identity in Six Degrees

However, if one does not use “identity in six degrees” to classify the stages of the complete doctrine, then one often will falsely assign high sagehood [to the unqualified]. Therefore, one must [use the categories of] identity in six degrees to classify the stages.

1. Identity in reality. This means that “all beings have the buddha-nature. Whether there is a buddha or no buddha, the presence of this nature always remains.” Also it is said that “every single form, every single fragrance, is

nothing but the middle truth.” These statements basically are “identity in reality.”

2. Verbal identity. Next, hearing the above sayings from spiritual friends and reading them in volumes of scripture can be considered “verbal identity.”

3. Identity in contemplative practice. To cultivate practices according to the teachings develops “identity in contemplative practice” (*the stages of the five preliminary grades*).

4. Identity in outer appearances. The manifestation [of harmony] in outer appearances can be considered “identity in outer appearances” (*the states of the ten degrees of faith*).

5. Identity of partial realization. Partially destroying [fundamental ignorance] and partially seeing [reality] is considered “identity through partial realization” [of the truth] (the stages from the first abode to preliminary enlightenment).

6. Ultimate identity. The complete fulfillment of wisdom and the elimination [of all ignorance] is “ultimate identification” (*the stage of supreme enlightenment*).

In terms of the successive stages of cultivation and practice, one starts from the shallow stage and ultimately arrives at the deepest. Therefore we call them “six [degrees].” In terms of the substance of reality that is manifested, there is no difference from one stage to another. Therefore we call it “identity.”

Thus, being deeply aware of the “six degrees,” one never produces the attitude of extreme arrogance; being really clear about “identity,” one never puts oneself down. [Identity in six degrees] can be turned to and relied on. Think about it and decide!

This concludes the brief explanation of the stages of the complete doctrine.

III. Practice

However, when one embarks upon the path of cultivation and practice based on the above four doctrines, each has its own expedient preparations and correct cultivation. These are called the twenty-five expedient [preparations] and the ten modes of contemplation.

If I were to explain [these preparations and ways] in each doctrine, the wording would become somewhat complicated. Although the meanings may

differ, the terms are the same. Therefore, I will now give a general description so that the underlying intent can be understood.

A. Twenty-five Expedient Preparations

As for the twenty-five expedient [preparations], they are grouped into five categories: a) fulfill the five favorable conditions; b) abandon the five desires; c) remove the five hindrances; d) regulate the five activities; e) practice the five virtues.

a. The Five Favorable Conditions

First I shall explain the five favorable conditions:

1. Observe the precepts with purity. As the scripture says:

By means of the precepts one attains the various states of mindfulness and the wisdom that extinguishes suffering. This is why monks should “observe the precepts with purity.”

[The precepts for] laity and clergy in the Mahayana and Hinayana are not the same.

2. Adequate food and clothing. There are three kinds of clothing. First is the robe that is like that acquired by the great masters of the Snow Mountains (Himalayas). To cover the body is sufficient because they do not associate with society and are perfecting the power of endurance. Second are the cast-off robes that are like those collected by Kāśyapa and others. Also, there are only three robes—they did not keep any extra. Third, in many cold countries the Tathāgata permits one hundred and one items aside from the three robes.

780b

There are also three kinds of food. First, great masters of high spiritual capacity who are deep in the mountains cut off from the world sustain their body with whatever they can obtain, whether green leaves, roots, grass, or fruits. Second, there is always almsbegging. Third, there is food given by a lay patron [to the sangha], and there is the pure food given by a lay patron [to the sangha], and there is the pure food [prepared by the monks] in the sangha.

3. Quietly stay in a tranquil place. Not being busy with a lot of things is called “being quiet.” A place free of disturbances is called a “tranquil place.” Be aware that there are three kinds [of tranquil places] paralleling [the three kinds of] clothing and food.

4. Give up all dependencies. Give up working for a living, give up human affairs, give up finesse and clever techniques, and so on.

5. Associate with good spiritual friends. There are three kinds: i) good spiritual friends who offer external support, ii) good spiritual friends who are fellow practitioners, and iii) good spiritual friends who teach and guide you.

b. Rebuke the Five Desires

Second, one rebukes the five desires:

1. Rebuke [the desire for] form. This means the physical splendor of men and women, elongated eyes and high eyebrows, red lips and white teeth, as well as treasured worldly objects, marvelous forms in all their variety of black, yellow, red, and purple, and so forth.

2. Rebuke [the desire for] sounds. This means the sounds of the lute and flute, the tinkling of ornaments, as well as the music of men and women singing, and so forth.

3. Rebuke [the desire for] fragrances. This means the physical fragrance of men and women, as well as the aroma of worldly food and drink, and so forth.

4. Rebuke [the desire for] taste. This means the many varieties of drink and food, appetizers, delicacies, and so forth.

5. Rebuke [the desire for] touch. This means “parts of the male or female body, soft and smooth, warmth in winter, coolness in summer, as well as many more pleasant sensations of touch,” and so forth.

c. Remove the Five Hindrances

Third, remove the five hindrances, namely, [1] desire, [2] anger, [3] drowsiness, [4] restlessness and remorse, and [5] doubt.

d. Regulate the Five Activities

Fourth, regulate the five activities, namely, [1] regulate your mind not to drown or drift, [2] regulate your body not to be sluggish or tense, [3] regulate your breathing not to be harsh or too light, [4] regulate your sleep not to be too short nor to be unrestrained, and [5] regulate your eating not to be hungry nor to be full.

e. Practice the Five Virtues

Fifth, practice the five virtues:

1. Resolve: resolve to abandon all the false discrimination (*vikalpa*) and wrong views of the world, and resolve to gain entry into all varieties of mindfulness and wisdom.

2. Zeal: strictly keep the Vinaya rules and remove the five hindrances. Through the evening and the middle of the night to the end of night, practice diligently and be zealous.

3. Mindfulness: by being mindful you can shun and reject the deceptions of the world, and can honor and revere meditation and wisdom.

4. Skillful wisdom: carefully assess the gain or loss and relative weight of worldly happiness in comparison to the happiness of meditation and wisdom.

5. Singlemindedness: with wisdom and incisiveness one clearly sees the destructive and evil possibilities of the world and becomes conscious that the merit of meditation and wisdom is honorable and valuable.

Because these twenty-five items are “expedient preparations” that are prerequisites for the four doctrines, we should totally fulfill them. If there are those who do not have these expedient preparations, how could they possibly achieve meditation here in this world, much less the marvelous truth that transcends the world?

However, as I previously explained in the teachings that gradual and sudden are not the same, so also the expedient preparations are different. Based on whatever teaching you are practicing, you should carefully evaluate [the twenty-five expedient preparations] in terms of your own situation.

B. Ten Modes of Contemplation

Next, I shall explain the ten modes of contemplation for correct cultivation. Again, [in terms of each of] the four doctrines their meanings differ even though their names are the same. Now I shall merely explain them according to the complete doctrine. The other [three] doctrines follow the same patterns. 780c

1. Viewing the Inconceivable “Object”

First is viewing the inconceivable “object.” This means that in a single moment of consciousness to view completely and totally all three thousand categories of existence, including the hundred realms and thousand suchnesses. This, then, is the “object” [of contemplation]:

It is identical to emptiness,
It is identical to provisional existence, and
It is identical to the middle.

Furthermore, it does not have [spatial differentiation into] front and back. It is vast and complete with perfect freedom in every direction. Therefore,

the *Lotus [Sutra]* says, “The vehicle is tall and wide. . . .” (Those with the highest capacities correctly view this “object.”)

2. Correctly Arousing the Mind of Enlightenment

Second, truly and correctly arousing [the resolve to attain] the enlightened mind (*bodhicitta*) means that based on the supreme reality one arouses the uncreated four great bodhisattva vows, and with compassion for oneself and others, seeks enlightenment above and to save others below. Therefore, the [*Lotus*] *Sutra* says, “A canopy was placed on the top [of the vehicle as a shelter].”

3. Skillfully Pacifying the Mind

Third, skillfully pacifying the mind through correct calming and contemplation means that by realizing the marvelous reality described previously, one is in the constant serenity that is called meditation. Being serene, there is constant illumination that is called wisdom. Therefore, the [*Lotus*] *Sutra* says, “A red pillow was placed [in the vehicle].”

4. Destroying Attachment

Fourth, destroying attachment to all things means that based on the threefold contemplation [the bodhisattva] destroys the three delusions. There is no delusion that is not destroyed in a single moment of the threefold contemplation. Therefore, the [*Lotus*] *Sutra* says, “The vehicle is as swift as the wind.”

5. Distinguishing the Passageways and the Obstructions

Fifth, distinguishing the passageways and obstructions means that suffering and the cause of suffering, the twelvefold causes and conditions [of dependent origination], the six hindrances, the innumerable delusions, and fundamental ignorance are obstructions. The path [to nirvana] and the cessation [of suffering], the wisdom that extinguishes the causes and conditions, the six perfections, and the threefold contemplation in a single moment of consciousness, these are the passageways.

Whenever there are passageways, one should maintain them. Whenever there are obstructions, one should destroy them. When the passageway becomes an obstruction [because of attachment to it], then that which destroys, like that which is destroyed, should be carefully sorted out and set in order section by section. This is called “distinguishing the passageways and obstructions.” The [*Lotus*] *Sutra* says, “A red pillow was placed [outside the vehicle].”

6. Integrating the Conditions for Enlightenment

Sixth, coordinating the [thirty-seven] conditions for enlightenment and adapting to them means to adjust to the [thirty-seven] conditions for uncreated enlightenment one by one, and to enter into them when it is appropriate. The [*Lotus*] *Sutra* says, “There is a great white ox. . . .” (*The above five modes are for those of medium capacities.*)

7. Curing Hindrances and Assisting Enlightenment

Seventh, curing [hindrances] and assisting enlightenment means that if there are many hindrances to the correct practice, and the complete truth is not revealed, then one should cultivate secondary aids, such as the five meditations for settling the mind, the six perfections, and so forth. The [*Lotus*] *Sutra* says, “And there were many attendants. . . .” (*This and the following modes are for those with low capacities.*)

8. Knowing the Sequence of Stages

Eighth, knowing the sequence of stages means that a person cultivating practices avoids the arrogance of assuming one is [at a] higher [stage] than [the stage] one is [actually in].

9. Having Patience

Ninth, being able to be calm and patient means to be tranquil and undisturbed by favorable or adverse conditions, and to advance in [the practice of] the five preliminary grades while entering [the stage of purification of] the six sense organs.

10. Free from Attachment to Dharma

Tenth, being free from attachment to Dharma means not to be attached to the ten degrees of faith and the way [of identity] through outer appearances. One must [not get stuck at an early stage but] enter the first abode, the principle of true reality. The [*Lotus*] *Sutra* says, “Driving this jeweled vehicle, one journeys to the four directions (*traversing the forty stages*) and directly arrives at the place of enlightenment (*the stage of supreme enlightenment*).”

Thus, humbly relying on the extensive sources of the Tiantai teaching, I have recorded the five periods and eight teachings, briefly informing you in this way.

If there are those who wish to really understand, they should read the *Profound Meaning of the Lotus Sutra* [by Zhiyi] in ten fascicles, which carefully

classifies the patterns of teachings by the various buddhas in the ten directions and of the past, present, and future. It is like a clear mirror. Also, the four fascicles of the *Profound Meaning of the Vimalakīrti Sutra* [by Zhiyi] completely distinguish the forms of the teachings.

From here on, I shall briefly outline the classifications of the teachings according to the various [other] schools.

Glossary

absolute body. *See dharmakāya.*

adamantine relic: An indestructible object associated with the Buddha's physical body, such as a tooth or small bone. These objects were highly prized and placed into stupas, where they were respected and venerated for their magical power. The veneration of stupas is an important practice found in the *Lotus Sutra*. *See also* stupa.

