

**THE PRATYUTPANNA
SAMĀDHI SUTRA
THE ŚŪRAṄGAMA
SAMĀDHI SUTRA**

dBET PDF Version

© 2017

All Rights Reserved

BDK English Tripiṭaka Series

**THE PRATYUTPANNA
SAMĀDHI SUTRA**
(Taishō Volume 13, Number 418)

Translated from the Chinese
by
Paul Harrison

**THE ŚŪRAṄGAMA
SAMĀDHI SUTRA**
(Taishō Volume 15, Number 642)

Translated from the Chinese
by
John R. McRae

BDK America, Inc.
1998

Copyright © 1998 by Bukkyō Dendō Kyōkai and
BDK 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, 2016
ISBN: 978-1-886439-06-1
Library of Congress Catalog Card Number: 97069169

Published by
BDK America, Inc.
1675 School Street
Moraga, California 94556

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.

August 7, 1991

NUMATA Yehan
Founder of the English
Tripiṭaka Project

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: HANAYAMA Shōyū (Chairperson), BANDŌ Shōjun, ISHIGAMI Zennō, KAMATA Shigeo, KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, 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), BANDŌ Shōjun, ISHIGAMI Zennō, ICHISHIMA Shōshin, KAMATA Shigeo, KANAOKA Shūyū, NARA Yasuaki, SAYEKI Shinkō, TAMARU Noriyoshi, URYŪZU Ryūshin, and YUYAMA Akira. Assistant members are WATANABE Shōgo and MINOWA Kenryō.

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. In December 1991, the Publication Committee was organized at the Numata Center, with Professor Philip Yampolsky as the Chairperson. To our sorrow, Professor Yampolsky passed away in July 1996, but thankfully Dr. Kenneth Inada is continuing the work as Chairperson. The Numata Center has thus far published eleven volumes and has been distributing them. All of the remaining texts will be published under the supervision of this Committee in close cooperation with the Translation Committee in Tokyo.

MAYEDA Sengaku
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

June 1, 1997

Publisher's Foreword

The Publication Committee works in close cooperation with the Editorial Committee of the BDK English Tripiṭaka in Tokyo, Japan. Since December 1991, it has operated from the Numata Center for Buddhist Translation and Research in Berkeley, California. Its principle mission is to oversee and facilitate the publication in English of selected texts from the one hundred-volume Taishō Edition of the Chinese Tripiṭaka, along with a few major influential

The Committee is committed to the task of publishing clear, readable English texts. It honors the deep faith, spirit, and concern of the late Reverend Dr. NUMATA Yehan to disseminate Buddhist teachings throughout the world.

In July 1996, the Committee unfortunately lost its valued Chairperson, Dr. Philip Yampolsky, who was a stalwart leader, trusted friend, and esteemed colleague. We follow in his shadow. In February 1997, I was appointed to guide the Committee in his place.

The Committee is charged with the normal duties of a publishing firm—general editing, formatting, copyediting, proofreading, indexing, and checking linguistic fidelity. The Committee members are Diane Ames, Brian Galloway, Nobuo Haneda, Charles Niimi, Koh Nishiike, and the president and director of the Numata Center, Reverend Kiyoshi S. Yamashita.

Keneth K. Inada
Chairperson
Publication Committee

June 1, 1997

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>Kenneth K. Inada</i> | ix |
| The Pratyutpanna Samādhi Sutra | | |
| Translator's Introduction | | 3 |
| Fascicle One | | |
| Chapter I. Questions | | 11 |
| Chapter II. Practice | | 19 |
| Chapter III. The Four Things | | 27 |
| Chapter IV. Similes | | 31 |
| Fascicle Two | | |
| Chapter V. Nonattachment | | 39 |
| Chapter VI. The Four Classes | | 45 |
| Chapter VII. The Prediction | | 53 |
| Chapter VIII. Protection | | 63 |
| Chapter IX. Kṣemarāja Buddha | | 69 |
| Fascicle Three | | |
| Chapter X. The Invitation to the Buddha | | 75 |
| Chapter XI. Formlessness | | 85 |
| Chapter XII. The Eighteen Exclusives and the Ten Powers | | 89 |
| Chapter XIII. Encouragement | | 91 |
| Chapter XIV. Siṃhamati Buddha | | 95 |
| Chapter XV. Satyanāma Buddha | | 101 |
| Chapter XVI. The Seal of the Buddha | | 105 |
| Notes | | 107 |

Contents

The Śūraṅgama Samādhi Sutra

| | |
|---|-----|
| Translator's Introduction | 111 |
| Fascicle One | 117 |
| Fascicle Two | 157 |
| Glossary | 199 |
| Bibliography | 207 |
| Index | 209 |
| A List of the Volumes of the BDK English Tripiṭaka (First Series) | 223 |

**THE PRATYUTPANNA
SAMĀDHI SUTRA**

Translator's Introduction

No one could claim that the *Banzhou sanmei jing*, Lokakṣema's pioneering translation of the *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra*, is one of the great works of Chinese literature, but its historical significance is beyond dispute. The Indo-Scythian Lokakṣema, active as a translator in the Later Han capital of Luoyang during the years 170–190 C.E., is credited with the introduction of Mahayana Buddhism into China. The *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra* (hereafter abbreviated to *Pratyutpanna-samādhi-sūtra*) was one of the first Mahayana sutras he translated into Chinese; in the absence of any other data, this makes the *Banzhou sanmei jing* the oldest documentary evidence relating to that movement for which a precise date can be established. It shares this honor with the *Aṣṭasāhasrikā-prajñāpāramitā-sūtra* (*Perfection of Wisdom in Eight Thousand Lines*): according to contemporary colophons, the two sutras were translated in the same year, 179 C.E. They are thus important sources of information on the early development of Mahayana Buddhism, even though it may not be appropriate to regard them as early Mahayana sutras themselves.

The year 179 C.E. is, of course, merely the date of the translation; it does not tell us when the *Pratyutpanna-samādhi-sūtra* was first composed. This could have been in the first half of the second century C.E., the first century, or even earlier. Internal evidence, however, suggests that the text appeared some five hundred years after the death of Gautama. That date too is a matter of some controversy, but whether we accept the current “best guess” (circa 486 B.C.E.) or put the Buddha's *parinirvāṇa* closer to the year 400, to place the composition of the *Pratyutpanna-samādhi-sūtra* sometime in the first century C.E. may not be too wide of the mark. Although its exact date is likely to remain uncertain, the *Pratyutpanna-samādhi-sūtra* clearly demonstrates that even in what we might call its Early Middle Period, i.e., by the second century C.E., the Mahayana was a heterogeneous movement embracing several different strains and tendencies.

What makes the *Pratyutpanna-samādhi-sūtra* historically interesting is its attempt to reconcile and harmonize some of these tendencies.

The *Pratyutpanna-samādhi-sūtra* is generally thought to be a work of Pure Land Buddhism. Certainly it has been much used by followers of that school in China and Japan, as well as by adherents of other sects. The great Chinese monk Huiyuan (334–416), founder of the White Lotus Society dedicated to the worship of Amitābha and to rebirth in the paradise of Sukhāvātī, was well acquainted with the text, as his correspondence with Kumārajīva (344–413) shows. Other Buddhist thinkers who cited the *Pratyutpanna-samādhi-sūtra* in their writings include such luminaries as the Tiantai patriarch Zhiyi (538–97), Daochuo (562–645), Shandao (613–81), and Jiakai (fl. c. 627–49) on the Chinese side, and Genshin (942–1017) and Hōnen (1133–1212) in Japan, where the *Pratyutpanna-samādhi-sūtra* is still regarded as an important text by various branches of the Jōdo sect. However, to call the *Pratyutpanna-samādhi-sūtra* a Pure Land sutra is a radical oversimplification, for it is certainly not at all like the other great sutras of that school, the larger and smaller *Sukhāvātīvyūhasūtras* and the so-called *Amitāyurdhyāna-sūtra*. Whereas these texts glorify the compassionate action of the former bodhisattva Dharmākara and show the faithful the way to rebirth in Sukhāvātī, the glorious buddha field of Amitābha/Amitāyus Buddha, the *Pratyutpanna-samādhi-sūtra* follows a different agenda. As its name indicates, it propounds a particular *samādhi*, or meditation, called the *pratyutpanna-buddha-saṃmukhāvasthita-samādhi*, “the meditation in which one is brought face to face with the buddhas of the present” or “the meditation of direct encounter with the buddhas of the present.” This meditation is a developed form of the earlier practice of *buddhānusmṛti*, “calling the Buddha to mind” (Ch. *nianfo*; Jp. *nembutsu*). The object of this “calling to mind” or visualization may accordingly be all or any of the myriad buddhas of the present, and although the text of the *Pratyutpanna-samādhi-sūtra* mentions Amitābha by name, he is merely adduced as an example, as the buddha of the present par excellence. The practitioner of the meditation might just as well visualize the buddha of the east, Akṣobhya, in his buddha field Abhirati. If, therefore, Pure Land Buddhism is understood as relating only to Amitābha and Sukhāvātī, then the *Pratyutpanna-samādhi-sūtra* was not originally a Pure Land text as such, even though it deals with many key features of Pure Land belief and practice.

Another distinguishing feature of the *Pratyutpanna-samādhi-sūtra* is its attempt to reconcile the vision of the buddhas and buddha fields of the present (and the goal of rebirth in them) with the insights of the Perfection of Wisdom (Prajñāpāramitā) school, by which we mean the *śūnyavāda* (theory of emptiness) tendency in Mahayana Buddhism. The three main Pure Land texts mentioned above approach their subject with a certain “realism”: Amitābha and Sukhāvātī are presented for all intents and purposes as if they actually exist. But the *Pratyutpanna-samādhi-sūtra* is scrupulous about setting the experiences of the meditator against the yardstick of *śūnyatā*, “emptiness,” so that no attachment arises. The visions of the buddhas of the present and the accompanying hearing of the Dharma they proclaim are, however, not merely hallucinations: they are valid perceptions but they are “empty” at the same time. This is the central paradox of the *Pratyutpanna-samādhi-sūtra*, the resolution of which depends not on intellectualization but on the proper use of the faculty of wisdom, on meditative development, and on moral self-cultivation; the last is a subject about which the *Pratyutpanna-samādhi-sūtra* has a great deal to say. All this is very much in the style of the Perfection of Wisdom (Prajñāpāramitā) sutras, which provided the basis for the Madhyamaka school of Mahayana Buddhism. At the same time, it foreshadows one of the fundamental principles of deity yoga regarded as typical of Vajrayana or tantric Buddhism.

The *Pratyutpanna-samādhi-sūtra* also contains hints of the early unfolding of the Yogācāra (“Practice of Yoga”) school, the most striking of which is the phrase (in Chapter II of the *Banzhou sanmei jing*) “These three realms are simply made by thought,” which reappears in the *Daśabhūmika-sūtra* in its Sanskrit form: *cittamātram idam yad idaṃ traidhātukam*. As its name suggests, the Yogācāra (also known as Cittamātra, “Thought-Only”) school drew its inspiration from a process of creative generalization, in which the insights derived from meditative practice (*yoga*) were applied to all experience. The *Pratyutpanna-samādhi-sūtra* contains many examples of this creative generalization, the most dramatic of which are drawn from the realm of dreams.

The *Pratyutpanna-samādhi-sūtra* therefore incorporates elements of all the major tendencies within the Buddhist movement known as the Mahayana. What is more, it contrives to weave them into a harmonious pattern. In the process it draws in much other fascinating material, and it is this creative synthesis that gives the work its primary historical significance.

It remains to be asked whether this Mahayana sutra, significant though it may be, is well served by Lokakṣema's translation of it. However, this question does not admit of an easy answer, since, except for one small fragment, the original Sanskrit text of the *Pratyutpanna-samādhi-sūtra* has been lost. The most reliable extant translation is undoubtedly the Tibetan '*Phags-pa da-ltar-gyi sangs-rgyas mngon-sum-du bzhugs-pa 'i ting-nge-'dzin ces-bya-ba theg-pa-chen-po 'i mdo*, produced at the beginning of the ninth century by Śākyaprabha and Ratnarakṣita. Although it represents a later form of the text, the Tibetan version is indispensable for elucidating obscurities in the Chinese translations, of which four survive (T. vol. 13, nos. 416–419). When we come to look at these Chinese versions, however, we enter a minefield of text-historical problems, and only the most careful and painstaking research will enable us to pick our way through it. Little more than a bare summary of our conclusions can be presented here.

First of all, the *Banzhou sanmei jing* in three volumes (*juan*), which is now ascribed to Lokakṣema, exists in two separate redactions. Redaction A appears in the Tripiṭaka Koreana, and was taken as the base text for the Taishō edition (T. 418). With a number of essential emendations, this is the text that is translated here. Redaction B appears in the Song, Yuan, and Ming printings of the Chinese canon, and its readings are given in the footnotes to the *Taishō shinshū daizōkyō* edition. Redactions A and B differ substantially only up to halfway through Chapter IV (the end of Chapter VI in the Tibetan version); after that point they are basically the same text. In other words, Redaction A proper, which is distinguished primarily by its prose translations of Sanskrit verses, is partial, comprising somewhat less than the first third of the text. Only Redaction A can be ascribed unreservedly to Lokakṣema; Redaction B is, in part at least, the work of a later hand, a revision of the translation most probably carried out by one of Lokakṣema's disciples in the year 208, entailing, among other things, a retranslation of the Sanskrit verses into Chinese verse. It is possible that Lokakṣema himself had only the first third of the sutra at his disposal, and that the enlarged Sanskrit text was brought to China soon after 179 C.E. This supposition is given added weight by the existence of an incomplete Chinese version of the *Pratyutpanna-samādhi-sūtra*, the *Bapo pusa jing* (T. 419), which must have appeared by the middle of the third century. The *Bapo pusa jing* also ends abruptly at the same point as that at which Redaction A of the *Banzhou sanmei jing* merges

with Redaction B. All this might lead us to hypothesize a shorter urtext of the *Pratyutpanna-samādhi-sūtra*, were it not for the fact that all the prose passages of Redaction B bear the stamp of Lokakṣema's style.

Next we must account for the *Banzhou sanmei jing* in one volume (T. 417), which is also ascribed to Lokakṣema, and which has been accorded such a high place in Japan. Despite all assertions to the contrary, this text is not in fact an independent translation of the *Pratyutpanna-samādhi-sūtra* at all, but merely an abridged pastiche of Redaction B of the *Banzhou sanmei jing* in three volumes.

Finally, the least problematic of the Chinese versions of the *Pratyutpanna-samādhi-sūtra* is the *Dafangdeng daji jing xianhu fen* (T. 416; i.e., the "Bhadrapāla Section" of the *Mahāvaiṣṭya-mahāsaṃnipāta-sūtra*) in five volumes, produced by Jñānagupta, et al., in 595 C.E. The text differs in certain respects from that translated by Lokakṣema, and it is also interesting to note that by this time the *Pratyutpanna-samādhi-sūtra* was regarded as part of the massive compendium of Mahayana sutras known as the *Mahāsaṃnipāta*.

In conclusion, then, the *Banzhou sanmei jing* translated here into English is only partly the work of Lokakṣema himself, but since the rest of the text may fairly be ascribed to the school of Lokakṣema it is not out of place to let the traditional attribution stand.

As previously noted, Lokakṣema pioneered the translation of Mahayana sutras in China. He was working in largely uncharted territory, and may not have been very fluent in Chinese, while his Chinese assistants, for their part, would have been quite unfamiliar with the conceptual content and idioms of the literature they were helping to translate. To get his message across, Lokakṣema frequently cut the text down, almost to the bone. Despite this, the version of the *Pratyutpanna-samādhi-sūtra* he and his assistants produced is often disjointed and crude, and fairly bristles with obscure or unintelligible passages, defects that can only have been exacerbated by centuries of scribal transmission. In the present English translation I have done my best with these problematic passages, at the same time making no attempt to gloss over the infelicities of the archaic Buddhist Chinese, which makes Lokakṣema's works such valuable resources for Chinese historical linguistics. This translation also endeavors to convey the inventiveness displayed by Lokakṣema in rendering Buddhist terminology in Chinese (although his frequent transcriptions of Sanskrit words have mostly been translated into English); this is especially apparent in his use of Daoist

The Pratyutpanna Samādhi Sutra

vocabulary, e.g., “Way” (Dao) for awakening (*bodhi*), “nonaction” (*wuwei*) for nirvana, and “original nonbeing” (*benwu*) for suchness (*tathatā*). It is my hope that in this way the translation remains true to the spirit of Lokakṣema’s work, and the *Banzhou sanmei jing* in three volumes stands revealed as the magnificent achievement in crosscultural communication that it was.

THE PRATYUTPANNA
SAMĀDHI SUTRA

Translated by Lokakṣema

Fascicle One

Chapter I

Questions

The Buddha was at the Haunt of the Squirrels in the Great Wood at Rājagṛha with a great assembly of monks consisting of five hundred people, all of whom had attained arhatship, with the sole exception of Ānanda. At that time a certain bodhisattva by the name of Bhadrapāla, together with five hundred bodhisattvas, all of whom kept the five precepts, arrived in the late afternoon at the place where the Buddha was, and, having come forward and touched the Buddha's feet with his forehead, Bhadrapāla withdrew and sat down to one side. With him also were five hundred ascetics, who arrived at the place where the Buddha was, and, having come forward and made obeisance to the Buddha, withdrew and sat down to one side.

903a

Then the Buddha displayed his numinous power so that all monks would come from wherever they happened to be, and straightaway one hundred thousand monks came, one after another, and assembled at the place where the Buddha was. Having come forward and made obeisance to the Buddha, they withdrew and sat down to one side. Once again the Buddha displayed his numinous power, so that the nun Mahāprajāpatī together with thirty thousand nuns arrived, one after the other, at the place where the Buddha was, and, having come forward and made obeisance to the Buddha, they withdrew and sat down to one side.

Once again the Buddha displayed his numinous power so that the bodhisattva Ratnākara left the great city of Vaiśālī, the bodhisattva Guhagupta left the great city of Campā, the bodhisattva Naradatta left the great city of Vārāṇasī, the bodhisattva Susīma left the great city of Kapilavastu, the bodhisattva Mahāsusārthavāha together with the householder Anāthapiṇḍada left the great city of Śrāvastī, the bodhisattva Indradatta left the great city of

Kauśāmbī, and the bodhisattva Varuṇadeva left the great city of Sāketa. Each of these bodhisattvas, accompanied by twenty-eight thousand people, came to where the Buddha was and, having come forward and made obeisance to the Buddha, they all withdrew and sat down to one side. King Ajātaśatru of Rājagṛha, together with one hundred thousand people, came to where the Buddha was, and having come forward and made obeisance to the Buddha, they withdrew and sat down to one side.

The four heavenly kings, Śakra, Lord of the Gods, Brahmā Sahāmpati, the god Maheśvara and the gods of Akaniṣṭha Heaven, each accompanied by many million million–hundred thousand sons of gods, came to where the Buddha was and, having come forward and made obeisance to the Buddha, they withdrew and took up a position to one side.

The dragon kings Nanda and Upananda, the dragon king Sāgara, the dragon king Manasvin, and the dragon king Anavatapta, each accompanied by many million million–hundred thousand myriad dragon kings, came to where the Buddha was and, having come forward and made obeisance to the Buddha, they withdrew and took up a position to one side.

The *asura* kings of the four quarters, each accompanied by many million million–hundred thousand myriad *asuras*, came to where the Buddha was and, having come forward and made obeisance to the Buddha, they withdrew and took up a position to one side.

By this time the monks and nuns, the laymen and laywomen, the gods (*devas*), dragons (*nāgas*), *asuras*, *yakṣas*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans were past counting and beyond all reckoning.

The bodhisattva Bhadrāpāla rose from his seat, put his robes in order, placed his hands together with interlaced fingers, went down on his knees, and said to the Buddha:

I wish to ask a question, and when I have asked it I should like to have the matter resolved. If the God among Gods will allow me to speak, I shall now question the Buddha.

903b The Buddha said to the bodhisattva Bhadrāpāla, “Ask right away about those matters that are to be resolved, and the Buddha will explain them to you.”

The bodhisattva Bhadrapāla asked the Buddha:

What kind of meditation should bodhisattvas practice so that the wisdom they attain is like the ocean or like Mount Sumeru; they do not doubt what they hear; they never fail to be those among people who are going to achieve the attainment of buddhahood for themselves, without ever turning back; they are never born among the stupid; they know what is past and anticipate what is to come; they are never parted from the buddhas, and are not parted from them even in their dreams; they are upright and handsome, and among the masses the fineness of their features is without compare; as children they are always born into great and noble families; they are respected and loved by all their parents, brothers, relatives, and friends; they are highly talented and have wide learning; they acquit themselves in debate quite differently from the masses; they keep themselves under control; they always feel a sense of shame; they are never conceited; they are always loving and compassionate; their insight is penetrating; among the wise there is none to equal them in understanding; they have an incomparable numinous presence; their energy is hard to match; they immerse themselves in the sutras; they constantly immerse themselves in the sutras; they understand everything in the sutras; they take pleasure in immersing themselves in states of trance and concentration; they immerse themselves in emptiness, formlessness, and nonattachment, and feel no fear with regard to these three things; they frequently preach the sutras to others, and they keep them safe as they deem fit; wherever they wish to be born, they get what they want and nothing else; the power of their merit and the power of their faith are considerable; wherever they go, their physical powers are strong; they all [have] the power of love; they all have the power of the [sense] bases; they are brilliant in [their understanding and use of] the power of the [sense] objects; they are brilliant in the power of thought; they are brilliant in the power of visualization; they are brilliant in the power of faith; they are brilliant in the power of vows; they are like the ocean in their learning in that it is forever inexhaustible; they are like the moon when it is full in that they shine everywhere; in that there is nothing that is not touched by their light,

903c

they are like the sun when it rises; they are like a torch, in that where they shine there are no obstructions; they are unattached, their minds being like empty space in that they do not settle anywhere; they are like adamant, in that they can penetrate anything; they are stable like Mount Sumeru, in that they cannot be moved; they are like the threshold of a gate in that they remain steadfast and true; their minds are soft, like goosedown, in that there is no roughness in them; they renounce their personal interests and are free of longing; they take pleasure in mountains and streams, like wild beasts; they always keep to themselves and do not have intercourse with others; as to ascetics and people of the Way, they are frequently instructed by them and look after them all; if people treat them with contempt or molest them they never harbor angry thoughts; all the *māras* cannot move them; they understand the sutras and immerse themselves in the various kinds of wisdom; they study all the buddha-dharmas and nobody [else] can act as teacher to them; their authority and sagacity are unshakeable; their conduct, which is deeply absorbed, always conforms to nonbeing; their conduct is always gentle and they are always moved to pity by the sutras; they serve the buddhas untiringly; their conduct is diverse and they attain all meritorious virtues; their conduct is always perfectly truthful; their faith is always correct and cannot be disturbed; their conduct is always pure, and in a crisis they can act resolutely without difficulty; they are pure in their wisdom, which understands all; they attain pleasurable conduct; they eliminate the five obscurations; in knowledge and conduct they gradually work their way toward the realm of buddhahood, adorning all lands; in moral discipline they are pure of the thoughts of arhats and *pratyekabuddhas*; they carry to completion everything they do; in acting meritoriously they always take the lead and teach people to do likewise; they do not weary of what is taught among bodhisattvas, and in their conduct their transcendence is unbounded among all [adherents of] other ways; there is none who can touch them; they are never separated from the Buddha or fail to see the Buddha; they always think of the buddhas as being no different from their parents; gradually they attain the numinous power of the buddhas and acquire the light of all the sutras; their vision is unobstructed and all the buddhas stand before

them; they are like magicians, masters of the dharmas that they conjure—without thinking about it beforehand they produce the dharmas straightaway, and these neither come from anywhere nor do they go anywhere, like magical creations; they think of the past, present, and future as being like things in a dream; dividing their bodies, they go to buddha fields everywhere, just as the reflection of the sun shining on water is visible everywhere; all their thoughts succeed in being like echoes, which neither come nor go; for them birth and death are like parts of a shadow; they realize that what they think is empty; with regard to dharmas, they are free of [discriminative] thought; everybody looks up to them; [they regard] everyone as equal and not different; they know all the sutras and their minds cannot be measured; in all [buddha] fields their minds are free of attachment and they have no predilections; they appear in all buddha fields without hindrance; they enter the doors of the holding spells (*dhāraṇīs*); as for the sutras, they need to hear only one to know ten thousand; they are able to accept and keep all the sutras preached by the buddhas; they wait upon the buddhas, obtain all the powers of the buddhas, and obtain all the buddhas' numinous power; they are brave and fear nothing; their gait is like that of the fierce lion; they are unafraid, speaking up in all lands; they never forget anything they hear; in debate they are the same as all the buddhas, no different; they understand all the sutras of original nonbeing and are unafraid; if they wish to obtain sutras then they immediately know them by themselves, and they preach them as indefatigably as do the buddhas; they are the teachers of the world; they are relied upon by all; their conduct is aboveboard, free of insincerity and falsity; they shine brightly in all the [buddha] fields; they are not attached to the three spheres; their course is unimpeded; among the masses they have no predilections; they have no longing for the dharma of the fundamental limit; by means of all-knowledge they teach others how to enter the Buddha's Way; they are never afraid nor are they frightened; they know all the volumes of the sutras of the Buddha; everyone is blessed in the assemblies they are in; when they see the very great love of the buddhas they rejoice; they are acute in their understanding of the Buddha's sutras they study; they are fearless in large assemblies;

904a

in large assemblies they cannot be surpassed; they are renowned far and wide; they destroy all doubts and difficulties so that everybody understands; they revere the sutras totally; they occupy the lion throne masterfully and teach the Dharma like the buddhas; they understand all the Buddha's myriad varieties of speech; they immerse themselves in all the myriad million sounds; they love and respect the sutras of the buddhas; they always think of being by them and are never separated from the love of the buddhas; they take pleasure in putting the Buddha's sutras into practice; in coming and going they always follow the Buddha; they always stay at the side of good friends, without ever wearying of them; in the buddha fields of the ten quarters there is no place where they would like to settle; they all undertake the vow and course of action to liberate the myriad people of the ten quarters; their wisdom is a precious thing; they all acquire the body of the treasury of the sutras, which is formless like empty space; they teach others to seek the way of the bodhisattva and ensure that the Buddha's line is not cut off; they pursue the way of the bodhisattva without ever leaving the Mahayana; they attain the arming with the great armor and the Great Way that is so vast; they quickly attain omniscience, which is praised by all the buddhas; they approach the level of the Buddha's ten powers; they penetrate all thoughts; they comprehend all calculations; they understand all the transformations of the world; they understand all success and failure, birth and destruction; they plunge into the sea of sutras with its jewels and, opening up the foremost treasury, they distribute them all; in all [buddha] fields they carry out their vows but they do not settle in them; they have very great powers of magical transformation like those the buddhas enjoy wielding; within one instant of thought they call to mind the buddhas all standing before them; in all their goings [to rebirth] they no longer aspire to go, and there is no birthplace [to which they especially aspire]; they see all the incalculable buddha fields of the ten quarters; they hear the sutras preached by the buddhas; they see each and every buddha with his assembly of monks; yet at that time it is not by means of the vision of the arhats or *pratyekabuddhas* of the way of the immortals that they see, nor is it that they

die here and are born in that buddha field and only then see, but right away, while sitting here, they see all the buddhas and hear all the sutras the buddhas preach and receive them all, just as now, in the Buddha's presence, I see the Buddha face to face; so too the bodhisattvas are never separated from the buddhas and never fail to hear the sutras? 904b

The Buddha said to the bodhisattva Bhadrāpāla:

Well done! Well done! Many are those who are set free by your question, many are those who are set at rest; they are uncountable among the people of the world. It has brought contentment to them all, above heaven and below it. That you are now able to question the Buddha in this way is because in previous lives, at the time of former buddhas, you put into practice what you learned and made merit; it is because you made offerings to many buddhas; it is because you took pleasure in the sutras; it is because you carried out the practice of the Way and kept the precepts; you kept yourself to the practice of Dharma, pure and uncorrupted; you always fed yourself by almsbegging; you brought many bodhisattvas to realization; you brought bodhisattvas together and instructed them. For this reason you have very great compassion; you have equanimity toward all people; if at any time you wish to see the Buddha, then you see the Buddha; your vows are very great; your conduct is extremely profound; you always keep in mind the wisdom of the Buddha; you keep all the sutras and precepts; you are in full possession of the lineage of the Buddha; your sagely mind is adamant; you know all the thoughts of the people of the world; you are to be found in the presence of all the buddhas.

The Buddha said to the bodhisattva Bhadrāpāla, "Your merits are beyond all reckoning."

The Buddha said:

[There is a meditation called] the meditation in which the buddhas of the present all stand before one. Those who practice this meditation will be able to attain all the things you have asked about.

The bodhisattva Bhadrāpāla said to the Buddha:

The Pratyutpanna Samādhī Sūtra

I pray that the Buddha might, out of his compassion, preach it. If the Buddha were to preach it now, many would be set free, many would be set at rest. I pray that the Buddha might manifest a great light for the sake of bodhisattvas.

The Buddha said to the bodhisattva Bhadrāpāla:

There is one Dharma practice you should always rehearse and preserve, which you should always cultivate without following any other dharmas, and which is most exalted and foremost among all meritorious qualities. What is that foremost Dharma practice? It is this meditation called the meditation in which the buddhas of the present all stand before one.

Chapter II

Practice

The Buddha said to the bodhisattva Bhadrapāla:

Any bodhisattvas whose thoughts are at present concentrated and directed toward the buddhas of the ten quarters, will, if they possess mental concentration, achieve all the exalted practices of a bodhisattva. What is mental concentration? Through compliance with the conditions for reflection on the Buddha, having one's thoughts directed toward the Buddha; having thoughts that are not disturbed, thereby obtaining wisdom; not giving up energy; joining together with good friends in the practice of emptiness; eliminating sleepiness; not congregating; avoiding bad friends; drawing close to good friends; having energy that is not disorderly; in eating, knowing when one has had enough; not craving robes; not begrudging one's own life; being solitary and avoiding one's relatives; keeping away from one's home village; practicing equanimity, mastering the attitudes of compassion and rejoicing, and the practice of circumspection; eliminating the coverings; practicing the trances; not following after forms; not taking hold of the dark ones (i.e., the five aggregates); not being absorbed in the diminishers (the twelve sense fields); not thinking of the four great ones (the four elements); not losing one's temper; not being attached to life; eliminating impurity; not forsaking the people of the ten quarters; saving the lives of the people of the ten quarters; regarding the people of the ten quarters as one's own; regarding the people of the ten quarters as not one's own; not wanting to grasp at anything; not altering the precepts; practicing the activity of concentration; wishing to recite the sutras; not falling into violation of the precepts; not losing one's mental concentration; not doubting the Dharma; not quarreling with the Buddha; not rejecting the Dharma; not causing unrest in the order of monks; avoiding wild talk; assisting people of the Way and of virtue; steering clear of fools;

904c

not enjoying or wishing to hear worldly talk; wishing to hear and enjoying all talk of the Way; not wishing to hear that which is produced by taking animals as a basis; practicing the six tastes; performing the five practices; avoiding the ten evils; practicing the ten goods; understanding the nine vexations; practicing the eight forms of energy; discarding the eight forms of sloth; practicing the eight advantages; practicing the nine reflections and the eight thoughts of a person of the Way, yet not becoming attached to trance; not being conceited about one's learning; eliminating pride; listening to the preaching of the Dharma; wishing to hear the sutras; wishing to practice the Dharma; not reckoning things in terms of years; not accepting the conception of a self; avoiding the people of the ten quarters and not wishing to become attached to them; not craving long life; understanding the dark ones (the five aggregates); not being subject to delusion; not being subject to that which exists; seeking nonaction (nirvana); not desiring birth and death; having great fear of birth and death; regarding the dark ones as thieves; regarding the four great ones (the elements) as snakes; regarding the twelve diminishers (the sense fields) as empty; being in the triple world for a long time but finding no contentment there; not forgetting the attainment of nonaction; not having desires; aspiring to the elimination of birth and death; not getting involved in disputes with people; not wishing to fall into birth and death; always standing in the presence of buddhas; regarding the body one receives as a dream; no longer doubting, having acquired faith; doing exactly as one intends; destroying all conceptions; having equanimity toward past, present, and future; always thinking of the meritorious qualities of the buddhas; submitting to and depending on the Buddha; attaining mastery of mental concentration; not going by the Buddha's bodily marks; regarding all dharmas as one; not arguing with the world; not arguing with one's duty; gaining understanding of birth according to causes and conditions; succeeding in approving of liberation according to the stage of a buddha; plunging into the Dharma; by understanding emptiness, thinking of people as neither existing nor perishing; realizing nonaction for oneself; purification of the eye of wisdom; everything being nondual; having a thought of awakening neither in the middle nor at the sides; all the buddhas being as one thought;

entering a state of freedom from obstruction; having wisdom beyond reproach; through succeeding in understanding the thought of awakening, having buddha wisdom that is not dependent on others; treating good friends as if they were buddhas and not thinking of them as different; being always among bodhisattvas and never apart from them; being unshakable, even by all *māras*; seeing all people as being like reflections in a mirror; seeing all the buddhas as being like pictures; following all the practices of Dharma; embarking on the pure bodhisattva path in this way.

905a

The Buddha said:

By virtue of these dharmas of conduct one brings about the meditation and then masters the meditation in which the buddhas of the present all stand before one. By what means does one bring about the meditation in which the buddhas of the present all stand before one? In this way, Bhadrāpāla: if there are any monks or nuns, laymen or laywomen who keep the precepts in their entirety, they should settle down somewhere all alone and call to mind the presence of Amitābha Buddha in the western quarter; then, in accordance with what they have learned, they should reflect that a thousand million myriad buddha fields away from here, in his land called Sukhāvātī, in the midst of a host of bodhisattvas, he is preaching the sutras. Let them all constantly call to mind Amitābha Buddha.