All-embracing Goodness (Samantabhadra): The name of the bodhisattva who is the principal figure in the *Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness* (T. 277), in which he is portrayed as being able to alter his appearance in order to communicate with human beings and manifest his good qualities widely. This bodhisattva is often portrayed in Buddhist art as the right-hand attendant of Śākyamuni Buddha, with Mañjuśrī as the left-hand attendant. A popular image depicts him riding on a white elephant, as in this sutra and the *Lotus Sutra*. His name has also been translated as Universal Virtue, Universal Worthy, and Universal Excellence, but is rendered as "All-embracing Goodness" here in order to express that his universal quality of virtuousness is actively inclusive as well as far-reaching. *See also* Mañjuśrī; Śākyamuni.

antidotes: Positive mental qualities that are acquired through practice and serve to block the arising of mental depravities.

anuttarā samyaksambodhi: The full dynamic of ultimate enlightenment; complete, perfect enlightenment. In Mahayana Buddhism, and in the *Lotus Sutra* in particular, *anuttarā samyaksambodhi* is depicted as the spiritual realm that exists in the minds of practitioners at the place and time of their actual practice, rather than being something that awaits them at the end; and attaining buddhahood, the goal of bodhisattva practice, is depicted as becoming completely awakened (*abhisambudh*) in that realm. *See also* Mahayana.

arhat ("one who is worthy of veneration"): The highest of the four stages in the Theravāda path; one who has completely abandoned delusive passions and has attained emancipation from the cycle of births and deaths (samsara). Capitalized, the term is an epithet for a buddha. *See also* birth and death; Hinayana; Theravāda.

asura: A fierce demonic being, one of the eight kinds of supernatural beings that protect Buddhism; one of the six realms of existence of living beings. *See also* six realms.

Avalokiteśvara: The name of a great bodhisattva who represents great compassion.

Glossary

behavioral principles (*śīla*): Traditionally translated as “precepts,” in the traditional framework of Buddhism the behavioral precepts are given in the Vinaya, the rules of conduct for monastics. From the Mahayana perspective, behavioral principles relate to developing one’s individual ability to bring appropriate mental and emotional attitudes into play in all one’s actions in daily life. *See also* six perfections, six spiritual attitudes.

bodhi. *See* enlightenment.

birth and death (samsara): The cycle of existence, the continuous round of births and deaths through which beings transmigrate; the world of suffering, contrasted with the bliss of nirvana. *See also* nirvana; triple world.

bodhisattva: Lit., “enlightenment (*bodhi*) being (*sattva*).” One who has generated the aspiration for highest enlightenment (*bodhicitta*) and is on the path to buddhahood. In the Mahayana, the bodhisattva seeks to awaken not only him- or herself but compassionately offers aid to other beings to help them attain liberation as well. The bodhisattva path entails the perfection of six spiritual attitudes (*pāramitās*) and completion of ten stages (*bhūmis*) of spiritual development. *See also* Mahayana; six perfections, six spiritual attitudes; stage.

buddhahood: The state of becoming or being a buddha; the goal of the bodhisattva path.

buddha land: A cosmic world or realm in which a particular buddha dwells.

dependent origination (*pratītyasamutpāda*): The fundamental establishment of existence through correlated cause and effect, which reflects the concept of interdependence of all things. Every action, which is a cause, will have a result or an effect. Likewise, every resultant action has its causes. Thus cause and effect should be thought of as a simultaneous unit rather than as separate actions.

dhāraṇī: A powerful verbal incantation or mantra. Bodhisattvas acquire the ability to control magic spells in the final stages of their practice. In the *Lotus Sutra*, *dhāraṇīs* are said to protect those who recite them. *Dhāraṇīs* also cause those who recite them to remember and never forget all the teachings. *See also* Dharma-grasping empowerment.

dharma: Any phenomenon, thing, or element; the elements that make up the perceived phenomenal world.

Dharma: The truth, law; the teachings of the Buddha.

Dharma-grasping empowerment (*dhāraṇī*): A mode or manner of expression or communication that, of itself, enables and facilitates one’s progress toward awareness and enlightenment. *Dhāraṇīs* are often described or defined as “phrases, spells, or formulas that have mystical power.”

dharmakāya: The true absolute body of the Buddha; the manifestation of the Buddha as ultimate reality.

dragon: In Chinese Buddhism, the dragon was adopted as a symbol of enlightenment. In the *Commentary on the Lotus Sutra* it may be used in place of the phrase “lion among men,” an epithet for the Buddha. It is also used to translate the Sanskrit term *nāga*, one of the eight kinds of supernatural beings that protect Buddhism. *See also nāga*.

eight appropriate behaviors: One of the groupings of guidelines for those who aspire to become bodhisattvas in the Mahayana tradition, whether as lay practitioners or renunciants: 1) to refrain from sexual misconduct, 2) to refrain from stealing, 3) to refrain from killing, 4) to refrain from using false or duplicitous speech, 5) to refrain from taking intoxicants, 6) to refrain from denigrating others, 7) to refrain from hiding one’s own faults, and 8) to refrain from finding fault in and criticizing others. Six of these guidelines apply to lay practitioners, while all eight are applicable to renunciants.

emanated buddhas: Independent and separate manifestations of a buddha. In the Mahayana, one who has fully accomplished buddhahood can produce limitless emanations that can appear simultaneously in countless worlds to rescue beings in those worlds from suffering.

emptiness (*śūnyatā*): The absence of substantiality or inherent existence of the self and all phenomena (*dharmas*); all *dharmas* arise only through the dependent origination of causes and conditions (*pratītyasamutpāda*). Direct insight into emptiness is the attainment of *prajñā* (transcendental wisdom). *See also* dependent origination; *dharma*; *prajñā*.

enlightenment: The state of the highest perfection of wisdom (*prajñā*); the state of undefiled purity and bliss, equated with nirvana. *See also* nirvana.

five *skandhas*: The five elements of form, feeling, conception, mental process, and consciousness that comprise the personality and give rise to the mistaken view of a permanent, inherent self.

five wrong views: The five false views that are contrary to the Buddha’s teachings: 1) the view that a “self” exists permanently, 2) belief in either complete extinction (nihilism) or complete permanence (eternalism), 3) denial of dependent origination, 4) holding the previous three views as absolute truth, and 5) the view that extreme ascetic practices lead to enlightenment.

Gadgadasvara (“Wonderful Sound”): A bodhisattva who appears only in Chapter 24 of the *Lotus Sutra*, and who possesses the faculty of assuming at will any of thirty-four forms in order to propagate the *Lotus Sutra*. He lives in a land called Adorned with Pure Light. He acquired his name because he propagates the *Lotus Sutra* throughout the ten directions with his wondrous voice.

gandharva: A heavenly musician; one of the eight kinds of supernatural beings that protect Buddhism.

garuḍa: A mythological giant birdlike being; one of the eight kinds of supernatural beings that protect Buddhism.

Glossary

gold-wheel domain: The domain of a ruler that encompasses the four continents surrounding Mount Sumeru. A silver-wheel domain encompasses three continents; an iron-wheel domain encompasses one continent. *See also* Mount Sumeru.

Great Vehicle (Mahayana): A fundamental school of Buddhism that developed and crystallized over several centuries beginning around the second century B.C.E. It is often contrasted with earlier traditions of Buddhism encompassed by the term Theravāda (or Hinayana), in which the spiritual goal is the individual attainment of arhatship. The Mahayana tradition considers that all beings can become buddhas through practicing as bodhisattvas, who endeavor selflessly to lead all beings to enlightenment. In some contexts, “Great Vehicle” can also be taken to mean “the supreme Way”; “the teaching that ferries all sentient beings to buddhahood” (e.g., internalization of the Great Vehicle); “the realm of the buddhas”; or “all-ferrying” (e.g., mastering the Great Vehicle sutras). *See also* bodhisattva; Hinayana; Theravāda.

Hinayana (“Lesser Vehicle”): A derogatory term applied by Mahayana Buddhists to early schools of Buddhism whose primary soteriological aim is individual salvation. Hinayana followers are grouped into the two categories of *śrāvakas* and *pratyekabuddhas*, and there are four stages of spiritual attainment, culminating in arhatship. *See also* arhat; Mahayana; *pratyekabuddha*; *śrāvaka*; Theravāda.

Immeasurable Meanings: The name of a sutra expounded by Candrasūryaprabhā Buddha, beginning a lineage of twenty thousand buddhas with the same name. This is referenced in the first chapter of the *Lotus Sutra*.

kalpa: An eon; an immeasurably long period of time. An example from Indian cosmology defines it as the time required to remove all the poppy seeds in a ten-square-mile area if one seed is removed every three years.

kiṃnara: A heavenly musician; one of the eight kinds of supernatural beings that protect Buddhism.

kimśuka gem: A red gemstone, possibly ruby or red pearl.

koṭi: A very large number, variously given in Indian sources as ten million, one hundred million, etc.

Mahākāśyapa: One of the ten foremost disciples of the Buddha, said to have become his disciple just a few days after the Buddha had attained enlightenment.

Mahayana. *See* Great Vehicle.

mahoraga: A supernatural being said to have the body of a human and the head of a snake; one of the eight kinds of supernatural beings that protect Buddhism.

Maitreya (“one who is compassionate and friendly”): The bodhisattva that will come to this world in the future as the successor to Śākyamuni. *See also* Śākyamuni.

maṇi jewel: A pearl or crystal; a symbol of purity, therefore symbolic of the Buddha and his teachings. Also called *brahma-maṇi* jewel.

- Mañjuśrī:** A powerful bodhisattva who personifies the perfection of wisdom, he appears in the sutras as the leader of the bodhisattvas. Often portrayed in Buddhist art along with All-embracing Goodness Bodhisattva as one of the bodhisattva attendants of Śākyamuni Buddha. *See also* All-embracing Goodness; Śākyamuni.
- Mount Sumeru:** In ancient Indian cosmology, the mountain situated in the center of surrounding continents, seas, and mountain ranges that form one small world. A thousand million such worlds make up one buddha world.
- nāga:** A recurrent figure in Indian mythology, depicted as having a human head and the body of a flying serpent; they are believed to inhabit the waters or live under the earth and to have various powers, such as the ability to cause rain. *Nāgas* were adopted into Buddhism as one of the eight kinds of supernatural beings that protect Buddhism.
- Namaḥ:** An honorific expression of respect, devotion, and trust.
- naṃyuta:** A large unit of numerical measurement, said to be equal to ten million or one hundred billion.
- nirvana:** Liberation from the cycle of birth and death, a state in which all passions are extinguished and the highest wisdom (*prajñā*) attained; *bodhi*, enlightenment. The ultimate goal of Theravāda practice, in which it generally represents the concept of enlightenment. In the Mahayana, however, the concept of nirvana is discussed from several perspectives, and *anuttarā samyaksambodhi* appears as the main goal for followers. *See also* *anuttarā samyaksambodhi*; birth and death; enlightenment; Mahayana; *prajñā*; Theravāda.
- non-returner (*anāgāmin*):** The third of the four stages of spiritual attainment in the Hinayana; one who has attained this stage is no longer subject to rebirth in the realm of desire. *See also* Hinayana; triple world.
- once-returner (*sakṛdāgāmin*):** The second of the four stages of spiritual attainment in the Hinayana; one who has attained this state is subject to rebirth only once in each of the three realms of the triple world before attaining nirvana. *See also* Hinayana; triple world.
- One Vehicle.** *See* single vehicle.
- parinirvāṇa:** The state of complete nirvana experienced by a buddha; the term is also used to designate the death of the Buddha. *See also* nirvana.
- prajñā:** Transcendental, liberative wisdom; one of the six perfections. *See also* six perfections, six spiritual attitudes.
- pratyekabuddha:** One who attains enlightenment through the direct apprehension of the truth of dependent origination, without the aid of a teacher, and who does not teach others. Also referred to as self-enlightened buddha. *See also* dependent origination.

prediction: In the *Lotus Sutra* the notion of practitioners receiving a prediction of their future attainment of buddhahood is very important, indicating that they are firmly situated on the path to highest, complete enlightenment.

Sadāparibhūta (“Never Disparaging”): The bodhisattva who appears in Chapter 20 of the *Lotus Sutra*. He describes his practice in terms of a past life of Śākyamuni Buddha. For many years Sadāparibhūta was cursed and humiliated, beaten with sticks and pelted with stones by other members of the sangha, yet he refused to disparage them for their abusive actions, saying that they would all certainly attain buddhahood.