The Buddha said to Bhadrāpāla:

It is like a man who goes to sleep and in a dream sees all his gold, silver, and jewels, his parents, brothers, wife and children, relatives and friends, and together with them he amuses himself and enjoys himself immensely. When he wakes up he tells others about it, and afterward he even sheds tears thinking about what he saw in the dream. In the same way, Bhadrāpāla, bodhisattvas, whether they are ascetics or wearers of white (i.e., laypeople), having learned of the buddha field of Amitābha in the western quarter, should call to mind the buddha in that quarter. They should not break the precepts and call him to mind singlemindedly, either for one day and one night, or for seven days

and seven nights. After seven days they will see Amitābha Buddha. If they do not see him while in the waking state, then they will see him in a dream.

It is like the things someone sees in a dream—he is not conscious of day or night, nor is he conscious of inside or outside; he does not fail to see because he is in darkness, nor does he fail to see because there are obstructions. It is the same, Bhadrāpāla, for the minds of the bodhisattvas: when they perform this calling to mind, the famous great mountains and the Mount Sumerus in all the buddha realms, and all the places of darkness between them, are laid open to them, so that their vision is not obscured and their minds are not obstructed. These bodhisattva mahāsattvas do not see through [the obstructions] with the divine eye, nor hear through them with the divine ear, nor travel to that buddha field by means of the supernatural power of motion, nor do they die here to be reborn in that buddha field there, and only then see; rather, while sitting here they see Amitābha Buddha, hear the sutras he preaches, and receive them all. Rising from meditation, they are able to preach them to others in full.

905b For example, a certain man heard that in the city of Vaiśālī there was a prostitute called Sumanā; another man heard about the prostitute Āmrapālī; and another man heard about Utpalavarṇā, who worked as a prostitute. Thereupon the men all longed for them. They had never seen the three women, but as soon as they heard about them their lust was aroused. Then, in a dream, these men all went to [the women]. On this occasion all three men were in the city of Rājagṛha, thinking about [the women] at the same time, and each of them went in a dream to one of these prostitutes and spent the night with her. On waking up each one reflected on this.

The Buddha said to Bhadrāpāla:

I entrusted the three men to you, who used this incident to preach the sutras to them so that they understood this wisdom and reached the stage of nonregression from the attainment of the supreme and perfect Way. Afterward they will attain buddhahood under the name “Well-Awakened.” In the same way, Bhadrāpāla, bodhisattvas hear about

Amitābha Buddha and call him to mind again and again in this land. Because of this calling to mind, they see Amitābha Buddha. Having seen him, they ask him what dharmas it takes to be born in the realm of Amitābha Buddha. Then Amitābha Buddha says to these bodhisattvas:

If you wish to come and be born in my realm, you must always call me to mind again and again, you must always keep this thought in mind without letting up, and thus you will succeed in coming to be born in my realm.

The Buddha said:

Because of this calling to mind of the Buddha, these bodhisattvas will succeed in being born in the realm of Amitābha Buddha. They should always call him to mind in this way:

The Buddha's body is endowed with all the thirty-two marks, he radiates light, he is fine and upstanding beyond compare, in the midst of the assembly of monks he preaches the sutras, and the sutras he preaches are of indestructible form. What is of indestructible form? Feelings, thoughts, birth and death, consciousness, spirits, earth, water, fire, and wind, the world, and the heavens above, up as far as Brahmā and Mahābrahmā, are of indestructible form.

Because of calling the Buddha to mind, one obtains the meditation of emptiness. Such is the calling to mind of the Buddha.

The Buddha said to the bodhisattva Bhadrāpāla:

Who is to bear witness to the meditation? My disciple Mahākāśyapa, the bodhisattva Indradatta, the *devaputra* Susīma, together with those who at this time know this meditation—any who have practiced and mastered this meditation bear witness to it. What is it to which they bear witness? They bear witness to this meditation knowing it to be the concentration of emptiness.

The Buddha said to Bhadrāpāla:

Once in time past there was a buddha by the name of Xubori. At that time a certain man went on a journey, which took him into a vast marshy wilderness where he was unable to get anything to eat or drink. Hungry and thirsty, he fell asleep and then in a dream he obtained luscious delicacies. After eating and drinking he awoke and his belly was empty. “Is not everything that exists like a dream?” he reflected to himself.

The Buddha said:

905c Through reflecting on emptiness, that man then and there attained happiness in dharmas that do not come into existence from anywhere, and straightaway attained nonregression. In the same way, Bhadrāpāla, bodhisattvas hear of the Buddha of the present in whatever quarter they are facing, and they constantly reflect on that quarter, wishing to see the Buddha. When they reflect on the Buddha they should not reflect on [him as] an existing thing, nor should they have [the notion: “It is something] set up by me.” As they would conceive of emptiness, so should they reflect on the Buddha standing there, like a precious gem set on beryl. In this way bodhisattvas will have a clear vision of the innumerable buddhas of the ten quarters.

It is like a man who travels afar to another land and then thinks about his native place, his family, his relatives, and his property. In a dream the man returns to his native place, sees his family and relatives, and enjoys talking to them. After seeing them in the dream he wakes up and tells his friends about it: “I went back to my native place and saw my family and relatives.”

The Buddha said:

So it is with the bodhisattvas. If they hear the name of the Buddha in whatever quarter they are facing, and constantly reflect on that quarter, wishing to see the Buddha, then the bodhisattvas see all the buddhas, like a precious gem placed on beryl.

It is like a monk contemplating the bones of the dead laid out before him. At times he contemplates them when they are green. At times he contemplates them when they are white. At times he contemplates them when they are red. At times he contemplates them when

they are black. Nobody brings these bones to him, nor do these bones exist, nor do they come from anywhere. They exist only as thoughts produced by the mind. So it is with the bodhisattvas who possess the numinous power of the Buddha and are established in the meditation: whatever the quarter in which they wish to see a buddha, if they wish to see him they do. Why? It is thus, Bhadrapāla: this meditation has been perfected by the Buddha's power. Those who possess the numinous power of the Buddha and who are established in the meditation have three things: they possess the numinous power of the Buddha, they possess the power of the Buddha's meditation, and they possess the power of their former merit. Because of these three things they succeed in seeing the Buddha.

Bhadrapāla, it is like a young man, upright and handsome, who adorns himself. Wishing to see his own reflection, he either takes a clean vessel and fills it with fine hempseed oil, or takes a fine vessel and fills it with clear water, or a newly polished mirror, or a flawless crystal. Thereupon he [looks into the oil, water, crystal, or mirror] and sees his own reflection. What would you say, Bhadrapāla? When the man is reflected in the hempseed oil, the water, the mirror, or the crystal, could it possibly be that the reflection enters them from outside?

Bhadrapāla said:

No, God among Gods. It is simply because the hempseed oil, the crystal, the water, and the mirror are clean and pure that he sees his own reflection. His reflection neither emerges from within nor enters from outside.

The Buddha said:

Well done! Well done, Bhadrapāla! So it is, Bhadrapāla. When the forms are clear, everything is clear. If one wishes to see the Buddha, then one sees him. If one sees him, then one asks questions. If one asks, then one is answered, he hears the sutras and rejoices greatly. He reflects thus: "Where did the Buddha come from? Where did I go to?" and thinks to himself: "The Buddha came from nowhere, and I also went nowhere." He thinks to himself:

906a

The three realms—the realm of desire, the realm of form, and the formless realm—these three realms are simply made by thought. Whatever I think, that I see. The mind creates the Buddha. The mind itself sees him. The mind is the Buddha. The mind is the Tathāgata. The mind is my body, the mind sees the Buddha. The mind does not itself know the mind, the mind does not itself see the mind. A mind with conceptions is stupidity, a mind without conceptions is nirvana. There is nothing in these dharmas that can be enjoyed; they are all made by thinking. If thinking is nothing but empty, then anything that is thought is also utterly nonexistent.

So it is, Bhadrupāla, such is the vision of the bodhisattvas who are established in the meditation.

The Buddha then recited the following verses:

Mind does not know mind;
With mind one cannot see mind.
Mind giving rise to conceptions is stupidity;
Free of conceptions it is nirvana.

There is nothing fixed or firm in these dharmas;
They are forever located in thinking.
When one understands emptiness,
One is altogether free of conceptual thinking.

Chapter III

The Four Things

[The Buddha said:]

If bodhisattvas possess four things, or dharmas, they quickly master this meditation. What are the four? First, no one can destroy their faith. Second, no one can withstand their energy. Third, no one can match the wisdom they attain. Fourth, they always devote themselves to good teachers. These are the four.

If bodhisattvas possess a further four things, they quickly master this meditation. What are the four? First, for three months they should not have a worldly thought, even for the time it takes to snap the fingers. Second, for three months they should not go to sleep, even for the time it takes to snap the fingers. Third, continually walking, they should not stop or sit down for three months, except for around mealtimes. Fourth, in preaching the sutras to others, they should not expect clothes or food and drink from them. These are the four.

If bodhisattvas possess a further four things, they quickly master this meditation. What are the four? First, they gather people together and come to the Buddha. Second, they gather people together and cause them to hear the sutras. Third, they are not envious. Fourth, they teach people to study the Way of the Buddha. These are the four.

If bodhisattvas possess a further four things, they quickly master this meditation. What are the four? First, they make an image of the Buddha or they make a picture for the sake of this meditation. Second, for the sake of this meditation, they take a fine length of plain silk and have someone copy this meditation. Third, they teach conceited people to enter the Buddha's Way. Fourth, they always preserve the Buddha's Dharma. These are the four.

Then the Buddha recited the following verses of commendation:

You should always rejoice in and believe in the Buddha's Dharma. Recite the sutras and reflect on emptiness, without settling down therein.

906b Be energetic and eliminate sleepiness.

For three months you should not sit down out of laziness.

When the sutras are preached, accept them and study them calmly and carefully.

You should do your utmost to spread them far and wide.

If anyone gives you presents or offers you food, you should not be pleased.

If you do not covet anything, you will quickly obtain the sutra.

The Buddha's complexion is as radiant as gold. His body has thirty-two marks and each mark has one hundred blessings or merits. He is fine and upstanding, as if made out of heavenly gold. Commit yourself in advance to all the buddhas of the past and the buddhas of the future. Always think of and make offerings to the buddhas of the present, who are all the most exalted of humans. You should make offerings to the Buddha complete with flowers, perfumes, powdered incense, and food. You should have good thoughts. Because of this, the meditation will not be far away. With the constant music of drums and the music of singing girls, you should always rejoice in the buddha mind, since you seek this meditation. You should make images of the Buddha, perfect in various ways and beautiful in various ways, with countenances as radiant as gold. If you seek this meditation you should always take pleasure in giving. In keeping the precepts you should be pure and lofty in conduct. Eliminate sloth, and before long you will quickly master this meditation. Do not give rise to anger, always act lovingly, always act compassionately, be equal-minded, and have no hatred, and presently, before long, you will master this meditation. Love your good teachers utterly, regarding them as buddhas. You should be free of anger and covetousness. You should not be ungenerous with the gift of the sutras. So is it taught. You should hold firmly to all the sutra dharmas and you should immerse yourself in them all according to this. This is the Way and the path of all the buddhas. They who proceed in this manner shall presently, before long, master the meditation.

The Buddha said to Bhadrapāla:

In this way bodhisattvas should be loving and cheerful toward good teachers, should regard their teachers as buddhas, and should provide them with every service. When they wish to write out this meditation sutra or when they wish to study it, bodhisattvas should honor their teachers in this way. Bhadrapāla, if bodhisattvas were to become angry at their good teachers, if they were to find fault with their good teachers, or if they do not regard their good teachers as buddhas, they will have difficulty in mastering the meditation.

Bhadrapāla, it is like a clear-sighted person who gazes at the constellations at midnight and sees the stars in great profusion. In the same way, Bhadrapāla, when the bodhisattvas who possess the numinous power of the Buddha and are established in the meditation look toward the east, they see many hundreds of buddhas, many thousands of buddhas, many myriads of buddhas, many millions of buddhas; in the same way, they see all the buddhas of the ten quarters as well.

The Buddha said to Bhadrapāla:

These bodhisattvas, like the eyes of the Buddha, know all and see all. Thus, Bhadrapāla, these bodhisattvas who wish to master the meditation in which the buddhas of the present all stand before one will become perfectly endowed with liberality, the same with keeping the precepts, they will become perfectly endowed with forbearance, energy, single-mindedness, wisdom, and the wisdom of liberation.

906c

Then the Buddha spoke the following words of commendation:

Just as a clear-sighted person looks up at midnight at the innumerable constellations, and, thinking about them by day, sees them all, so too the bodhisattvas who master the meditation see innumerable hundreds and thousands of buddhas, and, having awoken from the meditation, call them all to mind and see them; at will they speak of them to the disciples.

The Buddha said:

Just as my vision is clear and always sees the world, so too the bodhisattvas, once they have mastered the meditation, see innumerable buddhas. When they see the buddhas they do not look at their bodily marks, they only look at their ten powers. Unlike worldly people who have cravings, they have destroyed all the poisons, are pure, and no longer think [conceptually]. Such are the meritorious qualities that the bodhisattvas attain. They listen to this sūtra and comply with this sūtra as if it were nirvāna. Hearing that these dharmas are utterly empty, they are without fear. I shall provide this preaching of the sūtra for the sake of the mass of people, causing them all to attain the Way of the Buddha.

The Buddha said:

Just as my monk Ānanda is wise and retains sūtras as soon as he hears them, so too the bodhisattvas who master this meditation, hearing innumerable volumes of sūtras, they retain them all.

The Buddha said:

907a

Just as the bodhisattvas in the buddha field of Amitābha always see innumerable buddhas, so too the bodhisattvas who master the meditation always see innumerable buddhas. Always be compassionate in your faith. Just as a thirsty man longs for a drink, always have exceedingly great love. Discard common worldly things and always take pleasure in the gift of the sūtras. Therefore you will be pure and will master the meditation before long.

Chapter IV

Similes

The Buddha said to Bhadrāpāla:

If the bodhisattvas who lovingly seek the meditation do not practice this meditation energetically once they have obtained it, Bhadrāpāla, it would be like a man who loads a ship with precious gems with the intention of transporting them across the ocean, but before arriving the ship is wrecked midway. The people of Jambudvīpa are all stricken with grief, thinking, “So many precious gems of ours are lost!”—in the same way, Bhadrāpāla, once these bodhisattvas hear this meditation, if they do not copy it, study it, recite it, or keep it in conformity with the Dharma, then all the gods and people will be stricken with grief and will lament, “So many precious sutras of ours are thus lost, because of the loss of this profound meditation!”

The Buddha said:

This meditation sutra is ordained by the Buddha and commended by the Buddha. Those who hear this profound meditation sutra and do not copy it, study it, recite it, cultivate it, or keep it in conformity with the Dharma are perverse and stupid. They have a high opinion of themselves and will not accept this sutra. They have their minds set on high ability, yet they are unwilling to study this meditation.

Bhadrāpāla, it is like a stupid boy who is given a handful of sandalwood incense by someone. Unwilling to accept it, he perversely tells him that it is dirty. The seller of sandalwood incense says to him, “Sir, you aren’t saying that this sandalwood incense is dirty, are you? If you were to take it and smell it you would know whether or not it was fragrant, and if you were to look at it you would know whether or not it was pure.” The fool shuts his eyes so as not to look and refuses to smell it.

The Buddha said:

Those who hear this meditation and who are similarly unwilling to accept it, who perversely reject it, they are people who do not keep the precepts. Those who reject this precious jewel of a sutra are stupid and unwise, they regard their own attainment of perfection in the trances as transcendence, they perversely claim that the world exists, they do not immerse themselves in emptiness or know nonbeing. When these people hear this meditation they do not rejoice in it, have faith in it, or immerse themselves in it. On the contrary, they make contemptuous remarks: “Can the Buddha have such profound sutras? And can he have such numinous power?” On the contrary, they deride it: “Could there be any monks of the likes of Ānanda in the world?”

The Buddha said:

These people go away from those who possess this meditation, and in twos and threes they say to each other:

907b

What kind of preachings are these discourses? Where did they get these discourses from? It is simply that they got together and made up these discourses themselves, that’s all. This sutra was not preached by the Buddha.

The Buddha said to Bhadrāpāla:

It is like a merchant who shows a stupid peasant boy a pearl, and the boy asks the merchant, “How much is this worth?” The merchant replies, “Place this pearl in the darkness in a dark place at midnight and just fill the area lit up by its radiance with jewels.”

The Buddha said:

That person doesn’t understand the value of the pearl at all; instead he derides it, saying:

Could its value be the same as one ox? Could you possibly exchange an ox for it? I think it can’t be more than this. If you’ll give it to me, well and good. If you don’t want to, there’s an end to it.

Thus, Bhadrāpāla, those who hear this meditation and do not have faith in it perversely deride this sutra in the same way.

The Buddha said:

If the bodhisattvas who possess this meditation, accept it, and believe in it then put it into practice, they will be protected on all four sides, they will have nothing to fear, they will be perfect in keeping the precepts, they will obtain great brilliance, they will have deeply penetrating wisdom, and they will preach it to other people. Bodhisattvas should share and discuss this meditation with others and pass it on from one person to the next. They should ensure that this meditation endures for a long time.

The Buddha said:

Stupid people, even though they have not made offerings under the buddhas of former generations and have not made merit, are nevertheless conceited, and they engage in much slander and jealousy for the sake of material gain. They wish only to court fame, they wish only to make a noise. They do not acquire a good teacher nor do they understand the sutras. When they hear this meditation they do not have faith in it, rejoice in it, or immerse themselves in it. On the contrary, they slander it to others, saying, “It is just that those shameless people have made this sutra for themselves. This sutra was not preached by the Buddha.”

The Buddha said to Bhadrāpāla:

I now tell you this, Bhadrāpāla. If a seeker of the way of the bodhisattva, either a good young man or a good woman, were to fill these three thousand lands with precious gems and offer them to the Buddha, any merit [from this act] would not be as good as hearing this meditation. If any bodhisattvas were to hear this meditation, believe in it, and rejoice in it, the increase in their blessings would be so much greater.

Then the Buddha spoke the following words of commendation:

If these three thousand lands were filled with precious gems and offered to the Buddha in order to seek buddhahood thereby; and if another

man who took up this meditation that the Buddha has praised, heard it, and believed in it, the increase in his blessings would be greater.

The Buddha said:

907c These deluded and conceited people, unbelievers and followers of bad friends, do not believe in or rejoice in this sutra when they hear it. They are no different from the enemies of my sutras. These people who do not keep the precepts are sunk in arrogance. One after the other, other people hear their words, believe, and follow them. This is to destroy the Buddha's Dharma. These people say to each other, "This sutra was not preached by the Buddha." They utter this slander outright.

The Buddha said:

If anyone believes in this meditation, that person has seen past buddhas in former lives. It is just for the sake of these believers that I therefore preach this meditation. Such people as these always preserve the Buddha's Dharma. Those who hear this sutra, believe in it, and rejoice in it, you should know that they are not far from buddhahood. Those who keep the precepts strictly are always true-hearted and honor the sutras. It is just for the sake of these people that I therefore preach.

The Buddha said to Bhadrāpāla:

It is exactly as I say. It is for this reason only that I preach this discourse. As for those who now see me preaching this meditation, if in future lives they hear this meditation they will never doubt it, will not laugh at it derisively, and will not say they do not believe it, unless they are with bad teachers. Even if they are with good teachers, such people as these whose merit is meager will increasingly devote themselves to bad teachers, and when they hear this meditation they will not believe in it, or rejoice in it, or immerse themselves in it. Why? They do not believe simply because they have not studied for long, they have not experienced many buddhas, and they have little faith or wisdom.

The Buddha said to Bhadrāpāla:

If there are bodhisattvas who, hearing this meditation, do not laugh at it derisively and do not slander it but rejoice in it, do not fall into doubt, do not say that they believe it one moment and disbelieve it the next but take pleasure in copying it, take pleasure in studying it, take pleasure in reciting it, take pleasure in keeping it, I have foreknown and foreseen them all. These people have not made merit under just one buddha, nor under two or three or ten—they have all heard this meditation under a hundred buddhas. If, when they hear this meditation at a future time, they copy, study, recite, and keep the volumes of the sutra, and finally if they cultivate it for one day and one night, their blessings will be incalculable, they will attain nonregression and fulfill their aspirations.

The Buddha said to Bhadrapāla:

Listen as I teach a simile. Bhadrapāla, it is like a person who takes one buddha field and pounds it all to atoms of dust. Taking one atom of this dust, he again pounds it into as many atoms as there are atoms of dust in one buddha field. Taking all of those atoms of dust, each and every one of them, he again pounds them into as many atoms as there are atoms of dust in one buddha field. What would you say, Bhadrapāla—would there be a great number of these atoms of dust?

908a

Bhadrapāla said, “A very great number, a very great number, God among Gods.”

The Buddha said to Bhadrapāla:

I cite this simile for you all. If a bodhisattva takes each of these atoms of dust and puts it in a buddha field, fills that number of buddha fields with precious gems, and uses all [the gems] as an offering to the buddhas, it is not as good as hearing this meditation. If another bodhisattva, when he hears this meditation, copies it, studies it, recites it, keeps it, or preaches it to other people, even for a moment, that bodhisattva’s merit is incalculable.

The Buddha said:

Those who possess this meditation, who copy, study, recite, and keep it, and preach it to other people—if the blessings for them are such,

how much more would they be for those who cultivate this meditation and perfect it?

The Buddha then recited the following verses:

Although one fills with jewels and makes a donation
Of the three thousand–great thousand realms,
If one does not hear such a sutra as this,
One’s merit and blessings will be paltry.

Any bodhisattvas who seek much merit
Should teach and take up the practice of this meditation;
If they are quick to believe and recite this sutra dharma,
Their merit and blessings will be infinite.

If worlds as numerous as the atoms of dust in one buddha land
Were all pounded to pieces and reduced to atoms of dust,
And buddha lands exceeding their number
Were filled with precious gems and used as a gift;

And if someone were to take up and preach to others
The meaning of four lines from the Lord of the World herein,
This meditation being the wisdom of all the buddhas,
The merit of hearing it would be beyond comparison;

Not to mention those who expounded it themselves,
Took it up, recited it, reflected on it even for a moment,
Or made ever-increasing progress in their practice of it:
Their merit and blessings would be beyond measure.

Even if everyone were to become buddhas,
Pure in sagely knowledge, foremost in wisdom,
And all for millions of eons, and more,
Were to expound the merit of one verse,

And were to extol its blessings until their nirvana,
Singing its praises for countless millions of eons,
They would not be able to exhaust the merit
Connected with one verse from this meditation.

If the area of all buddha lands
In the four quarters, the four intermediate points, the zenith and nadir,
Were filled with precious gems and used as a gift,
So as to make an offering to the Buddha, God among Gods,

And if someone were to hear this meditation,
The blessings he would obtain would exceed that.
As for those who recited and expounded it calmly and carefully,
Their merit could not be conveyed by any analogy.

Conceit never arises in them,
Nor do they ever pursue an evil destiny;
They understand the profound Dharma, and are not enmeshed in
doubt;
Such are the results of practicing this meditation.

The scholars thereby see and honor me;
With their great virtue and energy, they are attached to nothing;
They increase their faith and understanding as bodhisattvas;
They strive to study the meditation extolled by the Buddha.

908b

I charge you, I exhort you always:
Strive to act energetically, without being idle,
Rouse yourselves bravely, practice with diligence,
So that attaining the Great Way will not be far off.

Those who recite and accept this meditation
Have already seen a hundred thousand buddhas face to face.
If, during the great terror at the very end,
They possess this meditation, they will have no fear.

The monk who practices this thereby sees me.
He always follows the Buddha and is not separated from him.
The bodhisattva who hears and practices the meditation
Is duty-bound to preserve it and preach it to others.

If bodhisattvas obtain this meditation,
Then and only then are they called “ones of all-embracing wisdom”;

The Pratyutpanna Samādhī Sūtra

Since they have attained the holding spell praised by the Buddha,
They shall quickly perfect the Way of the Buddha and the wisdom
like the ocean.

Constantly recite and preach this meditation;
Follow the Buddha's Dharma, the teaching of the Lord of the World.
Hearing its lineage, one attains full awakening,
Exactly in accordance with what the Buddha has preached.

End of Fascicle One of the
Pratyutpanna-samādhī-sūtra

Fascicle Two

Chapter V

Nonattachment

The Buddha said to Bhadrāpāla:

How should this meditation for bodhisattvas be undertaken? Just as I, the Buddha, am now preaching sutras in your presence, bodhisattvas should think that the buddhas are all standing before them; they should fully call to mind the buddhas, who are upright, whom everyone wants to see. They should think of each and every mark, recalling that no one can see the tops of the buddhas' heads. They should think of all this in full, and they will see the buddhas. They should think: "I myself will also be like this, I will also acquire such bodily marks as these, and will also attain such morality and meditation as these." They should think: "Will I attain this through the mind or will I attain it through my body?" They should think again: "The Buddha did not attain it by means of the mind, nor did he attain it by means of the body. Buddhahood is not attained by means of the mind, nor is it attained by means of form." Why? As for mind, the Buddha has no mind; as for form, the Buddha has no form. It is not by means of this mind and form that one attains supreme and perfect awakening. Why? The Buddha's form has come to an end, the Buddha's feelings, conceptions, birth and death, and consciousness have come to an end, and what the Buddha preaches has come to an end, which is not perceived or known by fools but is understood by the wise. They should think: "What kind of thoughts should one have to attain buddhahood? Should one attain buddhahood by means of the body, or should one attain it by means of wisdom?" Furthermore, they should think: "One does not attain buddhahood

908c

through the body, nor does one attain it through wisdom.” Why? If one looks for wisdom one cannot find it. Even if one looks for the “I,” it cannot ever be found. Nothing is attained, nothing is seen. All dharmas are originally nonexistent. To think that they exist causes attachment. If they do not exist, to say perversely that they do is also attachment. One neither thinks of these two, nor does one incline to what is between them. It is for this reason alone that they are not on either side, nor in the middle, they neither exist, nor do they not exist. Why? All dharmas are empty; they are like nirvana; they are indestructible, imperishable, and unsteady; they are neither here nor there; they are markless; they are unwavering. What does it mean to say they are unwavering? Wise people cannot calculate them, therefore they are unwavering. Thus, Bhadrupāla, when the bodhisattvas see the Buddha, the thoughts in the bodhisattvas’ minds are free of attachment. Why? I have preached nonexistence, the sutras preach nonexistence, and if one is not attached to that, has destroyed the root and cut off the root, this is nonattachment. Thus, Bhadrupāla, the bodhisattvas who cultivate this meditation should have this vision of the Buddha, yet they should not become attached to the Buddha. Why? If they have any attachment they will burn themselves. It is like a great lump of iron placed in a fire and heated until it is red-hot: no wise person would grasp it with his hand. Why? It would burn a person’s hand. In the same way, Bhadrupāla, if they see the Buddha the bodhisattvas will not become attached to him; and they will not become attached to form, feelings, conceptions, birth and death, and consciousness. Why? Those who become attached burn themselves. If they see the Buddha they should simply reflect on his merits and they should seek the Mahayana.

The Buddha said to Bhadrupāla, “These bodhisattvas should not have any attachment in the meditation. If they do not become attached they will quickly master this meditation.”

The Buddha then recited the following verses:

As in a newly polished mirror, or in a vessel filled with oil,
A woman, adorning herself, sees her own reflected form

And, conceiving lustful thoughts for it,
Abandons all restraint, becoming utterly infatuated.

She pursues what is not real, rejecting the Dharma for nothing;
On account of form she runs about, setting her body on fire;
The woman's troubles arise from this,
Because she does not understand that dharmas are impermanent
and empty.

So too the bodhisattva with conceptual thoughts: 909a
"I shall attain buddhahood and get its sweet dew,
And liberate people from misery and trouble."
Because he has the concept of "self" he lacks understanding.

If one searches for the basis of a self it cannot be apprehended,
And it does not undergo birth and death or nirvana;
Dharmas are ungraspable, like the moon in water;
If one contemplates the Way of the Buddha, there is nothing
that one can depend on.

Wise bodhisattvas ought to understand this,
And realize that the whole world is nonexistent from the beginning.
Free of attachment to all human creations,
They quickly attain the Way of the Buddha in this world.

All buddhas realized the Way through mind.
The mind is pure, bright, and unsullied;
Pristine in the five destinies, it does not suffer the limitations of form;
Anyone who understands this perfects the Great Way.

All dharmas are free of form and of the corrupting influences;
Divorced from conceptual thought, they are empty; free of
conceptual thought, they are empty.
If one cuts off lust, one then liberates the mind.
Anyone who understands this masters the meditation.

Energetically practice, aspiring to the Buddha's body;
Always listen to the dharmas that are fundamentally pure;

Do not practice overzealously and do not lack aspiration,
And this meditation will not be hard to master.

Contemplate all that exists as being like empty space;
The thought of the Way is tranquil and preeminently fine;
It is free of conceptual thought, free of construction, and free of
hearing;
This is to comprehend the noble Way of the Buddha.

Seeing all forms, one is free of conceptual thought;
One's vision is free of attachment and does not come and go.
If one always contemplates the buddhas as equal to emptiness,
One has already transcended the aspirations of the world.

Those people who are pure, whose vision is unsullied,
Who practice energetically and are always tranquil,
Receive incalculable sutra dharmas
And reflect on this meditation with clear discernment.

Practicing this meditation, they are free of attachment;
They dispel all darkness and achieve mental concentration;
They do not see the Heroes of the World; for them there are
no worthies and sages.
The followers of heterodox ways are confused when they hear this.

Transcending conceptual thought, they should strive resolutely;
With a pure mind they will succeed in seeing the buddhas;
Once they have seen the buddhas they will not see them again.
Only then will they understand this noble meditation.

Earth, water, fire—nothing can obstruct them;
Wind and empty space cannot block them either.
They who practice this energetically will see the ten quarters.
Sitting down, they will hear at a distance and receive the dharmas
that are taught.

Just as I expound the sutras here,
And those who delight in the Dharma of the Way see the Buddha
face to face,

They who undertake the practice energetically and are free of
attachment

Follow only the Dharma preached by the Lord of the World.

In this way the practitioners are free of thought,
Listen only to the message of the Way and undertake the gift
of the Dharma,

Always reflect on and understand this meditation,
And everywhere carefully receive and recite what the Buddha
has expounded.

All past buddhas have discussed the Dharma,
As will future Lords of the World;
They expound, disseminate, and analyze the meaning.
Together they all extol this meditation.

909b

I too, like this, am Lord among Humans,
Supreme in the world, the father of beings.
I know and understand all—this is the vision of the Way.
Therefore I explain and reveal the tranquil meditation.

Anyone who recites and accepts this meditation
Will always enjoy physical ease and mental composure.
These are the incalculable virtues of the Buddha;
They ensure that it will not be hard to acquire the noble Way
of the Buddha.

Widely they gather an inconceivable host of sutras,
Wishing to penetrate the teachings of all the buddhas.
Quickly they eliminate desire and all impurities
And energetically practice this pure meditation.

In the present world they wish to see innumerable buddhas.
They take pleasure in hearing and receiving the Dharma from
the Lords.

Quickly they eliminate form and get rid of attachment
And practice this pure and tranquil meditation.

The Pratyutpanna Samādhī Sūtra

Here they have no lust or anger;
They avoid stupidity and renounce hatred and love;
They get rid of ignorance and eliminate suspicion;
Thus they acquire an understanding of the tranquil meditation.

Chapter VI

The Four Classes

The bodhisattva Bhadrāpāla said to the Buddha:

How marvelous is your preaching of the meditation, God among Gods!
If any bodhisattva who has renounced desire in order to become a monk should hear this meditation, how should he study it, how should he keep it, and how should he practice it?

The Buddha said:

If any bodhisattva who has renounced desire in order to become a monk wants to study this meditation, recite this meditation, and keep this meditation, he should be pure in keeping the precepts and he should not deviate from the precepts by so much as a hair's breadth. What is meant by a bodhisattva's not deviating from the precepts? He keeps all the prohibitory rules; he should keep all the rules for going out, coming in, and walking; he should not transgress the precepts by so much as a hair's breadth, and he should always fear and avoid insincerity; he should keep all the prohibitions. To keep them like this is to be pure in keeping the precepts. What is meant by a bodhisattva's deviating from the precepts? Such a bodhisattva looks for form. What is looking for form? This person thinks, "By means of this merit may I, in a future rebirth, become either a god or a universal monarch."

The Buddha said:

Because of this the bodhisattva-monk deviates from the precepts. He always uses this practice, uses these precepts, and uses the blessings derived from self-control to aspire to a place of rebirth and to enjoy his desires. This is deviating from the precepts.

The Buddha said to Bhadrāpāla:

909c

The bodhisattva-monk who wishes to study this meditation should be pure in keeping the precepts, he should be perfect in keeping the precepts, he should not be insincere in keeping the precepts, he should be praised by the wise, he should be praised by the arhats, he should give the gift of the sutras, he should be energetic, his mindfulness should be strong, he should be full of faith and inspiration, he should serve his preceptors, and he should serve his good teachers. The person from whom he hears this meditation, in whatever place he is able to hear this meditation, he should regard that person as a buddha.

The Buddha said to Bhadrāpāla:

If this bodhisattva regards his teacher as he would regard the Buddha, he will master the meditation quickly. If he does not honor his good teacher, if he is disrespectful to his good teacher and imposes upon him, then even if he studies this meditation for a long time, keeps it for a long time, and practices it for a long time, if he does not honor his good teacher he will quickly lose it.

The Buddha said to Bhadrāpāla:

This bodhisattva should regard as a buddha whatever monk, nun, layman, or laywoman from whom he hears this meditation, and he should venerate the place where he hears the meditation.

The Buddha said to Bhadrāpāla:

Wherever the bodhisattva hears this meditation he should not have any insincere intentions; this bodhisattva should not have any insincere thoughts, he should always take pleasure in staying by himself and not begrudge his own life, he should not hanker after the things that others desire, he should always practice almsbegging for his food, not accept invitations, not be jealous, maintain self-control, abide in accordance with the Dharma, incline to be contented with what he has and nothing more; he should keep walking without letting up and should not go to sleep—in this way, Bhadrāpāla, in accordance with the teachings in this sutra, he who renounces desire in order to become a monk and who studies this meditation should act like this and cultivate like this.

The bodhisattva Bhadrapāla said to the Buddha:

How marvelous is the Dharma preached by you, God among Gods! At a later time there will be some lazy bodhisattvas who, when they hear this meditation, will not want to exert themselves. They will think to themselves, “We will seek out this meditation at a later time, under future buddhas. Why? Because our bodies are thin and infirm in the extreme. We fear that we are unable to strive for it.” When they hear this sutra they will be lazy and will not exert themselves. There will also be some energetic bodhisattvas who will wish to study this sutra, who will teach it, and who will teach it in accordance with the Dharma of this sutra. Because of this sutra they will not begrudge [sacrificing] their bodies or their lives, and they will not hanker after others’ possessions. If people praise them they will not for that reason be pleased. They will not be addicted to almsbowls or robes, they will have no longings, they will always be free of desires. Hearing this sutra, they will not be lazy but always exert themselves. These people will not think, “We shall only strive for it later, under future buddhas.” They will think to themselves, “Even if it makes our sinews, marrow, and flesh all shrivel up, we will study this meditation without ever slackening!” They will think to themselves, “We shall never die lazy!” When they hear this sutra they will all rejoice.

Then the Buddha said:

Well done! Well done, Bhadrapāla! It is exactly as you have said. I shall help them to rejoice, and all the buddhas of the past, present, and future will help them rejoice.

910a

The Buddha then recited the following verses:

If one fully accepts and studies the Dharma
I am now preaching, and abides in solitude,
Pursuing meritorious conduct and exercising self-restraint,
This meditation will not be hard to master.

Always beg for almsfood, do not accept invitations;
Renounce all desires and pleasures.

Honor as you would the Lord of the World the Dharma teacher
From whom you hear this meditation.

They who recite and practice this meditation
Are always energetic, not lazy.
They must not be grudging with the sutra dharma;
Without angling for offerings, they give the sutra.

If one accepts this meditation,
One is then a son of this buddha.
Those who study and practice in this way
Never take long to master the meditation.

Be ever zealous, not lazy;
Eliminate sleep, set free the mind.
You should avoid bad friends,
Then practice according to this Dharma.

Discard self-indulgence, do not rest,
Always avoid the congregating of the multitude.
Monks who strive for this meditation
Should do this, in accordance with the Buddha's teaching.

The bodhisattva Bhadrāpāla said to the Buddha.

As for a nun who seeks the way of the bodhisattva, who wishes to study this meditation and cultivate it—what dharmas should she establish herself in to study and cultivate this meditation?

The Buddha said to Bhadrāpāla:

A nun who seeks to set out in the Mahayana, and who studies and cultivates this meditation, should be modest and respectful, should not be envious, should not get angry, should eliminate conceit, eliminate haughtiness, refrain from laziness, should be energetic, get rid of sleepiness, should not go to sleep, renounce all possessions, should keep herself ever pure, should not be sparing of [sacrificing] her body or life, should always rejoice in the sutras, should strive for great learning, should get rid of greed, anger, and stupidity, get out of Māra's net,

should get rid of her beloved clothes, ornaments, beads, and rings, should not be foul-mouthed, should not covet fine almsbowls or robes, should be praised by others, and should not be insincere. When she studies this meditation she should honor her good teachers and regard them as buddhas; she should accept the teachings of this sutra and cultivate this meditation.

The Buddha then recited the following verses:

If a nun conducts herself respectfully,
Is not envious and avoids anger,
Eliminates arrogance and gets rid of haughtiness—
If she conducts herself in this way she masters the meditation.

She should be energetic and eliminate sleepiness,
Renounce desire and not covet long life,
Be singleminded in loving this Dharma—
If she seeks the meditation, so should she act.

910b

She must not give in to lustful thoughts,
She must do away with anger and stupidity,
She must not fall into Māra's net—
If she seeks the meditation, so should she act.

If anyone studies this meditation,
She should not be flirtatious, and reject carnal desire;
She should renounce all suspicions;
She should be sincere and not meretricious.

Rejecting inferior love, she has always the greater love;
She honors the good teacher selflessly;
She should avoid all evils—
If she seeks the meditation, so should she act.

If she strives for the Dharma and wishes to master it,
She should not be attached to bowls and robes,
And should regard as no different from the Buddha
The person from whom she hears this meditation.

The bodhisattva Bhadrapāla said to the Buddha:

If a white-clothed bodhisattva, one who cultivates the Way while living in a household (i.e., a layperson), should wish, when he hears this meditation, to study and cultivate it, how should he establish himself in the Dharma so as to study and cultivate this meditation?

The Buddha said to Bhadrapāla:

A white-clothed bodhisattva who, on hearing this meditation, wishes to study and cultivate it, should hold firmly to the five precepts and remain pure; he should not drink wine or give it to other people to drink; he should not have intercourse with women—neither should he himself do so, nor should he advise other people to do so; he should not have any affection for his wife and children; he should not long for sons and daughters; he should not long for property; he should always think longingly of abandoning [household life] and undertaking the life of an ascetic; he should always maintain the eightfold fast and for the duration of the fast he should always keep the fast at a Buddhist monastery; he should always think of giving and not think, “I myself shall obtain blessings from it” but give for the sake of myriad people; he should always have great love for his good teacher; if he sees a monk who keeps the precepts he should not be disrespectful to him or speak ill of him. When he has conducted himself in this way, he should study and cultivate this meditation.

The Buddha then recited the following verses:

If a bodhisattva living in a household
Wishes to master this meditation,
He should always study it thoroughly,
Without any craving in his heart.

When he recites this meditation
He should think eagerly of becoming an ascetic;
He should not desire his wife and children,
And he should renounce property and sex.

He should always uphold the five precepts
And the eightfold fast for one whole day;
At the time of the fast, in a Buddhist monastery,
He should study the meditation with acute penetration.

He should not speak ill of others,
Nor be given to rude or disrespectful conduct.
With a mind free of the desire for glory,
He should practice this meditation.

910c

Honoring all the sutra dharmas,
He should always delight in the Way.
With a mind free of insincerity and falseness,
He should eliminate mean and jealous thoughts.

He who studies this meditation
Should always behave respectfully.
Doing away with arrogance and self-indulgence,
He should serve the community of monks.

The bodhisattva Bhadrapāla said to the Buddha:

If a laywoman seeking to set out in the Mahayana should wish, when she hears this meditation, to study it and cultivate it, what dharmas should she practice in order to study and cultivate this meditation?

The Buddha said to Bhadrapāla:

If a laywoman seeking to set out in the Mahayana should wish, when she hears this meditation, to study and cultivate it, she should keep the five precepts; she should commit herself to the three—what three? She should commit herself to the Buddha, commit her life to the Dharma, and commit her life to the Sangha (community of monks)—she should not follow other ways; she should not worship the gods; she should not take any notice of lucky days; she should not be flirtatious; she should not be unrestrained; and she should not have desires. A laywoman should always think of giving; she should wish eagerly to hear the sutras and exert herself to increase her learning. A laywoman should

always honor her good teachers; she should always have an unremittingly attentive mind. When monks or nuns pass by, she should always give them hospitality by offering them a seat and waiting on them with food and drink.

The Buddha then recited the following verses:

If a laywoman
Recites this meditation,
She should follow the teachings of the Buddha's Dharma
And uphold the five precepts in their entirety.

When she cultivates this meditation,
She should honor the Buddha,
As well as the Dharma and the Sangha,
And she should honor her good teacher.

She should not follow other ways;
She should not sacrifice to the gods.
Practicing this meditation,
If she sees people she should rise and greet them.

Should give up killing, theft, and licentiousness;
She should be truthful and not [speak deceptively];
She should not go to wine shops;
She should practice this meditation.

Her mind should not harbor craving;
She should always think of giving.
She should do away with insincere thoughts,
And not talk about the shortcomings of others.

She should always honor and serve
Monks and nuns;
Hearing words of Dharma, she should accept them all.
Thus should she study the meditation.

Chapter VII

The Prediction

The bodhisattva Bhadrapāla asked the Buddha:

911a

How wonderful that the God among Gods, the Tathāgata, has in this way preached this meditation, which all bodhisattvas delight in, practicing it energetically and not becoming slothful about supreme and perfect awakening. After the Buddha's *parinirvāṇa*, will this meditation exist in Jambudvīpa?

The Buddha said to the bodhisattva Bhadrapāla:

After my *parinirvāṇa*, this meditation will appear for forty years, after which it will no longer appear. Later, in the age of disorder, when the Buddha's sutras are about to vanish, the monks will no longer accept the Buddha's teachings. Afterward, in the age of disorder, states will take up arms against other states. At that time this meditation will reappear in Jambudvīpa. Because of the Buddha's numinous power, this meditation sutra will again emerge.

The bodhisattva Bhadrapāla and the bodhisattva Ratnākara rose from their seats, put their robes in order, placed their hands together with interlaced fingers in front of the Buddha, and said to the Buddha:

After the *parinirvāṇa* of the Buddha, in the age of disorder, we shall preserve this meditation together, keep this meditation, and preach it in full to others. We shall never tire of hearing the volumes of this sutra.

Then the bodhisattva Mahāsusārthavāha, the bodhisattva Guhagupta, the bodhisattva Naradatta, the bodhisattva Susīma, the bodhisattva Indradatta, and the bodhisattva Varuṇadeva said to the Buddha:

When the Buddha has passed into *parinirvāṇa*, later, in the age of disorder, together we shall personally preserve and keep the volumes of

this sutra and perpetuate the Buddha's Way. If there are any who have not yet heard it, together we shall preach it and teach it to them. We all accept this profound sutra, which few in the world believe.

Then five hundred people rose from their seats. Monks and nuns, laymen and laywomen, all placed their hands together with interlaced fingers, came before the Buddha, and said to the Buddha:

After the Buddha's *parinirvāṇa*, in the age of disorder, when we hear this meditation we shall all personally keep it and preserve it. We would like you to entrust we five hundred people to these eight bodhisattvas.

Then the Buddha smiled and a golden light shone from his mouth to the innumerable buddha fields of the ten quarters, illuminating them all brightly. Returning, the light circled his body three times and entered through the top of his head.

Ānanda rose from his seat, covered himself once again with his robe, and having come forward to where the Buddha was and made obeisance to the Buddha, he withdrew and remained with hands placed together with interlaced fingers, and praised him with the following verses:

Your mind is pure, your conduct is immaculate,
Your divine powers of penetration are unlimited, you have great
powers of magical transformation,
You have overcome all obstacles, your knowledge is extraordinary,
Your radiance dispels the darkness and removes defilement.

Your wisdom is incalculable, your mind entirely set free.
O Buddha, God among Gods, with the voice of the nightingale,
Whom none of the followers of other ways can disturb,
Why do you smile and emit this marvelous radiance?

911b

I pray that the Perfectly Awakened One will explain it for us,
You who have love and compassion for all, Lord of Beings.
If one hears the soft voice of the Buddha,
It explains how one advances to sagehood and changes the ways
of the world.

The Lord of the World does not show emotions for no reason,
The Guide of all the Sages does not smile in vain.
Who will now be given a prediction?
O Hero of the World, I pray that you explain the meaning of this
for us.

Who will on this day be firmly established in the Way and in virtue?
Who will succeed in setting out on the marvelous course?
Who will now receive the treasury of profound dharmas,
The supreme Way and virtue to which all commit themselves?

Who will on this day have compassion for the world?
Who will take up this teaching of the Dharma?
Who will be firmly established in buddha wisdom?
Lord of the World, I pray that you explain this for us.

The Buddha then uttered the following verses to Ānanda:

Ānanda, do you see
The five hundred people standing before me
With joyful hearts, singing the words:
“We too shall obtain this Dharma”?

With happy expressions on their faces, they regard the Buddha
respectfully:
“When shall we get to be like this?”
They all stand on tiptoe, praising the Buddha:
“We should certainly attain this.”

Although the five hundred people now present
Have different names, their course of action has been the same
from the beginning;
They have always been happy to accept this profound sutra,
And will do so again in future ages.

Now I charge you and announce to you:
The Buddha’s knowledge, being incalculable, knows them
from the beginning;

They have not seen only one buddha,
Nor have they obtained their wisdom while standing here.

Laid bare are their former lives,
During which they have seen eighty thousand buddhas, one
after the other.

The five hundred people kept to the Way,
Always understood the meaning of the sutras, and strove to
realize it in practice.

They urged on innumerable bodhisattvas,
Always practiced love and compassion, and preserved the sutra
dharmas.

They encouraged and taught all the many people,
Bringing them all to the practice of the Great Way.

They knew and saw past Lords of the World,
Saw eighty million billions of them.
Widely renowned, liberated in mind,
They preserved this Dharma that moves in three turns.

Here, in the present age, they receive my teaching;
They will distribute and make offerings to these relics.
Calmly and carefully they will accept and study what the Buddha
has taught,
They will all recite it and have their commission.

They will place it in stupas and in the mountains,
Or they will entrust it to the gods, the dragons, or the *gandharvas*.
Each one, when he has handed over the volumes of the sutra,
Will at the end of his life be born in heaven above.

When their lives in heaven above come to an end, they shall
return to the world,
Each one being born of different stock.

911c They shall once more take up the practice of the Buddha's Way
And shall distribute this sutra in accordance with their vows.

Because they love this sutra dharma,
They will find it as soon as they look for it, take it and put it
into practice.
They will cause innumerable people to hear it;
Their joy will be hard to measure and their minds without equal.

These wise ones will not tire of the Dharma;
They will not be attached to their bodies or their lives.
They will vanquish all followers of heterodox ways;
They shall bestow the sutra dharma and glorify its intent.

Nobody can obtain, take up, recite,
Or expound this sutra dharma
But the people of the four classes now standing in my presence.
The host of the five hundred are fit and able to take it up.

These eight bodhisattvas—Bhadrapāla
Ratnākara, Naradatta,
Mahāsusārthavāha, Varuṇadeva,
Indradatta, Susīma, Guhagupta—

The monks and nuns and the pure believers
Accept the mysterious Dharma with its sentences of exalted meaning.
With the Way of the sutra they always show compassion for the
world.
They proclaim widely the universal teaching that flows everywhere.

The eight bodhisattvas—Bhadrapāla and the others—
Are the champions of the host of five hundred.
They will always take up the sutras of universality
And be free of attachment to the many ways of the world.

Loosening all bonds, understanding the wisdom of emptiness,
With the color of polished red-gold and the marks of a hundred
blessings,
They constantly act with love and compassion and deliver beings.
They dispense security and destroy all defilements.

After their lives come to an end they are born in families that
uphold the Dharma;
They will never again return to the three evil destinies.
Following each other for generation after generation, they will
always be in accord;
Afterward they shall attain the noble Way of the Buddha.

They have already done away with the eight places of hardship,
And they avoid all the evil destinies.
No one can assess their meritorious conduct,
No one can measure the blessings they receive.

They shall once more encounter Maitreya Buddha,
And, being all of the same mind, will go to commit themselves to him.
Together they shall all make offerings, being of equal love
and compassion;
They shall attain the sentence of supreme quiescence.

Their minds are all in total harmony;
They intend rightly to serve the Lord among Humans.
Not relying on worldly things, they will obtain patient acceptance
of the Dharma,
And quickly attain the practice of the supreme Great Way.

They shall always uphold this sutra dharma,
Reciting it when they rise in the morning and retire in the evening.
They shall plant many merits and cultivate the holy life—
When they see Maitreya, such will their righteousness be.

Under those buddhas who arise in this *bhadrakalpa*,
Radiating light out of love and compassion for the world.
Everywhere, wherever they are, they will take up the Dharma,
And serve the buddhas of the past, present, and future.

They will all make offerings to the Heroes of the World;
Seeing the lords of the three ages, they will be free of all
the poisons.

They shall quickly attain the noble Way of the Buddha,
Which is inconceivable and incalculable.

Among them are those who will attain the Way of the Buddha earlier; 912a
The later ones will take turns in making offerings to them.
For countless eons, numbering in the billions,
So they will go on until at last they come to an end.

Here the laymen Bhadrapāla,
Ratnākara, Naradatta,
Susārthavāha, and Guhagupta
Have seen as many buddhas as there are sands in the Ganges.

They shall always serve the teaching of the true Dharma
And propagate the buddhas' teachings, uncountable even by the
millions.

Their practice of the Way is incalculable and cannot be measured,
Even over innumerable millions of eons.

Even if people were to take up their names
Wherever they were moving around, or in their dreams,
Such brave guides of the world as these
Would all attain the supreme Way.

If those who, on seeing them or hearing their voices
Are happy and joyful in their hearts,
Will all doubtless attain the Way of the Buddha,
How much more so those who accept them and make offerings to
them?

If those who get angry with them and abuse them,
Or strike them with evil intentions,
Will, through the numinous power and grace of these eight men,
Be brought to buddhahood nevertheless, how much more so those
who honor them?

The dharmas they have accepted are inconceivable;
Their names are incalculable, as are their life spans.

Their radiance is infinite, their virtues beyond doubt;
Their wisdom is incalculable, and so is their conduct.

They always gain an audience with incalculable buddhas
Pure in the precepts, as numerous as the sands in the Ganges.
Under them they practice giving widely,
Thereby seeking the supreme Way.

If one spoke of their blessings for innumerable millions of eons,
One could not set a limit on their merit.
Those who accept this sutra dharma, recite it, and study it
Will have no further difficulty in attaining the Great Way.

If anyone cherishes the volumes of this sutra
Accepts it, recites it, keeps it, and expounds it,
You should know that he is one of the five hundred people
Whose hearts cherish it and never doubt it.

If one is given this sutra dharma,
Cherishes the message of the Way, and increases his energy,
Practices the pure precepts, and eliminates sleepiness,
He will never have any difficulty in attaining this meditation.

Wishing to win ease and proclaim the sutras and the precepts,
The monk takes up his studies in a solitary abode.
He always practices mendicancy and knows contentment.
He will never have any difficulty in attaining this meditation.

He avoids the noise of crowds and does not accept invitations;
His mouth does not hanker after tastes, he has renounced desires.
He honors as a Lord of the World with constant service
The person from whom he hears this sutra dharma.

Eliminating meanness, he accepts this Dharma;
He extirpates lust and renounces foolishness.
He sets out on the Great Way and his mind is free of doubt.
Afterward he studies and practices this meditation.

His conduct is unattached, he has rejected all desires;
 He always shows self-restraint and renounces anger and hatred.
 Energetically he practices the teachings of the Buddha's Dharma. 912b
 Afterward he accepts and studies this meditation.

He does not covet sons and daughters or possessions;
 He avoids arrogance and sets aside wives and concubines.
 He who cultivates the Way living in a household always has shame.
 Afterward he studies and recites this meditation.

He has no malicious thoughts, his behavior is gentle;
 He takes no pleasure in abuse, rejecting all evil.
 Not hunting after form, he obtains the patient acceptance of Dharma.
 He should ably recite this meditation.

If a nun studies this Dharma,
 She should always be respectful and renounce arrogance.
 She should avoid flirtatiousness and conceit,
 And she will have no further difficulty in mastering this meditation.

Always acting energetically, eliminating sleepiness,
 Without regard for self or regard for persons,
 She who cherishes the Dharma does not begrudge her life.
 Afterward she studies and recites this meditation.

She checks licentiousness and abandons attachment,
 Is free of angry thoughts and does away with insincerity.
 She will never again fall into Māra's net.
 Possessing this meditation, such are her attainments.

She acts with equanimity toward all beings;
 She eliminates self-indulgence and all the defilements;
 She is not brusque by nature, nor coarse in her speech.
 Afterward she studies and recites this meditation.

She should not covet, even for a moment,
 Almsbowls, robes, or clothes.

The Pratyutpanna Samādhī Sūtra

She should honor her good teachers, regarding them as buddhas.
Afterward she studies and recites this meditation.

Securing thereby a fine advantage and avoiding the evil destinies,
They singlemindedly believe and rejoice in the teachings of the
Buddha's Dharma,
And avoid all the eight places of hardship.
Such are the gains for those who keep this sūtra.

Chapter VIII

Protection

The bodhisattva Bhadrāpāla, the bodhisattva Ratnākara, the bodhisattva Guhagupta, the bodhisattva Naradatta, the bodhisattva Susīma, the bodhisattva Mahāsusārthavāha, the bodhisattva Indradatta, and the bodhisattva Varuṇadeva—when they heard what the Buddha said, these eight bodhisattvas all rejoiced greatly, and made offerings to the Buddha, presenting him with five hundred robes of Indian cotton and with precious gems, and committed themselves to him.

The Buddha said to Ānanda:

This Bhadrāpāla and his companions are the teachers of the five hundred bodhisattvas. Always upholding the central and true Dharma, they will come together and teach them as required, so that all will rejoice, having minds that are happy, minds that are adaptable, minds that are pure, and minds that reject desire.

Then the five hundred all put their hands together with interlaced fingers and stood before the Buddha. The bodhisattva Bhadrāpāla said to the Buddha, “How many things should bodhisattvas possess to master this meditation, O God among Gods?”

The Buddha said:

If bodhisattvas have four things they quickly master this meditation. What are the four? First, they have no faith in other ways. Second, they eradicate the passions. Third, they act in accordance with the Dharma. Fourth, they have no desire for rebirth. These are the four [things] by which bodhisattvas quickly master this meditation. 912c

The Buddha said to Bhadrāpāla:

Any bodhisattvas who study this meditation, or keep it, or recite it, or cultivate it, will obtain five hundred meritorious virtues for themselves

in this very life. Bhadrāpāla, it is like a monk with a loving heart—he is never harmed by poison, he is never harmed by weapons, fire cannot burn him, he cannot drown, and rulers cannot take advantage of him. In the same way, if bodhisattvas cultivate this meditation, they are never harmed by poison, never harmed by weapons, never burned by fire, never drowned, and never taken advantage of by rulers. For example, Bhadrāpāla, when the eon is destroyed in flames, even if the bodhisattva who possesses this meditation were to fall into that fire, the fire would immediately be extinguished, in the same way that a large pitcher of water extinguishes a small fire.

The Buddha said to Bhadrāpāla:

It is exactly as I say. As for those bodhisattvas who possess this meditation, if rulers or thieves or water or fire or dragons or snakes or *yakṣas* or wild beasts or pythons or flood-dragons or lions or tigers or wolves or dogs or humans or nonhumans or apes or hungry ghosts or *kumbhāṇḍas* try to molest people, or try to kill people, or try to rob people of their almsbowls and robes, or ruin people’s meditation, or rob them of their mindfulness—if they wish to affect these bodhisattvas, they will never be able to do so.

The Buddha said, “It is exactly as I say. Except for what they have brought on themselves in former lives, nothing else can affect them.”

The Buddha said:

It is exactly as I say. If bodhisattvas possess this meditation, they never suffer a sickness of the eyes; their ears, noses, mouths, and bodies are free of sickness; their minds never know grief or distress. If when they are dying or are near death these bodhisattvas have these afflictions, things are not as the Buddha says—unless it is because of what they have done in former lives.

Furthermore, Bhadrāpāla, all the gods praise these bodhisattvas. All the dragons praise them. All the *yakṣas* praise them. All the *asuras* praise them. All the *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans praise these bodhisattvas. All the buddhas, gods among gods, praise these bodhisattvas.

Furthermore, Bhadrāpāla, these bodhisattvas are protected by the gods and protected by the dragons. The four heavenly kings, Śakra, Lord of the Gods, and the god Brahmā Sahāmpati all protect these bodhisattvas. All the *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, both humans and nonhumans together, protect these bodhisattvas. All the buddhas, gods among gods, together protect these bodhisattvas.

913a

Furthermore, Bhadrāpāla, these bodhisattvas are held in high esteem by the gods. All the dragons, *yakṣas*, *gandharva*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans together hold these bodhisattvas in high esteem. The buddhas, gods among gods, are all free of desire, yet on account of the Way and of virtue they all hold these bodhisattvas in high esteem.

Furthermore, Bhadrāpāla, all the gods wish to see these bodhisattvas. All the dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans long for and wish to see these bodhisattvas. As for the buddhas, gods among gods, each and every one of them wishes to have these bodhisattvas go to him, he wishes to have them go for humanity's sake. Furthermore, Bhadrāpāla, all the gods come to these bodhisattvas, all the dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, humans, and nonhumans come to these bodhisattvas, and they all see each other. As for the buddhas, gods among gods, the bodhisattvas not only see them during the daytime but at night in their dreams they both see the buddhas' bodies and each of the buddhas tells them his own name.

Furthermore, Bhadrāpāla, as for sutras that these bodhisattvas have not hitherto recited and sutra volumes that they have not previously heard, these bodhisattvas will, by means of the numinous power of this meditation, obtain all the names of those sutra volumes in their dreams, they will see them all and hear all the sounds of the sutras. If they do not obtain them in the daytime, then they see and obtain them all at night in their dreams.

The Buddha said to Bhadrāpāla:

If for an eon or for more than an eon I were to proclaim the merits of the bodhisattvas who possess this meditation, I would not be able to come to an end, to say nothing of those who strive energetically to master this meditation.

The Buddha then recited the following verses:

Should any bodhisattvas study and recite this
Meditation expounded by the Buddha, with its message of quiescence,
Even if one wanted to praise their merits,
It would be like subtracting one grain of sand from the banks
of the Ganges [River].

Knives and swords, spears and halberds, do not wound them,
Robbers and foes cannot harm them,
Kings of states and great ministers look affectionately upon them:
Such are the results of studying this meditation.

913b If snakes that are poisonous and truly terrible
See those practitioners, their poison is quickly removed;
They no longer get angry or spit venom:
Such are the results of reciting this meditation.

Enemies who bear them ill-will are no match for them;
Gods, dragons, spirits, and *kiṃnaras*
All fall silent when they see their numinous radiance;
Such are the results of studying this meditation.

Evil wolves and pythons of the wilds,
Lions, fierce tigers, deer, and apes,
Without harmful intentions, keeping their poison hidden,
All come to provide these practitioners with their personal protection.

Evil spirits who seize people's souls,
And all gods and human beings who harbor harmful intentions
Submit of their own accord when they sense their numinous power:
Such are the results of studying this meditation.

They do not fall sick, nor do they suffer pain;
Their hearing and vision are acute and clear, without dimness
or blockage;
Their eloquence in speaking is outstanding:
Those who practice the meditation quickly attain this.

They never fall into hell,
And avoid the destiny of hungry ghosts and animals;
In all their rebirths, life after life, they remember their former
existences:
Such are the results of studying this meditation.

The spirits and *gandharvas* together protect them,
As do the gods and human beings as well,
Along with the *asuras* and the *mahoragas*:
Such are the results of practicing this meditation.

All the gods together extol their virtues,
The gods, humans, dragons, spirits, and *kiṃnaras*.
The buddhas praise them and fulfill their aspirations,
Because they recite the sutra and preach it for the sake of others.

They do not regress in their aspiration to the Way,
Nor is the meaning of the Dharma wisdom exhausted for them.
None can equal the beauty of their appearance
If they recite and practice this sutra and teach others.

When states takes up arms against states, and the people are
in turmoil,
When famine is rife, and there is dire need,
They never suffer an early death before their time is up,
Those who can recite this sutra and teach others.

Valiantly they triumph over all the deeds of Māra;
Their minds know no fear, nor does their hair stand on end;
Their meritorious conduct is inconceivable:
Such are the results of practicing this meditation.

The Pratyutpanna Samādhi Sutra

Bewitchery, magic, and the casting of spells,
The improper action of those who follow foul heretical ways,
Can never affect their bodies
Because they delight in the Dharma and know it thoroughly.

Everyone together sings of their virtues,
The honored sons of the Buddha, fully endowed with the knowledge
of emptiness;
Such are the results for those into whose hands this sutra passes
Afterward, in the future, in the very last days.

They will always act energetically and be joyful,
Will uphold this Dharma with one heart, harmoniously,
Will accept and keep the sutra volumes, expound and recite them;
It is therefore to them that I now speak.

Chapter IX

Kṣemarāja Buddha

The Buddha said to Bhadrāpāla:

Once upon a time, innumerable incalculable eons ago, there was a buddha by the name of Kṣemarāja, Buddha, Tathāgata, Arhat, Perfectly Awakened One, Most Highly Honored in the World, Bringer of Peace to the World, Brilliant with Regard to the Sutras, and known as God among Gods in heaven and beneath it. 913c

At that time a certain elder's son by the name of Sudatta came with twenty thousand people to Kṣemarāja Buddha, made obeisance to that buddha, withdrew, and sat down to one side. The elder's son Sudatta asked Kṣemarāja Buddha about this meditation. Kṣemarāja Buddha, knowing what the elder's son Sudatta was thinking, then preached this meditation to him.

When the elder's son Sudatta heard this meditation he rejoiced greatly, and straightaway was able to recite and retain it all. He became an ascetic and strove for this meditation for eighty thousand years, during which time the elder's son Sudatta heard a great many sutras from that buddha. He heard sutras from innumerable buddhas and his wisdom was outstanding. Thereafter, when the life of the elder's son Sudatta came to an end he was reborn in the Heaven of the Thirty-three Gods. Subsequently, he came back down from heaven and was reborn in the world.

At that time, in that ancient eon, there was another buddha by the name of Vidyuddeva, Tathāgata, Arhat, Perfectly Awakened One. That buddha had been born into a *kṣatriya* household. At that time the elder's son Sudatta once again heard this meditation under that buddha, and once again strove for it.

Then the elder's son Sudatta, later in that ancient eon, met another buddha by the name of Raṣmīrāja, Tathāgata, Arhat, Perfectly Awakened

One, of brahman stock. At that time the elder's son Sudatta again received this meditation under that buddha, and strove to cultivate it for eighty-four thousand years.”

The Buddha said to Bhadrāpāla:

Eighty thousand eons later the elder's son Sudatta became a buddha by the name of Dīpaṅkara. At that time the elder's son Sudatta was a brilliant and brave man, and his wisdom was most extensive.

The Buddha said:

Do you see this meditation, Bhadrāpāla? Its abundant benefits are such that it causes people to realize the Way of the Buddha. Any bodhisattvas who attain this meditation should study and recite it, they should preserve it, they should teach it to others, and they should cultivate it, and if they do this they will attain buddhahood before long.

Do you know, Bhadrāpāla, that this meditation is the eye of bodhisattvas, is the mother of bodhisattvas, is the object of devotion of bodhisattvas, and is the origin of bodhisattvas? Do you know, Bhadrāpāla, that this meditation destroys darkness and illuminates everything above heaven and beneath it? Do you know, Bhadrāpāla, that this bodhisattva meditation is the treasury of the buddhas, is the ground of the buddhas, is the fountainhead of the deep ocean of precious gems, is the stabilizer of incalculable meritorious virtues, the sutra that increases perspicacity? You should know that this is what comes from the meditation. From within it emerges the Buddha and the hearing of the sutras.

914a

Establish yourself properly in the four cessations of thought. What are the four cessations of thought? First, one observes one's own body and observes the bodies of others; but when one observes one's own body and the bodies of others, there is from the beginning no body. Second, one observes one's own feelings and observes the feelings of others; but when one observes one's own feelings and the feelings of others, there are from the beginning no feelings. Third, one observes one's own thoughts and observes the thoughts of others, but when one observes one's own thoughts and the thoughts of others, there are from the beginning no thoughts. Fourth, one observes one's own dharmas

and observes the dharmas of others, but when one observes one's own dharmas and the dharmas of others, there are from the beginning no dharmas.

The Buddha said to Bhadrapāla:

Who will believe in this meditation? The only people who will believe in it are the Tathāgatas, Arhats, Perfectly Awakened Ones, those who do not regress, and arhats. Those with foolish and deluded minds are a long way from this meditation in which the buddhas of the present stand before one. Why? In this Dharma one should reflect on the Buddha and should see the Buddha.

The Buddha said to Bhadrapāla:

These bodhisattvas should reflect on the Buddha, should see the Buddha, and should hear the sutras, but they should not have any attachment to them. Why? The Buddha is originally nonexistent and these dharmas are uncaused. Why? They are originally empty and nonexistent. When each person undertakes reflection on dharmas, in these dharmas there is nothing to grasp, in these dharmas there is no attachment. They are like empty space; they are utterly pure. These dharmas are thought by people. They are completely nonexistent. They are nonexistent. These dharmas are apparent only; what is caused is merely empty and still like nirvana. These dharmas are nonexistent. Originally these dharmas do not exist; they come from nowhere and they go nowhere. People are originally nonexistent. Those unattached to these dharmas are close, while those who have attachment are far.

The Buddha said to Bhadrapāla:

Those who cultivate this meditation enter the formless by means of form; seeing the Buddha, they reflect on the Buddha and cultivate awakening; hearing the sutras, they reflect on the dharmas and cultivate awakening. They must not think of the self and they must not become attached to the dharmas. Why? They are cultivating awakening. Bhadrapāla, there are those who cultivate awakening and do not see the Buddha. If they have so much as a hair of attachment they will not

914b

obtain the dharmas. If they give to others with expectations of [receiving] something [in return], that is not giving. If they keep the precepts with expectations of [receiving] something, that is impurity. If they covet the Dharma they will not obtain nirvana. If they are insincere with regard to the sutras they will not succeed in being brilliant. If they take pleasure in assemblies and delight in other ways they will never be able to master the single practice. Those whose thoughts run into difficulties when it comes to desire and who become angry will not be capable of patient acceptance. They who hate will not succeed in preaching to others. They who are good at striving for the way of the arhats will not succeed here in seeing the meditation in which the buddhas of the present all stand before one, and they will not attain happiness in dharmas that do not come into existence and establish themselves in it. They who have attachment will not master emptiness. Bodhisattvas must never be miserly. Those who are slothful will not obtain the Way. Those who are licentious will not enter into contemplation. Those who have discursive thoughts will not enter into meditation.