Śākyamuni: Lit., “sage (*muni*) of the Śākya clan,” the name of the historical Buddha. Born a prince of the Gautama family, his given name was Siddhārtha.

samādhi: Mental concentration; a meditative state.

samsara. *See* birth and death.

sangha: The traditional community of renunciant followers (monks and nuns) created by Śākyamuni Buddha, and which are still maintained in the Theravāda tradition. It is thought that the Mahayana tradition, which includes all followers of Buddhism, not just ordained monastics, developed outside the concept of sangha. Capitalized, the term refers to one of the Three Treasures. *See also* Mahayana; Three Treasures.

self-amendment: The practice of endeavoring, in various ways, to become aware of the excesses, shortcomings, and errors in one’s perspective and behavior, expressing them, determining to change them, and taking appropriate action to do so. This concept is more commonly translated into English as “repentance.”

self-enlightened buddha. *See* *pratyekabuddha*.

seven parables: There are seven famous parables in the *Lotus Sutra*, which are used to illustrate various principles and teachings of the sutra: 1) “The Burning House” (Chapter 3): a man lures his children out of a burning house; 2) “The Merchant” (“The Lost Heir”) (Chapter 4): a poor, unhappy man gradually learns that he is extraordinarily wealthy; 3) “Cloud and Rain” (“The Plants” or “Medicinal Herbs”) (Chapter 5): although many different plants all grow in the same area and receive the same amount of rain, they grow in different ways; 4) “The Phantom City” (Chapter 7): a guide leading a group of people on a difficult journey conjures a beautiful city to motivate them onward, and the apparitional city vanishes after they have rested; 5) “The Gem in the Jacket” (“The Concealed Jewel”) (Chapter 8): a wealthy man has sewn a jewel into the jacket of a poor man without his knowledge; the poor man resumes his life as a vagrant and only realizes he has always had this jewel when he meets his rich friend once again; 6) “The Gem in the King’s Topknot” (“The Crest Jewel”) (Chapter 14): a king bestows many gifts but only gives this priceless gem to a person of extraordinary merit; 7) “The Excellent Physician” (“The Physician’s Sons”) (Chapter 16): The sons of a physician take medicine from his cabinet, and some of them become so seriously ill that they refuse to take the antidote and must be tricked into taking it.

- single vehicle (*ekayāna*): The one buddha vehicle, the Mahayana teaching espoused in the *Lotus Sutra* that leads to complete enlightenment and attainment of buddhahood, contrasted with the teachings of the two Hinayana vehicles. The single vehicle includes and transcends all three vehicles of the *śrāvaka*, *pratyekabuddha*, and bodhisattva paths. *See also* Hinayana; three vehicles; two vehicles.
- six manners of mindfulness: 1) mindfulness of the Buddha; 2) mindfulness of the Dharma, 3) mindfulness of the Sangha, 4) mindfulness of one's attitude toward the behavioral principles, 5) mindfulness of having consideration for others, 6) mindfulness of the existence of blissful conditions.
- six realms: The six conditions in which sentient beings exist: in hells, as hungry ghosts (*pretas*), animals, demonic beings (*asuras*), human beings, or heavenly beings (*devas*).
- six sense faculties: The eyes, ears, nose, tongue, body, and mind, and their associated processes of sight, hearing, smelling, taste, tactile sensation, and thought. Sometimes translated as "six sense organs."
- six perfections, six spiritual attitudes (*pāramitās*): The entirety of the spiritual condition of a practitioner consists of six qualities: giving (*dāna*), or having consideration for others, behavioral attitudes (*śīla*), forbearance (*kṣānti*), endeavor (*vīrya*), concentration (*dhyāna*), and wisdom (*prajñā*). The practice to perfect each of these qualities leads to complete fulfillment of one's spiritual condition.
- skillful means (*upāya*): The various methods and means used by buddhas and bodhisattvas to guide and teach sentient beings, adapted to their different capacities. Also referred to as expedients or expedient means.
- śrāvaka* ("one who hears the voice"): Originally, this term referred to disciples of the Buddha who directly heard his teachings. The term later came to designate a follower of the Theravāda (Hinayana). *See also* Hinayana; Theravāda.
- stage (*bhūmi*): The ten stages of development through which a bodhisattva progresses on the path to enlightenment. The eighth of these ten stages of development in the bodhisattva path is called the stage of equanimity (*acalā-bhūmi*); the tenth and highest of the ten stages is the stage of the Dharma cloud (*dharmameghā-bhūmi*). *See also* bodhisattva.
- stream-enterer (*śrota-āpanna*): The first of the four stages of spiritual attainment in the Hinayana; one who has entered the stream of the Dharma by destroying various wrong views. *See also* Hinayana.
- stupa: In the Indo-Buddhist tradition, a reliquary structure or monument in which some of the remains of Śākyamuni Buddha are enshrined. According to legend, the Buddha requested that laypeople carry out the enshrinement of his relics; stupas also serve as loci of worship and pilgrimage.
- Sugata ("Well-gone"): An epithet for a buddha; one who has attained bliss.

Glossary

sutra: A discourse attributed to the Buddha. After his death, followers used the term for the compilations they made of his teachings. Capitalized, the term refers to the compilations of his teachings that form part of the Tripiṭaka. *See also* Tripiṭaka.

Tathāgata: An epithet for a buddha. It means “one who has gone to (*gata*) and come from (*āgata*) the truth of suchness (*tathā*),” i.e., “one who embodies the truth of suchness.”

Theravāda (“Way of the Elders”): Along with the Mahayana, one of the two major divisions of Buddhist teachings; sometimes referred to as “traditional” Buddhism, also referred to as Hinayana. Theravāda places emphasis on personal liberation from attachments, and practitioners aim to attain the state of arhat. *See also* arhat; Hinayana; Mahayana.

three hindrances (*trīṇy āvaraṇāṇi*): Obstacles, impediments, encumbrances, or difficulties that confront practitioners on the path of enlightenment. There are several groupings of three, e.g., the hindrance of passions (desire, hatred, etc.), those arising from actions (karma), and those due to karmic consequences of being reborn in hells or unwholesome realms; or unwholesome passions of the “skin,” i.e., delusions from external objects, unwholesome passions of the “flesh,” i.e., wrong views, and unwholesome passions of the “mind,” i.e., basic ignorance; or self-importance, envy, and desire.

three kinds of constancy of mind: The mind of a buddha remains focused and tranquil and 1) does not give rise to feelings of joy when people willingly listen to his teachings; 2) does not give rise to feelings of disappointment when people do not wish to hear his teachings or listen unwillingly; and 3) gives rise neither to joy or disappointment when both kinds of listeners are present.

Three Treasures: The Buddha, the Dharma, and the Sangha, the community of Buddhists.

three vehicles: The paths of the *śrāvakas*, *pratyekabuddhas*, and bodhisattvas, respectively. *See also* bodhisattva; *pratyekabuddha*; *śrāvaka*.

Tripiṭaka: The three “baskets” (*piṭakas*) of the Buddhist teachings: Sutra, the words and teachings of the Buddha; Vinaya, rules of monastic discipline; and Abhidharma, treatises.

triple world: The three realms of samsaric existence in which living beings transmigrate as a result of their karma: 1) the realm of desire (*kāmadhātu*), i.e., the world of ordinary consciousness accompanied by desires; the realm of form (*rūpadhātu*), in which desires have been eliminated but the physical body remains; and the formless realm (*ārūpyadhātu*), in which the physical body no longer exists.

true Dharma: The first of the three ages of the Buddhist Dharma, in which the Buddhist teaching is properly practiced and enlightenment can be attained.

two vehicles: The paths of the *śrāvakas* and *pratyekabuddhas*, the two Hinayana paths. *See also* Hinayana; *pratyekabuddha*; *śrāvaka*.

Universally Virtuous One: An epithet for All-embracing Goodness Bodhisattva. *See* All-embracing Goodness.

yakṣa: A demonic being said to eat human flesh; one of the eight kinds of supernatural beings that protect Buddhism.

yojana: A unit of distance used in ancient India. The Sanskrit word implies “yoking,” indicating that the term relates to the distance that oxen yoked to royal carts could travel in one day. Various sources give different distances, with approximately 4.35 miles (7 kilometers) as the shortest.

Bibliography

- Abbott, Terry. "Vasubandhu's Commentary to the *Saddharmapuṇḍarīka-sūtra*: A Study of Its History and Significance," Ph.D. dissertation. Ann Arbor, MI: University Microfilms International, 1986.
- Bunnō, Katō, Yoshirō Tamura, and Kōjirō Miyasaka, trans. *The Threefold Lotus Sutra: Innumerable Meanings, the Lotus Flower of the Wonderful Law, and Meditation on the Bodhisattva Universal Virtue*. With revisions by W. E. Soothill, Wilhelm Schiffer, and Pier P. de Campana. New York and Tokyo: Weatherhill and Kosei, 1975.
- Chappell, David W. *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings, Recorded by Korean Buddhist Monk Chegwan*. Tokyo: Daiichi-Shobo, 1983.
- Chen, Jinhua. *Making and Remaking History: A Study of Tiantai Sectarian Historiography*. Studia Philologia Buddhica Monograph Series 14. Tokyo: The International Institute for Buddhist Studies, 1999.
- Enchin. "Hokkeronki," *Nihon Daizōkyō*, vol. 49, pp. 15–349. Tokyo: Suzuki Research Foundation, 1975.
- . (?). "Hokkeron Shishu Shomon Nikki," *Nihon Daizōkyō*, vol. 4. 1913 edition.
- Hirakawa, Akira, et al., ed. *Hokke Shisō. Kōza Daijō Bukkyō*, vol 4. Tokyo: Shunjusha, 1983.
- Honda, Giei. *Hokkekyōron*. Tokyo: Kobundo, 1944.
- Hurvitz, Leon. "Chih-I (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk," *Mélanges Chinois et Bouddhiques* 12 (Juillet 1962): 1–372.
- Kanakura, Yenshō, ed. "Hokkekyō no Seiritsushi to Tenkai," in *Hokkekyō Kenkyū*, vol. 3. Kyoto: Heirakuji Shoten, 1970.
- Kimura, Mitsutaka. "Hokkekyōron ni okeru Ni San no Mondai," *Shukyō Kenkyū* II (1) (1940): 104–141.
- Kurumiya, Yenshō. "A Note of the Seventeen Distinctive Names of *Saddharmapuṇḍarīka Sūtra*," *Indogaku Bukkyōgaku Kenkyū* 25 (2) (1977): 977–973.

Bibliography

- Maruyama, Takao. "Hokkekyōron no Tachiba," in Hirakawa Akira, et al., ed., *Hokke Shisō*, pp. 194–219. *Kōza Daijō Bukkyō*, vol. 4. Tokyo: Shunjusha, 1983.
- . "Hokke Shichijū Kaishaku to Tenkai," in Nakamura Zuiryū, ed., *Hokkekyō no Shisō to Kiban*, pp. 433–461. *Hokkekyō Kenkyū*, vol. 8. Kyoto: Heirakuji Shoten, 1980.
- Misaki, Ryōshū. "Hokkeron Shishū Shōmon Nikki," *Nihon Daizōkyō*, vol. 97, p. 469. Tokyo: Suzuki Research Foundation, 1977.
- Mochizuki, Kazunori. "Hokkekyō no Hiyu ni tsuite," *Indogaku Bukkyōgaku Kenkyū* 15 (1) (1966): 382–385.
- Nakamura, Zuiryū, ed. "Hokkekyō no Shisō to Kiban." *Hokkekyō Kenkyū*, vol. 8. Kyoto: Heirakuji Shoten, 1980.
- Ōchō, Enichi, ed. "Hokkegisho Kaidai." *Kokuyaku Issaikyō Kyōshūbu*, vol. 3. Tokyo: Heirakuji Shoten, 1970.
- . *Hokke Shisō*. Kyoto: Heirakuji Shoten, 1969.
- Saichō. "Hokkeron Kamon," *Nihon Daizōkyō*, vol. 49, pp. 3–14. Tokyo: Suzuki Research Foundation, 1975.
- Sakamoto, Yukio, ed. "Hokkekyō no Shisō to Bunka," *Hokkekyō Kenkyū*, vol. 1. Kyoto: Heirakuji Shoten, 1965.
- Sakurabe, Takeshi. "Seshin no Shakukyōron to Bodairushi no Yakugyō ni tusite no Ichikōsatsu," in Ōchō Enichi, ed., *Hokugi Bukkyō no Kenkyū*, pp. 307–312. Tokyo: Heirakuji shoten, 1970.
- Shimizu, Ryōzan. "Kokuyaku Myōhō Rengekyō Upadaisha," in *Kokuyaku Daizōkyō*, vol. 5, pp. 767–815. Tokyo: Kokumin Bunko Kankōkai, 1927–1928.
- . "Tenshin no Hokkekyōkan," *Ōsaki Gakuhō* 38 (1915): 7–16.
- Shioiri, Ryōdō. "Hokkeron no Sessō ni Okeru Jūki ni tsuite," *Indogaku Bukkyōgaku Kenkyū* 3 (2) (1955): 706–708.
- . "Indo-Chugoku no Hokke Kaishaku o Megute," *Taishō Shinshū Daizōkyō Kaiin Tsūshin* 28 (1966): 2–3.
- . "Indo ni okeru Hokkekyō Kaishaku no Ittan," *Indogaku Bukkyōgaku Kenkyū* 4 (2) (1956): np.
- Suguro, Shinjō. "Ancient Indian Buddhists' Comments on the Lotus Sutra," in Kanakura Yenshō, ed., *Hokkekyō no Seiritsu to Tenkai*, pp. 365–392. *Hokkekyō Kenkyū*, vol. 3. Kyoto: Heirakuji shoten, 1970.
- Takasaki, Jikidō. "Hokkeron Kamon," *Nihon Daizōkyō* 97 (176) (1977): 343–344.
- . "Hokkeronki," *Nihon Daizōkyō* 97 (177) (1977): 344–347.