The Buddha then recited the following verses:

Their merits are incalculable;
They uphold the precepts perfectly, and are unblemished;
Their minds are pure and devoid of defilement:
Such are the results of practicing this meditation.

Should any keep this meditation,
Their wisdom will be all-embracing and free of any deficiency;
They will comprehend all meanings and never forget anything;
Their meritorious conduct will be as bright as the moon.

Should any keep this meditation,
Their understanding and their aspiration for awakening will be
inconceivable;
They will comprehend incalculable dharmas of the Way;
Innumerable gods will protect their virtue.

Should any keep this meditation,
They will always see innumerable buddhas face to face,

And hear incalculable buddhas expounding the Dharma,
Which they will immediately be able to retain, reflect on, and
practice widely.

Should any keep this meditation,
All evils and hardships will be done away with;
The buddhas, who show compassion to the world,
Will all join in extolling these bodhisattvas.

If bodhisattvas should wish to see
Innumerable future buddhas and Lords of the World
Rejoice wholeheartedly, and take their stand in the true Dharma,
They should study and recite this meditation.

Should any keep this meditation,
Their merits and blessings will be inconceivable;
They will be first and foremost in attaining a human body,
Preeminent in leaving household life and practicing mendicancy.

Should any obtain this sutra at the very last,
They will attain the foremost merits and advantages;
They will obtain infinite blessings:
Such are the results of being established in this meditation.

End of Fascicle Two of the
Pratyutpanna-samādhi-sūtra

Fascicle Three

Chapter X

The Invitation to the Buddha

The bodhisattva Bhadrapāla put his robes in order, went down on his knees, placed his hands together with interlaced fingers, and said to the Buddha, “I wish to invite the Buddha and the community of monks to dinner tomorrow at my house; I would like the Buddha to accept the invitation out of compassion.” The Buddha and the community of monks all accepted the invitation in silence. 914c

The bodhisattva Bhadrapāla, knowing that the Buddha had accepted the invitation, rose and went to the nun Mahāprajāpatī and said to her, “I would like you together with the nuns to accept my invitation to a modest meal tomorrow at my house.” The nun Mahāprajāpatī then accepted the invitation.

The bodhisattva Bhadrapāla said to the bodhisattva Ratnākara, “Younger brother, ask all the newcomers from all the states and provinces to assemble where the Buddha is.” The bodhisattva Ratnākara came forward to the Buddha, made obeisance to him, went down on his knees, placed his hands together with interlaced fingers, and said to him:

My elder brother has invited the Buddha, and he wishes to invite all the newcomers to dinner at his house. I would like you to accept out of compassion.

The bodhisattva Bhadrapāla, the bodhisattva Ratnākara, the bodhisattva Guhagupta, the bodhisattva Naradatta, the bodhisattva Susīma, the bodhisattva Mahāsusārthavāha, the bodhisattva Indradatta, and the bodhisattva Varuṇadeva, together with all their relatives, came forward and touched the Buddha’s feet with their foreheads and made obeisance to the community of monks. When

they had finished making obeisance they left the Buddha, returned to the city of Rājagṛha, and went to the house of the bodhisattva Bhadrāpāla, where they helped each other prepare the food. The four heavenly kings, Śakra, the Lord of the Gods, and Brahmā Sahāṃpati all came quickly to help the bodhisattva Bhadrāpāla prepare all the food. Then the bodhisattva Bhadrāpāla and his relatives together decorated the city of Rājagṛha. They covered the entire city with many different kinds of silk canopies, hung silk banners in all of the streets, lanes, and marketplaces, and they scattered flowers and burned incense throughout the whole city. They prepared dishes of a hundred flavors for the Buddha, but the dishes for the community of monks, nuns, laymen, and laywomen, as well as for the impoverished beggars, were equally as pleasing. Why? Because they give impartially and regard all people, as well as the species that flit and wriggle, as equal.

Bhadrāpāla, the eight bodhisattvas, and their relatives went together to the Buddha at dinnertime, came forward, touched the Buddha's feet with their foreheads, then withdrew and said to the Buddha, "The meal has all been prepared. We would like the Buddha to come." Then the Buddha and the community of monks adjusted their robes, took up their almsbowls, and went together; all those who had assembled there followed the Buddha into the city of Rājagṛha to the house of the bodhisattva Bhadrāpāla.

The bodhisattva Bhadrāpāla thought:

Now, through the Buddha's numinous power, let my house become extremely large and turn into beryl, so that those outside and those inside can see each other, so that those outside the city can all see inside my house, and those inside my house can see outside the city.

915a The Buddha knew right away what Bhadrāpāla was thinking. Thereupon the Buddha displayed his numinous power and made Bhadrāpāla's house extremely large, and all the people throughout the whole city could see inside the house.

The Buddha entered the house of the bodhisattva Bhadrāpāla first and sat down. The community of monks, nuns, laymen, and laywomen, each in their separate groups, all sat down in the house. When the bodhisattva Bhadrāpāla saw that the Buddha and the community of monks had been seated, he personally served the Buddha and the community of monks many hundreds of

kinds of food and poured drinks with his own hands. When the Buddha and the monks, nuns, laymen, and laywomen had all finished eating, he gave the same to all the paupers, who were all equally satisfied. By means of the Buddha's numinous power and grace he satisfied them all. When the bodhisattva Bhadrāpāla saw that the Buddha and the disciples had all eaten, he came forward with water for washing; finally, he took a small bench and sat down in front of the Buddha to listen to the sutras.

The Buddha expounded the sutras to the bodhisattva Bhadrāpāla and the four classes of disciples and everyone rejoiced, everyone enjoyed listening, everyone wanted to listen. The Buddha engaged the community of monks and all the disciples with the sutras. The Buddha then arose and departed with the community of monks.

When the bodhisattva Bhadrāpāla had eaten he left the city of Rājagṛha with his relatives and went to the Buddha. Having come forward, they made obeisance to the Buddha. They withdrew and sat down on one side, together with the bodhisattva Ratnākara, the bodhisattva Guhagupta, the bodhisattva Naradatta, the bodhisattva Susīma, the bodhisattva Mahāsusārthavāha, the bodhisattva Indradatta, and the bodhisattva Varuṇadeva. The bodhisattva Bhadrāpāla, seeing that the multitude were all seated comfortably, came forward and asked the Buddha, "How many things does it take for bodhisattvas to attain the meditation in which the buddhas of the present all stand before one?"

The Buddha said to the bodhisattva Bhadrāpāla:

If bodhisattvas possess five things they quickly obtain the meditation in which the buddhas of the present all stand before one, study it, preserve it, and carefully practice it with a mind that does not turn back. What are the five? First, they find happiness in the profound sutras that are forever inexhaustible, that are infinite, and that deliver one from all disasters, whereby one is freed from all defilements, whereby one leaves the darkness and enters the light in which all obscurities are eliminated.

The Buddha said to Bhadrāpāla:

If these bodhisattvas succeed in finding happiness in dharmas that do not come into existence from anywhere, they master this meditation.

915b

Furthermore, Bhadrāpāla, they find no further happiness in places where one goes to be reborn: this is the second. They find no further happiness in other ways: this is the third. They find no further happiness in the passions: this is the fourth. They control themselves and practice the infinites: this is the fifth. If the bodhisattvas possess a further five things they quickly master this meditation. What are the five? First, in giving, their hearts should be free of regret; they should not crave anything or begrudge anything. Because of this they should not have any expectations. After they have given to others they should never regret it. Furthermore, Bhadrāpāla, the bodhisattvas give the gift of the sutras; they preach the sutras to other people; their speech is calm and careful, it is free of impediments, and they begrudge nothing. They preach the profound word of the Buddha, which they themselves practice and in which they establish themselves. Furthermore, Bhadrāpāla, the bodhisattvas are not envious, have no doubt about what they do, eliminate sleepiness, eliminate the five desires, do not speak of their own good qualities and do not speak ill of other people. If anyone reviles them or if anyone belittles them, they should not become angry, nor should they become resentful, nor should they become remiss. Why? Because they have embarked upon the practice of emptiness. Furthermore, Bhadrāpāla, the bodhisattvas set themselves to study this meditation and also teach it to other people. They copy this sutra, writing it on a fine length of plain silk, and perpetuate it. Furthermore, Bhadrāpāla, the bodhisattvas' faith is considerable. They like and respect their elders and friends. With new students, if they receive a gift they should think of repaying the favor. They always have discerning faith. When they receive a small gift from another, they think of repaying it with a larger one; how much more so when [the gift] is a substantial? The bodhisattvas always delight in and respect the sutras; they discard the meanings that are not to be repeated and they always reflect on those that are to be repeated. If they are like this they master the meditation quickly.

The Buddha then recited the following verses:

They always love the Dharma, abide in deep understanding,
Do not crave rebirth among any of the habitual desires,

And range through the five destinies without any attachment;
Those who practice in this way will master the meditation.

They delight in giving without any thought of recompense;
In showing kindness they are free of attachment and do not give
it a second thought;

In giving, they are unaware that there is any recipient;
They only wish to understand the Buddha's profound knowledge.

Out of pity for beings they undertake giving;
Their hearts rejoice, and they have no regrets;
They are always established in giving, the precepts, patient acceptance,
Energy, singlemindedness, and wisdom.

Fully endowed with the six transcendences, [the means of] attracting
everyone,

And the four states of equanimity of love, compassion, joy,
and circumspection,

Adept in the use of expedients, delivering beings;
Those who practice in this way will master the meditation.

Those who undertake giving and eliminate miserliness
Give with a joyful heart,
And, after they have given, remain ever joyful;
Those who practice in this way will master the meditation.

They understand the sutra dharmas and analyze their phrases,
They listen to the profound and essential message taught by the
Buddha;

They expound the teaching of the wondrous Way and of virtue;
Those who practice in this way will master the meditation.

They study and recite this meditation;
Fully endowed with understanding, they preach it to others;
They ensure that this sutra dharma is perpetuated;
Those who practice in this way will master the meditation.

They never make a secret of the Buddha's sutra dharma;
They expound it without expecting offerings;

915c They seek only the peaceful state of the Buddha's Way;
 Those who practice in this way will master the meditation.

 They eliminate attachment and discard all obstacles;
 They get rid of arrogance and pride;
 They do not praise themselves or talk about other's shortcomings;
 They never again give rise to the thought of "I" and "me."

 If they possess quiescence thoughts do not arise;
 Then they are able to understand the wisdom of this concentration
 of the Way;

 They discard insincerity and their minds are pure;
 Therefore they quickly attain the patient acceptance of
 nonorigination.

 They always conduct themselves with the utmost honesty,
 open and unadorned;

 They fulfill their vows entirely, without any defect;
 They increase all the true virtues and do no evil deed;
 Those who love the Dharma quickly attain the Way.

 They never forget the sutras that they have recited;
 They always preserve the precepts and purity of conduct;
 Those who practice in this way quickly attain buddhahood,
 To say nothing of obtaining this calm meditation.

The Buddha said to the bodhisattva Bhadrapāla:

 Formerly, innumerable eons ago, during the time of Dīpaṅkara Buddha,
 I heard this meditation in the presence of Dīpaṅkara Buddha and immediately took it up. I saw the innumerable buddhas of the ten quarters,
 heard the sutras from all of them, and retained them all. Then all the buddhas said to me, "Innumerable eons hereafter you shall become a
 buddha by the name of Śākyamuni."

The Buddha said to the bodhisattva Bhadrapāla:

 Therefore I say to you: you yourself shall now attain buddhahood. You
 should study this meditation in order to know the inner Dharma, which

is foremost, which is beyond the reach of the masses, which leaves behind all forms. Anyone who establishes themselves in this meditation will by reflection attain the Way of the Buddha.

The Buddha then recited the following verses:

I remember that long ago, in the time of Dīpaṃkara Buddha,
I obtained this meditation;
Then I saw the innumerable buddhas of the ten quarters
And heard them preach the profound and subtle message of the
noble Dharma.

Just as a person of virtue goes to gather gems
And straightaway gets what he hopes for, according to his wish,
So too the bodhisattva, the great being,
Seeks gems in the sutras and then attains buddhahood.

The bodhisattva Bhadrapāla said to the Buddha, “God among Gods, how should people cultivate this meditation?”

The Buddha said to the bodhisattva Bhadrapāla:

They should not be attached to form. They should not have any inclinations toward rebirth. They should practice emptiness. They should cultivate this meditation. What is the meditation? It is that which one should practice in accordance with these dharmas.

Furthermore, Bhadrapāla, when bodhisattvas contemplate their own bodies, they have no body, nor do they contemplate anything, nor do they see anything, nor do they become attached to anything. Yet from the beginning they are not blind to anything, nor are they deaf to anything. As with the dharmas in the sutras, they continue to observe them but they see nothing, nor do they become attached to anything. They who have no attachment are those who cultivate the Way. They have no doubts with regard to the dharmas. Those who do not doubt see the buddhas. Those who see the buddhas have their doubts cut off.

916a

The dharmas do not come into existence from anywhere. Why? If bodhisattvas have a doubting thought with regard to the dharmas, then that is attachment. What is attachment? That there are for them

persons, there are lives, there are virtues, there are the dark ones (the aggregates), there are the entrances (the sense fields), there are the objects (the elements), there are forms, there are the bases [of cognition], there are desires—this is attachment. Why? If bodhisattvas see the dharmas they have no attachment, they neither think of nor see these dharmas. In what way do they not see? Bodhisattvas do not see in the same way as, for example, a stupid person studying another way, who maintains there is a self because there is for him a person. In what way do bodhisattvas see? Just as, for example, the Tathāgatas, Arhats, Perfectly Awakened Ones, those who do not regress, the *pratyekabuddhas*, and the arhats are not happy or sad at what they see—so too bodhisattvas see without becoming happy or sad. Those who cultivate this meditation are neither happy nor sad. Just as empty space is formless, featureless, pure, and unblemished, so do bodhisattvas see the dharmas. With unobstructed vision they see the dharmas. Therefore they see the buddhas. They see the buddhas as being like a bright moon-pearl set on beryl; like the sun when it has just risen; like the moon on the fifteenth day amid all the stars; like a universal monarch with all his ministers in attendance; like the King of the Heaven of the Thirty-three [Gods], Śakra, Lord of the Gods, among all the gods; like Brahmā, King of the Gods, enthroned on high among all the Brahmā gods; like a torch blazing on the summit of a high mountain; like the King of Physicians healing the illnesses of people with medicines; like a lion going his solitary way; like all the wild geese flying through the air with their leader out in front; like the piled snow on a high mountain under the winter moon, clearly visible on all four sides; like the Adamantine Mountains, the great boundary of heaven and earth, warding off impurity; like the nether waters that support the earth; like the winds that support the water, purified of all defilements, the same as empty space; like the summit of Mount Sumeru, adorned with the Heaven of the Thirty-three [Gods]. Such are the buddhas. The buddhas' observance of the precepts, the buddhas' numinous power, and the buddhas' meritorious virtues shine most brightly in innumerable realms. In this way do these bodhisattvas see the buddhas of the ten quarters, hear the sutras, and accept them all.

The Buddha then recited the following verses:

The buddhas are immaculate and undefiled;
 With their host of meritorious virtues they are quite free of
 attachment;
 Exalted [are] their powers of numinous penetration and marvelous
 their voices;
 With the drum of the Dharma they convey the meaning and teach
 all the sounds.

Make offerings of all kinds of fragrant flowers
 To the awakened gods among gods, liberated in wisdom;
 With innumerable virtues present the relics
 With banners, canopies, and perfumes, in search of the meditation.

916b

Hear the all-marvelous Dharma and master it completely;
 Avoid downfall and understand quiescence;
 Never think discursively of, or become attached to, empty dharmas;
 You should aim at understanding profound and unobstructed
 knowledge.

Pure like the moon or sun radiating light,
 Resembling the god Brahmā in his original palace—
 Call to mind the Lords of the World with a mind that is always pure;
 In your thoughts be free of attachment and do not think discursively
 of emptiness.

Like the winter moon or snow in the high mountains,
 Or like the king of a state, a lord among humans,
 Or the pure pearl, which surpasses all gems—
 So should you contemplate the buddhas' marks and characteristics.

Like the kings of geese in flight with their leader out in front,
 Or space that is pure and undefiled,
 So too are the buddhas, whose color is that of polished red-gold;
 The Buddha's sons, reflecting on them, make offerings to the Lords.

Eliminate all obscurities, get rid of dimness,
 And then you shall quickly attain the pure meditation;

Discard all thoughts and wishes;
With immaculate conduct you shall obtain mental concentration.

Be undefiled, free yourself of impurity,
Get rid of anger and be without stupidity;
If one's vision is clear and naturally bright
One will encounter no obstruction in calling to mind the buddhas'
meritorious virtues.

If one ponders the moral purity of the buddhas, Lords of the World,
One's mind is free of attachment and does not long for anything;
One does not see "I" or "me" or possessions,
Nor is there any arising in forms and signs.

If one discards birth and death and is free of all views,
Gets rid of arrogance and is pure in knowledge,
Avoids haughtiness and is not conceited,
One hears the tranquil meditation and avoids wrong views.

If any monk, son, or grandson of the Buddha,
Or faithful nun, or man of pure faith,
Or woman of pure faith who has done away with desire
Should reflect on it or energetically study it, they will master
this Dharma.

Chapter XI

Formlessness

The Buddha said to the bodhisattva Bhadrāpāla:

Any bodhisattvas who wish to study this meditation and quickly master it should first eliminate any conception of form and get rid of conceit. When they have eliminated conceptions and when they are no longer conceited, then they should study this meditation and they should not be disputatious. What is disputatiousness? It is slandering emptiness. Therefore, they should not join in disputes and they should not slander emptiness, and then they should recite this meditation.

The Buddha said to Bhadrāpāla:

For any bodhisattvas who study and recite this meditation, there are ten things in which they should establish themselves. What are the ten? First, if any other people are presented with almsbowls, robes, or clothes they are not envious. Second, they should love and respect others and show filial obedience to their seniors. Third, they should repeatedly think of repaying favors. Fourth, they do not speak falsely and avoid what is contrary to the Dharma. Fifth, they always practice mendicancy and do not accept invitations. Sixth, they should be energetic in walking up and down. Seventh, they should not go to sleep day or night. Eighth, they always wish to give gifts to the entire world, without begrudging anything or ever having regrets. Ninth, they immerse themselves deeply in wisdom and are without attachment. Tenth, they should first honor and serve their good teachers and regard them as buddhas, and only then should they recite this meditation. These are the ten things.

916c

They should accord with Dharma, and then those who act in this way will obtain eight things. What are the eight things? First, they are pure in the precepts to the very last detail. Second, they do not have anything to do with other ways and move in wisdom. Third, they are

pure in wisdom, and have no further craving for rebirth. Fourth, their vision is pure and they no longer desire birth and death. Fifth, they are highly learned and free of attachment. Sixth, they are pure in energy and realize the attainment of buddhahood for themselves. Seventh, if anyone makes offerings to them they are not happy because of it. Eighth, they are truly set on supreme and perfect awakening and are not to be swayed from it. These are the eight things.

The Buddha then recited the following verses:

Those who possess wisdom do not give rise to conceptions,
They eliminate conceit and arrogance,
Always practice patient acceptance, and are not negligent;
Only then should they study this meditation.

Wise people have clear minds and do not take issue with emptiness,
Signlessness, and quiescence, which is nirvana;
They do not slander the Dharma or take issue with the Buddha;
Those who practice in this way master the meditation.

Intelligent people are not conceited about this;
They are ever mindful of the grace of the Buddha and of the teacher
of Dharma;
They are firmly established in pure faith and their determination
does not waver;
Only then should they study this meditation.

In their hearts they do not harbor envy and they avoid dimness;
They do not have doubts but always have faith;
They should practice energetically, without getting lazy;
Those who practice in this way master the meditation.

Monks who study this always practice mendicancy,
And do not accept invitations or go to gatherings;
There is no attachment in their hearts and they do not amass anything;
They who practice in this way master the meditation.

If this Dharma teaching comes into people's hands
And they preserve and practice this sutra text,

Wholeheartedly treat them like buddhas;
Afterward study and recite this meditation.

Abiding in this supreme virtue and practicing sincere faith,
Those who would study and recite the meditation
Will speedily attain these eight dharmas,
Which are pure and immaculate, and taught by the buddhas.

Their purity in the precepts will be thorough,
Their meditation will be flawless, and they will obtain similar views;
They regard birth and death as empty and pure;
Established in this Dharma, they will attain perfection.

Their wisdom is pure and free of excess, 917a
Nor do those of undefiled conduct become attached;
They have wide learning and deep knowledge but refrain from
squandering it;
Those who succeed in practicing in this way are wise.

Those who are determined and energetic do not suffer loss;
They do not crave offerings or gain;
They quickly attain the supreme Way of buddhahood;
Those who study such virtues as these have bright knowledge.

Chapter XII

The Eighteen Exclusives and the Ten Powers

The Buddha said:

Those who obtain the above eight things will then acquire eighteen things proper to a buddha. What are the eighteen things? First, on such-and-such a day he attains buddhahood, and on such-and-such a day he enters *parinirvāṇa*; from the day he first attains buddhahood until the day of the *parinirvāṇa*, the Buddha does not suffer any difficulties. Second, he has no shortcomings. Third, he does not forget anything. Fourth, he never loses his composure. Fifth, he never has the conception of a dharma or uses the word “mine.” Sixth, he is never incapable of accepting things patiently. Seventh, he never lacks joy. Eighth, he never lacks energy. Ninth, he is never unreflecting. Tenth, he is never out of meditation. Eleventh, he never lacks knowledge. Twelfth, he never lacks liberated insight and knowledge. Thirteenth, with regard to the events of innumerable past ages there is never anything that can stop the Buddha’s unobstructed insight and knowledge. Fourteenth, with regard to the events of innumerable future ages there is never anything that can stop the Buddha’s unobstructed insight and knowledge. Fifteenth, with regard to the events of innumerable ages now, at present, in all the ten quarters, there is never anything that can stop the Buddha’s unobstructed insight and knowledge. Sixteenth, the acts performed by his body have their source in wisdom and are always accompanied by wisdom. Seventeenth, the utterances made by his mouth have their source in wisdom and are always accompanied by wisdom. Eighteenth, the thoughts of his mind have their source in wisdom and are always accompanied by wisdom. Those are the eighteen things proper for a buddha.

The Buddha said to Bhadrupāla:

917b There are ten dharmas that preserve any bodhisattvas who are no longer subject to attachment, who seek the Dharma and preserve and study this meditation in its entirety. What are the ten dharmas that preserve? The ten powers of a buddha. What are the ten powers? First, he knows fully the finite and the infinite. Second, from first to last he knows everything about the past, present, and future. Third, he knows fully the purity of emancipations and concentrations. Fourth, he knows all the various types of faculties and energy and the different thoughts of others. Fifth, he knows all the various kinds of faith. Sixth, he knows all the innumerable events caused by the many kinds of transformation. Seventh, he understands all, comprehends all, and knows all. Eighth, he knows all, his vision being unobstructed. Ninth, he knows all from first to last, without limit. Tenth, he regards past, present, and future as all the same and has no preferences or attachment.

The Buddha said to Bhadrupāla:

If any bodhisattvas preserve all the dharmas that do not originate from anywhere, those bodhisattvas obtain the ten powers of a buddha.

The Buddha then recited the following verse:

The eighteen exclusive dharmas of the Fully Awakened One
And the powers of the Lord of the World, of which there are
now ten—

If one takes up the practice of this meditation
One will speedily attain them. It will never take long.

Chapter XIII

Encouragement

The Buddha said to Bhadrāpāla:

These bodhisattvas possess four things that help them rejoice over this meditation: “The buddhas of the past who rejoiced over this meditation and studied this sutra achieved for themselves full awakening to supreme and perfect awakening and became fully endowed with knowledge. In the same way I shall rejoice.”

Furthermore, Bhadrāpāla: “Future buddhas pursuing the way of the bodhisattva who rejoice over this meditation and study this meditation shall achieve for themselves full awakening to supreme and perfect awakening and become fully endowed with knowledge.” They all rejoice in this way.

Furthermore, Bhadrāpāla: “The innumerable buddhas of the present, in all the ten quarters, who when they originally pursued the way of the bodhisattva rejoiced over this meditation and studied this meditation have achieved for themselves full awakening to supreme and perfect awakening and have become fully endowed with knowledge.” All those blessings from rejoicing, let them be shared with all the people of the ten quarters, down to the species that flit and wriggle, so that full awakening to supreme and perfect awakening may be attained! By means of this merit from rejoicing over this meditation let them quickly master this meditation and succeed in becoming fully awakened to supreme and perfect awakening before long!

The Buddha said to Bhadrāpāla:

As for the merit of these bodhisattvas that is connected with the four aspects of rejoicing over this meditation, I shall give a small illustration of this. It is like a person whose life span is a hundred years, who from the moment he is born walks for a hundred years without ever resting.

That person's pace exceeds that of a swift wind and he goes around the four quarters, the zenith, and the nadir. What would you say, Bhadrāpāla? Would anybody be able to calculate that distance?

Bhadrāpāla said:

Nobody could calculate that distance, God among Gods, except for the Buddha, the disciple Śāriputra, and nonregressing bodhisattvas—they are the only ones who could calculate it.

The Buddha said to Bhadrāpāla:

917c

Therefore I say to all bodhisattvas: if any good man or good woman were to take these realms in the four quarters, the zenith, and the nadir, the places where that person has gone, and fill them with precious gems and make an offering of them to the Buddha, that would not be as good as hearing this meditation. If any bodhisattvas hear this meditation and rejoice over these four matters, their blessings exceed those of one who makes an offering to the Buddha a hundred times over, a thousand times over, ten thousand times over, a million times over. Do you see, Bhadrāpāla? Are the blessings of these bodhisattvas who rejoice not considerable? Therefore you should know: the blessings of these bodhisattvas who rejoice are extremely great.

The Buddha then recited the following verses:

With regard to the teaching of this sutra,
They possess the four matters for rejoicing,
All the past, the present,
And the future Lords of the World.

The meritorious conduct of encouragement
Liberates all the ten quarters;
Even those things that flit and wriggle
All attain equal awakening.

If, for example, all around here,
In the four quarters, the zenith, and the nadir,

A person, once born, were to walk for a hundred years,
Without stopping until the end of his life;

Should one want to measure the distance,
Its extent would be hard to calculate:
Only the Buddha and his disciple would know,
As well as nonregressing bodhisattvas.

To fill it with precious gems and offer them
Would not be as good as hearing this Dharma.
As for the four matters for encouragement,
Their blessings surpass this.

Bhadrapāla, for the time being observe these
Four matters for rejoicing.
Giving, multiplied by myriads of millions,
Is not equal to encouragement.

Chapter XIV

Siṃhamati Buddha

The Buddha then said to Bhadrapāla:

Long ago, in the distant past, in a time incalculable eons ago, incalculable beyond reckoning, beyond number, beyond measure, beyond limit, at that time there was a buddha by the name of Siṃhamati, Tathāgata, Arhat, Perfectly Awakened One, Of Unequaled Numinous Power, Bringer of Peace to the World, Lord of the Sutras, and known as God among Gods in heaven and beneath it. Among the deserted places of this world this continent of Jambudvīpa was fertile, densely populated, and happy. At that time Jambudvīpa extended eighteen myriad million billion leagues from north to south and east to west.

At that time there were in Jambudvīpa altogether six hundred and forty myriad city-states. At that time in Jambudvīpa there was a great city-state by the name of Bhadrāṅkara, and in this city-state were sixty million people. Siṃhamati Buddha lived in this city-state. A certain universal monarch by the name of King Viśeṣagāmin went to Siṃhamati Buddha, made obeisance to that buddha, withdrew and sat down on one side. Then Siṃhamati Buddha, knowing straightaway what the king was thinking, preached this meditation to him. Hearing this meditation the king rejoiced and then sprinkled precious gems over the buddha, and in his heart he thought, “By virtue of this merit may all the people of the ten quarters be set at ease!” Then, following the *parinirvāṇa* of Siṃhamati Buddha, the universal monarch Viśeṣagāmin, after his life had come to an end, was reborn in a royal household, where he became a crown prince by the name of Brahmādatta.

918a

At that time there was in Jambudvīpa a highly learned monk by the name of Ratna, who then preached this meditation to the four groups of disciples: monks, nuns, laymen, and laywomen. When Crown Prince Brahmādatta heard this meditation he rejoiced; in his heart he was

elated and overjoyed to hear this sutra and he sprinkled precious gems worth hundreds of millions over the monk, and in addition he made offerings of fine robes to him; he thereby conceived the intention of seeking the Way of the Buddha. Along with a thousand people, he then shaved his head and beard and became an ascetic under this monk; and then, under the monk, he sought to learn this meditation from him. Together with the thousand monks he served his teacher unremittingly for eight thousand years; only once did he get to hear this meditation from first to last. On hearing this meditation, the group of monks rejoiced over the four matters and assumed the wisdom of great learning.

Thereafter, by virtue of the merit from this rejoicing, [Brahmādatṭa] saw sixty-eight thousand buddhas one after the other and each time, under each and every buddha, he heard this meditation, which he cultivated and studied himself and taught other people how to study as well. By virtue of the merit of this rejoicing, that man afterward became a Buddha, Tathāgata, Arhat, Perfectly Awakened One by the name of Dṛḍhavīrya. The thousand monks subsequently attained full awakening to supreme and perfect awakening, all of them becoming Tathāgatas, Arhats, Perfectly Awakened Ones by the name of Dṛḍhaśūra, and they taught countless people to seek the Way of the Buddha.

The Buddha said to Bhadrāpāla:

What person, hearing this meditation, would not rejoice over it? What person would not study it? What person would not preach it to other people? What person would not cultivate it?"

The Buddha said to Bhadrāpāla:

Any bodhisattvas who cultivate this meditation shall quickly attain buddhahood. Bhadrāpāla, any bodhisattvas who hear of the existence of someone who possesses this meditation at a distance of twenty kilometers should, once they hear of him, immediately go in search of him and make their way to where he is. If they only hear of someone who knows of the existence of this meditation they should always seek him out; how much more should they do so if they hear of someone who is studying it? If they hear of the existence of someone who possesses

918b

this meditation fifty kilometers away or two thousand kilometers distant, they should go to where he is to study it, having merely heard of someone who knows it; how much more should they do so if they hear of someone who is studying it?

The Buddha said:

If it is far away they should still always go in search of it, so how much more should they not go to look for it and study it if they hear that there is someone who possesses this meditation five or ten kilometers away?

Bhadrapāla, any bodhisattvas who, hearing of this meditation, wish to go to that place and hear and strive for this meditation, should serve their teachers for ten years or one hundred years; they should make them offerings and venerate them totally. These bodhisattvas should not be self-serving but should follow their teachers' teaching. They should always be grateful to their teachers.

The Buddha said:

Therefore I tell you this: if, when bodhisattvas hear that this meditation is to be found two thousand kilometers away and they wish to go there, then even if they do not succeed in hearing this meditation, I tell you that those people, because they had the energy to go in search of it, will never again lose the Way of the Buddha and will certainly realize buddhahood for themselves. Do you see, Bhadrapāla? Bodhisattvas who hear of this meditation and want to strive for it unremittingly obtain a most exalted benefit.

The Buddha then recited the following verses:

I remember that in the past there was a tathāgata,
A lord among humans called Siṃhamati.
At that time there was a king, a ruler of humans,
Who went to that buddha and heard the meditation.

Intently and wisely he listened to this sutra;
With incalculable joy in his heart he accepted the Dharma;

Then he sprinkled precious gems over him
And made offerings to Siṃhamati, Lord among Humans.

The thought came to him, and he exclaimed:
“Here, at a future time, I myself
Will uphold the Buddha’s teaching, not daring to violate it,
And I shall attain this meditation!”

Because of this meritorious vow, after his life had come to an end,
He returned straightaway and was reborn in a royal household.
Then he saw the noble monk
By the name of Ratna, whose wisdom was all-embracing.

At the proper time he heard this meditation from him;
Elated, he rejoiced and accepted it,
And made offerings to him of many millions of fine things,
Precious gems and marvelous robes, for the sake of the Way.

Then with a thousand people he removed his hair and beard,
Resolutely aspiring to this meditation;
Simultaneously, for a full eight thousand years,
They followed the monk constantly and did not forsake him.

They succeeded in hearing it once, not twice,
This meditation that is like the sea.
Holding the volumes of the sutra, they recited and preached it;
Wherever they were born they heard the meditation.

918c Because they had accumulated this merit,
They always saw the buddhas, those of great numinous power;
Throughout that full eighty thousand years,
Whenever they saw the buddhas they made offerings to them.

They encountered sixty thousand million buddhas,
And in addition made offerings to six thousand lords;
Hearing the Dharma they preached, they rejoiced greatly;
Afterward they saw Siṃhamati Buddha.

Receiving this merit, [Brahmādatta] was reborn in a royal household
And saw the buddha by the name of Dṛḍhavīrya,
Who taught countless millions of people
And delivered all from the afflictions of birth and death.

After reciting and studying this Dharma
He then also saw the buddha named Dṛḍhaśūra,
Whose praises were sung in heaven above and in the world;
Merely by hearing the sound of the meditation he attained
buddhahood—

How much more then for those who accept it, recite it, or preach it,
Free of attachment in all the worlds,
Who propagate and distribute this meditation
Without ever doubting or forgetting the Way of the Buddha?

This meditation sutra is truly the word of the Buddha.
If one hears that this sutra is to be found in a distant place
One should go to hear it and receive it, for the sake of the Dharma
of the Way,
One should recite it singlemindedly and not let it slip away.

Even if people go in search of it but do not get to hear it,
Their merit and blessings will be inexhaustible;
No one could assess their virtue and righteousness,
Much less that of those who do hear it and take it up.

Any who aspire to this meditation
Should recall Brahmādatta of old.
Teach and uphold it and never turn back:
This is what a monk who obtains the sutra should do.

Chapter XV

Satyanāma Buddha

The Buddha said:

Long ago in the past there was another buddha by the name of Satyanāma, a Tathāgata, Arhat, Perfectly Awakened One. At that time there was a monk by the name of Varuṇa. After the *parinirvāṇa* of that buddha the monk was in possession of this meditation. I was then a king of the *kṣatriya* caste and in a dream I heard about this meditation. On waking I went in search of the monk who possessed this meditation, and forthwith became an ascetic under him. I wished to hear this meditation just once under this monk. I served this teacher for thirty-six thousand years but because of the frequent occurrence of acts of Māra I did not once succeed in hearing it.

The Buddha said to the monks, nuns, laymen, and laywomen:

Therefore I say to you: you should quickly accept this meditation and do not forget it. Serve your teacher well and take up this meditation. Whether it takes one eon or a hundred eons or a thousand eons, do not become lazy. You should master this meditation at once. Look after your good teacher and do not forsake him. Present the teacher with food and drink, with goods, clothes, a bed and bedding, and with a thousand myriad precious gems; make offerings to the teacher without begrudging anything. If you have nothing you should go and beg for food and offer it to the teacher. You should master this meditation at once and never tire of it.

The Buddha said:

919a

Setting aside these offerings, which are simply not worth mentioning, you should always cut off your own flesh and offer it to the good teacher; you should never begrudge him your person, much less anything else.

You should serve the good teacher just as a slave serves his master. Those who seek this meditation should know this. Having mastered this meditation they should hold fast to it and always be grateful to their teachers.

The Buddha said:

This meditation is difficult to meet with. Even if one were to seek this meditation for a hundred million eons, wishing only to hear its name, one might not be able to hear it, much less study it or teach it to others in turn. If one filled with precious gems as many buddha fields as there are grains of sand on the banks of the Ganges and made a gift of them, wouldn't the blessings from this be considerable? Yet it would not compare with copying this meditation or preserving the volumes of the sutra, the blessings of which would be extensive beyond computation.

The Buddha then recited the following verses:

I myself remember how, in a past age,
For years whose number reached a full sixty thousand,
I always followed a teacher of Dharma, without forsaking him,
Yet from the first I did not succeed in hearing this meditation.

There was a buddha whose name was Satyanāma,
Who then knew a monk called Varuṇa;
After the nirvana of that buddha, Lord of the World,
The monk always kept this meditation.

Then I was a king, of princely stock;
In a dream I heard of this meditation:
“The monk Varuṇa has this sutra;
You, O King, should accept this mental concentration from him.”

When I awoke from the dream I went in search of him
And straightaway met the monk who held the meditation.
I then cut off my hair and beard, became an ascetic,
And studied for eight thousand years in order to be able to hear it
just one time.

For years whose number reached a full eighty thousand,
I made offerings to and served this monk;
At the time conditions due to [acts of Māra] frequently arose,
And from the first I never once heard it.

Therefore, monks and nuns,
Men and women of pure faith,
I commit this sutra dharma to you.
When you hear this meditation quickly take it up!

Always honor the teacher who practices and keeps this Dharma
Unremittingly for an entire eon;
For the sake of the Way, do not regard a thousand million years
as a hardship;
You shall succeed in hearing this Dharma, this meditation.

Robes and beds by the millions,
And food that the monk begs from house to house—
Make offerings of these to the teacher of Dharma;
If you makes such efforts you will master the meditation.

Whatever lamps, food, and drink you may obtain,
Gold, silver, and precious gems—offer them all.
If you would cut off your own flesh
To make an offering of it, how much more so [should you offer]
food and drink?

When an intelligent person obtains the Dharma he quickly takes it up,
He accepts and studies the sutra volumes repeatedly.
This meditation is difficult to find;
For millions and billions of eons you should constantly seek it.

Wherever you circulate listen to this Dharma;
You should disclose it widely to students;
Even if for a thousand million billion eons
One were to look for this meditation, it is difficult to hear.

The Pratyutpanna Samādhī Sūtra

If worlds as numerous as the sands of the Ganges
Were filled with precious gems and used as a gift,
And if someone accepted one verse of this and preached it,
The merit of that reverent recitation would exceed that of the
former [offering].

Chapter XVI

The Seal of the Buddha

Thereupon the Buddha said to Bhadrāpāla:

916b6

Any bodhisattvas who hear this meditation should, when they hear it, rejoice over it and study it. Having studied it, they should, by means of the Buddha's numinous power, cause others to study it. They should make a fine copy of this meditation on plain silk, obtain the seal of the Buddha and seal it, and make offerings to it properly.

What is the seal of the Buddha? It is, namely, that which cannot act, is without craving, without desires, without conceptual thoughts, without attachment, without aspirations, without rebirth, without preferences, birthless, nonexistent, non-grasping, non-caring, nonabiding, unobstructed, nonexistent, unbound, exhausted of what exists, exhausted of desires, not produced from anywhere, imperishable, indestructible, ineradicable, the essence of the Way, and the root of the Way. As to this seal, the arhats and the *pratyekabuddhas* cannot destroy it, cannot ruin it, and cannot impair it. Fools then doubt this seal. This seal is the seal of the Buddha.”

The Buddha said:

Just now, as I have been preaching this meditation, eighteen hundred million gods, *asuras*, dragons, and human beings have all attained the way of the stream-enterer (*srotāpanna*), eight hundred monks have all attained the way of the arhat, five hundred nuns have all attained the way of the arhat, ten thousand bodhisattvas have all mastered this meditation, and all have attained happiness in dharmas that are not produced from anywhere and have established themselves in it; and twelve thousand bodhisattvas will never regress.

The Buddha spoke to Śāriputra, Mahāmaudgalyāyana, the monk Ānanda, the bodhisattva Bhadrāpāla, the bodhisattva Ratnākara, the bodhisattva

Guhagupta, the bodhisattva Naradatta, the bodhisattva Susīma, the bodhisattva Mahāsusārthavāha, the bodhisattva Indradatta, and the bodhisattva Varuṇadeva.

The Buddha said:

919c I, who have for innumerable eons been seeking the Way of the Buddha, and who have now attained buddhahood, commit this sutra to you. Study it, recite it, preserve it, cultivate it, and do not forget it. Bhadrāpāla, any bodhisattvas who study this meditation should all study it calmly and carefully. If they wish to hear it, they should hear it all. If they preach it to other people, they should preach it all.

When the Buddha had preached the sutra, the bodhisattva Bhadrāpāla and the others, Śāriputra, Mahāmaudgalyāyana, the monk Ānanda and the others, as well as the gods, *asuras*, dragons, spirits, and human beings, all rejoiced greatly, came forward to make obeisance to the Buddha, and departed.

End of Fascicle Three of the
Pratyutpanna-samādhi-sūtra

Notes

- ¹ On the assumption that large combination numbers of this type are not intended to be mathematically precise, the following formal equivalents are used in this translation to avoid excessive clumsiness: “myriad” for the Chinese *wan* (ten thousand), “million” for the Chinese *yi* (either one hundred thousand or one hundred million) or the Sanskrit *koṭi* (strictly, ten million), and “billion” for the Sanskrit *nayuta* (usually one hundred thousand million).
- ² An alternative translation is “not wishing to hear that by means of which animals come to be born.” This is possibly Lokakṣema’s gloss on what is known in Pāli as *tiraçchāna-kathā*, “animal talk,” i.e., low or vulgar conversation or gossip about worldly matters.
- ³ An alternative translation is “[Regarding] all the buddhas as one; in one’s thinking (or mindfulness) entering a state of freedom from obstruction.” All versions are rather obscure at this point.
- ⁴ To clarify the meaning of the text at this point, we could say that the Buddha preaches the Dharma of the indestructibility or imperishability of form (or matter), the other four *skandhas* or constituents of existence, and so on. These components of our experience are indestructible insofar as they are unproduced in the first place, being empty of essence. The notion of imperishability appears to have been quite an important theme in a number of Mahayana sutras.
- ⁵ The Chinese word *changji* means literally “singing girl” or “prostitute,” but this can hardly have been the original sense. One must assume that singing or vocal music is what Lokakṣema had in mind here.
- ⁶ The text is obscure. An alternative rendering—seeing a possible echo from the *Dao de jing*—is “Do not seek anything in your practice and there will be nothing that is not sought.”
- ⁷ Throughout this chapter and elsewhere in this and other translations, Lokakṣema uses both *huanxi* (“to rejoice”) or *zhu[qi]huanxi* (“to help [one] to rejoice”) and *quanzhu* (“to encourage”) to convey the various nuances of the concept of *anumodanā*, the act of sympathetic rejoicing, thanksgiving, or applause that is instrumental in ritual operations designed to transfer or redirect merit.

**THE ŚŪRAṄGAMA
SAMĀDHI SUTRA**

Translator's Introduction

The *Śūraṅgama-samādhi-sūtra* is an exquisite religious scripture. One of the most profound of all Mahayana texts, it depicts a vision of Buddhism that is thoroughly transcendent and at the same time uniquely humanistic. Here Śākyamuni Buddha is no mere historical personage but the one eternal cosmic buddha who is the source of all other buddhas. The Dharma Śākyamuni teaches is the *śūraṅgama samādhi*, the meditative concentration of the “heroic march” to buddhahood, which is presented in overwhelmingly lavish terms as the very key to the enlightenment of the buddhas and all their awesome spiritual power. And the prize that awaits those who practice and achieve mastery of this incredible *samādhi* is not merely enlightenment in individual terms, but the unsurpassable and perfect enlightenment of buddhahood itself. Indeed, this text implies it would be impossible to remain in any Hinayanist state of enlightened extinction, since the *śūraṅgama samādhi* even gives the Buddha the power to recall the *pratyekabuddhas* (those who are enlightened by their own efforts and who pass into nirvana without teaching others) and arhats (those who complete the entire Hinayana path to achieve total nirvanic extinction) from their religious comas to achieve perfect buddhahood.

The text is classically Mahayana in format and structure. It begins with a grand assembly on Mount Gṛdhrakūta (Vulture Peak), where the Buddha is surrounded by great numbers of *bhikṣus*, bodhisattvas, and other beings. The dialogue begins with a question by a bodhisattva named Resolute Mind (one of several figures who appear here that are not known in other texts), then proceeds involving a number of participants, including bodhisattvas, *śrāvakas* (the human disciples of the Buddha identified with the Hinayana path), and gods and goddesses. It also uses several different supernatural manifestations, such as the simultaneous offering of innumerable elaborate chairs for the Buddha by all the most highly ranked gods present, the appearance of Māra bound hand and foot and unable at first to attend the preaching of the sutra, and the manifestation of the palaces of Māra and innumerable Indra gods. The grand climax of all of this

is the Buddha's manifestation of all the innumerable buddhas of the ten directions, shining with light and surrounded by their assemblies, who then offer flowers to form canopies over the heads of the buddhas, first Śākyamuni and then all the others. This magnificent epiphany is presented as part of a dramatic hesitation toward the end of the dialogue, when some of the bodhisattvas in Śākyamuni's assembly become discouraged by the apparent difficulty of the path to buddhahood being described. Finally, there is the charge to Ānanda to preach the sutra, which is also carried up by one of the many Indra kings who appear in the text. The incomparable merits of copying, reciting, and teaching the sutra are extolled and, as the scene closes, countless numbers of sentient beings generate *bodhicitta*, the intention to achieve unsurpassable and perfect enlightenment, eighteen thousand bodhisattvas attain the *śūraṅgama samādhi*, an equal number of *bhikṣus* and *bhikṣuṇīs* (monks and nuns) attain arhatship, and even greater numbers of laypeople and gods attain different levels of understanding.

From the very beginning of the dialogue it is apparent that this sutra (or, rather, its anonymous author) grapples with a fundamental problem faced by practitioners of the Mahayana: how to account for the apparently dismal spiritual fates of Hinayanist practitioners, the *śrāvakas*, *pratyekabuddhas*, and arhats. Resolute Mind Bodhisattva's opening question concerns whether or not there exists a *samādhi* that causes bodhisattvas to rapidly achieve perfect enlightenment, while at the same time allowing beings of lesser aspirations to practice successfully according to their own understanding even as they proceed along the Mahayana path. We learn that this is indeed one of the cardinal attributes of the *śūraṅgama samādhi*, so that those who appear to practice and even believe themselves to be practicing the so-called Hinayana path will actually achieve buddhahood according to the Mahayana at some point in the future. Even more, as the text proceeds we learn that the *śūraṅgama samādhi* allows many enlightened beings to manifest themselves in any number of worldly shapes for the purpose of teaching sentient beings, so that gods, kings, monks, and laypeople may actually be forms taken by the enlightened for salvific purposes. The ultimate variation on this theme is the information given toward the end of the scripture that Mañjuśrī Bodhisattva was actually a perfectly enlightened buddha (his name and the particulars of his true identity are given) who had manifested himself as a *pratyekabuddha* in thirty-six billion different lifetimes in order to teach sentient beings.

This is a magnificent contradiction of the Buddhist doctrinal convention—explicitly refuted in the text—that entry into nirvana as a *pratyekabuddha* or arhat represents a spiritual dead-end, a total extinction from which one cannot return. (The discouragement felt by some of the Buddha's listeners at the end of the text, mentioned above, is actually that they might have to labor mightily to achieve the *śūraṅgama samādhi* yet still get sidetracked into a lesser enlightenment.) This text simply cannot allow the Hinayana follower to remain in such a spiritual void, and it does not stop with merely saying that they are to be retrieved from their extinctions but goes on to describe a religious world in which personal identity may be adopted and manifested at will for teaching purposes. Given such thoroughgoing fluidity of identity, the earlier doctrinal conventions about the distinctiveness and irreversibility of different spiritual paths are not only rejected but thoroughly transformed.

There are several other noteworthy themes present in this sutra. The existence of innumerable other buddha lands is basic to the philosophy of the scripture, since bodhisattvas have to worship other buddhas in order to achieve their own buddhahood. Several other buddha lands are mentioned by name and described, although the only one known widely from other sources is the Wondrous Joy world of Akṣobhya Buddha. It is especially interesting to note, then, that Amitābha/Amitāyus and his land of Sukhāvātī are unmentioned. Great significance is also placed on the Buddha's bestowal of the prediction of future buddhahood throughout the text, and even Māra—before he has even sincerely generated *bodhicitta*—receives such a prediction.

Offerings are extremely important in this text and seem to receive greater weight than other forms of religious praxis. The spiritual identity and fate of women is touched on in a couple of the scripture's anecdotes, in particular regarding two hundred goddesses introduced as attendants to Māra, who are revealed by the Buddha to have already “planted good roots” under five hundred buddhas in the past. The Buddha goes on to predict that they will make offerings to innumerable buddhas in the future and after seven hundred eons will themselves achieve buddhahood. Although the Buddha states that their next lifetimes will be as human females serving the future buddha Maitreya, their transformation into male form, which is often given as a prerequisite to attaining enlightenment, is never explicitly mentioned.

All of these features are of secondary importance to the religious significance of the *śūraṅgama samādhi* itself. What are we to make of this incredible and spectacular concentration? Indeed, the explanation of the *śūraṅgama samādhi* is so conceptually abstruse that it amounts to an encapsulation of the entirety of the Mahayana Buddhist path. The description of how one learns it begins with a common simile for meditation practice, the progressive training in archery whereby one becomes skillful enough to hit even small targets. Following this, the practitioner is told to study a sequence that proceeds rapidly through the mind of ecstasy, the profound mind, great sympathy, great compassion, and so forth, through the five supernatural “penetrations” and the six Mahayana perfections, so that he or she achieves forbearance of the birthlessness of dharmas and thus receives a prediction of buddhahood. At this point, the practitioner is at the eighth bodhisattva stage but it is only at the tenth stage that he or she will be able to attain the *śūraṅgama samādhi*. This is compared to perfect mastery of archery, in which one can consistently hit targets that are smaller than a single hair. No doubt some of the Buddha’s listeners became discouraged!

Presumably, one way to approach this mind-boggling complexity is to consider it as a vehicle for the transmission of ideas about emptiness (*śūnyatā*) and the subtle profundity of the bodhisattva ideal. Here I can do no better than to let the reader experience the text directly and imbibe of its inestimable spiritual power.

The Śūraṅgama Samādhi Sutra
Preached by the Buddha

Translated by the Kuchean Tripiṭaka Master Kumārajīva
during the Later Qin

Fascicle One

Thus have I heard. At one time the Buddha was on Mount Gdṛhrakūta near Rājagṛha, with thirty-two thousand great *bhikṣus* in attendance. There were also seventy-two thousand bodhisattva mahāsattvas there who were known to the assembly and who had mastered *dhāraṇī*, were accomplished in the discrimination [of spiritual matters], and took unlimited pleasure in preaching [the Dharma]. They resided in *samādhi* without any vacillation, well comprehended the inexhaustible wisdoms, had achieved profound forbearance of [the inherent birthlessness of] all dharmas, had attained profound insight into the Dharma, and had completed all the training that there is to be undertaken in all the excellent dharmas during all the limitless and innumerable eons. They had subjugated the hordes of demons (*māras*) and had vanquished their enemies. They had incorporated within themselves that which is most honored and had ornamented and purified the buddha lands. They possessed great compassion, had ornamented their bodies with the various marks [of enlightened beings], and had with great effort attained the other shore [of nirvana]. Well did they know all the verbal expedient means [of teaching], and their practice of ceremonial deportment was complete and pure. They all had achieved residence in the three emancipations and had penetrated the three periods of time with their unhindered wisdom. They had generated the determination not to abandon all [sentient beings], remembered the purport of the doctrines, and possessed the tolerant forbearance of wisdom. Such was the virtue of all these bodhisattvas.

Their names were Turns the Wheel of the Dharma without Regressing Bodhisattva, Generating the Intention [to Achieve Enlightenment] That Constitutes Turning the Wheel of the Dharma Bodhisattva, Turns the Wheel of the Dharma without Hindrance Bodhisattva, Purity That Transcends Defilement Bodhisattva, Obstructions Eradicated Bodhisattva, Manifests Pure Deportment and Perceives All with Loving Joy Bodhisattva, Mind of a Wondrous and Dignified King Bodhisattva, Does Not Delude All Sentient Beings Bodhisattva, Mind Like an Ocean of Unlimited Merit Bodhisattva, Senses Always Composed and Not Disordered Bodhisattva, True Sound Bodhisattva,

629c Praised by All the Gods Bodhisattva, Autonomous King of Dhāraṇī Bodhisattva, Ornamented with Discernment Bodhisattva, Dharma Prince Mañjuśrī Bodhisattva, Maitreya Bodhisattva, King of Mount Sumeru Bodhisattva, Pure Mind of the Ocean of Virtues and Treasured Dignity Bodhisattva, Greatly Dignified and Pure Bodhisattva, Great Characteristic Bodhisattva, Characteristic of Refulgence Bodhisattva, Pure Mind Bodhisattva, Joyous King Bodhisattva, Resolute Energy Bodhisattva, and Resolute Mind Bodhisattva.

There were seventy-two thousand such bodhisattva mahāsattvas, plus all the Indra gods, Brahmā gods, and world-protecting heavenly kings of the great trichiliocosm, as well as gods (*devas*), dragons (*nāgas*), *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*, both human and non-human beings. All those who were recognized by the congregation, who had planted many types of good roots, and who took joy in the Mahayana had come to the assembly.

At that time, while in the great assembly Resolute Mind Bodhisattva had the following thought:

I should now ask the Tathāgata [about the Dharma]. By such inquiries will I protect the seed of the Buddha, the seed of the Dharma, and the seed of the Sangha. By rendering the palaces of the demons invisible and subjugating [all] those with great arrogance, those who have not yet planted good roots [for spiritual growth] will be made to do so now. Those who have planted good roots will have them made to grow. Anyone who has not yet generated the intention to achieve unsurpassable and perfect enlightenment [on behalf of all sentient beings] (*bodhicitta*) will be induced to do so now. Those who have already generated this intention should not be allowed to regress. Those who have not regressed should be made to attain rapidly unsurpassable and perfect enlightenment. Those who presume to possess some [degree of] attainment and who are mired (lit., “reside”) in ascriptive views should all generate an attitude of detachment [from such views]. Those who take pleasure in the lesser Dharma (the Hinayana) should be made not to doubt the great Dharma (the Mahayana.) Those who take pleasure in the great Dharma should be inspired to generate joy.

After thinking thus, [Resolute Mind Bodhisattva] arose from his seat, arranged his robe over his right shoulder, and knelt with his right knee to the ground. Holding his palms together [in *añjali-mudrā*], he addressed the Buddha, “O World-honored One, I would like to ask a few questions regarding the Tathāgata’s teaching. I beseech you to hear my inquiries.”

The Buddha told Resolute Mind, “I will answer your questions in a way that will give you joy [in the Dharma].”

Resolute Mind Bodhisattva then said to the Buddha:

O World-honored One, is there a *samādhi* that can cause bodhisattvas to achieve unsurpassable and perfect enlightenment rapidly; that allows one always to see the buddhas face to face; that allows one to illuminate all the ten directions with [great] brilliance; that gives one an autonomous mastery of wisdom (*hui*) by which the demons may be destroyed; and that allows one to achieve an autonomous mastery of wisdom (*zhi*), to attain spontaneous wisdom (*ziran zhi*), and to attain birthless wisdom, which cannot be attained from any other source? Its uninterrupted [power of] discernment should allow one to achieve the bases of supernormal power and limitless rebirths. Those who would take pleasure in being *śrāvakas* (Hinayana followers) will be shown the vehicle of the *śrāvaka*; those who would take pleasure in being *pratyekabuddhas* will be shown the vehicle of the *pratyekabuddha*; and those who would take pleasure in the Great Vehicle will be shown the Mahayana. They will penetrate the Dharma of the *śrāvaka* but will not enter the path of the *śrāvaka*; they will penetrate the Dharma of the *pratyekabuddha* but will not enter the path of the *pratyekabuddha*; they will penetrate the Dharma of the buddhas but will not proceed to ultimate and final extinction. While manifesting the form and deportment of *śrāvakas*, within themselves they will not depart from their intention to achieve buddhahood; while manifesting the form and deportment of *pratyekabuddhas*, within themselves they will not depart from the great compassion of the buddhas. Using the phantasmagorical power of *samādhi* they will manifest the form and deportment of tathāgatas. Using the power of their good roots they will manifest themselves residing in Tuṣita Heaven, receiving their final bodies, entering into

630a

wombs, being born, leaving home, and sitting in the places of enlightenment (Skt. *bodhimaṇḍa*) of buddhas. Using the power of their profound wisdom they will manifest the turning of the wheel of the Dharma; with the power of their expedient means they will manifest entry into nirvana; with the power of *samādhi* they will manifest the distribution of relics (Skt. *śarīra*); and with the power of their original vows they will manifest the final extinction of [all the multifarious] dharmas [of their personal existence]. Although it shall be so, O World-honored One, what *samādhi* should bodhisattvas practice in order to manifest these meritorious affairs without actually entering into ultimate nirvana?

The Buddha told Resolute Mind Bodhisattva:

Excellent, excellent! O Resolute Mind, that you can ask the Tathāgata such a question indicates that you can greatly benefit and comfort sentient beings, that you have compassion for the world, and that you will aid gods and humans. A bodhisattva is to be of benefit [to others] in both the present and the future. You should realize that to have such profound good roots you must have made offerings to and associated intimately with limitless hundreds and thousands and hundred-millions of buddhas in the past. You have practiced all the paths and subjugated the enemies; you have attained autonomous mastery of wisdom in the Dharma of the buddhas; you have taught and protected the assemblies of bodhisattvas; and you already know the Dharma treasure of all the buddhas. In the past you have engaged in dialogue before buddhas as limitless as the number of grains of sand in the Ganges River. O Resolute Mind, in the present assembly I see no dragon, *yakṣa*, *gandharva*, *śrāvaka*, or *pratyekabuddha* that is able to ask such a question. Only those of great adornment [of the path] such as yourself are able to formulate questions such as this. You should now listen clearly and think well on this, for I will now explain for you how the bodhisattvas accomplish their *samādhi* so as to achieve merits even greater than those you describe.

Resolute Mind said to the Buddha, “I beseech you to let us hear [this teaching].”

The Buddha said to Resolute Mind:

There is a *samādhi* by the name of *śūraṅgama* (“heroic march”). All bodhisattvas who achieve this *samādhi* will, as you have described, be able to manifest *parinirvāṇa* without undergoing permanent extinction. They will be able to manifest the various forms without destroying the characteristics of form. They will be able to wander throughout all the buddha lands without any discrimination with regard to those lands. They will all be able to meet all the buddhas but without discrimination with regard to the universally equivalent (*bingdeng*; Skt. *samatā*) essence of the Dharma (*faxing*; *dharmatā*). They will manifest universal accomplishment of all the practices but will well realize the purity of those practices. They will be the very highest of those most honored by gods and humans but they will be without any self-conceit, pride, or laxity. They will manifest autonomous mastery of all the demonic powers but will not depend on demonic practices. They will practice throughout the triple realm (the realms of desire, form, and formlessness) but will lack any vacillation with regard to the characteristics of dharmas. They will manifest rebirth in all the various modes of existence but will not discriminate with regard to the characteristics of those modes. They will be skilled in the explanation of all the phrases of the Dharma and will be able to reveal their meanings in words, but they will realize that words have (lit., “enter into”) the characteristic of universal equivalence and will have no discrimination with regard to words. They will always remain in meditation as they manifest their teachings to sentient beings. They will practice total forbearance of the birthlessness of all dharmas but preach that all dharmas have the characteristics of generation and extinction. They will walk alone, without fear, like lions.

630b

At that time all the Indra gods, Brahmā gods, and world-protecting heavenly kings and everyone else in the great assembly had the following thought:

We have never before heard even the name of this *samādhi*; how could we have ever heard an explanation of its meaning? Now we can see the Buddha and will joyfully receive good [spiritual] benefit through

hearing him preach the name of the *śūraṅgama samādhi*. If a good man or woman seeking the enlightenment of buddhahood were to hear the doctrine of the *śūraṅgama samādhi* and understand and accept it without doubt, then he or she would certainly never regress on the path to enlightenment. How much more so for those who accept it, maintain it, and recite it, and who teach it to others and practice it as it has been taught!

At that time the Indra gods, Brahmā gods, and world-protecting heavenly kings all had the following thought:

I will now prepare for the Buddha a lion seat, a seat of the true Dharma, a seat for the most exalted of persons, a great ornamented seat, a great seat for the turning of the wheel of the Dharma, so that the Tathāgata can preach the *śūraṅgama samādhi* on this seat prepared by me.

Every one of them had the same thought, each thinking that he was the only one who was able to prepare the lion seat for the Tathāgata and that the others were unable to do so. At that time the Indra gods, Brahmā gods, and world-protecting heavenly kings each prepared a lion seat for the Tathāgata, ornamenting it in purity and making it correct and high, draping the top with robes made with immeasurable treasures, each of them covering the seat with canopies made with many wondrous treasures. There were also handrails made with various precious things. To the right and left of each seat were matching rows of innumerable precious trees with intertwined leaves and branches. From these hung canopies that spread out together into a great cover made of treasures. From ropes made of various treasures hung many precious bells. Many types of wondrous flowers were scattered around the top of the seat, and a mixture of incense from the heavens was burning, adding its fragrance. A profusion of light gleamed from the gold, silver, and many precious things; none of the many types of pure and beautiful things were lacking. In the space of an instant there appeared before the Tathāgata eighty-four thousand billion *nayutas* of such precious lion seats, and none of them interfered with any of the other seats in the assembly. Each individual god was unable to see the other seats and thought, “I alone have prepared the lion seat for the Buddha. The Buddha will now preach the *śūraṅgama samādhi* on the seat I have prepared for him.”

At that time the Indra gods, Brahmā gods, and world-protecting heavenly kings, having finished preparing the seats, each addressed the Buddha, “I beg the Tathāgata to sit upon the seat I have prepared and preach the *śūraṅgama samādhi*.”

The World-honored One then manifested his great supernormal power and sat upon all the eighty-four thousand billion *nayutas* of lion seats, so that each and every god saw the Buddha sitting on the seat that he had prepared, and they did not see the other seats. One of the Indra gods said to the others, “See the Tathāgata sitting upon the seat I have prepared.” Then all the Indra gods, Brahmā gods, and world-protecting heavenly kings said to each other, “See the Tathāgata sitting upon the seat I have prepared.” One Indra said, “The Tathāgata is now sitting on the seat I have prepared, not on yours.”

630c

At that time the Tathāgata, wishing to help the many Indra gods, Brahmā gods, and world protecting-heavenly kings overcome their karmic bonds from the past (lit., “save them from past conditions”), wishing to manifest a small part of the power of the *śūraṅgama samādhi*, and in order to generate the practice of the Mahayana, made everyone in the assembly see that the Tathāgata was sitting on all of the eighty-four thousand billion *nayutas* of precious lion seats. Everyone in the assembly experienced great joy such as they had never felt before and they all arose from their seats, joined their hands, and worshiped the Buddha, saying, “Excellent, O World-honored One! Your supernormal abilities are immeasurable! You have allowed the many gods to fulfill their desires!”

Seeing the Buddha’s divine power, the gods who had prepared seats for the Tathāgata all generated the aspiration to achieve unsurpassable and perfect enlightenment on behalf of all sentient beings. In unison, they said to the Buddha:

O World-honored One, we have now generated the intention to achieve unsurpassable and perfect enlightenment on behalf of all sentient beings in order to make an offering to the Tathāgata, to eradicate all the afflictions of sentient beings, to protect the true Dharma, and to prevent the Buddha’s seed from being eradicated. We wish to be able to exercise such supernormal powers of a buddha in the future, to be able to perform transformations such as the Tathāgata has now done.

The Buddha then praised the gods, saying:

Excellent, excellent! As you have said, out of the wish to benefit all sentient beings, you have now generated the aspiration to achieve unsurpassable and perfect enlightenment. This is the highest offering that can be made to the Tathāgata.

At that time there was a Brahmā king within the assembly named Equivalent Practice, who addressed the Buddha, “O World-honored One, which tathāgata is the real one, the one on the seat I have prepared, or one on another seat?”

The Buddha told Equivalent Practice:

All the dharmas are empty, like phantasms, and only exist in conjunction with each other. They have no creator but arise entirely due to the discrimination of conceptual thought. Because there is no master [of consciousness the myriad dharmas] appear according to one’s thoughts. All the tathāgatas are real.

What is real? All these tathāgatas are fundamentally not born and so they are real. All these tathāgatas will not cease to exist in the future and so they are real. These tathāgatas are not collocations of the four elements and so they are real. Nor are they collocations of the *skandhas*, *āyatanas*, and *dhātus* and so they are real. There are no differentiations of first, middle, and last between these tathāgatas and so they are real.

O Brahmā king, these tathāgatas are without differentiation. Why? The form [*skandhas*] of these tathāgatas are suchlike; hence they are equivalent. The feelings, perceptions, impulses, and consciousness [*skandhas*] of these tathāgatas are suchlike; hence they are equivalent. Because of these reasons they are equivalent. The pasts of these tathāgatas are suchlike; hence they are equivalent. Their futures are suchlike; hence they are equivalent. Their presents are suchlike; hence they are equivalent. Being like phantasmagorical dharmas, they are equivalent. Being like shadow dharmas, they are equivalent. Being dharmas that cannot exist they are equivalent. Having nowhere that they came from and nowhere that they go to, they are equivalent. For these reasons these tathāgatas are called equivalent. Just as all dharmas are equivalent,

631a

so are all these tathāgatas. Just as all sentient beings are equivalent, so are all these tathāgatas. Just as the buddhas of all the worlds are equivalent, so are all these tathāgatas. Just as all the worlds are equivalent, so are all these tathāgatas. For these reasons the buddhas are called equivalent. O Brahmā king, these tathāgatas are nothing more than the suchness of all the dharmas and so they are called equivalent. You should realize, Brahmā king, that the Tathāgata knows all the myriad dharmas to be equivalent and for this reason the Tathāgata is called equivalent with regard to all the myriad dharmas.

The Brahmā king Equivalent Practice said to the Buddha:

This is unprecedented, O World-honored One! Having attained the equivalence of all the dharmas, the Tathāgata manifests it to sentient beings by means of these wondrous form bodies.

The Buddha said:

Brahmā king, all this has been accomplished through the power of my fundamental practice of the *śūraṅgama samādhi*. It is thus that the Tathāgata has attained the equivalence of all dharmas and has used these wondrous form bodies to manifest [this teaching] to sentient beings.

When the Tathāgata explained this Dharma, the Brahmā king Equivalent Practice and ten thousand Brahmā gods all achieved a pliant forbearance of all the dharmas. The Tathāgata then reined in his divine power and the many buddhas and seats all disappeared, so that the entire assembly saw only one buddha.

At that time the Buddha told Resolute Mind Bodhisattva:

The *śūraṅgama samādhi* cannot be attained by bodhisattvas of the first, second, third, fourth, fifth, sixth, seventh, eighth, or ninth stages. Only bodhisattvas who are in the tenth stage can attain this *śūraṅgama samādhi*. What is the *śūraṅgama samādhi*? (1) It is to cultivate the mind as if it were like space. (2) It is to observe the present mental states (*xin*) of sentient beings. (3) It is to discriminate the inherent abilities of sentient beings. (4) It is to comprehend the causes and results

of sentient beings definitively. (5) It is to know that there is no karmic retribution within the various karmas. (6) It is to enter the various types of desire, without forgetting after entering. (7) It is to know firsthand the various types of natures. (8) It is always to be able to disport in the flower sound *samādhi*, to be able to demonstrate to sentient beings the adamantine mind *samādhi*, and to have autonomous mastery of all *samādhis* at will. (9) It is to see universally all the paths that beings traverse. (10) It is to attain unhindered knowledge of past karma.

631b (11) It is for one's divine eye to be unobstructed. (12) It is to attain extinction of the outflows and not to realize any improper occasion. (13) It is to attain the wisdom of equivalent entry into both form and the formless. (14) It is to manifest disportment in all of form. (15) It is to understand all sounds to resemble the characteristics of echoes. (16) It is to enter directly into the wisdom of mindfulness. (17) It is to make sentient beings happy with excellent speech. (18) It is to preach the Dharma according to the occasion. (19) It is to understand the proper and improper times.