- . “Shindaiyaku Shōdaijōron Seshinyaku ni okeru Nyoraizōsetsu—Hōshōron to no Kanren,” in *Yōki Kyōju Shōju Kinen Bukkyō Shisōshi Ronshu*, pp. 241–264. Tokyo: Daizo Shuppan, 1964.

Tola, Fernando, and Carmen Dragonetti, trans. *El Sutra de Los Infinitos Significados (Wu-liang-i-ching)*. Vizcaya, Spain: Editorial Desclée et Brouwerr, 2000.

Index

A

Abhidharma 172
Abhidharmakośa 172
Abundant Treasures 52, 55, 60, 64, 65,
66, 73
Acyuta 11
affliction(s) 11, 30, 63, 76, 197, 199
Āgamas, four 163, 172
aggregates, five (*see also skandha*)
127–128, 133
Ājñātakauṇḍinya 11, 22, 128
All-embracing Goodness 45, 46, 52–56,
57–58, 59, 61, 63, 64, 66, 70, 73,
74, 76, 80
anāgāmin (*see also* never-returner, non-
returner, non-returning) 15, 124,
173, 175, 180
Ānanda 11, 51, 52, 70, 73, 74, 77, 78
Anantamati 111
Aniruddha 11
An Lushan rebellion 155
anuttarā samyaksambodhi. *See* enlighten-
ment, highest, complete; supreme;
ultimate
Aparagodānīya 174
Ara, Ryōkan 160
arhat(s) (*see also* sage) 11, 95, 96, 97, 98,
99, 124, 128, 130, 181, 197
arhatship (*see also* sagehood, sagely) 15,
20, 23, 25, 36, 130, 135, 166, 194
arūpyadhātu. *See* realm, formless, of
formlessness
asura(s) 9, 25, 105, 113, 174

attachment(s) 11, 12, 14, 62, 65, 66, 69,
71, 118, 124, 176, 177, 182, 187,
189, 192, 194, 199, 200, 208, 209
Avalokiteśvara 9, 148, 149
Avatamsaka-sūtra. *See* Flower Garland
Sutra; Flower Ornament Sutra;
Huayan jing, *Huayan Sutra*
Avīci Hell 77

B

Ba jiao da yi 155
Bearer of the Loom 9
behavioral principles (*see also* precepts)
10, 13, 14, 34, 62, 74, 76
Bhadrapāla 96
Bhaiṣajyarāja (*see also* King of Medi-
cines) 9, 148
Bhaiṣajyarājasamudgata. *See* Incompara-
ble Medicine
Bharadvāja 111
bhūmi(s) (*see also* stage) 157, 159, 190,
194
dharmameghā-, tenth 35, 203
first 189, 194
ten 159, 190, 191, 193, 195, 202
birth(s) and death(s) 11, 30, 33, 73, 173,
176, 189, 190, 194, 203
cycle, stream of (*see also* rebirth;
samsara) 15, 19, 24, 27, 30, 32, 33,
36, 66, 74, 146, 176, 183
Blessed One(s) (*see also* Buddha) 96,
102, 107, 110, 114, 117, 118, 129,
132

Index

- bodhicitta* (see also enlightenment, aspiration for, mind of, thought of) 20, 51, 183, 191, 198, 199, 201, 208
- Bodhiruci 89, 90, 93
- bodhisattva(s) 5, 6, 9, 10, 17, 18–19, 20, 22, 24, 29, 31, 34, 37, 39, 41, 45, 46, 51, 53, 54, 55–56, 57, 60–61, 62, 63, 69, 72, 73, 74, 75, 76, 82, 93, 96, 97, 98, 99, 100, 101, 102, 104, 106, 107, 109, 111, 112, 113, 114, 119, 125, 132, 141, 142, 143, 146, 147, 149, 159, 169, 184, 185, 187, 188, 190, 191, 192, 193–194, 199, 208
- eminent, great 31, 33, 55, 60, 70, 75, 78, 173
- great-being (see also *mahāsattva*) 9, 10, 11, 12, 17, 18, 19, 24, 25, 27, 36, 37, 38, 95
- manifested form(s) of 54, 55, 80
- path, way(s) 36, 75, 101, 106, 130, 142, 144, 146, 157, 184
- practice(s) 6, 11, 20, 23, 130, 135, 141, 190
- stage(s) (see also stage) 15, 25, 36, 101, 140, 158, 159, 183, 187, 190, 191, 192, 193
- vehicle 88, 124, 183
- vows (see also four great vows) 158, 183, 208
- bodhi* tree 21, 22, 165, 185
- seven-jeweled 187, 193
- body(ies), of buddha(s), tathāgata(s) (see also buddha, body, embodiment) 23, 56, 60, 61, 65, 89, 100, 137, 140, 145, 164, 198
- absolute (see also buddha, absolute; *dharmakāya*) 87, 103, 126, 132, 133, 134, 140, 141, 142, 144, 145, 149
- apparitional (see also *nirmāṇakāya*) 185
- three, threefold (see also *trikāya*) 89, 202
- transformation (see also *nirmāṇakāya*) 165, 187
- Bosatsuzenkaigyō* 82
- Brahma(s) 97, 113
- voice 14, 15, 31
- Brahmā 173, 175, 185
- brahma-maṇi* jewels (see also *maṇi* jewel) 53
- brahmans 113
- Brahmaviśeṣacintīpariprcchā* 163
- buddha(s) (see also Buddha) 16, 21, 23, 24, 28, 31, 34, 37, 46, 52, 55, 56, 57, 58, 59–60, 61, 62, 63, 64, 66, 67, 68, 69, 70, 71, 72, 73, 74–75, 76, 78, 81, 88, 95, 98, 100, 101, 102, 103, 105–106, 108, 110, 111, 112, 113, 114, 115, 117, 118, 119, 120, 121, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 137, 139, 141, 143, 144, 145, 148, 149, 169, 182, 184, 185, 187, 190, 192, 193, 195, 197, 201, 203
- absolute (see also body, of buddha, absolute; *dharmakāya*) 143, 145
- body(ies), embodiment(s) 14, 23, 56, 59, 62, 72, 89, 100, 133, 134, 137, 140, 142, 145, 149
- countless, innumerable, of the ten directions 55, 56, 57, 58, 61, 63, 65, 66, 67, 68, 69, 70, 73, 74, 75, 76, 117, 120, 130, 145, 210
- emanated 60, 61, 66, 73
- enjoyment (see also *saṃbhogakāya*) 143, 144, 145
- eye 71, 202
- form, manifested 53, 54, 61, 62, 64, 80
- insight of 63, 132
- lifetime 31, 32, 33, 34, 35
- of the past, present, and future 19, 24, 25, 27, 36, 59, 93
- path, Way 76, 114, 130, 135

- tathāgata(s) 31, 32, 59, 67, 76
 three kinds, types of 87, 143
 transformed, transformation 80, 143, 145
 vehicle 88, 127, 131, 132, 133, 134, 135, 140
 womb of. *See tathāgatagarbha*
- Buddha (*see also* Blessed One; Buddha, Dharma, and Sangha; Sage; Śākya-muni; Tathāgata) 5, 6, 9, 10, 12, 24, 25, 32, 36, 37–38, 40, 51, 61, 63, 71, 75, 77, 80, 82, 95, 102, 105, 106, 107, 109, 110, 112, 113, 114, 128, 129, 131, 135, 140, 141, 146, 155, 157, 164, 165, 166, 167, 168, 169, 170, 171, 174, 179, 181, 194, 196, 201
 and Ānanda 51, 70, 73–74, 77–78
 and Fully Composed 17–20, 21, 27–28, 37–38
 great intention, purpose 108, 109, 134
 and Śāriputra 129, 131
 teaching(s) 20, 40, 76, 78, 155, 157, 163, 168, 170, 171, 172
 three bodies, manifestations (*see also* bodies, of buddha) 71, 89, 140
 wisdom 71, 95, 100
- Buddha, Dharma, and Sangha (*see also* Three Jewels) 75, 93
- buddhahood 76, 125, 140, 141, 157, 158, 159, 170, 172, 179, 183, 184, 185, 186, 188, 190, 191, 192, 193, 194, 195, 199, 200, 202, 203
- buddha land(s), realm(s), world(s) 11, 24, 33, 34, 37, 66, 102, 105, 107, 108, 112, 144, 145, 169, 187
- buddha-nature 89, 132, 140, 141, 146, 148, 169, 170, 199, 202, 203
- Bussetsu kan Fugen bosatsu gyōhō kyō. See Foshuo guan Puxian pusa xingfa jing*
- C**
- Candrasūryaprabhā 104, 110–111, 112–113
 eight princes of 108, 111–112, 113–114
- Cāturmahārājakāyikā. *See* Heaven of the Four Divine Kings
- Chegwān 155, 156, 157, 160, 161
Cheontae sagyo ui. See Tiantai sijiao yi
- China 5, 46, 88, 89, 90, 155, 157, 163
- Chinese 5, 6, 7, 39, 40, 45, 46, 47, 49, 79, 80, 81, 89, 90, 155, 158, 160, 173
cintāmaṇi. See wish-granting gem
- Commentary (see also Saddharmapuṇḍarīka-sūtra-upadeśa)* 87–88, 89–90, 95, 118, 137
- compassion 6, 13, 20, 28, 29, 30, 34, 35, 38, 60, 63, 65, 72, 75, 157, 179, 208
 great 11, 18, 21, 33, 57, 63, 68, 70, 82, 93
- complete doctrine, teaching 156, 157, 158, 159, 163, 164, 166, 167, 168, 169, 170, 171, 178, 186, 188, 189, 190, 194–204, 207
- concentration (*see also* meditation) 70, 73, 178, 191
 perfection in 10, 13, 14, 76
- Constant Endeavor 9, 39
- contemplation(s) 10, 52, 59, 73, 74, 98, 118, 124, 125, 133, 139, 187, 192, 198, 200, 207–209
 ten modes of 158, 204, 207–209
 threefold 196, 208
- D**
- Dapin boruo* 163
Dapin jing 186
Daśabhūmika-sūtra-śāstra 89
Da zhidu lun 172

Index

- Deer Park 22, 157, 165
period 156, 163, 165, 168, 172
defilement(s) 76, 97, 98, 104, 105, 107,
123, 124, 138, 140, 165, 176–177,
181, 182, 183, 186–187, 190, 193,
194
eighty-eight 176–177, 180, 187
delusion(s) 15, 70, 144, 166, 176, 183,
188, 190, 191, 197, 200, 203, 208
recurring 182, 185, 187, 188
dependent origination 10, 14, 15, 22, 23,
40, 111, 165, 181, 182, 208
deva(s) (*see also* heavenly being) 9, 52,
103, 105, 164
Devadatta 141
Dezhao 157
dhāraṇī. *See* Dharma-grasping empower-
ment; magical spell
dharma(s) (*see also* phenomena) 19, 27,
28, 40, 79, 98, 100, 107, 125, 127,
133
Dharma (*see also* Buddha, Dharma, and
Sangha) 10, 14, 15–17, 19–23,
31–33, 35, 37–38, 40–41, 57–59,
62–63, 65, 67–69, 71, 73, 79–80, 87,
93, 95, 96, 98, 99, 100, 102–103,
104, 105, 106, 109, 110, 111, 112,
113, 114, 115, 117, 118, 120, 121,
123, 125, 126, 127, 128, 129, 131,
132, 133, 134, 135, 137, 138, 139,
140, 141, 142, 145, 146, 147, 148,
158, 167, 169, 172, 174, 185, 191,
198, 209
approach(es) 10, 17, 18, 19, 20, 39
cloud (*see also* stage, Dharma cloud)
35, 193
correct 67, 75
eye 78, 192, 200
great 64, 107, 109, 110, 114
highest mundane 180, 185
marvelous 57, 117, 118, 196
power of 145–146
successor 59, 64, 67
true 101, 107, 110, 123, 124, 131
wheel 10, 15, 22, 25, 31, 40, 95, 100,
101, 103, 108, 109, 113, 185–186,
187, 193
Dharma body (*see also* body, of buddha,
tathāgata, absolute; *dharmakāya*)
87, 170
dharmadhātu (*see also* reality, true) 133,
149, 172
Dharma Flower Sutra (*see also* *Lotus*
Sutra) 52, 58, 60, 79
Dharma-grasping empowerment(s) 10,
15, 25, 27, 35, 36, 57, 58, 61, 63, 80
Dharmajātayaśas 5, 7
dharmakāya (*see also* bodies, of buddha,
absolute; buddha, absolute; reality,
true) 87, 88, 103, 104, 126, 143,
164, 195, 197, 200, 202, 203
Dharmamati 111
Dharmamitra 45, 49
Dharma-nature 186
dharmatā (*see also* reality, ultimate)
141, 149, 192
Dīpaṃkara 114, 184
discernment 10, 13, 14, 76, 178
disciple(s) (*see also* *śrāvaka*) 88, 93, 96,
97, 98, 103, 104, 105, 107, 109,
111, 112, 113, 114, 117, 119, 120,
121, 125, 127, 128, 129, 130, 132,
133, 134, 135, 138, 140–141, 142,
155, 165, 166, 167, 195
path, way 88, 110, 128
vehicle 88, 101, 124, 133, 134, 138,
142
distinctive doctrine, teaching 156, 157,
159, 163, 164, 166, 167, 168, 170,
171, 172, 178, 186, 188, 189,
190–194, 199, 201, 202

dragon(s) (*see also nāga*) 95, 97, 99, 195, 202

E

eight appropriate behaviors 75, 82
 eight classes, kinds of beings (*see also* guardian spirits) 31, 52, 164
 eighteen elements, special attributes 125, 133, 137
 eight endurances 186, 191, 199
 eightfold noble path 178
 eight teachings 155, 156, 163, 209
ekayāna (*see also* One Vehicle; vehicle, single) 87, 88, 89
 emancipation (*see also* liberation) 10, 11, 13, 14, 20, 35, 36, 76, 118, 124, 125, 126, 128, 129, 133, 137, 138
 emptiness (*see also sūnyatā*) 18, 20, 23, 70, 71, 74, 76, 77, 88, 98, 157, 158, 166, 192, 196, 197, 207
 Enchin 89, 90
 enlightenment 10, 13, 20, 27, 32, 40, 41, 59, 80, 87, 88, 104, 108, 124, 133, 135, 143, 144, 146, 148, 164, 166, 178, 181, 183, 190, 197, 198, 208, 209
 aspiration for, mind of, thought of (*see also bodhicitta*) 20, 23, 27, 28, 29, 31, 51, 58, 62, 75, 132, 135, 142, 183, 184, 191, 195, 198, 199, 201, 208
 avenue, path, route to 13, 27, 40, 148, 178, 183, 193, 201
 factor(s) of 93, 118, 125
 great 103, 113, 119, 134, 142, 143
 highest, complete 95, 97, 100, 103, 111, 113, 117, 119, 120, 143, 146, 148
 perfect 93, 164, 195, 201, 202
 prediction(s) of 140, 141, 142

preliminary 159, 190, 191, 193, 195, 198, 202, 203, 204
 seat, place, terrace of 103, 143, 165
 supreme 158, 159, 169, 190, 191, 193, 194, 195, 197, 201, 202, 203, 204, 209
 ultimate 6, 11, 17, 18, 19, 20, 21, 24, 25, 27, 28, 30, 34, 36, 38, 51, 73, 78
 Eternally Calm and Radiant Land 203
 existence(s) 10, 12, 30, 62, 65, 67, 69, 143, 144, 182, 196, 207
 four marks of 107, 144
 previous 59, 61, 66, 67, 164
 provisional, temporary 158, 192, 196, 200, 207
 six realms of 18
 twenty-five states of 35, 69, 173
 expediency 133, 145, 164, 169
 expedient 158, 168
 means (*see also* skillful means) 101, 106, 117, 118, 121, 124, 125, 128, 129, 131, 133, 134, 139, 142, 144
 nirvana 128, 146
 preparations, twenty-five 158, 204, 205–207
 teaching(s) 169, 171, 202, 203
 eye, buddha, Dharma, wisdom 71, 78, 192, 200, 201

F

Facilitating Leader 9
Fahua jing. *See Lotus Sutra*
Fahua lun shu 89
 five aggregates (*see also skandha*) 127–128, 133
 five deadly wrongs, five grievous acts 69, 77, 173, 174, 197
 five desires 46, 51, 147, 205, 206
 five flavors 133, 157, 163, 171–172
 five hindrances 205, 207

Index

- five periods 155, 156, 157, 163,
164–172, 209
five virtues 174, 205, 206
Flower Banner 9
Flower Garland Sutra (see also *Huayan jing*, *Huayan Sutra*) 23, 79
Flower Ornament Sutra. See *Flower Garland Sutra*; *Huayan jing*, *Huayan Sutra*
Flower Radiance 9
Foshuo guan Puxian pusa xingfa jing 45
four continents 112, 173, 174
fourfold assembly, four kinds of followers 27, 31, 77, 129
fourfold teachings (see also four methods of conversion) 155, 157, 163
 gradual 156, 157, 163, 164, 165–167, 168, 197, 207
 secret 156, 157, 163, 167
 sudden 156, 157, 163, 164, 165, 167, 168, 194, 197, 207
 variable 156, 157, 163, 167
four fruits 21, 27
four great vows 183, 208
four methods of conversion 106, 124, 133, 156, 164–167, 172
Four Noble Truths 14, 15, 22, 40, 165, 173, 177, 178, 179, 182, 183, 187, 190, 193
Fully Composed 10, 12, 17, 19, 21, 27, 28, 35, 36, 37, 38
- G**
- Gadgadasvara 148
Gandhahastin. See Incense Elephant
gandharva(s) 9, 25, 105
Ganges River(s) 23, 24, 25, 31, 37, 61, 64, 81, 146, 148, 149
garuḍa(s) 9, 25, 105
Gayā 143
Gayākāśyapa 11
- Gītamitra 45
Goryeo 161
Goṣamati 111
gotra 88
Great Forest Monastery 51
Great Incense Elephant 9–10
Great Perfection of Wisdom Sutra 23
Great Strength Achieved 9
Great Vehicle (see also Mahayana) 10,
40, 46, 52, 53, 55, 56, 57, 58, 59,
60, 61, 63, 64, 65, 66, 67, 68, 71,
72, 75, 77, 88, 93, 96, 102, 104,
124, 129, 130, 133, 134, 138, 139,
140, 142, 169, 189
 consciousness 52, 63
 path 54, 111, 138, 146
 power of 60, 63, 67
 principle 55, 73, 74
 sutra(s) 51, 52, 55, 56, 57, 59, 60, 61,
62, 63, 66, 67, 69, 71, 72, 73, 74,
75, 76, 104, 112, 114
Guangzan boruo 163
guardian spirit(s) (see also eight classes,
kinds of beings) 27, 31, 52
- H**
- Hands Showing the Seal of the Dharma 9
heaven(s) 53, 173–177, 197
 highest 106, 175
 six, of the realm of desire 173, 175
heavenly being(s) (see also *deva*) 9, 12,
15, 21, 22, 23, 25, 27, 52, 71, 73,
74, 76, 78, 103, 113, 130, 138
Heaven of Nonperception 173
Heaven of the Four Divine Kings 175
Hebu Jinguangming jing 190
hell(s) 67, 68, 75, 106, 173, 174, 176
heretical (see also non-Buddhist) 98,
120, 124, 133
Heroic Endeavor of the Lion 10
Himalayas. See Snow Mountains

Hinayana, Hinayanist (*see also* Small Vehicle) 165, 166, 168, 169, 172, 173, 205
Hokke Denki 87
Hokkeronki 89
Huayan jing, Huayan Sutra (*see also* Flower Garland Sutra) 79, 157, 163, 165, 167, 168, 188, 190, 194, 195, 201
 Huayan period (*see also* fourfold teachings) 156, 164–165, 168, 169, 171
 Huichang suppression 157
 hungry ghost(s), spirit(s) 67, 174
 Hurvitz, Leon 160

I

Ichishima, Masao 160
 illusion(s) 176, 177, 192, 194
 Imposing Intensity of the Lion 10
 Incense Elephant 9
 Incomparable Medicine 9, 73
 India 5, 46, 79, 87, 88, 93, 163
 Indra 97
Infinite Meanings Sutra 5–6, 19, 20, 22, 23, 24, 27, 30, 32, 34, 36, 38, 39
 Kasuga edition 6, 41
 Old Song edition 40, 41
 Song, Yuan, and Ming editions 39, 40, 41
 Taishō edition 6, 39, 40, 41

J

Jāliya 185
 Jambudvīpa 79, 174, 185
 Japan, Japanese 6, 47, 81, 88, 89, 90, 157
 Japanese Imperial Household Library 40–41, 79, 80, 81, 82
Jingang boruo 163
 Jizang 89, 90

K

Kaigen shaku kyōroku. See Kaiyuan shi jiao lu
Kaiyuan shi jiao lu 45
 Kali, King 165
kalpa(s) (*see also* world-age) 10, 15, 16, 18, 23, 27, 29, 32, 63, 64, 65, 66, 67, 68, 73, 74, 105, 184, 190
kāmadhātu. See realm, of desire
 Kapphiṇa 11
 karma 13, 67, 173, 181, 182
 karmic 71, 194
 act(s), action(s) 14, 67, 68, 70, 71, 77, 182
 cause(s) 18, 34, 58, 68, 72, 73
 consequences 52, 74
 encumbrances 71, 72, 73
 Kāśyapa (*see also* Mahākāśyapa) 205
 Kātyāyanīputra 173
Kegon gyō. See Flower Garland Sutra
kiṃnara(s) 9, 25, 105
kimśuka gem 53
 Kimura, Seiji 90
 King of Medicines (*see also* Bhaiṣajyarāja) 9, 73
kleśa. See affliction
 knowledge(s) 89, 101–102, 108, 109, 125, 127, 132, 146, 192, 200, 202
 complete 148, 149
 four analytical 101, 123
 highest, superior, transcendent, unsurpassed 13, 95, 98, 100, 104, 124, right 95, 97, 99
 of true reality 98, 102, 117, 118, 132, 143
 Komazawa University 90
 Korea, Korean 155, 157
 Kṣāntivādi 185
 Kubo, Tsugunari 39
 Kumārajīva 5, 45, 90

L

Land of True Reward without Obstruction 202

Land of Wonderful Joy 58

Laikāvātāra-sūtra 163

Later Wei dynasty 93

lay, laypeople, layperson 35, 76, 124, 141, 205

layman, laymen 9, 25, 52, 96, 105, 106, 112, 128

laywoman, laywomen 9, 25, 52, 96, 105, 106, 112, 128

liberation (*see also* emancipation) 69, 70, 181, 201, 202

Lion Ranging the World 10

Loqi Xiji 157

lotus 193

flower(s) 24, 37, 53, 54, 61, 80, 103–104, 184

posture (*see also* meditation, posture) 61, 66

Lotus Sutra (*see also* *Saddharmapuṇḍarīka-sūtra*) 5, 6, 39, 46, 52, 79, 87–90, 93, 95, 96, 98–100, 102, 104–108, 110–115, 117, 119–121, 123–126, 128, 129–135, 141, 143–144, 146–149, 156, 157, 158, 160, 163–172, 173, 194, 195, 198, 208, 209

Kumārajīva translation 5, 90

seven meritorious accomplishments, types of merit in 87, 95–96, 149

seven parables in 87, 138–140

seventeen titles of 102–104

Taishō text 39, 79

Lotus Sutra, The 39

loving-kindness 19, 35

M

Mādhyamaka school 89

magical spell(s) (*see also* *dhāraṇī*) 80, 95, 100, 101

Mahābhijñānābhīḥhu 142

Mahādāna, Prince 185

Mahākāśyapa (*see also* Kāśyapa) 11, 51, 141

Mahākātyāyana 11

Mahāparinirvāṇa-sūtra. See Nirvana Sutra

Mahāprajñāpāramitā-sūtra. See Great Perfection of Wisdom Sutra

mahāsattva(s) 9, 51

Mahāsthāmaprāpta. *See* Great Strength Achieved

Mahāvvyūha. *See* Fully Composed

Mahayana (*see also* Great Vehicle) 5, 51, 88, 157, 166, 168, 172, 189

scriptures, sutras, texts 88, 157, 173, 190, 194, 205

Maheśvara 201

mahoraga(s) 9, 25

Maitrāyaṇī 11

Maitreya 9, 46, 51, 75, 78, 96, 108, 111, 112, 114, 145, 146, 197

Majestic Roar of the Lion 10

mandārava flowers 105, 112, 146

maṇi jewel(s) (*see also* *brahma-maṇi* jewel; wish-granting gem) 54, 185

mañjūśaka flowers 105, 112

Mañjuśrī 9, 39, 46, 73, 75, 82, 96, 107, 108, 115

Māra(s) 93, 113, 185

mark(s) 107, 108, 125, 127

of buddhahood, eighty, thirty-two 13, 137, 184, 185

Matī 111

Maudgalyāyana 11

Māyā, Queen 165

meditation(s) (*see also* concentration) 98, 175, 178, 179, 180, 182, 184, 185, 207, 208