(20) It is to be able to transform the various roots. (21) It is to preach the Dharma without falsehood. (22) It is to enter directly into the true. (23) It is to be able to subjugate well the [different] classes of sentient beings. (24) It is to be sufficient in all the perfections. (25) It is to be without differentiation in one's deportment of going and stopping. (26) It is to destroy the various types of rational thought and false discrimination. (27) It is to exhaust the limits of the dharmas without destroying them. (28) It is to manifest bodies in the locations of all the buddhas simultaneously. (29) It is to be able to maintain all the dharmas preached by the Buddha.

(30) It is to create physical manifestations autonomously, like shadows, throughout all the worlds. (31) It is to preach well the vehicles for saving sentient beings and to protect the Triple Jewel always and unceasingly. (32) It is to generate great ornamentation throughout the entire future without one's mind ever having the thought of fatigue. (33) It is always to be able to manifest bodies in all the places where [sentient beings] are born, without ceasing at any time. (34) It is to manifest activities wherever one is born. (35) It is to be able to fulfill

well [the roles of] all sentient beings. (36) It is to be able to understand all sentient beings well. (37) It is for the teachings of the two [Hinayana] vehicles to be immeasurable. (38) It is to be able to well and completely know the myriad sounds. (39) It is to be able to cause all the myriad dharmas to flourish brightly.

(40) It is to be able to make one eon be immeasurable eons. (41) It is to be able to make immeasurable eons be a single eon. (42) It is to be able to cause a single country to enter into an immeasurable number of countries. (43) It is to be able to cause an immeasurable number of countries to enter into a single country. (44) It is for limitless buddha realms to enter into a single pore. (45) It is to manifest the entrance of all sentient beings into a single body. (46) It is to comprehend that the various buddha lands are the same, like space. (47) It is for one's body to be able to pervade throughout the remainderless buddha lands. (48) It is to cause all bodies to enter into the dharma-natures and to cause there to be no bodies at all. (49) It is to penetrate the characterlessness of all the dharma-natures.

(50) It is to be able to well comprehend all the expedient means. (51) It is to be able to penetrate all the dharma-natures with the one sound of the teaching. (52) It is to be able to expound on a single phrase of the Dharma for a countless number of immeasurable eons. (53) It is to contemplate well the differences among all the teachings. (54) It is to preach the Dharma knowing well [the occurrence of] agreement and difference [and the need for] abbreviation and dilution. (55) It is to know well how to pass beyond all the demonic ways. (56) It is to issue forth the refulgence of the great wisdom of expedient means. (57) It is to have wisdom as the primary [characteristic] of one's actions of body, speech, and mind. (58) It is to have supernormal powers always immediately available without [intentionally] practicing them. (59) It is to use the four unhindered wisdoms to make all sentient beings happy.

(60) It is to manifest the power of the supernormal abilities to penetrate all the dharma-natures. (61) It is to be able to use dharmas of collocation to universally attract (*she*, lit., "collocate") sentient beings [to the Dharma]. (62) It is to understand the languages of sentient beings in all the various worlds. (63) It is to have no doubts with regard

631c

to the phantasmagorical dharmas. (64) It is to be able to maintain autonomous [freedom of action] throughout all the places of birth (or generation). (65) It is to be without want for anything one needs. (66) It is to manifest oneself to all sentient beings autonomously. (67) It is [to understand] both good and evil to be identical to the fields of blessing. (68) It is to attain entry into all the secret dharmas of the bodhisattvas. (69) It is always to issue forth a brilliant illumination throughout the remainderless worlds.

(70) It is for one's wisdom to be immeasurably profound. (71) It is for one's mind to be like earth, water, fire, and wind. (72) It is to turn well the wheel of the Dharma using the words and phrases of all the [individual] dharmas. (73) It is to be at the stage of a tathāgata without obstruction. (74) It is to attain spontaneously the forbearance of the birthlessness of all dharmas. (75) It is to attain the real mind, which cannot be defiled by the impurities of the various afflictions. (76) It is to [be able to] cause all water to enter into a single pore without interfering with the nature of the water itself. (77) It is to cultivate and accumulate the immeasurable blessed and meritorious good roots. (78) It is to know well all the expedient means for the transference [of religious merit to others]. (79) It is to be able to [perform] transformations well and to undertake universally all the practices of a bodhisattva.

(80) It is to have peace in one's mind about all the dharmas of the Buddha. (81) It is to have already transcended the body [generated from] one's own karma. (82) It is to be able to enter into the secret Dharma stores of the buddhas. (83) It is to manifest disporting at will in the various desires. (84) It is to hear immeasurable dharmas and to maintain them sufficiently. (85) It is to seek all the dharmas without any feeling of satiation. (86) It is to be in accord with worldly conventions without being defiled thereby. (87) It is to preach the Dharma for people for immeasurable eons such that they all think [the time passed as if it were the interval] from morning to the [noon] meal. (88) It is to manifest various types of illness, lameness, deafness, blindness, and dumbness in order to save sentient beings. (89) It is to have a hundred thousand invisible *vajra* warriors always serving and protecting one.

(90) It is to be able to contemplate naturally the enlightenment of the buddhas. (91) It is to be able to manifest in a single moment of thought a life span of immeasurable countless eons. (92) It is to manifest all the elements of deportment within the two [Hinayana] vehicles without internally dispensing with the practices of a bodhisattva. (93) It is for one's mind to be well serene, empty, and without characteristics. (94) It is to manifest pleasure in the various amusements without internally dispensing with the *samādhi* of the remembrance of the Buddha (*nianfo sanmei*). (95) It is to be able to create innumerable sentient beings that may be seen, heard, or touched without disappearing. (96) It is to manifest the achievement of the enlightenment of buddhahood in every moment of thought and to cause the attainment of emancipation in the teaching that proceeds from this basis. (97) It is to manifest entering a womb and becoming born. (98) It is to leave home and achieve the enlightenment of buddhahood. (99) It is to turn the wheel of the Dharma. (100) It is to enter *parinirvāṇa* without ever achieving extinction.

Resolute Mind, thus does the *śūraṅgama samādhi* have the immeasurable ability to manifest all the supernormal powers of the Buddha, so that innumerable sentient beings may attain benefit thereby. Resolute Mind, the *śūraṅgama samādhi* cannot be understood by means of a single affair, a single condition, or a single meaning. All the meditations, emancipations, *samādhis*, autonomous supernormal powers, and unhindered wisdoms are all contained within the *śūraṅgama samādhi*. It is likened to the currents from mountain springs and rivers, which all enter the ocean. Thus are the bodhisattvas' meditations all contained within the *śūraṅgama samādhi*. It is likened to the great valor of the wheel-turning sage king, which induces all the four types of soldiers to follow him. Resolute Mind, thus are the teaching of *samādhi*, the teaching of meditation, the teaching of discrimination, the teaching of emancipation, the teaching of *dhāraṇī*, the teaching of supernormal powers, and the teaching of brilliant emancipation: all these teachings are contained within the *śūraṅgama samādhi*. Hence when a bodhisattva practices the *śūraṅgama samādhi*, he practices all the *samādhis*. Resolute Mind, it is likened to the seven treasures of the

632a

wheel-turning sage king that follow him wherever he goes. Thus, O Resolute Mind, do all the dharmas that contribute to enlightenment follow the *śūraṅgama samādhi*. It is for this reason that this *samādhi* is called *śūraṅgama* (“heroic march”).

The Buddha told Resolute Mind:

When a bodhisattva resides in the *śūraṅgama samādhi*, he practices charity without having to seek for wealth [to donate to others]. All the treasures, food and drink, clothing, elephants and horses, and chariots within the great oceans, the heavens, and the realms of humankind within the great chiliocosm—all these objects are automatically given. All this is the achievement of the fundamental merit [of the *śūraṅgama samādhi*]. How much more so with the accomplishments performed at will through the divine power [of this *śūraṅgama samādhi*]! This is said to be the fundamental fruit of the perfection of charity of the bodhisattva residing in the *śūraṅgama samādhi*.

The Buddha told Resolute Mind:

When a bodhisattva resides in the *śūraṅgama samādhi*, he is immovable in the precepts without having taken the precepts again. Because he wants to teach all sentient beings he may manifest the maintenance of the precepts and the various rules of deportment. He may manifest violations and the elimination of transgressions but his internal purity is always flawless. Because he wants to teach all sentient beings he may be born in the realm of desire as a wheel-turning sage king, with a harem of princesses worshipfully surrounding him. He may manifest the existence of wife and children and may be wantonly engaged in the five desires but internally he will always remain within meditation and the pure precepts, well comprehending the three disastrous transgressions. Resolute Mind, this is said to be the fundamental fruit of the perfection of morality of the bodhisattva residing in the *śūraṅgama samādhi*.

The Buddha told Resolute Mind:

When a bodhisattva resides in the *śūraṅgama samādhi* he completely cultivates the ultimate forbearance. Because of this, he cultivates

forbearance before sentient beings are even born, he cultivates forbearance before the dharmas are even generated, he cultivates forbearance before the mind even takes form, he cultivates forbearance before [the discrimination of] self and other even occurs, he cultivates forbearance before there is even a thought of birth and death. He cultivates forbearance with the essence of nirvana; he cultivates forbearance without destroying the dharma-natures. Thus does the bodhisattva cultivate forbearance without there being anything that is cultivated and without anything not being cultivated. In order to teach sentient beings he is born in the realm of desire. He may manifest anger but within he is pure. He may manifest the cultivation of distant transcendence but [he knows that there actually] is no far or near. In order to purify the sentient beings he may break worldly rules of deportment but he never breaks the dharma-natures, [never goes counter to the inner realities of things]. He may manifest forbearance, but [in reality] there are no dharmas [that can be forborne]. He is able to forbear through the indestructibility of his permanent meditation. Thus does the bodhisattva achieve forbearance. In order to eradicate the great anger of sentient beings he always praises the blessings of forbearance but he never attains either forbearance or anger. Resolute Mind, this is said to be the fundamental fruit of the perfection of forbearance of the bodhisattva residing in the *śūraṅgama samādhi*.

632b

The Buddha told Resolute Mind:

When a bodhisattva resides in the *śūraṅgama samādhi* he generates great energy and attains all the good dharmas but he does not generate the karma of body, speech, and mind. It is for the lazy that he manifests the practice of energy. He wants to make sentient beings follow my teaching but he neither generates nor accepts the dharmas. Why? The bodhisattva understands that all the dharmas completely and constantly reside within the dharma-natures, without coming and going. Thus does he distantly transcend the actions of body, speech, and mind; yet he is able to manifest the practice of energy. Nor does he consider that dharmas achieve completion. He manifests the practice of energy within the world but is without any actions either within or without. He is

always able to travel throughout the innumerable buddha realms but his body remains universally “equivalent” and does not move. He manifests the practice of all the good dharmas but never perceives the rightness or wrongness of any of the dharmas. He manifests the acceptance of teaching [from others] in his spiritual quest but never follows any teaching other than that of Buddhism. He manifests becoming intimate with the preceptors and masters but is revered by all gods and humans. He manifests earnest inquiries [about the teaching] but has attained unhindered discrimination within himself. He manifests reverence but is worshiped by all gods and humans. He manifests entry into the womb but is without defilement within all the dharmas. He manifests birth but does not perceive generation and extinction within all the dharmas. He manifests existence as a child but his physical faculties are all complete. He manifests abilities in the arts, medicine, magic, literature, mathematics, and the crafts but has already penetrated everything within himself. He manifests illness but has already permanently transcended the afflictions. He manifests old age but his senses are already indestructible. He manifests death but he has never been defeated by samsara. Resolute Mind, this is said to be the fundamental fruit of the perfection of energy of the bodhisattva residing in the *śūraṅgama samādhi*.

The Buddha told Resolute Mind:

When a bodhisattva resides in the *śūraṅgama samādhi*, although he knows that the dharmas always have the characteristic of meditation he manifests the various distinctions of meditation for sentient beings. He manifests residence in meditation in order to teach those with confused minds but does not perceive any confusion within the dharmas. All the dharmas are as the characteristics of the dharma-natures; he subjugates his mind and is motionless in meditation. He manifests the various departments of coming, going, sitting, and lying down but he is always serene within meditation. He manifests agreement with what the majority say but never rejects the characteristics of the various meditations. Out of compassion for sentient beings he enters the cities, villages, and countries but he is always in meditation. He manifests

632c

eating out of a desire to benefit sentient beings but he is always in meditation. His body is hard, like *vajra*; inside it is substantial, not empty, and indestructible. Within it there are no growing organs or mature organs and none of the impure and malodorous defilements of defecation and urination. He manifests eating but [the food] does not enter him. [He sustains himself] only through his compassion to benefit sentient beings; although he has no faults in any of his [physical or sensory] functions he manifests behavior like that of all ordinary people. However, he is actually without any activity that transgresses against the various [Buddhist] practices. Resolute Mind, when a bodhisattva resides in the *śūraṅgama samādhi* he manifests no distinction between open space and villages. He manifests no distinction between living as householder or monk. He may manifest the white robes [of the householder layperson] but he is not lax. He may manifest [the form of] a monk but he is not arrogant. He will not become a monk within the dharmas of the non-Buddhist teachings so as to teach sentient beings. He is not affected by all the heterodox views and he does not claim to achieve purity within them. He may manifest practice of all the non-Buddhist rituals but he does not follow their practice of the path.

Resolute Mind, he is likened to a guide who has led a group of people over a steep road only to return to save other people. It is thus, O Resolute Mind, that the bodhisattva residing in the *śūraṅgama samādhi* acts in accordance with the spiritual aspirations of sentient beings. [Sentient beings] may aspire to the path (i.e., enlightenment) of the *śrāvaka*, or the path of the *pratyekabuddha*, or the path of the Buddha; he teaches them and leads them to salvation as appropriate and then returns to save other sentient beings. Therefore, he is called a guide.

He is likened to a ferry that carries innumerable people from this shore to the other shore. When it reaches the other shore it returns to carry (i.e., save) more people. Thus, O Resolute Mind, does the bodhisattva who resides in the *śūraṅgama samādhi* perceive sentient beings. He lets himself be carried along by the four currents of the river of birth and death only because he wants to help others escape. He accomplishes this according to the good roots sown by those sentient beings. If he sees that someone can be saved as a *pratyekabuddha*, he manifests

for that person the enlightenment of nirvana in his own body. If he sees that someone can be saved as a *śrāvaka*, he preaches extinction to that person and enters nirvana together with him. Because of the power of the *śūraṅgama samādhi* he manifests birth once again and saves more people. Thus is the bodhisattva called the ferryman.

Resolute Mind, he is likened to a magician who manifests his own death, dismemberment, and immolation before an audience. He may manifest to his audience that he is burned by fire and eaten by birds but after receiving payment [from the audience] he will be revived. [The magician] is able to do so because he is proficient in magic. The bodhisattva who thus resides in the *śūraṅgama samādhi* manifests old age and death in order to teach sentient beings but actually there is no birth, old age, disease, and death. Resolute Mind, this is said to be the fundamental fruit of the perfection of meditation of the bodhisattva residing in the *śūraṅgama samādhi*.

633a The Buddha told Resolute Mind:

When a bodhisattva resides in the *śūraṅgama samādhi* his senses are sharp in his cultivation of wisdom. Never perceiving the existence of the essences (*xing*, “natures”) of sentient beings, he preaches the existence of sentient beings in order to save them. Never perceiving longevity (*shou*) and life span (*ming*), he preaches that there are [such things as] longevity and life span. Never perceiving karma and karmic retribution, he indicates to sentient beings that there are [such things as] karma and karmic retribution. Never perceiving the essences of the afflictions (Skt. *kleśa*) of samsara, he preaches that one should understand the afflictions of samsara. Never perceiving nirvana, he preaches that one proceeds to nirvana. Never perceiving the distinguishing characteristics possessed by the dharmas, he preaches that there are good and bad dharmas. Thereby is he able to carry [sentient beings] to the other shore of unhindered wisdom. He manifests birth in the realm of desire but is not attached to the realm of desire. He manifests the practice of meditations of the realm of form but is not attached to the realm of form. He enters into the meditations of the formless [realm] but is born in the realm of form. He manifests the meditations of the

realm of form but is born in the realm of desire. He manifests himself in the realm of desire but does not practice the practices of the realm of desire. He knows all the various meditations and he knows their [proper] portions. He can freely enter into and leave meditation. In order to teach sentient beings he can be born any place at will. He is always able to accomplish the profound and wondrous wisdom and to eradicate all the various activities (*xing*; Skt. *saṃskāra*?) of sentient beings. In order to teach sentient beings he manifests the occurrence of activities but he is actually without activity with regard to the various dharmas. He has completely gone beyond all the various activities and has long since eradicated the illusions of self and personal possession, even though he manifests the receipt of the various things that are required.

When a bodhisattva accomplishes wisdom such as this, everything that he does derives from that wisdom and is never defiled by the results of karma. In order to teach sentient beings he manifests being deaf and dumb but subtle pure sounds actually occur within him. He comprehends the spoken word, the scriptures, and mathematics and he does not have to stop to consider what Dharma to preach [on any given occasion]. Wherever he goes, audiences always consider his preaching wonderful and he can always make [his listeners] to be joyful and attain resolute [faith]. He preaches the Dharma as the occasion arises and the wisdom of this bodhisattva does not decrease.

Resolute Mind, he is likened to men and women who are either large or small, who carry vessels to a place where there is water, such as a spring, a lake, a river, or the ocean. They fill the large and small vessels and return but the various bodies of water do not decrease. Thus, O Resolute Mind, does the bodhisattva who resides in the *śūraṅgama samādhi* appear to audiences anywhere, whether of *kṣatriyas* or brahmins, whether laypeople, monks, or gods. He appears to all these various congregations without any mental effort and is able to make them all joyous through his good words. He preaches the Dharma wherever it is appropriate to do so but his wisdom is never lessened. Resolute Mind, this is said to be the fundamental fruit of the perfection of wisdom of the bodhisattva residing in the *śūraṅgama samādhi*.

The Buddha told Resolute Mind:

633b When a bodhisattva resides in the *śūraṅgama samādhi* those sentient beings who see him all attain emancipation. Those who hear his name, observe his ritual deportment, hear him preach the Dharma, or see him in silence—all these attain emancipation. Resolute Mind, he is likened to the great medicine tree king named Joyous Vision—all those who see him are healed of illness. Thus it is, Resolute Mind, with the bodhisattva who resides in the *śūraṅgama samādhi*. The illnesses of greed, anger, and stupidity of any sentient being who sees him will be eradicated. It is like the great medicine king named Eradication. If [this medicine] is painted on one's drums during wartime the sound of the drum will pull the arrow, sword, or lance out and eliminate the poison from any injuries suffered from the arrows and the like. Thus it is, Resolute Mind, with the bodhisattva who resides in the *śūraṅgama samādhi*. The arrows of greed, anger, and stupidity will naturally come out of those who hear his name and the poison of wrong views will be completely eliminated, so that all the afflictions will operate no more.

Resolute Mind, he is likened to the medicine tree named Sufficient. If a person uses its root his illness will be healed. His illness will be healed by the stems, knots, core, bark, twigs, leaves, flowers, or fruit, which may be fresh, dried, or ground—any form [of the tree] may be used to heal the illnesses of sentient beings. The bodhisattva who resides in the *śūraṅgama samādhi* is also like this. There is no time at which he does not benefit sentient beings—he is always able to eliminate all the afflictions. While preaching the Dharma, he concurrently practices the four embrasures (*she*), [charity, loving speech, beneficial action, and homologous behavior] and the various perfections, so that [sentient beings] attain emancipation. Whether a person makes offerings or not, and whether or not there is benefit [to him], the bodhisattva always uses the advantage of the Dharma so that the person will attain peace. When he dies and his body is eaten—whether by animals with two legs or four, or by birds, or by humans or nonhumans—due to the power of the bodhisattva's preceptual vows, when these sentient beings die they are reborn in heaven and are forever without the calamities of illness,

pain, old age, and the afflictions. Resolute Mind, thus is the bodhisattva who resides in the *sūraṅgama samādhi* like a medicine tree.

The Buddha told Resolute Mind:

When a bodhisattva resides in the *sūraṅgama samādhi*, for lifetime after lifetime he automatically understands the six perfections without having to study them from anyone else. Lifting his foot and lowering his foot, breathing in and breathing out, he is in possession of the six perfections with each moment of thought. Why? Resolute Mind, the entire body of a bodhisattva like this is the Dharma, and his entire activities are the Dharma.

Resolute Mind, he is likened to a king and his great ministers who have a hundred thousand varieties of incense ground together into powder. If someone searches for one particular variety [of incense] whose fragrance has not been mixed up with the other [varieties of] incense, Resolute Mind, within these hundred thousand varieties of incense powder, will he be able to separate one from the others?

[Resolute Mind answered,] “No, World-honored One.”

[The Buddha continued:]

Resolute Mind, since the bodhisattva has perfumed his body and mind with all the perfections, he always generates the six perfections in every moment of thought.

Resolute Mind, how can the bodhisattva generate the six perfections in every moment of thought? Resolute Mind, the bodhisattva has complete equanimity and is without attachment; this is the perfection of charity (*dāna-pāramitā*). His mind is serene and ultimately without any wrong; this is the perfection of morality (*śīla-pāramitā*). He understands that the mind exhausts [all] characteristics and exists unharmed within [the realms of] sensory data; this is the perfection of patience (*kṣānti-pāramitā*). He strives in contemplation and selects [advantageous states of] mind but understands that the mind transcends characteristics; this is the perfection of energy (*vīrya-pāramitā*). He is ultimately serene and has controlled his mind; this is the perfection of meditation (*dhyāna-pāramitā*). He contemplates the mind and understands the mind, penetrating the

633c

characteristics of the mind; this is the perfection of wisdom (*prajñā-pāramitā*). Resolute Mind, a bodhisattva who resides in the *śūraṅgama samādhi* possesses the six perfections in every moment of thought as given in this teaching.

At this time Resolute Mind Bodhisattva addressed the Buddha:

Never before, O World-honored One, [have I heard such a teaching]! The activities of a bodhisattva who has achieved the *śūraṅgama samādhi* are inconceivable! World-honored One, if the bodhisattvas wish to practice the practice of the buddhas they should study this *śūraṅgama samādhi*. Why? World-honored One, such bodhisattvas manifest the practice of all the various activities of ordinary people but in their minds they are without greed, anger, and stupidity.

At that time within the audience there was a great Brahmā king named Creating Sympathy. He addressed the Buddha:

World-honored One, if a bodhisattva wishes to practice all the activities of ordinary people he should study the *śūraṅgama samādhi*. Why? Such a bodhisattva manifests the practice of all the various activities of ordinary people but in his mind he is without the activities of greed, anger, and stupidity.

The Buddha said:

Excellent, excellent, Creating Sympathy! It is as you have said. If a bodhisattva wishes to practice all the activities of ordinary people he should study the *śūraṅgama samādhi*, because he will not think about all that has to be learned.

Resolute Mind Bodhisattva asked the World-honored One, “If a bodhisattva wishes to study the *śūraṅgama samādhi*, what should he study?”

The Buddha told Resolute Mind:

It is likened to the study of archery, in which one first shoots at a large target. When one can hit the large target he or she shoots at a small target. When one can hit the small target, he or she shoots at the bull’s-eye. When one can hit the bull’s-eye, he or she shoots at an [arrow]-shaft.

When one can hit the shaft, he or she shoots at [a bundle of] one hundred hairs. When one can hit the [bundle of] one hundred hairs, he or she shoots at [a bundle of] ten hairs. When one can hit the [bundle of] ten hairs, he or she shoots at a single hair. When one can hit the single hair, he or she shoots at a hundredth of a hair. When one can hit a hundredth of a hair, he or she may be called a good archer. He or she [can shoot] unerringly and at will. Such a person can shoot without mental effort, with complete accuracy, on the basis of a sound heard in the dark of night, or when a human or nonhuman incautiously strikes at him.

Thus, Resolute Mind, should the bodhisattva who wishes to study the *śūraṅgama samādhi* first study the mind of ecstasy. After studying the mind of ecstasy, he or she should study the profound mind. After studying the profound mind, he or she should study great sympathy. After studying great sympathy, he or she should study great compassion. After studying great compassion, he should study the four pure practices (Skt. *brahmavihāras*): sympathy, compassion, joy, and equanimity. After studying the four pure practices, he or she should study the five highest penetrations (the divine eye, the divine ear, clairvoyance, knowledge of others' past lives, and knowledge of anything at will), which have the highest benefit, always maintaining mastery of them. When he or she has studied the penetrations he or she can then accomplish the six perfections. When he or she has accomplished the six perfections, he or she will be able to penetrate expedient means. When he or she has penetrated expedient means, he or she will be able to reside in the third pliant forbearance. When he or she can reside in the third pliant forbearance, he or she will attain the forbearance of the birthlessness of dharmas. When he or she has attained the forbearance of the birthlessness of dharmas, the buddhas will confer a prediction of enlightenment on him or her. When the buddhas have conferred the prediction of enlightenment, he or she will be able to enter the eighth bodhisattva stage. When he or she has entered the eighth bodhisattva stage, he or she will attain the *samādhi* of presence before the buddhas. When he or she has attained the *samādhi* of presence before the buddhas, he or she will never be without a vision of the buddhas. When he or she is never without a vision of the buddhas, he or she will be able to fulfill

634a

all the causes and conditions of the Buddhist Dharma. When he or she can fulfill all the causes and conditions of the Buddhist Dharma, he or she will be able to activate the merit of ornamenting the buddha lands. When he or she can activate the merit of ornamenting the buddha lands, he or she will be provided with a house and family into which to be born. When he or she is provided with a house and family into which to be born, he or she will enter a womb and be born. When he or she enters a womb and is born, he or she has fulfilled the tenth [bodhisattva] stage. When he or she has fulfilled the tenth stage, he or she will then attain a title for his or her career as a buddha. When he or she attains a title for his career as a buddha, he or she will attain all the bodhisattva *samādhis*. After he or she has attained all the bodhisattva *samādhis*, he or she will be able to attain the *śūraṅgama samādhi*. When he or she has attained the *śūraṅgama samādhi* he or she will be able to perform the affairs of a buddha on behalf of sentient beings but will not dispense with the practices of the bodhisattva. Resolute Mind, if a bodhisattva studies the dharmas like this, then he or she will attain the *śūraṅgama samādhi*.

Once a bodhisattva has attained the *śūraṅgama samādhi*, he or she has nothing more to study in all the dharmas. Why? Because he or she has already well studied all the dharmas. It is likened to being able to hit a portion of a hair [in archery], after which there is nothing more to be studied. Why is this? Because he or she has already studied [everything]. Thus it is, Resolute Mind, with the bodhisattva who resides in the *śūraṅgama samādhi*. There is nothing more for him or her to study in all the dharmas, because he or she has already studied all the *samādhis* and all the [forms of] merit.

At that time Resolute Mind Bodhisattva addressed the Buddha, “World-honored One, “I will now explain a metaphor, to which I would beseech you to listen for a moment.”

The Buddha said, “Go ahead and speak.”

World-honored One, it is likened to a great Brahmā king of the trichiliocosm, whose contemplation automatically and effortlessly extends throughout the entire trichiliocosm. Thus is the bodhisattva who resides

in the *śūraṅgama samādhi* automatically and effortlessly able to contemplate all the dharmas. Also, he or she is able to understand the minds and mental activities of all sentient beings.

The Buddha told Resolute Mind:

It is as you have spoken. If a bodhisattva resides in the *śūraṅgama samādhi*, he or she understands all the dharmas of the bodhisattvas and all the dharmas of the buddhas.

At that time there was in the audience an Indra king named Holding Mount Sumeru, who resided at the farthest extremity of the entire trichiliocosm. He addressed the Buddha:

World-honored One, it is likened to living on the top of Mount Sumeru and being able to look at the entire world. Thus is the bodhisattva who resides in the *śūraṅgama samādhi* automatically able to see the activities of the *śrāvakas*, *pratyekabuddhas*, and all sentient beings.

634b

At that time Resolute Mind Bodhisattva asked the Indra king Holding Mount Sumeru, “Would you tell us from which of the four continents you have come? Where on Mount Sumeru do you reside?”

The Indra king replied:

Good youth, a bodhisattva who has attained the *śūraṅgama samādhi* would not have to ask where I reside. Why is this? For such a bodhisattva, all the buddha realms are his residence, yet he is not attached to any residence. He attains no residence and perceives no residence.

Resolute Mind asked, “Have you, sir, attained the *śūraṅgama samādhi*?”

The Indra king replied, “Could the characteristics of ‘attain’ and ‘not attain’ exist within this *samādhi*?”

Resolute Mind said, “No.”

The Indra king said, “Good youth, you should understand that when a bodhisattva practices this *samādhi*, there is nothing that is attained in any of the dharmas.”

Resolute Mind said, “Since your understanding is like this, you must have already attained the *śūraṅgama samādhi*.”

The king said:

Good youth, I do not perceive that the dharmas have any place of residence. He who has no residence in all the dharmas has attained the *śūraṅgama samādhi*. Good youth, to reside in this *samādhi* is to be completely without residence in all the dharmas. If one is without residence, then one is without grasping. If one is without grasping, one is also without preaching.

At this time the Buddha said to Resolute Mind Bodhisattva, “Do you see the Indra king Holding Mount Sumeru?”

“I do, World-honored One.”

[The Buddha said:]

Resolute Mind, this Indra king has automatically and of his own will attained the *śūraṅgama samādhi*. Residing in this *samādhi*, he is able to manifest himself in all the palaces of the Indra kings throughout the trichiliocosm.

At this time the Indra king of this realm, Devendra, addressed the Buddha:

World-honored One, if Indra king Holding Mount Sumeru is able to manifest himself in all the palaces of the Indra kings, why is it that I cannot see him in all the locations of the Indra kings?

At this time the Indra king Holding Mount Sumeru replied to the Indra king [of this world system]:

Kauśika [Devendra], if I were to reveal my real body to you now, you would no longer take joy in your palace. I am always in the palace in which you reside, but you do not see me.

At this time Indra king Devendra addressed the Buddha, “World-honored One, I wish to see the wondrous body achieved by this bodhisattva.”

The Buddha said, “Kauśika [Devendra], do you wish to see it?”

“World-honored One, I beseech you to let me see it.”

The Buddha said to Indra king Holding Mount Sumeru, “Good youth, reveal your true, wondrous body to this Indra king.”

Indra king [Holding Mount Sumeru] then manifested his true, wondrous body. At that time, the bodies of all the Indra gods, Brahmā gods, and world-protecting [heavenly] kings, *śrāvakas*, and bodhisattvas within the audience who had not attained the *śūraṅgama samādhi* became invisible, as if they were a collection of ink spots. The body of Indra king Holding Mount Sumeru became tall and imposing, like Mount Sumeru, the king of mountains itself, with brilliant light shining into the distance. At that time the body of the Buddha became even brighter and more apparent.

634c

Indra king Devendra addressed the Buddha:

Never before, World-honored One, [have I experienced such a thing as this]! The body of this bodhisattva is unmatchably pure and wondrous. And the bodies of all the Indra gods, Brahmā gods, and world-protecting [heavenly] kings have all become invisible, like a collection of ink spots. World-honored One, when in the Hall of Good Wonders atop Mount Sumeru I put on the *śakrābhilagna maṇi* pearl necklace, the brilliance of it is such that the bodies of the entire assembly of gods become invisible. Now I have become invisible through the brilliant light of this bodhisattva and there is also no light from the precious necklace I am wearing!

The Buddha told Indra king Devendra:

Kauśika, even if the entire trichiliocosm were filled with *śakrābhilagna maṇi* pearls, the brightly shining *maṇi* pearls of all the gods would render the [*śakrābhilagna*] pearls invisible. Kauśika, even if the entire trichiliocosm were filled with the brightly shining *maṇi* pearls of all the gods, there is yet a bright adamantine *maṇi* pearl that can render all the other pearls invisible. Kauśika, even if the entire trichiliocosm were filled with bright adamantine *maṇi* pearls, there is yet a *maṇi* pearl embodying all the brilliance that can render the other pearls invisible. Kauśika, do you see the *maṇi* pearl embodying all the brilliance worn by this king?

[Devendra replied,] “I see it, World-honored One. But the brilliance of this pearl is so intense my eyes cannot stand it.”

The Buddha told Devendra, “Bodhisattvas who attain the *śūraṅgama samādhi* may become Indra kings who always wear *maṇi* pearl necklaces such as this.”

At this time Indra king Devendra addressed the Buddha:

World-honored One, will those who have not generated the intention to achieve unsurpassable and perfect enlightenment on behalf of all sentient beings attain a pure and wondrous body such as this? Also, can one lose this *śūraṅgama samādhi* [after having attained it]?

At this time the god Gopaka, [who had been the Buddha’s princess Gopā before being born into the Heaven of the Thirty-three Gods,] said to Indra king Devendra:

The *śrāvakas* have entered into suchness (*fayi*, the stage of Dharma; i.e., entered into extinction) and although they have repeatedly extolled and delighted in the enlightenment of buddhahood they cannot accomplish it. This is because they have created obstacles for themselves within samsara. If a person generates the intention to achieve unsurpassable and perfect enlightenment on behalf of all sentient beings, he or she should generate it now as it should be generated. Such a person will love the path of the Buddha and will be able to attain the wondrous form body just revealed.

It is likened to a person who is blind from birth. Although he may praise and love the sun and moon, he has never experienced their brilliant light. Thus it is with the *śrāvakas* who have entered into suchness. Although they extol and delight in the enlightenment of buddhahood, the Buddha’s merit has had no physical benefit for them. For this reason, those of great wisdom who wish to attain this wondrous body should generate the Buddha’s unsurpassable intention to achieve enlightenment.

635a

They will then be able to attain the wondrous body just revealed.

When the god Gopaka spoke these words, twelve thousand gods generated the intention to achieve unsurpassable and perfect enlightenment.

At this time, Resolute Mind Bodhisattva asked the god Gopaka, “What merit should a woman cultivate to transform her body?”

He answered:

Good youth, those who generate [the intention to achieve enlightenment in] the Mahayana do not perceive differences of male and female. Why? The mind of omniscience (Skt. *sarvajñā*) does not exist in the three realms. It is through discrimination that there is male and female. If your question is what merit a woman should cultivate in order to transform her body, then from the past she should serve the bodhisattva[s] and be without deviation.

[Resolute Mind asked], “How should she serve?”

[The god answered], “As if serving the World-honored One.”

[Resolute Mind inquired,] “What is it for one’s mind to be without deviation?”

[The god] answered:

Physical actions should follow oral actions, and oral actions should follow the mind. [When this is the case] it is said that the woman’s mind is without deviation.

[Resolute Mind] asked, “How is the female body transformed?”

[The god] answered, “As it is formed.”

[Resolute Mind asked,] “What does ‘as it is formed’ mean?”

[The god answered,] “As it is transformed.”

[Resolute Mind] asked, “O god, what do you mean?”

[The god] answered:

Good youth, within all the dharmas there is no forming, no transforming. All the dharmas have one taste (i.e., emptiness or suchness), which is known as the taste of the Dharma. Good youth, through my vows I had the body of a woman. Even if I had wanted my body to be transformed into that of a man, the characteristics of the female body would have been neither destroyed nor dispensed with. Good youth, for this reason you should understand that male and female are both misconceptions. All the dharmas and misconceptions ultimately transcend these two characteristics.

Resolute Mind Bodhisattva asked Gopaka, “Do you understand some small part of this *śūraṅgama samādhi*?”

[Gopaka] answered:

Good youth, what I know has been gained from others; I have not realized it myself. I remember clearly one night in the past when Śākyamuni Buddha was a bodhisattva in the house of King Śuddhodana, and he was in the palace among the princesses. At that time Brahmā kings as numerous as the sands of the Ganges River came from the east [to receive his teachings]. Some of them inquired about the bodhisattva vehicle, some of them inquired about the *śrāvaka* vehicle, and the bodhisattva answered each of them according to their questions.

Within this group, one of the Brahmā kings did not understand the expedient means practiced by bodhisattvas. He said, “If you are so wise, please answer my questions. How can you lust for royal rank and sensual pleasures (lit., “sensual desire”)?” The other Brahmā kings, who comprehended the bodhisattva’s wisdom and expedient means, spoke to this one Brahmā king, “The bodhisattva does not lust for royal rank or sensual pleasure. In order to teach sentient beings and [bring them to the ultimate] accomplishment, he has manifested himself as a bodhisattva residing in the home. At present, in other locations, he has accomplished the enlightenment of buddhahood and is turning the wondrous wheel of the Dharma.” On hearing this, the first Brahmā [king] said, “What *samādhi* has he attained that makes him autonomously capable of such divine transformations?” The other Brahmā [kings] said to him, “It is the power of the *śūraṅgama samādhi*.”

635b [Gopaka continued:]

Good youth, at that time I thought as follows: “When a bodhisattva resides in *samādhi* his divine power is able to respond in ways that are unprecedented. He may reside within desires and may administer affairs of state but he never departs from his *samādhi*.” When I heard this [dialogue between the Brahmā kings] my reverence doubled and there, at the bodhisattva’s [palace], I generated the thought of the World-honored One as well as the profound intention to seek unsurpassable and perfect enlightenment. [I vowed,] “In the future may I be able to create merit such as this.” Good youth, that which I have perceived is only this small

portion. All I know is that this *śūraṅgama samādhi* has a power for merit that is immeasurable and inconceivable.

Resolute Mind said to the Buddha:

How rare, World-honored One, for someone to speak as profoundly as has the god Gopaka! This is entirely the accomplishment of the Tathāgata, because he has always been protected by spiritual compatriots. World-honored One, not long from now the god Gopaka will certainly reside in the *śūraṅgama samādhi* and attain the autonomous power of divine transformations identical to that of the Tathāgata.

Resolute Mind Bodhisattva addressed the Buddha, “World-honored One, are there others within this assembly who have attained the *śūraṅgama samādhi*?”

At that time there was a god in the assembly called Manifest Mind, who said to Resolute Mind Bodhisattva:

You are like a stupid traveling businessman who enters the ocean, saying, “Are there any *maṇi* pearls within this ocean that I can take with me?” Your words resemble this. Why? Within this assembly of the great ocean of the Tathāgata’s wisdom there are bodhisattvas who have created the Dharma treasure and who have generated great ornamentation [of it], and yet you sit here and ask such a question as “Are there others within this assembly who have attained the *śūraṅgama samādhi*?”!

Resolute Mind, there are within this assembly bodhisattvas who have attained the *śūraṅgama samādhi* and who manifest the bodies of Indra gods, who manifest the bodies of Brahmā kings, who manifest the bodies of gods, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*. There are those who have attained the *śūraṅgama samādhi* who manifest the bodies of monks and nuns and male and female novices. There are those who have attained the *śūraṅgama samādhi* who manifest bodies ornamented by themselves with the various auspicious physical marks [of enlightened beings]. In order to teach sentient beings, there are bodhisattvas who manifest themselves in the bodies and forms of women, or who manifest themselves

in the bodies and forms of *śrāvakas*, or who manifest themselves in the bodies and forms of *pratyekabuddhas*.

635c Resolute Mind, the Tathāgata has the autonomous ability to manifest himself in any body and form, according to the manner of the group he is teaching: *kṣatriyas*, brahmans, laypeople, Indra gods, Brahmā gods, or world-protecting [heavenly kings]. You should understand that this is entirely the fundamental fruit of the *śūraṅgama samādhi*. Resolute Mind, when you see that the Tathāgata is preaching the Dharma somewhere, you should understand that there are innumerable bodhisattvas there whose great wisdom automatically generates great ornamentation, who operate autonomously within all the dharmas, and who accompany the Tathāgata whenever he turns the wheel of the Dharma.

Resolute Mind Bodhisattva addressed the Buddha:

World-honored One, I now suggest that this god Manifest Mind has attained the *śūraṅgama samādhi*, since his wisdom discriminates without hindrance and his supernatural abilities are suchlike.

The Buddha said:

Resolute Mind, it is as you have said. This god Manifest Mind resides in the *śūraṅgama samādhi*. He is able to preach thus because he has penetrated this *samādhi*.

At that time the Buddha said to the god Manifest Mind, “You may now manifest a small portion of the fundamentals of the *śūraṅgama samādhi*.”

The god Manifest Mind said to Resolute Mind, “Do you wish to see a small [portion of the] power of the *śūraṅgama samādhi*?”

[Resolute Mind] answered, “O god, I would like to see it.”

As the god Manifest Mind had well attained the power of the *śūraṅgama samādhi*, he manifested transformations so that everyone in the assembly was adorned with the thirty-two marks of wheel-turning sage kings, each with attendants carrying the seven precious things.

The god asked, “What do you see?”

Resolute Mind replied:

I see that everyone in the assembly is adorned with the physical marks

of wheel-turning sage kings, each with attendants carrying the seven precious things.

At that time the god manifested everyone in the assembly as Indra kings within Kauśika [Devendra]’s Palaces of the Thirty-three, where a hundred thousand goddesses danced around them for their pleasure. Then again, using his divine power, he made everyone in the assembly take on the physical characteristics and deportment of Brahmā kings, residing in Brahmā palaces and practicing the four unlimited states (i.e., *brahmavihāras*). He asked Resolute Mind once again, “What do you see?”

[Resolute Mind] answered, “O god, I see everyone in the assembly [in the form of] Brahmā kings.”

Then [the god] manifested his divine power once again, making everyone in the assembly take on the physical appearance of the elder Mahākāśyapa, holding his robe and bowl, entering into various meditations, and practicing the eight emancipations, without any [manifestation] differing [from the others in appearance]. He again manifested his divine power, making everyone in the assembly take on the physical characteristics and deportment of Śākyamuni Buddha, each surrounded by monks and attendants. He asked again, “Resolute Mind, what do you see?”

[Resolute Mind] answered:

O god, I see that everyone in the assembly has taken on the physical characteristics and deportment of Śākyamuni Buddha, each surrounded by monks and attendants.

The god Manifest Mind said to Resolute Mind:

Such is the inherent power of the *śūraṅgama samādhi*. When a bodhisattva attains the *śūraṅgama samādhi*, Resolute Mind, he is able to insert the trichiliocosm into a mustard seed, with the mountains, rivers, sun, moon, and stars appearing unchanged, and to manifest all this to all sentient beings without frightening them. Resolute Mind, such is the inconceivable power of the *śūraṅgama samādhi*!

At that time the great disciples, along with the gods, dragons, *yakṣas*, *gandharvas*, Indra gods, Brahmā gods, and world-protecting [heavenly] kings all addressed the Buddha in unison:

636a

World-honored One, the merit of one who attains the *śūraṅgama samādhi* is inconceivable. Why? Such a person achieves the ultimate enlightenment of buddhahood and accomplishes the various brilliances (*ming*; Skt. *vidyā*) of wisdom and the supernormal powers. While sitting here today we have seen this assembly in various physical forms and several different transformations, and [after] consideration [we suggest] that those who have not heard of the *śūraṅgama samādhi* must be understood as being controlled by Māra. [On the other hand,] you must understand that those who have heard [of the *śūraṅgama samādhi*] are protected by the buddhas. How much more so for those who hear it and are able to practice it as preached!

World-honored One, if a bodhisattva wants to penetrate the Dharma of the Buddha and reach the other shore [of nirvana], he should single-mindedly listen to [this teaching of] the *śūraṅgama samādhi*, then he or she should remember it, recite it, and preach it to others. World-honored One, if a bodhisattva wishes to manifest all the physical forms and deportments, he or she should comprehensively understand all the activities (*xing*; Skt. *saṃskāra*) of the minds and mental attributes of sentient beings. Also, if he or she wants to understand comprehensively how to apply medicine to all the illnesses of sentient beings, he or she should listen well to the Dharma treasure of this *samādhi*, then remember and recite it. World-honored One, one should realize that if a person attains this *śūraṅgama samādhi*, he or she will enter into the realm of the buddhas with autonomous wisdom.

The Buddha said:

It is so, it is so. It is as you have spoken! He who has not attained the *śūraṅgama samādhi* cannot be called a bodhisattva of profound practice. The Tathāgata would not describe such a person as sufficient in charity, morality, forbearance, energy, meditation, and wisdom. For this reason, if all of you wish to practice all the paths, you should study this *śūraṅgama samādhi*. You should not think about all the teachings to be learned.

At this time Resolute Mind Bodhisattva asked the god Manifest Mind, “If a bodhisattva wishes to attain this *samādhi*, what dharmas should he or she cultivate?”

The god replied:

If a bodhisattva wishes to attain this *samādhi*, he should cultivate the dharmas of ordinary people. If he perceives the dharmas of ordinary people, the dharmas of the Buddha will be neither conjoined nor dispersed. This is called cultivation of the *śūraṅgama samādhi*.

Resolute Mind asked, “What conjoining and dispersing are there in the dharmas of the Buddha?”

The god answered, “Conjoining and dispersing do not exist even in the dharmas of ordinary people; how much less so [do they exist] in the dharmas of the Buddha!”

[Resolute Mind asked,] “What is cultivation?”

[The god answered:]

To be able to penetrate [the fact] that there is no difference between the dharmas of ordinary people and the dharmas of the Buddha is called cultivation. But in fact, there is neither conjoining nor dispersing in these dharmas. Good youth, this is because there is no characteristic of birthlessness in all collocations of dharmas, because there is no characteristic of disintegration in all collocations of dharmas, because all collocations of dharmas have the characteristic of emptiness, and because there is no characteristic of acceptance in all collocations of dharmas.

Resolute Mind asked again, “To what locations does the *śūraṅgama samādhi* extend?”

The god answered:

The *śūraṅgama samādhi* extends to the mental activities (*xin xing*) of all sentient beings but it does not depend on the characteristic of grasping of those mental activities. It extends to all places of birth but it is not defiled by those places of birth. It extends to the locations of the buddhas in all the worlds but it does not discriminate the buddhas’ extraordinary physical characteristics. It extends to all sounds and speech but it does not discriminate the characteristics of words. It can reveal all the dharmas of the Buddha but it does not extend to absolutely all locations. Good youth, if you ask to what locations this *samādhi* extends, [the answer is that] this *samādhi* extends to wherever the Buddha goes.

636b

Resolute Mind asked, “To what locations does the Buddha go?”

The god answered, “Since the Buddha is suchlike, his going is without going.”

[Resolute Mind] asked again, “Does the Buddha not go into nirvana?”

[The god] answered:

All the dharmas are ultimately nirvana. Therefore, the Tathāgata does not go into nirvana. Why? He does not go into nirvana because [he is] the essence of nirvana.

[Resolute Mind] asked again, “Did the buddhas of the past, who were as numerous as the sands of the Ganges River, not go into nirvana?”

[The god] answered, “Were they born, these buddhas as numerous as the sands of the Ganges River?”

Resolute Mind said, “The Tathāgata has preached that these buddhas, who were as numerous as the sands of the Ganges River, were born and then passed into extinction.”

The god said:

Good youth, the Tathāgata has not [ever] said that [even] a single person came into the world to bring great benefit and peace to sentient beings. What is [the Tathāgata’s] meaning? Has the Tathāgata definitively attained [a realization that] sentient beings have birth and extinction?

[Resolute Mind] answered, saying, “O god, the Tathāgata has not attained birth and extinction in the dharmas.”

[The god said:]

Good youth, you should understand that although the Tathāgata preaches that the buddhas appear in the world, the characteristics of the Tathāgata are in reality without birth. Although he preaches that the buddhas proceed to nirvana, the characteristics of the Tathāgata are really without extinction.

[Resolute Mind] asked again, “Have all the innumerable tathāgatas [existing] at present attained enlightenment?”

[The god] answered:

The tathāgatas, the characteristics of whom are without birth and without extinction, have thus attained enlightenment. Good youth, there is no distinction as to whether the buddhas have come into [the world] or whether they have entered nirvana. Why? The tathāgatas have penetrated [the truth that] all the dharmas have the characteristic of extinction. Thus they are called buddhas.

[Resolute Mind] asked another question, “If all the dharmas are ultimately extinguished, how can the characteristic of nirvana be penetrated?”

[The god] answered:

If all the dharmas are ultimately extinguished, this is identical to the characteristic of nirvana, and likewise with the penetration of that characteristic. Good youth, the tathāgatas do not come into [the world] on the basis of birth, residing, and extinction. The absence of birth, residing, and extinction is called “coming into [the world] of the buddhas.”

Resolute Mind asked, “Is it because you reside in the *śūraṅgama samādhi* that you are able to preach this way?”

[The god] answered, “Good youth, what do you think? When the Tathāgata transforms himself into a human, in what dharmas does he reside while preaching?”

Resolute Mind answered, saying, “He is able to preach by utilizing his divine power as a buddha.”

[The god] asked again, “In what location does the Buddha reside when he transforms himself into a human?”

636c

[Resolute Mind] answered, “The Buddha transforms himself into a human while residing in the nondual supernormal powers.”

The god said:

Just as the Tathāgata resides in the nonresiding dharmas while he transforms himself into a human, so does the human thus transformed also reside in the nonresiding dharmas while preaching.

Resolute Mind said, “If there is no place of residing, how can there be preaching?”

The god said, “Just as there is no place of residing, so it is with preaching.”

[Resolute Mind] asked again, “How can a bodhisattva be sufficient in the discriminative ability to preach pleasantly?”

[The god] answered:

The bodhisattva uses neither the characteristic of self, nor the characteristic of other, nor the characteristic of the Dharma, yet there is preaching. This is called being sufficient in the discriminative ability of joyous preaching. In accordance with such preaching of the Dharma, neither the characteristics of words nor the characteristics of the Dharma are extinguished. If one thus preaches without using dualities, this is called being sufficient in the discriminative ability of joyous preaching. Also, good youth, if the bodhisattva does not dispense with the phantasmagorical characteristics of the dharmas and does not reject the characteristics of echoes among the sounds, this is called being sufficient in the discriminative ability for joyous preaching. Also, just as the letters, sounds, and words are without place, without location, without interior, and without exterior but are based on a multiplicity of conditions and exist without any place of residing, so [in truth] are all the dharmas, which are without place, without location, without interior, and without exterior, and without any place of residing. The [dharmas] are without past, present, and future; they cannot be expressed with letters and words. They must be penetrated within oneself; yet there is preaching. This is called being sufficient in the discriminative ability of joyous preaching. It is likened to an echo. All the sounds are preached in accordance with the characteristics of echoes.

Resolute Mind asked, “What is the meaning of ‘in accordance with’ (*sui*)?”

[The god replied:]

Good youth, the meaning of “in accordance with” is “in accordance with space.” Just as there is nothing that is in accordance with space, so is there nothing that is in accordance with the dharmas (or, “with the preaching of the Dharma[s]”). The dharmas are without comparison, without metaphors or similes. It is said to be “in accordance with” in order that there [may appear to be the] attainment [of realization].

At this time the World-honored One praised the god:

Excellent, excellent! It is as you have preached. Bodhisattvas should not become afraid regarding this. Why? If there were being “in accordance with” there would be no attainment of unsurpassable and perfect enlightenment.

Resolute Mind Bodhisattva addressed the Buddha, “World-honored One, from which buddha land did the god Manifest Mind come?”

The god said, “Why do you ask?”

Resolute Mind answered, “I would like to do reverence in the direction of that [land], since it is the location in which this bodhisattva wanders and resides.”

The god answered, “One who attains this *śūraṅgama samādhi* will be personally revered by all the gods and people of all the worlds.”

At this time the Buddha told Resolute Mind Bodhisattva:

The god Manifest Mind has come here from the Wondrous Joy world of Akṣobhya Buddha. There he always preaches the *śūraṅgama samādhi*. Resolute Mind, all the buddhas never fail to preach the *śūraṅgama samādhi*! Resolute Mind, this god Manifest Mind will achieve the enlightenment of buddhahood in this *sahā* world! He wishes to eradicate the five tainted wrongs [prevalent in] this [world] and to teach sentient beings in the pure buddha land, and he has come here in order to increase his practice of the *śūraṅgama [samādhi]*.

637a

Resolute Mind said to the Buddha, “When will this god achieve the enlightenment of buddhahood in this world? What will be his title? And what will be the name of his world?”

The Buddha said:

After the extinction of a thousand buddhas during this good eon, sixty-two eons will pass without a buddha. There will only be a hundred thousand ten-thousand hundred-million *pratyekabuddhas* [during this time]. The sentient beings during this period will plant good roots, so that [this god] will be able to achieve buddhahood after the end of these [sixty-two] eons. His title will be King Praised for Pure Brilliance Tathāgata. The world at that time will be named Pure Vision. At that time King Praised for Pure Brilliance Tathāgata will be able to make

the minds of sentient beings attain purity. The [minds of the] sentient beings of that world will not be obscured by greed, anger, and stupidity but will attain pure faith in the Dharma and will all practice good dharmas. Resolute Mind, the life of King Praised for Pure Brilliance Tathāgata will be ten short eons. He will emancipate sentient beings with the dharmas of the three vehicles. Of these, the *śūraṅgama samādhī* will be attained by immeasurable and innumerable bodhisattvas, who will gain the power of autonomy within the dharmas. At that time Māra and his followers will all cultivate the Mahayana and have compassion for sentient beings, and that buddha land will be without the three lower modes of existence and the various difficult locations (i.e., hells). It will be ornamented with purity, like [the far-off continent] Uttarakuru. It will be without demonic affairs and heterodox views. After the extinction of that buddha, the Dharma will reside for a thousand ten-thousand hundred-million years. Resolute Mind, this god will achieve the enlightenment of buddhahood in a pure land such as this!

At that time Resolute Mind Bodhisattva addressed the god, “You will attain great benefit! The Tathāgata has conferred on you the prediction of unsurpassable and perfect enlightenment!”

The god replied:

Good youth, to be without anything that is attained in all the dharmas is called “great advantage.” To attain anything in the dharmas is no advantage. Good youth, for this reason you should understand that not to attain the dharmas is called “great benefit.”

When this Dharma was preached, twenty-five thousand gods who had previously planted virtuous roots all generated the intention to achieve unsurpassable and perfect enlightenment, and ten thousand bodhisattvas attained the forbearance of the birthlessness of all dharmas.

End of Fascicle One of the
Śūraṅgama-samādhī-sūtra

Fascicle Two

At that time Śāriputra addressed the Buddha:

World-honored One, never before [has anything like this occurred]!
You are now preaching the *śūraṅgama samādhi*, but Māra has not come
to disturb us!

The Buddha told Śāriputra, “Do you wish to see what is troubling Māra?”
[Śāriputra said:] “I would like to see that.”

The Buddha then emitted from the space between his eyebrows a light
[showing] the form of a giant person. The entire assembly saw Māra bound
up five times over (i.e., both arms, both legs, and the head), unable to escape.

The Buddha asked Śāriputra, “Do you see Māra bound up five times over?”
[Śāriputra said], “I see him. Who has bound up Māra?”

The Buddha said:

This [was done by] the divine power of the *śūraṅgama samādhi*. When
the *śūraṅgama samādhi* is preached in any buddha land, any demons
there with an evil wish to impede [its preaching] will perceive their
own bodies to be bound up five times over through the divine power
of the *śūraṅgama samādhi* and the buddhas. Śāriputra, wherever the
śūraṅgama samādhi is preached, whether while I am in the world or
after my extinction, any demons or followers of the demons and anyone
else harboring evil intentions will be bound up five times over by the
divine power of the *śūraṅgama samādhi*.

At that time the gods, dragons, *yakṣas*, and *gandharvas* in the assembly
addressed the Buddha:

World-honored One, our minds are without doubt regarding this
samādhi. We will not impede [its preaching] because we do not wish
to see ourselves bound up five times over. World-honored One, because
of our reverence for this *samādhi*, we will all go and protect anyone
who preaches this Dharma so that the *samādhi* will then [inspire them
to] generate the thought of the World-honored One.

The Buddha told the gods and dragons:

Because you [have pledged] to do this you will attain emancipation from the twelve bonds of [mistaken] views. What are these twelve? They are the bond of the view of self, the bond of the view of sentient beings, the bond of the view of life span, the bond of the view of person, the bond of the view of eradication, the bond of the view of permanence, the bond of the view of personal action, the bond of the view of personal possession, the bond of the view of being, the bond of the view of nonbeing, the bond of the view of [discrimination into] this and that, and the bond of the view of the dharmas. You should understand that any sentient being who wishes out of anger to damage the Buddhist Dharma resides in these twelve bonds of [mistaken] views. If a person has faithful understanding and is obedient and not contrary [to the Dharma] he or she will attain emancipation from these twelve bonds of [mistaken] views.

637c Śāriputra then addressed the Buddha, “World-honored One, is Māra now able to hear you preach the name of the *śūraṅgama samādhi*, [as we can]?”

The Buddha said, “He can hear it as well [as you can], but he is unable to come [to this assembly] because he is bound up.”

Śāriputra said, “Why do you not use your divine power to make Māra unable to hear the preaching of the name of the *śūraṅgama samādhi*?”

The Buddha said:

Cease! Do not say that! Even if worlds as numerous as the sands of the Ganges River were filled with a great fire, anyone hearing the preaching of the *śūraṅgama samādhi* would [be able to] escape. Why? I say that merely to hear the preaching of the *śūraṅgama samādhi* is to attain great benefit, superior to attaining the four states of *dhyāna* or the four *brahmavihāras*. Śāriputra, because Māra can hear the preaching of the name of the *śūraṅgama samādhi* now the causes and conditions for his escape from the entire predicament (lit., “all the affairs”) of being Māra will form. If he is bound up but able to hear, he will also be able to attain emancipation from the twelve bonds of [mistaken] views. It is for this reason, Śāriputra, that evil people of heterodox views who have entered the web of demons should be able to hear this *śūraṅgama samādhi*. How much more so those who are pure of mind and who joyfully wish to hear!

At that time there was in the assembly a bodhisattva named Practicing Nondefilement in Māra's Realm, who addressed the Buddha:

Thus it is, World-honored One. I should now manifest [myself] in Māra's realm and with my autonomous divine power cause him to reside in the *śūraṅgama samādhi*.

The Buddha said, "As you wish."

Practicing Nondefilement in Māra's Realm Bodhisattva then suddenly disappeared from the assembly and reappeared in Māra's palace, where he said to Māra:

Why do you not listen to the Buddha preaching the *śūraṅgama samādhi*? Innumerable sentient beings have generated the intention to achieve unsurpassable and perfect enlightenment and are escaping your realms. They are also helping others to become emancipated and escape your realms.

Māra replied:

I hear the Buddha preaching the name of the *śūraṅgama samādhi* but I have been bound up five times over and am unable to attend. That is, my two arms, two legs, and my head [are bound].

[The bodhisattva] asked Māra again, "Who has bound you?"

Māra replied:

Just as I decided to go disrupt those listening to the [preaching of the] *śūraṅgama samādhi*, I was bound up five times over. Thereupon, I thought, "The buddhas and bodhisattvas have great virtue that is impossible to disrupt. If I go I will myself be destroyed, not simply [bound up and] kept in this palace." When I had this thought, I was released from my fivefold bonds.

The bodhisattva answered:

Thus it is that all ordinary persons, in their discriminative thinking, mistakenly grasp at characteristics, making themselves bound. Their bonds exist because they think actively and theorize argumentatively; their bonds exist because they see, hear, perceive, and know. Here there

638a

actually is no being bound and emancipated. Why? Because the dharmas are without bonds and are fundamentally emancipated, and because the dharmas are without emancipation and are fundamentally without bonds, [therefore the dharmas] permanently possess the characteristic of emancipation, and [therefore sentient beings are permanently] without stupidity. The Tathāgata preaches the Dharma using this teaching. Any sentient being who understands the meaning of this and energetically strives in order to achieve emancipation will attain emancipation from all bonds.

At that time there were in Māra's assembly seven hundred goddesses who scattered heavenly flowers, incense, and necklaces before Practicing Non-defilement in Māra's Realm Bodhisattva, and then asked, "When will we attain emancipation from Māra's realm?"

The bodhisattva answered, "You will attain emancipation when you are able not to destroy your bonds to Māra."

[They inquired,] "What are our bonds to Māra?"

[He replied,] "The sixty-two [mistaken] views. If you do not destroy the [mistaken] views, you will attain emancipation from your bonds to Māra."

The goddesses said, "How can you say that we will attain emancipation by not destroying our bonds to Māra?"

[The bodhisattva] answered:

The [mistaken] views are fundamentally without coming and without going. If you understand the characteristic of the non-coming and non-going of the views, then you will attain emancipation from your bonds to Māra. The [mistaken] views are neither being nor nonbeing, [so] if you do not discriminate being and nonbeing you will then attain emancipation from your bonds to Māra. To be without views is the correct view, but such a correct view is not correct and heterodox. If [you understand] the Dharma to be not correct and heterodox, without action and without influence, you will then attain emancipation from your bonds to Māra. [If you understand that] these [mistaken] views are neither within, nor without, nor in any intermediate location, [and if] you thus do not think about the [mistaken] views any more, you will then attain emancipation from your bonds to Māra.

On hearing this teaching, the seven hundred goddesses attained the forbearance of accordance [with the dharmas] and said, “We also should practice non-defilement in Māra’s realm and save everyone who has been bound by Māra.”

Practicing Nondefilement in Māra’s Realm Bodhisattva then said to Māra, “Your attendants have generated the intention to achieve unsurpassable and perfect enlightenment. What are you going to do?”

Māra replied, “I am bound up five times over and do not know what to do.”

The bodhisattva replied, “You should generate the intention to achieve unsurpassable and perfect enlightenment, so that you attain emancipation from these bonds.”

Through their compassion for Māra, the goddesses then said in unison:

You should definitely generate the intention to achieve unsurpassable and perfect enlightenment! Do not create thoughts of fear where there is peace! Do not create thoughts of suffering in the midst of happiness! Do not create thoughts of bondage in emancipation!

Māra then decided to try to deceive [the goddesses], saying, “If you give up the intention to achieve enlightenment, I will then generate the intention to achieve enlightenment.”

Using the power of expedient means, the goddesses then said to Māra:

We have all given up the intention to achieve enlightenment. You should now generate the intention to achieve unsurpassable and perfect enlightenment. If a single bodhisattva generates the intention to achieve enlightenment, then all bodhisattvas will have the same intention. Why? The minds [of bodhisattvas] are without distinction; they are all universally “equivalent” with regard to the minds of sentient beings.

Māra then said to Practicing Nondefilement in Māra’s Realm Bodhisattva: 638b

I will now generate the intention to achieve unsurpassable and perfect enlightenment. Because of the good roots [of merit of this action], release my bonds!

When he finished saying this, he saw himself released from his bonds.

Using his supernormal power, Practicing Nondefilement in Māra’s Realm Bodhisattva then emanated a great brilliance, revealing his pure and wondrous

body and illuminating Māra's palace. Māra saw that his own body was without brilliance, like an ink spot.

Two hundred goddesses within Māra's assembly, being deeply attached to lustful desire, generated a defiled feeling of love upon seeing the beauty of the bodhisattva's body. They said, "If you could stay with us, we would all follow your teachings."

Understanding that the past [karmic] conditions of the goddesses made them ready for salvation, the bodhisattva created [for them] two hundred gods who were imposing in countenance and physically no different [from himself]. He also created two hundred Māra-defeating palaces with jewel-bedecked towers.

The goddesses all saw themselves in these jeweled towers and each said to herself, "I will share great pleasure through being with this bodhisattva. I hope never to be able to satiate my lustful desires." All of them generated a profound reverence for the bodhisattva, who then preached the Dharma for them according to their needs, so that they all generated the intention to achieve unsurpassable and perfect enlightenment.

At that time Practicing Nondefilement in Māra's Realm Bodhisattva said to Māra, "You may approach the Buddha."

Māra thought, "My bonds have been released, so I can approach the Buddha and disrupt his preaching of the Dharma." With his attendants all round, Māra then approached the Buddha and said:

World-honored One, do not preach this *śūraṅgama samādhi* any more. Why? When you preached this *samādhi*, my body was immediately bound up five times over. I beseech the Tathāgata to preach about something else.

Resolute Mind Bodhisattva then addressed Māra, "Who released your bonds?"

[He] answered, "Practicing Nondefilement in Māra's Realm Bodhisattva released my bonds."

[Resolute Mind asked], "What did you do such that your bonds were released?"

Māra answered, "I generated the intention to achieve unsurpassable and perfect enlightenment."

At that time the Buddha told Resolute Mind Bodhisattva:

Because Māra generated the intention to achieve unsurpassable and perfect enlightenment in order to have his bonds released, his intentions were not pure. Thus it is, Resolute Mind, that in the last period of five hundred years after my extinction there will be many monks who will generate the intention to achieve unsurpassable and perfect enlightenment for [their own] benefit and with impure intentions. Resolute Mind, you should observe the power of the *śūraṅgama samādhi* and the spirit of the Buddha's Dharma: monks, nuns, laymen, and laywomen who hear about this *samādhi* may generate the intention to achieve enlightenment lightheartedly, with a desire for [self-]benefit, or under the influence of some other person. I understand that such attitudes may form the causes and conditions for the generation of the intention to achieve unsurpassable and perfect enlightenment. How much more so those who hear about the *śūraṅgama samādhi* and generate the intention to achieve unsurpassable and perfect enlightenment with a pure mind! You should understand that such people will attain the ultimate and definite [attainment] (i.e., buddhahood) within the Buddha's Dharma!

638c

Resolute Mind Bodhisattva addressed the Buddha:

World-honored One, Māra has heard the preaching of the *śūraṅgama samādhi* and has generated the intention to achieve enlightenment in order to be released from his bonds. Will this also constitute sufficient causes and conditions [for attaining emancipation in] the Buddha's Dharma?

The Buddha said:

It is as you have spoken. Due to the fortunate causes and conditions of this *samādhi* and the causes and conditions of generating the intention to achieve enlightenment, in the future he will be able to reject all demonic affairs, demonic practices, demonic deceit, and demonic troublemaking. From now on, he will gradually attain the power of the *śūraṅgama samādhi* and will accomplish the enlightenment of buddhahood.

Resolute Mind Bodhisattva said to Māra, “The Tathāgata has now conferred on you the prediction [of future enlightenment].”

Māra said:

Good youth, I have at present not generated the intention to achieve unsurpassable and perfect enlightenment with a pure mind. Why has the Tathāgata conferred this prediction on me? As the Buddha has said, karma proceeds from the mind, and retribution proceeds from karma. I myself have no intention of seeking enlightenment, so why has the Tathāgata conferred this prediction on me?

Wishing to eradicate the doubts of those in the assembly, the Buddha then told Resolute Mind:

There are four types of predictions of enlightenment that are conferred on bodhisattvas. What are these four? They are the prediction of enlightenment before the intention to achieve enlightenment has been generated, the prediction of the enlightenment of those who are about to generate the intention to achieve enlightenment, the secret prediction of enlightenment, and the prediction of enlightenment at the moment someone attains the forbearance of the birthlessness of all dharmas. These are the four. [This teaching] is only understandable to the tathāgatas; the *śrāvakas* and *pratyekabuddhas* are all unable to understand it.

Resolute Mind, what is it to confer the prediction of enlightenment before the intention to achieve enlightenment has been generated? There may be a sentient being who has wandered throughout the five modes of existence. He or she may be in the hells, may be an animal, may be a hungry ghost, may be a god, or may be a human, but if his or her senses are sharp and he or she takes pleasure in the great Dharma, the Buddha will know that this person will generate the intention to achieve unsurpassable and perfect enlightenment in a few hundred thousand ten-thousand hundred-million immeasurable eons. During those hundred thousand ten-thousand hundred-million immeasurable eons this person will practice the bodhisattva path, making offerings to several hundred thousand ten-thousand hundred-million *ṇayas* of buddhas and teaching several hundred thousand ten-thousand hundred-million sentient beings, causing them to reside in enlightenment. Also,

after several hundred thousand ten-thousand hundred-million immeasurable eons, this person will attain unsurpassable and perfect enlightenment, after which he or she will have such-and-such a title and have such-and-such a buddha land. His or her life span and congregation of *śrāvakas* will be such-and-such. After his or her extinction the Dharma will remain for such-and-such a length of time.