- five 179, 184, 186, 209
 heaven(s) 175, 177
 posture (*see also* lotus, posture) 105, 112
 stages, four 173, 175
 meditational attainments 118, 125, 138–139
 Mengrun 160
 merit(s) 6, 57, 71, 88, 95–102, 104, 105, 106–107, 108, 111, 114, 120, 123, 124, 126, 135, 137, 138, 139, 141, 142, 145, 148, 149, 185, 192, 195, 198, 203, 207
 transference 158, 159, 189, 190, 191, 192–193, 194, 195, 198, 201, 202
 mind(s) 10, 12, 14, 15, 16, 20, 29, 31, 33, 34, 35, 51, 52, 56, 57, 58, 61, 63, 65, 67, 68, 69, 70, 72, 75, 76, 77, 95, 100, 104, 105, 107, 112, 113, 119, 126, 129, 147, 164, 166, 172, 173, 174, 179, 184, 186, 191, 193, 196, 197, 198, 206, 208, 209
 ardent, determined 20, 25, 37
 compassionate, of compassion, mercy 18, 29, 30, 35
 composed, settled 12, 58, 72
 of enlightenment 183, 184, 191, 195, 198, 199, 201, 208
 specialized focus of 25, 35, 36, 52, 58, 61, 63, 64, 66
 mindfulness 55, 58, 61, 62, 68, 80, 186, 187, 191, 192, 205, 206, 207
 four spheres, types 178, 179, 180, 186
 right 11, 51, 63, 117, 118
 six manners of 77
 Mingkuang 155
Mohe boruo 163
 monk(s) (*see also* renunciant) 5, 9, 11, 22, 23, 25, 51, 52, 60, 76, 93, 95, 96, 105, 106, 112, 113, 128, 135, 155, 157, 161, 186, 205
 Mount Ḡḍhrakūṭa (*see also* Mount Vulture Peak) 95, 96
 Mount Sumeru (*see also* Sumeru worlds) 175
 Mount Vulture Peak (*see also* Mount Ḡḍhrakūṭa) 9, 51, 60
Muryōgi kyō. See Infinite Meanings Sutra
Myōhorengēkyō upadaisha. See Saddharmapuṇḍarīka-sūtra-upadeśa
N
 Nadīkāśyapa 11
nāga(s) (see also dragon) 9, 15, 25, 27, 32, 52, 105, 164
 Nāgārjuna 87
 never-returner, non-returner, non-returning (*see also* *anāgāmin*) 15, 20, 23, 25, 124, 173, 175, 180
nirmāṇakāya (see also body, of buddha, apparitional; buddha, transformation) 143, 185
 Nirmāṇarataya Heaven 175
 nirvana 10, 11, 80, 97, 128, 130, 134, 135, 139, 140, 143, 144, 179, 181, 183, 187, 197, 203
 city of 72, 139, 170, 189
 expedient 128, 146
 final, great, permanent, ultimate (*see also* *parinirvāṇa*) 106, 110, 113, 123, 130, 134, 139, 140, 143, 170, 171, 203
 realm of 71, 144
 path, way to 164, 178, 179, 208
 with remainder 183
 without remainder 183, 186
Nirvana Sutra 156, 157, 158, 163, 164, 170, 171, 190, 195
 Nityodyukta. *See* Constant Endeavor
 non-Buddhist (*see also* heretical) 176, 177

nonduality 127, 195, 202

nun(s) (*see also* renunciant) 9, 25, 52,
76, 96, 105, 106, 112, 128, 141

O

omniscience, omniscient 100, 107, 109,
111, 119, 132

once-returner (*see also sakṛdāgāmin*) 124

One Vehicle (*see also ekayāna*; vehicle,
single) 87, 89, 103, 169

P

pāramitās, six (*see also* perfections, six;
six spiritual attitudes) 40, 111, 133,
158, 165, 183, 185

Paranirmitavaśavartinaḥ Heaven 175

parinirvāṇa (*see also* nirvana, final,
great, permanent, ultimate) 17, 51,
79, 106, 170

passions (*see also* delusion) 10, 18, 21,
22, 29, 30, 32, 33, 35, 36, 46, 51,
62, 65, 171, 197

path(s) 27, 97, 106, 178, 179, 181, 186,
193, 200

of birth and death, karma 30, 181, 182

bodhisattva 88, 101, 106, 130, 142,
144, 146, 157, 184

of buddhas, Buddhist 114, 130, 135,
180

of cultivation/insight and practice 97,
204

of disciples, *śrāvakas* 88, 128, 172
eightfold noble 178

to enlightenment, nirvana 148, 178,
179, 183, 193, 201, 208

genuine 51, 54, 77

of the Great Vehicle 111, 138, 146

middle 188, 192, 193, 200, 202, 203

of *pratyekabuddhas* 88, 182

of the Small Vehicle 138, 142

truth of 128, 177, 178, 183

perfection(s) (*see also* *pāramitās*, six; six
spiritual attitudes) 11, 14, 123, 125,
133, 185

of behavioral principles, discipline,
precepts 10, 13, 14, 76, 185, 198

of concentration, meditation 10, 13,
14, 76, 185

of discernment 10, 13, 14

of emancipation 10, 13, 14, 76

of exertion 185

of expedient means 123, 124, 191

of giving 185, 198

highest 95, 97, 99

of insight 123, 125

of patience 185

of the perspective that pertains to
emancipation 10, 13, 14, 76

six, of six spiritual attitudes 14, 15,
22, 23, 40, 111, 158, 183, 184–185,
198, 208, 209

of wisdom 76, 185

Perfection of Wisdom (*see also* Prajñā-
pāramitā) 88

phenomena, phenomenon (*see also*
dharma) 10, 15, 18–19, 20, 22, 23,
25, 29, 33, 34, 40, 69, 70, 72, 79,
98, 100, 133, 137, 181, 182, 186,
189, 196

four modes of 18, 20

power(s) 6, 11, 29, 30–36, 57, 58, 73,
75, 76, 80, 101, 111, 118, 125, 132,
143, 144, 145–149, 167, 198, 205

five 178

of the Great Vehicle 60, 63, 67

of self-mastery 104, 119

supernatural 93, 96, 97, 98, 178, 187

ten 28–36, 125, 137

transcendent 13, 37, 38

Power of Courage and Dynamism 10

Prabhūtaratna 140, 143, 144, 145

practice(s) 33, 34, 46, 69, 74, 76, 96, 97,
98, 99, 101, 106, 108, 120, 125,

- 126, 127, 132, 141, 142, 143, 145
 148, 158, 159, 165, 167, 169, 172,
 175, 178, 179, 180, 182, 184, 186,
 187, 190, 191, 192, 193, 194, 196,
 197, 198, 201, 202–203, 204, 209
 of All-embracing Goodness 52, 61, 74
 bodhisattva 6, 11, 20, 23, 130, 135,
 140, 141, 142, 190
 contemplative 158, 159, 204
 of disciples, Small Vehicle,
śrāvakayāna 46, 96, 134
 of *Infinite Meanings Sutra* 18, 19, 24
 of the six perfections 183, 184
 ten 143, 159, 190, 192, 194, 195, 201,
 202–203
prajñā. *See* wisdom
 Prajñāpāramitā 88
pratītyasamutpāda. *See* dependent origi-
 nation
pratyekabuddha(s) (*see also* self-enlight-
 ened buddha) 15, 23, 25, 36, 88,
 101, 111, 159, 165, 181, 182, 187,
 190, 195
 path, way 20, 182
 vehicle 88, 181
pratyekabuddhayāna. *See* *pratyeka-*
buddha, vehicle
 precept(s) (*see also* behavioral principles)
 124, 178, 198, 205
 five 174
 non-Buddhist 176, 177
preta. *See* hungry ghost, spirit
Profound Meaning of the Lotus Sutra 163,
 209
Profound Meaning of the Vimalakīrti Sutra
 210
 Pure Land 52, 194
 Pūrṇa 11, 141
Pusa shan jie jing. *See* *Bosatsuzenkaigyō*
Pusa Yingluo jing. *See* *Yingluo jing*
 Puṣya 185
 Puxian. *See* All-embracing Goodness
Puxian guan jing (*see also* *Sutra Expoun-*
ded by the Buddha on Practice of
the Way through Contemplation of
the Bodhisattva All-embracing
Goodness) 45
- ## R
- Rāhula 11
 Rājagṛha 9, 95, 96
 Ratnākara. *See* Store of Treasures
 Ratnamati 89, 90, 111
 reality 11, 19, 65, 139, 145, 149, 158,
 171, 189, 200, 203, 204, 208
 one 51, 60, 169
 true 19, 66, 71, 72, 98, 100, 102, 115,
 117, 118, 119, 126, 132, 142, 143,
 144, 172, 188, 193, 194, 196, 197,
 209
 ultimate 127, 133, 192, 195, 201, 202
 realm(s) (*see also* three realms) 51, 65,
 67, 71, 99, 100, 124, 125, 129, 133,
 135, 144, 177, 189, 207
 of action 101, 102
 buddha, of buddhahood, tathāgata 11,
 24, 33, 66, 102, 104, 144, 194
 of desire 124, 173, 175, 177, 180,
 187, 200
 of form 124, 173, 175, 177, 200
 formless, of formlessness 124, 173,
 175, 177, 200
 heavenly 138, 141
 lotus treasure 193
 of nirvana 71, 144
 six, of existence 18
 subtle 102, 109, 130
 rebirth(s) (*see also* birth and death, cycle,
 stream of; samsara) 52, 97, 99, 146,
 173, 174–175, 180, 181, 182, 187,
 191, 193, 203

- rebirth (s) (*continued*)
 four evil 173, 184
 eight difficult 174
 Regarder of the Voices of the World. *See*
 Avalokiteśvara
 Relentlessness of the Lion 10
 relic(s) 103, 106, 145
 renunciant(s) (*see also* monk; nun) 22,
 35, 76, 77, 124, 141
Renwang jing. See Sutra for Humane
Kings
 Revata 11
rūpadhātu. See realm, of form
- S**
- saddharma. See* Dharma, true
Saddharmapuṇḍarīka-sūtra (see also
Lotus Sutra) 5, 87, 103, 106, 112,
 114, 157
Saddharmapuṇḍarīka-sūtra-upadeśa (see
also Commentary) 87–90
 Sāgara 195
 sage(s) (*see also* arhat) 172, 174
 Sage, Great, Venerable (*see also* Buddha)
 14, 93
 sagehood, sagely (*see also* arhatship) 179,
 180, 190, 191, 193, 194, 195, 203
 Saichō 89
sakṛdāgāmin (see also once-returner)
 15, 124
 Sākya 184
 Śākyamuni (*see also* Buddha) 46, 52,
 55, 57, 60, 61, 62, 63, 64, 66, 69,
 75, 145, 184, 185, 197
 Śākyaś 143
samādhi(s) 5, 79, 175, 178
 “abode of immeasurable meanings” 5
sūtraṅgama- 35
 Samantabhadra (*see also* All-embracing
 Goodness) 46, 148
saṃbhogakāya (see also buddha, enjoy-
 ment) 143, 193
 samsara (*see also* birth and death, cycle,
 stream of; rebirth) 15, 66, 176, 197
 sangha (*see also* Buddha, Dharma, and
 Sangha) 46, 197, 205
 Sanskrit 5, 39, 40, 45, 46, 79, 80, 81, 90,
 173, 174, 201
 Śāriputra 11, 117–121, 123–126, 129,
 130–135, 137, 141, 167
 Satatasamitābhīyukta. *See* Constant
 Endeavor
 Scepter of the Treasures 9
 Sekiguchi, Shindai 157, 160
 self 12, 14, 69, 130, 176, 177
 self-amendment 46, 53, 55, 57, 58, 60,
 62, 63, 64, 65, 66, 67, 69, 70, 71,
 73, 74, 77, 78, 82
 self-control (*see also* self-mastery) 29,
 72, 191
 self-cultivation 198
 self-enlightened buddha(s) (*see also* *praty-*
ekabuddha) 88, 103, 111, 117, 119,
 120, 121, 127, 128, 132, 133, 134
 vehicle (*see also* *pratyekabuddha,*
vehicle) 88, 101, 134, 138, 142
 self-mastery (*see also* self-control)
 Senglang 89
 seven precious metals and gems, treasures
 54, 59, 60, 106
 shared doctrine, teaching 156, 157, 159,
 163
Shentian wang boruo jing 190
 Shiori, Ryōdō 160
Sijiao yizhu huibufu hongji 160
 Sikhin 184
śīla. See behavioral principles; precepts
 sense(s) 10, 11, 19
 faculties, six 51, 52, 58, 61, 62, 63, 64,
 65, 67, 68, 69, 71, 72, 73, 81, 147
 organs, six 181, 199, 200, 209

- shared doctrine, teaching 156, 157, 159, 163, 164, 166, 167, 168, 170, 171, 172, 178, 186–190, 191, 194, 199
- Sivi, King 185
- six spiritual attitudes (*see also pāramitās*, six; perfections, six) 14, 22, 33, 40
- skandha(s)* (*see also aggregates*, five) 175, 178
- skillful means (*see also expedient*, means) 10, 21, 34, 72
- Small Vehicle (*see also Hinayana*, Hinayanist) 96, 104, 124, 129, 130, 131, 133, 134, 135, 138, 142
- Snow Mountains 205
- Song dynasty 39, 40, 41, 79, 80, 81, 82
Yuanjia era 45
- Southern Qi dynasty 5
- Sovereign Master of Dharma-grasping Empowerments 9
- spiritual friend(s) 204, 206
- Splendid Virtue 66
- śrāvaka(s)* (*see also disciple*) 22, 23, 24, 37, 60, 76, 96, 165, 182, 190, 195, 202
path, way 88, 110, 172
vehicle 88, 101, 173, 179
- śrāvakayāna* (*see also śrāvaka*, vehicle) 46, 88
- Śrīgarbha 113
- Śrīmālā-sūtra* 163
- srota-āpanna* 15, 124, 180
- Srutasoma, King 185
- stage(s) (*see also bhūmi*) 20, 32, 34, 35, 36, 40, 56, 63, 99, 101, 124, 132, 146, 147, 159, 164, 173, 175, 177, 179–181, 184–187, 188, 189, 190, 191, 194, 195, 198, 199, 200, 201–202, 203, 204, 209
bodhisattva 15, 25, 36, 101, 140, 146, 158, 183, 187, 190, 191
of buddhahood 125, 127, 179, 186, 191, 195, 200
fifty-two 157, 190–191, 192, 193
śrāvaka 159, 179–181, 184, 185, 187
ten 140, 143, 157, 186, 190, 191, 193
- Store of Treasures 9
- stream-winner. *See srota-āpanna*
- stupa(s) 64, 135, 145
of Abundant Treasures 52, 55, 60, 64, 65, 66, 73
buddha-relic 106
of Prabhūtaratna 143, 144
- Subhūti 11, 167
- suchness(es) 133, 144, 192, 207
- suffering(s) 10, 11, 18, 19, 20, 21, 23, 32, 33, 35, 36, 38, 70, 128, 133, 173, 174, 176, 177, 178, 179, 180, 181, 199, 205, 208
cause(s) of 69, 176, 177, 182, 183, 208
cessation, extinction of 70, 177, 178, 179, 183, 208
truth of 173, 176, 177, 182, 183
- Sui dynasty 155
- Sumati 111
- Sumeru worlds (*see also Mount Sumeru*) 24, 31, 37
- śūnyatā*. *See emptiness*
- Śūramgamasamādhi-sūtra* 163, 195
sutra(s) 40, 41, 56, 59, 62, 77, 88, 89, 90, 103, 114, 163, 169
- Āgama 172
- comprehensive 23, 65, 73, 74, 75, 76, 77
- extended Vaipulya 166, 171
- Great Vehicle, Mahayana 51, 52, 55, 56, 57, 59, 60, 61, 62, 63, 66, 67, 69, 71, 72, 73, 74, 75, 76, 88, 104, 112, 114
- ninefold 165, 166
- twelfefold, twelve types 23, 164, 165

- Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness* 5, 45
 Kasuga edition 47, 79, 80, 81, 82
 Old Song edition 79, 80, 81, 82
 Song, Yuan, and Ming editions 79, 80, 81, 82
 Taishō edition 47, 79, 80, 81, 82
- Sutra for Humane Kings* 199
- Sutra for the Behavior of Laymen.* See *Ubasokukaigyō*
- Sutra of Good Behavioral Principles for Bodhisattvas.* See *Bosatsuzenkaigyō*
- Sutra of Infinite Meanings* (see also *Infinite Meanings Sutra*) 39
- Sutra of the Great Vehicle* 102
- Sutra of the Lotus of the True Doctrine* (see also *Saddharmapuṇḍarīka-sūtra*) 115
- Suvarṇaprabhāsottama-sūtra* 163
- Svāgata 11
- T**
- Tang dynasty 155, 157
- Tanlin 89, 93
- tathāgata(s) 11, 59, 99, 102, 103, 104, 107, 117, 118, 119, 120, 121, 123, 124, 125, 126, 127, 128, 131, 132, 133, 134, 135, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 198
- Tathāgata (see also Buddha) 17, 20, 21, 22, 25, 31, 32, 51, 59, 67, 76, 95, 99, 102, 104, 105, 107, 108, 109, 110, 113, 114, 117, 119, 120, 123, 125, 126, 128, 129, 130, 131, 133, 134, 135, 140, 141, 142, 143, 144, 145, 146, 164, 167, 205
- tathāgatagarbha* 87, 88, 89, 126, 143, 144
- Tendai (see also Tiantai) 89
- Tendai Mission of Hawaii 160
- Tendai shikyōgi.* See *Tiantai sijiao yi*
- ten evil deeds, evils 173, 174
- ten good deeds 174, 175, 199
- thirty-seven avenues, conditions, factors
 for enlightenment 40, 125, 178, 183, 208, 209
- Three Jewels, Treasures (see also Buddha, Dharma, and Sangha) 75, 105
- three realms (see also realm, of desire; of form; formless, of formlessness) 62, 65, 69, 124, 146, 176, 177, 180, 182, 186, 187, 188, 189, 190, 191, 192, 199, 200
- three teachings 21, 27, 40
- Tiantai 155–157, 159, 160, 209
- Tiantai sijiao yi* 155, 156, 157
- Tiantai sijiao yi jizhu* 160
- Tiantai Zhiyi. See Zhiyi
- T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings* 160
- Trailokyavikrāmin. See Transcender of the Three Realms
- Transcender of the Three Realms 9
- Trāyastriṃśa Heaven 175
- trikāya* (see also bodies, of buddha) 89, 202
- Tripitaka doctrine, teaching 156, 157, 159, 163, 164, 165, 166, 167, 168, 170, 171, 172–173, 176, 177, 178, 179, 186, 187, 188, 189, 190, 191, 199, 200
- truth(s) 10, 14, 21, 27, 28, 31, 69, 70, 78, 98, 128, 129, 132, 133, 143, 144, 146, 158, 170, 176, 177, 179, 183, 186, 187, 188, 189, 190, 191, 193, 194, 195, 196, 199, 204, 209
- of accumulation 176, 182, 183
- of the cessation, extinction of suffering 70, 177, 178, 183
- conventional 192, 200

of emptiness 74, 76, 157, 158
 marvelous, wonderful 168, 169, 207
 middle 158, 193, 204
 of the path to nirvana 110, 128, 178,
 183
 profound 74, 76, 77, 102, 105, 132
 pure 109, 171
 of suffering 173, 176, 177, 182, 183
 three 155, 158, 196
 ultimate 178, 180, 182, 192
 Tuṣita Heaven 123, 165, 175, 185

U

Ubasokukaigyō 82
udumbara flower 131
 Universal Excellence, Universally Wor-
 thy, Universal Sage, Universal
 Virtue, Universal Worthy. See All-
 embracing Goodness
 University of Hawai'i 160
 Upāli 11
 Upananda 11
 Uruvilvākāśyapa 11

V

Vaipulya period, sutra(s), teaching 163,
 166, 167, 168, 169, 171, 172, 190
 Vairocana 69, 81, 164, 165
 Vaiśālī 51
 Vakkula 11
 Vārāṇasī 22
 Varaprabhā 108, 112, 113, 114
 Vasubandhu 87, 88, 89, 90, 93
 vehicle(s) (*see also* Great Vehicle; One
 Vehicle; Small Vehicle) 106, 124,
 127, 130, 135, 138, 139, 140, 189,
 208, 209
 bodhisattva 88, 124, 183
 buddha, tathāgata 88, 127, 131, 132,
 133, 134, 135, 138

of disciples, *śrāvakas* 88, 124, 134,
 138, 142, 173, 179
 highest, ultimate 132, 139, 195
 of self-enlightened buddhas, *pratyeka-*
buddhas 88, 134, 138, 141, 142, 181
 single (*see also ekayāna*; One Vehicle)
 87, 88, 127, 131, 133, 134, 135,
 139, 140, 141, 142, 149
 three 88, 131, 139, 142, 165, 167,
 169, 173, 176, 179, 186, 187–188,
 189, 194
 two 24, 101, 103, 134, 140, 142, 149,
 169, 171, 172, 187, 189
 Vemabhara. See Bearer of the Loom
Vibhāṣā-śāstra 172, 173
 view(s) 19, 24, 27, 36, 130, 133, 155,
 159, 172, 176, 178
 extreme, of nihilism and eternalism
 170, 176, 177
 false 124, 165, 176, 179, 180, 181,
 186, 187, 188, 191, 199
 heterodox 175
 middle, of the middle truth 192, 193
 wrong 65, 67, 68, 72, 81, 138, 156, 206
 Vimalakāya (*see also* Śrīgarbha) 113
 Vimalakīrti 195
Vimalakīrtinirdeśa-sūtra 163, 166
 Vimalanetra. *See* Vimalakāya
 Vimalisamudghātinī 111
 Vinaya(s) 172, 207
 Vipāśyin 184
 Viśeṣamati 111

W

Way, the (*see also* Dharma) 6, 12, 21,
 22, 23, 32, 33, 34, 35, 36, 40, 52,
 73, 76, 79, 176
 Well Composed 10
 Wellspring of Effective Discourse 9
 Wellspring of Freedom from Anxiety 9

Index

- Wellspring of Great Majestic Virtue 9
wisdom(s) 10, 12, 72, 75, 98, 107, 117,
119, 134, 166, 170, 174, 178, 186,
187, 190, 191, 192, 193, 195, 196,
201, 202, 203, 204, 205, 206, 207,
208
of buddhas, Buddha 71, 95, 100, 117,
119
fully emancipated 95, 97, 99
great 10, 75, 82, 170, 171
perfect, perfection of 69, 76, 185
period 156, 163, 166, 168, 169, 170,
172, 190
sutras, texts 163, 166, 195
teachings 166, 167, 170, 171, 172
wish-granting gem (*see also maṇi*) 185,
196
world(s) 10, 37, 46, 53, 55, 57, 59, 60, 63,
65, 74, 78, 79, 95, 100, 105, 107,
110, 112, 130, 132, 134, 139, 140,
146, 157, 163, 168, 169, 179, 181,
182, 185, 186, 193, 194, 197, 198,
201, 205, 206
buddha 24, 37, 105, 107, 112, 145
Sumeru 24, 31, 37
triple 143, 144
world-ages (*see also kalpa*) 105, 110,
112, 113, 117, 120, 130, 134, 141,
143, 144
World-honored One (*see also Buddha*)
15, 17, 18, 20, 27, 28, 36, 37, 38,
51, 57, 58, 59, 60, 65, 66, 68, 70,
71, 74, 75
worldly 98, 138, 172, 206, 207
perception 20, 25
passions 21, 22, 29, 30, 32, 33, 35,
36, 46, 51, 65, 171
*Wuliangyi jing. See Infinite Meanings
Sutra*
Wuyue 157
- X**
Xiao, Emperor 5
Xingquan 160
- Y**
yakṣa(s) 9, 25, 105
Yāma Heaven 175
Yangzhou 45
Yaśakāma 114
Yexia 93
Yijing 89
Yingluo jing 190, 195
Yongjia 200
Youposai jie jing. See Ubasokukaigyō
- Z**
Zhanran 155, 157
Zhiyi 46, 89, 155, 157, 158, 163, 173,
209, 210
Zhongyi, King 157

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 | 1 |
| Ch. Zhong ahan jing (中阿含經) Skt. Madhyamāgama | 26 |
| Ch. Dasheng bensheng xindi guan jing (大乘本生心地觀經) | 159 |
| 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 |
| Ch. Faju piyu jing (法句譬喻經) Eng. <i>The Scriptural Text: Verses of the Doctrine, with Parables</i> (1999) | 211 |
| Ch. Xiaopin banruo boluomi jing (小品般若波羅蜜經) Skt. Aṣṭasāhasrikā-prajñāpāramitā-sūtra | 227 |
| Ch. Jingang banruo boluomi jing (金剛般若波羅蜜經) Skt. Vajracchedikā-prajñāpāramitā-sūtra | 235 |
| Ch. Daluojingangbukongzhenshisanmoyejing (大樂金剛不空眞實三麼耶經) Skt. Adhyardhaśatikā-prajñāpāramitā-sūtra | 243 |
| Ch. Renwangbanruoboluomijing (仁王般若波羅蜜經) Skt. Kāruṇikārājā-prajñāpāramitā-sūtra (?) | 245 |

| Title | Taishō No. |
|--|------------|
| Ch. Banruo boluomiduo xing jing (般若波羅蜜多心經) Skt. Prajñāpāramitāhṛdaya-sūtra | 251 |
| Ch. Miaofa lianhua jing (妙法蓮華經) Skt. Saddharmapuṇḍarīka-sūtra Eng. <i>The Lotus Sutra</i> (Revised Second Edition, 2007) | 262 |
| Ch. Wuliangyi jing (無量義經) Eng. <i>The Infinite Meanings Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013) | 276 |
| Ch. Guan Puxian pusa xingfa jing (觀普賢菩薩行法經) Eng. <i>The Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness</i> (in <i>Tiantai Lotus Texts</i> , 2013) | 277 |
| Ch. Dafanguang fo huayan jing (大方廣佛華嚴經) Skt. Avataṃsaka-sūtra | 279 |
| Ch. Shengman shizihou yisheng defang bianfang guang jing (勝鬘師子吼一乘大方便廣經) Skt. Śrīmālādevīsīmaṇāda-sūtra Eng. <i>The Sutra of Queen Śrīmālā of the Lion's Roar</i> (2004) | 353 |
| Ch. Wuliangshou jing (無量壽經) Skt. Sukhāvātvīyūha Eng. <i>The Larger Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003) | 360 |
| Ch. Guan wuliangshou fo jing (觀無量壽佛經) Skt. *Amitāyurdhyāna-sūtra Eng. <i>The Sutra on Contemplation of Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003) | 365 |
| Ch. Amituo jing (阿彌陀經) Skt. Sukhāvātvīyūha Eng. <i>The Smaller Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003) | 366 |
| Ch. Da banniepan jing (大般涅槃經) Skt. Mahāparinirvāṇa-sūtra | 374 |
| 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 |

| Title | Taishō No. |
|--|------------|
| 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 |
| Ch. Yaoshi liuli guang rulai benyuan gongde jing (藥師琉璃光如來本願功德經) Skt. Bhaiṣajyaguru-vaiḍūrya-prabhāsa-pūrvapraṇidhāna-viśeṣavistara | 450 |
| Ch. Mile xiasheng chengfo jing (彌勒下生成佛經) Skt. *Maitreyavyākaraṇa | 454 |
| Ch. Wenshushili wen jing (文殊師利問經) Skt. *Mañjuśrīparipṛcchā | 468 |
| Ch. Weimojie suoshuo jing (維摩詰所說經) Skt. Vimalakīrtinirdeśa-sūtra Eng. <i>The Vimalakīrti Sutra</i> (2004) | 475 |
| Ch. Yueshangnü jing (月上女經) Skt. Candrottārādārikāparipṛcchā | 480 |
| Ch. Zuo chan sanmei jing (坐禪三昧經) | 614 |
| Ch. Damoduoluo chan jing (達磨多羅禪經) | 618 |
| Ch. Yuedeng sanmei jing (月燈三昧經) Skt. Samādhirāja-candrapradīpa-sūtra | 639 |
| Ch. Shoulengyan sanmei jing (首楞嚴三昧經) Skt. Śūraṅgamasamādhi-sūtra Eng. <i>The Śūraṅgama Samādhi Sutra</i> (1998) | 642 |
| Ch. Jinguang ming zuishengwang jing (金光明最勝王經) Skt. Suvarṇaprabhāsa-sūtra | 665 |
| Ch. Dasheng rulengqie jing (入楞伽經) Skt. Laṅkāvatāra-sūtra | 672 |
| Ch. Jie shenmi jing (解深密經) Skt. Saṃdhinirmocana-sūtra Eng. <i>The Scripture on the Explication of Underlying Meaning</i> (2000) | 676 |

| Title | Taishō No. |
|--|------------|
| 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. Mahāvairocanābhisambodhi-vikurvitādhiṣṭhāna-vaipulyasūtrendra- rājanāma-dharmaparyāya Eng. <i>The Vairocanābhisambodhi Sutra</i> (2005) | 848 |
| Ch. Jingganding 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-mahāyānābhisamaya-mahākāla-parāja 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. Susiddhikara-mahātantra-sādhanopāyika-ṭāḥala Eng. <i>The Susiddhikara Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001) | 893 |
| Ch. Modengqie jing (摩登伽經) Skt. *Mātāṅgī-sūtra (?) | 1300 |
| Ch. Mohe sengqi lü (摩訶僧祇律) Skt. *Mahāsāṃghika-vinaya | 1425 |
| Ch. Sifen lü (四分律) Skt. *Dharmaguptaka-vinaya | 1428 |
| Ch. Shanjianlü piposha (善見律毘婆沙) Pāli Samantapāsādikā | 1462 |
| Ch. Fanwang jing (梵網經) Skt. *Brahmajāla-sūtra | 1484 |
| Ch. Youposaijie jing (優婆塞戒經) Skt. Upāsakaśīla-sūtra Eng. <i>The Sutra on Upāsaka Precepts</i> (1994) | 1488 |

| Title | Taishō No. |
|---|------------|
| Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍) Skt. Saddharmapuṇḍarīka-upadeśa Eng. <i>The Commentary on the Lotus Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013) | 1519 |
| Ch. Shizha piposha lun (十住毘婆沙論) Skt. *Daśabhūmika-vibhāṣā | 1521 |
| Ch. Fodijing lun (佛地經論) Skt. *Buddhabhūmisūtra-śāstra Eng. <i>The Interpretation of the Buddha Land</i> (2002) | 1530 |
| Ch. Apidamojushe lun (阿毘達磨俱舍論) Skt. Abhidharmakośa-bhāṣya | 1558 |
| Ch. Zhonglun (中論) Skt. Madhyamaka-śāstra | 1564 |
| Ch. Yüqie shidilun (瑜伽師地論) Skt. Yogācārabhūmi-śāstra | 1579 |
| Ch. Cheng weishi lun (成唯識論) Eng. <i>Demonstration of Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999) | 1585 |
| 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. Mahāyānaśāstra 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. Mahāyānasūtrālaṃkāra | 1604 |

| Title | Taishō No. |
|---|------------|
| 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 anouduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) | 1665 |
| Ch. Dasheng qixin lun (大乘起信論) Skt. *Mahāyānaśraddhotpāda-śāstra Eng. <i>The Awakening of Faith</i> (2005) | 1666 |
| Ch. Shimoheyan lun (釋摩訶衍論) | 1668 |
| Ch. Naxian biqiu jing (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 (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 |

| Title | Taishō No. |
|---|------------|
| 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) | 1931 |
| Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013) | |
| 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) | 1985 |
| Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999) | |
| Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄) | 2003 |
| Eng. <i>The Blue Cliff Record</i> (1998) | |
| Ch. Wumen guan (無門關) | 2005 |
| Eng. <i>Wumen's Gate</i> (in <i>Three Chan Classics</i> , 1999) | |
| Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經) | 2008 |
| Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000) | |
| Ch. Xinxin ming (信心銘) | 2010 |
| Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999) | |
| Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) | 2012A |
| Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005) | |
| Ch. Yongjia Zhengdao ge (永嘉證道歌) | 2014 |
| Ch. Chixiu Baizhang qinggui (勅修百丈清規) | 2025 |
| Eng. <i>The Baizhang Zen Monastic Regulations</i> (2007) | |
| Ch. Yibuzonglun lun (異部宗輪論) | 2031 |
| Skt. Samayabhedoparacanacakra | |
| Eng. <i>The Cycle of the Formation of the Schismatic Doctrines</i> (2004) | |
| Ch. Ayuwang jing (阿育王經) | 2043 |
| Skt. Aśokāvadāna | |
| Eng. <i>The Biographical Scripture of King Aśoka</i> (1993) | |
| Ch. Maming pusa zhuan (馬鳴菩薩傳) | 2046 |
| Eng. <i>The Life of Aśvaghōṣa Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002) | |

| Title | Taishō No. |
|--|------------|
| 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 |
| Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳) Eng. <i>Biography of Dharma Master Vasubandhu</i> (in <i>Lives of Great Monks and Nuns</i> , 2002) | 2049 |
| 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 |
| Ch. Gaoseng Faxian zhuan (高僧法顯傳) Eng. <i>The Journey of the Eminent Monk Faxian</i> (in <i>Lives of Great Monks and Nuns</i> , 2002) | 2085 |
| 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) | 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 |

| Title | Taishō No. |
|---|------------|
| 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) | 2348 |
| Eng. <i>The Essentials of the Vinaya Tradition</i> (1995) | |
| Jp. Tendai hokke shūgi shū (天台法華宗義集) | 2366 |
| Eng. <i>The Collected Teachings of the Tendai Lotus School</i> (1995) | |
| Jp. Kenkairon (顯戒論) | 2376 |
| Jp. Sange gakushō shiki (山家學生式) | 2377 |
| Jp. Hizōhōyaku (秘藏寶鑰) | 2426 |
| Eng. <i>The Precious Key to the Secret Treasury</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Benkenmitsu nikyō ron (辨顯密二教論) | 2427 |
| Eng. <i>On the Differences between the Exoteric and Esoteric Teachings</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Sokushin jōbutsu gi (即身成佛義) | 2428 |
| Eng. <i>The Meaning of Becoming a Buddha in This Very Body</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Shōji jissōgi (聲字實相義) | 2429 |
| Eng. <i>The Meanings of Sound, Sign, and Reality</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Unjigi (吽字義) | 2430 |
| Eng. <i>The Meanings of the Word Hūṃ</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) | 2514 |
| Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) | 2527 |
| Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004) | |
| Jp. Kōzen gokoku ron (興禪護國論) | 2543 |
| Eng. <i>A Treatise on Letting Zen Flourish to Protect the State</i> (in <i>Zen Texts</i> , 2005) | |
| Jp. Fukan zazengi (普勸坐禪儀) | 2580 |
| Eng. <i>A Universal Recommendation for True Zazen</i> (in <i>Zen Texts</i> , 2005) | |

| Title | Taishō No. |
|---|----------------|
| Jp. Shōbōgenzō (正法眼藏) | 2582 |
| 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) | |
| Jp. Zazen yōjin ki (坐禪用心記) | 2586 |
| Eng. <i>Advice on the Practice of Zazen</i> (in <i>Zen Texts</i> , 2005) | |
| Jp. Senchaku hongan nenbutsu shū (選擇本願念佛集) | 2608 |
| Eng. <i>Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow</i> (1997) | |
| Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土真實教行証文類) | 2646 |
| Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment</i> (2003) | |
| Jp. Tannishō (歎異抄) | 2661 |
| Eng. <i>Tannishō: Passages Deploring Deviations of Faith</i> (1996) | |
| Jp. Rennyō shōnin ofumi (蓮如上人御文) | 2668 |
| Eng. <i>Rennyō Shōnin Ofumi: The Letters of Rennyō</i> (1996) | |
| Jp. Ōjōyōshū (往生要集) | 2682 |
| Jp. Risshō ankoku ron (立正安國論) | 2688 |
| 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) | |
| Jp. Kaimokushō (開目抄) | 2689 |
| Eng. <i>Kaimokushō or Liberation from Blindness</i> (2000) | |
| Jp. Kanjin honzon shō (觀心本尊抄) | 2692 |
| 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) | |
| Ch. Fumu enzhong jing (父母恩重經) | 2887 |
| Eng. <i>The Sutra on the Profundity of Filial Love</i> (in <i>Apocryphal Scriptures</i> , 2005) | |
| Jp. Hasshūkōyō (八宗綱要) | extracanonical |
| Eng. <i>The Essentials of the Eight Traditions</i> (1994) | |

| Title | Taishō No. |
|--|----------------|
| Jp. Sangō shīki (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 |
| Jp. Jūshichijō kenpō (十七條憲法) | extracanonical |