The Buddha told Resolute Mind:

The tathāgatas are able to understand all such things, even in cases exceeding this one. This is called conferring the prediction of enlightenment before the intention to achieve enlightenment has been generated.

At that time the elder Mahākāśyapa came forward to address the Buddha:

From now on, we should generate the thought of the World-honored One with regard to all sentient beings. Why? We do not have the wisdom [to know] which sentient beings have the roots of bodhisattvahood and which sentient beings do not. World-honored One, because we do not know such things we might belittle such sentient beings, only to our own disadvantage. 639a

The Buddha said:

Excellent, excellent! Kāśyapa, you have spoken well. It is because of this that I have preached in the sutras that people should not falsely evaluate sentient beings. Why? If you falsely evaluate other sentient beings, it will be to your own disadvantage. Only the tathāgatas should evaluate sentient beings and others. It is thus that the *śrāvakas* and other bodhisattvas should think of other sentient beings as buddhas (lit., “generate the thought of a buddha regarding sentient beings”).

Now to the prediction of the enlightenment of those who are about to generate the intention to achieve enlightenment. For example, there may be a person who has long planted meritorious roots and who has cultivated good practices, who is diligent and energetic, with sharp senses, who takes joy in the great Dharma with a mind of great compassion, and who seeks the enlightenment of emancipation for all sentient beings. When such a person generates the intention [to achieve

enlightenment], he or she will reside in the stage of nonregression and enter the stage of a bodhisattva. He or she will be counted among those [whose buddhahood] is assured and will escape the eight situations in which it is difficult [to encounter the Buddha's teaching (i.e., rebirth in the hells, as a hungry ghost, as an animal, as a god, in the joyous continent of Uttarakuru, as a deaf or blind person, as one who has worldly wisdom, or before or after the lifetime of the Buddha). When it is appropriate for such a person to generate the intention [to achieve enlightenment], the Buddha will confer on that person a prediction of unsurpassable and perfect enlightenment, with a title of such-and-such, with such-and-such a land, and a life span of such-and-such. For such a person, the Tathāgata will confer the prediction of enlightenment through understanding his or her mind. This is called generating the intention [to achieve enlightenment] and conferring the prediction [of future enlightenment].

The secret conferring of the prediction [of future enlightenment] is for bodhisattvas who are constantly diligent in seeking unsurpassable and perfect enlightenment but who have not yet received a prediction. [Such a bodhisattva] takes joy in the various types of charity; he or she takes joy in all [types of] charity. He or she has a firm understanding of the Dharma, maintains the precepts without omission, and generates profound ornamentation. He or she has great power of forbearance and empathizes with sentient beings. With diligence and energy, he or she seeks the various good dharmas. He or she is never lazy in either body or mind [and strives as energetically] as if his or her head were on fire. Such a person practices mindfulness in peace and is able to attain the four *dhyānas*. He or she seeks wisdom joyfully and practices the enlightenment of buddhahood. Long does he or she practice the six perfections, and he or she has the characteristic of achieving buddhahood.

The other bodhisattvas, dragons, *yakṣas*, and *gandharvas* of that time will all have the following thought: "Such a bodhisattva, who is diligent and energetic like this, is truly rare! How long will it take him to attain unsurpassable and perfect enlightenment? What will his title be? What will his land be called? What will be the size of his assembly of *śrāvakas*?" In order to eradicate the doubts of these sentient beings,

the Buddha confers the prediction so that the entire assembly is able to hear it. Only the bodhisattva himself is unable to hear it, because of the Buddha's divine power. All the other sentient beings are made to know the bodhisattva's title as a buddha, the name of his land, and the size of his assembly of *śrāvakas*. All their doubts are resolved and they think of him (lit., "generate thoughts regarding him") as a World-honored One, but the bodhisattva himself does not know whether or not he has already received the prediction [of future enlightenment]. This is the secret reception of the prediction [of future enlightenment] of bodhisattvas.

639b

The present reception of the prediction [of future enlightenment] is for bodhisattvas who have long accumulated good roots with unremitting [true] perception. Constantly cultivating pure practices and contemplating the emptiness of selflessness, [such a bodhisattva] attains the forbearance of the birthlessness of all dharmas. Knowing that such a person's virtue and wisdom are sufficient, the Buddha confers the prediction [of future enlightenment] upon him or her in the presence of a great assembly of all the gods, humans, demons, Brahmā gods, monks, and brahmins: "Good youth, you will attain buddhahood after passing through several hundred thousand ten-thousand hundred-million eons. Your title will be such-and-such. Your land will be such-and-such. Your congregation of *śrāvakas* and your longevity will be such-and-such." At that time innumerable people will be inspired by his or her example to generate the intention to achieve unsurpassable and perfect enlightenment. After receiving the prediction [of future enlightenment] in the presence of the Buddha, the bodhisattva's body will ascend into space to the height of seven *tāla* trees. Resolute Mind, this is called the fourth, or receiving the prediction in the presence.

Resolute Mind Bodhisattva then addressed the Buddha, "Are there any bodhisattvas in the present assembly who have received the prediction [of future enlightenment] in these four ways?"

The Buddha answered, "There are."

[Resolute Mind asked], "World-honored One, who are they?"

The Buddha said:

Lion King Bodhisattva, son of the layman Enjoys Desires, received a prediction [of future enlightenment] before he generated the intention [to achieve enlightenment]. In the same fashion, innumerable bodhisattvas of other worlds have received a prediction [of future enlightenment] before they generated the intention [to achieve enlightenment]. There are also Serene Extinction Bodhisattva, Dharma Prince Great Merit Bodhisattva, Dharma Prince Mañjuśrī Bodhisattva, and innumerable other bodhisattvas, upon whom the prediction [of future enlightenment] was conferred when they were ready to generate the intention [to achieve enlightenment]. They all reside at the stage of nonregression. Here also are Wise Valiance Bodhisattva and Beneficial Mind Bodhisattva. There are innumerable bodhisattvas like these who have had a prediction [of future enlightenment] conferred on them secretly. Resolute Mind, I, Maitreya, and all the thousand bodhisattvas of this Wisdom eon all attained the forbearance of the birthlessness of all dharmas and received the prediction [of future enlightenment] in the presence [of a buddha].

Resolute Mind addressed the Buddha:

How rare, World-honored One! The practices of the bodhisattvas are inconceivable! Their receipt of the prediction [of future enlightenment] is also inconceivable! The *śrāvakas* and *pratyekabuddhas* are all unable to understand this; how much more so the other sentient beings!

The Buddha said, “Resolute Mind, the energy and divine powers practiced and generated by bodhisattvas are all inconceivable.”

At that time the goddesses taught by Practicing Nondefilement in Māra’s Realm Bodhisattva and made to generate the intention to achieve unsurpassable and perfect enlightenment all scattered heavenly flowers above the Buddha and addressed him:

World-honored One, we do not wish to receive a prediction [of our future enlightenment] secretly. We wish to attain the forbearance of the birthlessness of all dharmas and receive the prediction [of future enlightenment] in your presence. We beseech you, World-honored One, to grant us a prediction of unsurpassable and perfect enlightenment now!

639c

The Buddha smiled delicately, and from his mouth appeared a wondrous refulgence of variegated colors that illuminated all the world and then returned to enter him through the crown of his head.

Ānanda addressed the Buddha, “World-honored One, why do you smile?”

The Buddha told Ānanda, “Do you now see these two hundred goddesses reverently holding their palms together in front of the Tathāgata?”

[Ānanda replied], “I see them, World-honored One.”

[The Buddha said:]

Ānanda, these goddesses have already deeply planted good roots before five hundred buddhas of the past. From this time forth they will make offerings to innumerable buddhas. After seven hundred immeasurable eons they will all achieve buddhahood and have the titles of Pure King [such-and-such]. Ānanda, after the end of these goddesses’ lifetimes, they will be converted to the form of [human] females and be born in Tuṣita Heaven, where they will make offerings to and serve Maitreya Bodhisattva.”

At that time, when Māra heard that the goddesses had already received a prediction [of future enlightenment], he addressed the Buddha:

World-honored One, I am now unable to exercise autonomy over my own attendants because [they] have heard you preach the *śūraṅgama samādhi*. How much less [is my power over] others who have also heard! If a person is able to hear the [preaching of the] *śūraṅgama samādhi* he will definitely attain residence within the Buddha’s Dharma.

The goddesses then spoke fearlessly to Māra:

You should not lament so. We have not now left your realm. Why? Māra’s realm is suchlike, just as the realm of the buddhas is suchlike. The suchness of Māra’s realm and the suchness of the realm of the buddhas are identical and not separate, and we will not transcend this suchness. The characteristics of Māra’s realm are the characteristics of the realm of the buddhas. The dharmas of Māra’s realm and the dharmas of the realm of the buddhas are identical and not separate, and we will not leave or escape this characteristic of the dharmas. Māra’s realm is without any

fixed dharmas that can be manifested; likewise is the realm of the buddhas without any fixed dharmas that can be manifested. Māra’s realm and the realm of the buddhas are not different and not separate, and we will not leave or escape this characteristic of the dharmas. Therefore, you should understand that all the dharmas are indeterminate. Since they are indeterminate, you have no attendants and there are none who are not your attendants.

At that time Māra became despondent and distraught and wished to return to his heaven, but Practicing Nondefilement in Māra’s Realm Bodhisattva addressed him, “Where do you wish to go?”

Māra said, “I wish to return to the palace where I reside.”

The bodhisattva said, “You may be in your palace without leaving this assembly.” Māra then saw himself within his own palace.

The bodhisattva said, “What do you see?”

Māra replied, “I see myself within my own palace. The pleasant grove, garden, and lake are mine.”

The bodhisattva said, “You may now donate them to the Tathāgata.”

640a Māra said, “So it shall be.” When he said this he saw the Tathāgata, śrāvakas, bodhisattvas, and the entire great assembly within [the palace listening to the] preaching of the *śūraṅgama samādhi*.

Ānanda then addressed the Buddha:

World-honored One, in the present location [that has just been donated to you], you are preaching the *śūraṅgama samādhi*. Previously, you attained enlightenment after being given food. Of the blessings received by the two donors, which is greater?”

The Buddha said:

Ānanda, after food was given to me, I achieved unsurpassable and perfect enlightenment. After I had eaten I turned the wheel of the Dharma. After I had eaten I preached the *śūraṅgama samādhi*. There is no distinction among the blessings [derived from these] three [offerings of] food.

Ānanda, where was I when I attained unsurpassable and perfect enlightenment? You should understand that that location was the

vajrāsana. All the buddhas of the past, present, and future attain the enlightenment of buddhahood within [the *vajrāsana*]. Wherever they are, they preach the *śūraṅgama samādhi* identically and without any difference. It is the same with the locations in which [the scriptures] are recited or copied. Ānanda, as to the offering of food made to me prior to the first turning of the wheel of the Dharma, if a Dharma master recites or preaches this *śūraṅgama samādhi* after receiving an offering of food, the blessings accruing from these two offerings will be identical and not different. Also, Ānanda, as to when I reside in the monastery and use the eighteen types of supernormal transformations to lead sentient beings to emancipation, if someone recites or preaches this *śūraṅgama samādhi* in another monastery [after receiving an offering of food], the blessings accruing from these two offerings will be identical and not different.

Ānanda then said to Māra, “You have attained great benefit, since you have been able to donate your palace and have had the Buddha reside therein.”

Māra said, “This was the effect of the compassionate power of Practicing Nondefilement in Māra’s Realm Bodhisattva.”

Resolute Mind Bodhisattva addressed the Buddha:

World-honored One, this autonomous mastery of divine power of Practicing Nondefilement in Māra’s Realm Bodhisattva—is it due to his residence in the *śūraṅgama samādhi*?

The Buddha said:

Resolute Mind, it is as you have said. This bodhisattva now resides in this *samādhi* and is thus able to have autonomous mastery of divine power. He manifests the practice of all the practices of Māra’s realm but is able to remain undefiled by those demonic practices. He manifests pleasure with the goddesses but is actually never influenced by the evil dharmas of lust. This good youth resides in the *śūraṅgama samādhi* and manifests entry into Māra’s palace but his body never leaves my assembly. He manifests amusement in the pleasures of Māra’s realm but teaches sentient beings with the Dharma of the buddhas.

Resolute Mind Bodhisattva addressed the Buddha:

World-honored One, you reside in the *śūraṅgama samādhi* and are able to manifest various types of autonomous divine power. How excellent this is, World-honored One! Could you explain this briefly?

The Buddha said:

640b

Resolute Mind, I am now residing in the *śūraṅgama samādhi* throughout the trichiliocosm: in the hundred hundred-million [worlds] beneath the fourfold heavens, the hundred hundred-million suns and moons, the hundred hundred-million places of the heavenly kings, the hundred hundred-million Heavens of the Thirty-three [Gods], the hundred hundred-million Yāma heavens, the hundred hundred-million Tuṣita heavens, the hundred hundred-million Joyous heavens, the hundred hundred-million Autonomous Transformation of Others' [Pleasures] heavens, etc., up until the hundred hundred-million Ultimate in Materiality heavens, the hundred hundred-million Mount Sumerus, and the hundred hundred-million great oceans, [all of which] is called the trichiliocosm. Resolute Mind, I reside in the *śūraṅgama samādhi* throughout the trichiliocosm.

I may manifest the practice of the perfection of charity in [this continent of] Jambudvīpa, or I may manifest the practice of the perfection of morality in Jambudvīpa, or I may manifest the practice of the perfection of patience in Jambudvīpa, or I may manifest the practice of the perfection of energy in Jambudvīpa, or I may manifest the practice of the perfection of meditation in Jambudvīpa, or I may manifest the practice of the perfection of wisdom in Jambudvīpa, or I may manifest myself as an immortal god with the five supernormal powers in Jambudvīpa, or I may manifest myself as a householder in Jambudvīpa, or I may manifest myself as a monk in Jambudvīpa.

I may manifest myself in the location of the penultimate birth in Tuṣita Heaven, or I may manifest myself as a wheel-turning sage king throughout [the world] beneath the fourfold heavens, or I may become an Indra king, or a Brahmā king, or one of the four heavenly kings, or the king of Yāma Heaven, or the king of Tuṣita Heaven, or the king of Joyous Heaven, or the king of Teaching Others Autonomy Heaven. I may manifest myself as an elder, or I may manifest myself as a layman,

or I may manifest myself as a minor prince or a great king, or I may become a *kṣatriya*, or I may become a brahman, or I may become a bodhisattva.

Or, within [the world] beneath the fourfold heavens, I may wish to be reborn from Tuṣita Heaven into the world below and manifest entry into a womb, or manifest location in a womb, or manifest a desire to be born. I may manifest being born, walking seven steps, raising my hand, and saying, “On earth and in the heavens, only I am worthy of honor.” I may manifest being in a palace accompanied by princesses, or I may manifest leaving home, or I may manifest ascetic practices, or I may manifest taking grass [for a seat], or I may manifest sitting on the seat of enlightenment (*bodhimaṇḍa*), or I may manifest subjugating Māra, or I may manifest achieving buddhahood, or I may manifest seeing the tree king (i.e., the god within the tree behind the *bodhimaṇḍa*), or I may manifest being asked by Indra and Brahmā to turn the wheel of the Dharma, or I may manifest turning the wheel of the Dharma, or I may manifest dispensing with my life, or I may manifest entering nirvana, or I may manifest having my body cremated, or I may manifest my entire body as relics, or I may manifest having my physical relics scattered (i.e., divided and distributed).

I may manifest the imminent extinction of the Dharma or I may manifest the extinction of the Dharma. I may manifest an immeasurable life span or I may manifest a very short life span. I may manifest a land without the names of any evil modes of existence or I may manifest the existence of the evil modes. I may manifest [the continent of] Jambudvīpa pure and ornamented like a heavenly palace, or I may manifest the evils, or I may manifest superior, intermediate, and inferior [realms].

Resolute Mind, all this is [done through the] autonomous divine power of the *śūraṅgama samādhi*. When a bodhisattva manifests entry into nirvana he does not undergo ultimate extinction but rather is able to manifest such an autonomous divine power throughout the trichilocosm, manifesting ornamentations [of the Dharma] such as these. Resolute Mind, you see me now [in this world] underneath the fourfold heavens turning the wheel of the Dharma, but elsewhere in Jambudvīpa I have not yet achieved buddhahood, and yet elsewhere in Jambudvīpa

640c I have already manifested entry into extinction. This is known as the teaching entered [by means of] the *śūraṅgama samādhi*.”

At that time the various gods, dragons, *yakṣas*, and *gandharvas* within the assembly, as well as the bodhisattvas and great disciples, all had the following thought: “Is it only in this trichiliocosm that Śākyamuni Buddha has this divine power, or does he also have this power in other worlds?”

Dharma Prince Mañjuśrī, knowing the thoughts of those in the assembly and wanting to eradicate their doubts, then addressed the Buddha:

World-honored One, in my wandering throughout the buddha lands I have been to a buddha land that is more than sixty times as many worlds above our world as there are grains of sand in the Ganges River. The name of this buddha land is Brilliance of a Single Lamp and there is a buddha there who preaches the Dharma on behalf of people. I went to him, revered him by placing my head on his feet, and asked, “World-honored One, what is your title? How should I address you as a buddha?” The buddha there answered me, “You should proceed to Śākyamuni Buddha. He will answer you.” World-honored One, if one were to speak of the merit and splendor of that buddha land, one would not finish in an entire eon. Even more than this, that land lacks the names *śrāvaka* and *pratyekabuddha*; there are only bodhisattva-monks [to whom that buddha] constantly turns the wheel of the Dharma, preaching without [ever] regressing. I beseech you, World-honored One, to please tell us the name of this buddha, please tell us about the buddha who is preaching the Dharma in the [buddha] land Brilliance of a Single Lamp!

At that time the Buddha told Dharma Prince Mañjuśrī:

Listen well! Do not be afraid or have doubts! Why? The divine power of the Buddha is inconceivable. The power of the *śūraṅgama samādhi* is also inconceivable. Mañjuśrī, he who preaches the Dharma in the Brilliance of a Single Lamp [buddha] land is a buddha with the title King of Brilliance That Autonomously Manifests All Merit. Mañjuśrī, the [buddha] land of King of Brilliance that Autonomously Manifests All Merit of that Brilliance of a Single Lamp Buddha is actually [one

of] my own bodies, which I have manifested in that land through my divine power as a buddha. It is I who constantly turns the wheel of the Dharma, preaching without [ever] regressing. This is a pure land cultivated by me in past lives. Mañjuśrī, you should now understand that I have this divine power throughout the immeasurable and innumerable hundred ten thousand-thousand hundred-million *nayutas* of other lands. The *śrāvakas* and *pratyekabuddhas* are unable to understand this. Mañjuśrī, this is entirely the power of the *śūraṅgama samādhi*.

The bodhisattva always manifests his divine transformations in immeasurable worlds but there is no movement or change in the *samādhi* [itself]. Mañjuśrī, it is likened to the sun and moon in their own palaces, which manifest all the cities, towns, and villages without ever themselves moving. Likewise does the bodhisattva reside in the *śūraṅgama samādhi*: without ever himself moving he is able to manifest his bodies throughout the immeasurable worlds, preaching the Dharma according to the pleasure of his congregations.

641a

At that time those in the assembly had [an experience they had] never had before. They all leaped up in great and immeasurable joy, holding their palms together in reverence. The gods, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas* scattered pearl-flowers, wondrous flowers of variegated colors, incense powder, and unguents around and over the Buddha, [meanwhile] performing the dances of their heavens and making offerings to the Tathāgata. The disciples took off their upper robes and offered them to the Buddha and the bodhisattvas then scattered over the Buddha [a mass of] wondrously colored flowers the size of Mount Sumeru, as well as various types of incense powder, unguents, and jeweled necklaces, all saying:

Thus it should be, World-honored One—if the *śūraṅgama samādhi* is preached somewhere, that place should be [as firm as] *vajra*. If someone hears the preaching of this *samādhi*, believes in it, recites it, and preaches it for others without their being shocked or afraid, it should be understood that such a person will have the forbearance of adamant indestructibility. Profoundly residing in his or her faith, he or she will be protected by the buddhas. Having extensively planted good roots, he or she will attain great benefit. Subjugating the demons and enemies,

641b

he or she will eradicate [the influence of] the evil modes of existence and will be protected by spiritual compatriots. World-honored One, this is how we understand the doctrine that the Buddha has preached. If a sentient being hears this *śūraṅgama samādhi* and has faith in it, reciting it and understanding its doctrines, preaching it for people and practicing it according to how you have preached it, then such a person will reside in the Dharma of the buddhas and will attain the ultimately certain [attainment] without regressing.

The Buddha said:

Thus it is, thus it is. It is as you have said. There will be some who do not extensively plant good roots, who hear the *śūraṅgama samādhi* but are unable to believe in it. There will be fewer who hear the *śūraṅgama samādhi* and are able to believe in it, and more who are unable to believe. Good youth, there are four types of people who can hear and have faith in this *samādhi*. What are these four? The first are those who have heard this *samādhi* from buddhas in the past. The second are those who are protected by spiritual compatriots and who long for the enlightenment of the buddhas. The third are those with good roots that are deep and wide and who love the great Dharma. The fourth are those who have themselves realized the profound Dharma of the Mahayana. These are the four types of people who are able to believe in a *samādhi* such as this. Good youth, there are also arhats who have completed their vows, those who believe and practice as they have been taught, and those who practice the Dharma according to their own understanding. Since these people believe in and follow my words, they will believe in this *samādhi* but not realize it themselves. Why? This *samādhi* cannot be understood by any of the *śrāvakas* and *pratyekabuddhas*—how much less [could it be understood] by other sentient beings!

The elder Mahākāśyapa then addressed the Buddha:

World-honored One, it is likened to a person who is blind from birth. In his dreams he may see various forms with his eyes and be greatly happy and he may reside with and talk with sighted people in his dreams. When he awakes, however, he will not see form. We are like

this: when we [disciples] had not [yet] heard of this *śūraṅgama samādhi*, our hearts were happy and we declared that we had attained the heavenly eye. We resided together with the bodhisattvas and spoke with them, discussing the doctrines. World-honored One, now that we have heard of this *samādhi* from you [we realize that] we did not understand. Like those who are blind from birth, we were unable to understand the dharma practiced by the buddhas and bodhisattvas. From now on we will think of our former selves as if we had been blind from birth, with no wisdom regarding your profound Dharma and neither understanding nor [even] perceiving your practices. From now on we will understand that it was the bodhisattvas who have really attained the heavenly eye and who have been able to attain such profound wisdoms. World-honored One, if a person is without omniscience, how can he say “I am wise, I am a field of blessings”?

The Buddha said:

Thus it is, thus it is. Kāśyapa, it is as you have spoken. The *śrāvakas* and *pratyekabuddhas* are unable to attain to the profound wisdoms attained by the bodhisattvas.

When Mahākāśyapa spoke these words, eight thousand sentient beings all generated the intention to achieve unsurpassable and perfect enlightenment. Resolute Mind Bodhisattva then asked Dharma Prince Mañjuśrī, “Mañjuśrī, [Kāśyapa has just used] the term ‘field of blessings.’ What is a ‘field of blessings’?”

Mañjuśrī said:

Those who possess the ten types of practice are called fields of blessings. What are these ten? [They are] (1) to reside in the emancipations of emptiness, characteristiclessness, and wishlessness without entering into the absolute; (2) to understand the Four Noble Truths without realizing the fruit of enlightenment; (3) to practice the eight emancipations without dispensing with the practice of the bodhisattva; (4) to be able to generate the three wisdoms and yet practice throughout the triple realm; (5) to be able to manifest the form and deportment of a *śrāvaka* and follow the [Buddha’s] oral teaching without seeking the Dharma

from anyone else; (6) to manifest the form and deportment of a *pratyekabuddha* and yet preach the Dharma with unhindered discrimination; (7) to remain constantly in meditation and yet manifest the practice of all the various practices; (8) to never depart from the correct path but to manifest entry into the heterodox paths; (9) to have profound greed and denied lust but to transcend the desires and all the afflictions; and (10) to enter into nirvana and neither destroy nor dispense with samsara. These are the ten. You should understand that a person [versed in the *śūraṅgama samādhi*] is a true field of blessings.

Resolute Mind Bodhisattva then asked Subūhti, “Elder Subūhti, the World-honored One has preached that you are premier among the fields of blessings. Have you attained these ten?”

Subūhti said, “I do not have even one of them. How could I have [all] ten?”

Resolute Mind said, “Why are you called premier among the fields of blessings?”

Subūhti said:

641c I am not premier among the fields of blessings in the context of the buddhas and bodhisattvas. The Buddha has preached that I am premier in the fields of blessings in the context of the *śrāvakas* and *pratyekabuddhas*. Resolute Mind, I am like the princes of a marginal region who are called kings. If a wheel-turning sage king went to that marginal region the princes would no longer be called kings—there would then be only that wheel-turning sage king. This is because the virtue of that sage king is particularly wondrous and excellent. Resolute Mind, since there are places in the countries, cities, towns, and villages where there are no bodhisattvas, I may be said to be a field of blessings in that context. However, where the Buddha and bodhisattvas are, I may not be called a field of blessings. The bodhisattvas possess omniscience and are therefore superior to me.

At this time the Buddha praised Subūhti, “Excellent, excellent. It is as you have spoken. These are the words of a great disciple who is without arrogance.”

Resolute Mind Bodhisattva then asked Dharma Prince Mañjuśrī, “Mañjuśrī, you are said to be well versed (lit., “greatly heard”) [in the Buddhist scriptures]. Why are you called well versed?”

Mañjuśrī said:

To hear a single phrase of the Dharma, to understand within it the thousand ten-thousand hundred-million doctrines, and to explain it extensively for a hundred thousand ten-thousand eons, with one’s wisdom and discrimination inexhaustible: this is called “well versed.” Also, Resolute Mind Bodhisattva, to listen to and be able to maintain [remember and recite] everything preached by all the innumerable buddhas of the ten directions, so that there is not a single phrase one has not heard—so that every [phrase of the Dharma] that one hears, one would thus have heard before—and to be able to maintain all the Dharma that one has heard without forgetting, to be able to preach [the Dharma] to sentient beings without there being sentient beings, and without any distinction between self, sentient beings, and the Dharma being preached: this is called “well versed.”

At that time there was in the assembly a bodhisattva god named Pure Moon Store, who thought, “The Buddha has taught that Ānanda was premier in being well versed. But is Ānanda well versed in the manner that has just been explained by Mañjuśrī?” When he had this thought, he asked Ānanda, “The Tathāgata has taught that you are premier in being well versed. Are you well versed in the manner just explained by Mañjuśrī?”

Ānanda answered, “I am not well versed in the manner explained by Mañjuśrī.”

Pure Moon Store Bodhisattva said, “Then why did the Tathāgata declare you to be premier in being well versed?”

Ānanda answered:

I am said to be premier among those disciples of the Buddha who have become emancipated on following the sound [of the Buddha’s teachings]. This is not to say that I am premier in being well versed among the bodhisattvas, who have oceans of immeasurable wisdom, unequalled great sagacity, and unhindered discrimination. O god, it is likened to

the brilliance of the sun and moon, by which the people of Jambudvīpa see the various forms and perceive their own activities. I am like this. However, with the brilliance of the wisdom of the Tathāgata one may maintain the dharmas. I am powerless in this regard. You should understand that this is entirely the divine power of the Tathāgata.

The World-honored One then praised Ānanda:

642a Excellent, excellent! It is as you have spoken. You should understand that all the dharmas that you maintain and recite are all [due to] the divine power of the Tathāgata.

Then the Buddha told Pure Moon Store:

The dharmas maintained by Ānanda are extremely few; those he does not recite are immeasurable and infinite. O god, of the dharmas I attained at my enlightenment (lit., “place of enlightenment,” *bodhimaṇḍa*) I have preached not even a single hundred thousand hundred-millionth part. And of those that I have preached, Ānanda maintains not even a single hundred-thousand hundred-millionth part. O god, in just a single day and night I preach the Dharma to all the Indra gods, Brahmā gods, world-protecting [heavenly] kings, gods, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, and bodhisattvas in all the worlds of the ten directions. With the power of my wisdom I compose verses and preach the sutras, stories, and parables, as well as [explanations of the] perfections to be practiced by sentient beings. I also preach the dharmas of the *śrāvaka* and *pratyekabuddha* vehicles. The unsurpassable vehicle of the buddhas encompasses the teaching of the Mahayana. I decry samsara and praise nirvana. Even if all the sentient beings within Jambudvīpa were as well versed as Ānanda, they would be unable to maintain [all these dharmas] for a hundred thousand eons. O god, because of this, you should understand that the dharmas preached by the Tathāgata are innumerable and infinite and that the portion maintained by Ānanda is extremely small.

At that point the god Pure Moon Store proffered to the Tathāgata a canopy made of a hundred thousand flowers of the seven precious things. The canopy

immediately spread out throughout space, imparting a golden color onto all the sentient beings it covered. After proffering this canopy, [Pure Moon Store] said:

Thus it is, World-honored One. With this merit, I beseech you to grant all sentient beings the discrimination to preach the Dharma like you and to be able to maintain the dharmas like Mañjuśrī, the Dharma Prince.

The Buddha then realized that this bodhisattva god longed profoundly for the enlightenment of buddhahood and conferred on him a prediction of the achievement of unsurpassable and perfect enlightenment:

After four million four hundred thousand eons, this god will become a buddha. His title will be Single Treasured Canopy and his [buddha] land will be named Ornamented with All the Treasures.

When the Buddha said this, two hundred bodhisattvas became discouraged, [thinking:]

The Dharma of the Buddhas, the World-honored Ones, is extremely profound and unsurpassable; perfect enlightenment is this difficult to achieve! We will not be able to complete the task! This is worse than if we had just entered nirvana as *pratyekabuddhas*. Why? The Buddha has preached that if a bodhisattva regresses he will become either a *pratyekabuddha* or a *śrāvaka*.

At that time Dharma Prince Mañjuśrī knew that these two hundred bodhisattvas had become discouraged. Wishing to rekindle their intention to achieve unsurpassable and perfect enlightenment, and also wishing to teach the gods, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas* in the assembly, he addressed the Buddha:

World-honored One, I remember an eon in the past called Luminous Brilliance, during which I entered nirvana as a *pratyekabuddha* in thirty-six billion lifetimes.

642b

Everyone in the assembly then became doubtful, [thinking:]

Someone who enters nirvana should not return to the succession of birth and death. How can Mañjuśrī say, “World-honored One, I remember an

eon in the past called Luminous Brilliance, during which I entered nirvana as a *pratyekabuddha* in thirty-six billion lifetimes.” How could this be?

Śāriputra, taking up the Buddha’s divine intent, then addressed the Buddha:

World-honored One, someone who enters nirvana should not return to the succession of birth and death. How could Mañjuśrī have entered nirvana and then return to be born?

The Buddha said, “You may ask Mañjuśrī. He will answer you himself.” Śāriputra then asked Mañjuśrī:

Anyone who enters nirvana should not return to the realms of existence. Why did you say “World-honored One, I remember an eon in the past called Luminous Brilliance, during which I entered nirvana as a *pratyekabuddha* in thirty-six billion lifetimes”? What do you mean by this?

Mañjuśrī said:

The Tathāgata is now [in the world]. He is the all-knowing one, the all-seeing one, the one who speaks the truth, the one who does not deceive, the one who cannot be deceived by the gods and people of this world. What I have said the Buddha realizes to be true. If I have spoken incorrectly, then it would be to deceive the Buddha. Śāriputra, at that time in the Luminous Brilliance eon there was a buddha in the world named Puṣya, who entered nirvana after benefiting the gods and people of that world. The Dharma lasted for one hundred thousand years after the extinction of [Puṣya] Buddha. After the extinction of the Dharma there were sentient beings there who had the karmic connections (lit., “causes and conditions”) to be saved as *pratyekabuddhas*; but even if a hundred thousand hundred-million buddhas had preached the Dharma to them they would not have believed it or accepted it—they could only achieve emancipation through [the impact of seeing] the body and deportment of a *pratyekabuddha*. Since these sentient beings all longed for the enlightenment of *pratyekabuddhas*, they would have had no opportunity (lit., “causes and conditions”) to plant good roots if no *pratyekabuddha* had appeared.

In order to teach [those sentient beings] I then declared my body to be that of a *pratyekabuddha*. Throughout all the countries, cities, towns, and villages everyone knew that my body was that of a *pratyekabuddha* and I always manifested the physical form and deportment of a *pratyekabuddha*. The sentient beings there had profound reverence and they all made offerings of food and drink to me. After accepting [these offerings] and partaking of them, I considered how their [various] karmic dispositions (lit., “fundamental conditions”) would make them responsive to hearing the Dharma. After preaching [the Dharma] to them I had my body fly up into the sky, like the king of geese. Those sentient beings all became very happy at this, bowing their heads in obeisance to me with reverential minds and saying, “We wish that in the future we may all attain benefit in the Dharma such as you have!” Śāriputra, through these causes and conditions immeasurable and innumerable sentient beings planted good roots.

642c

When I realized that the people had developed feelings of laziness through offering me food [and were no longer striving for their own enlightenment], I announced that “the time for my nirvana has arrived.” On hearing this, a hundred thousand sentient beings came to where I was, carrying flowers, incense, and oil. However, when I then entered the meditation of extinction (Skt. *nirodha-samāpatti*), because of my original vow I did not undergo final extinction [even though] the sentient beings there said that my life had ended. In order to make offerings to me they cremated my body with fragrant wood, saying that I had really undergone extinction.

I then proceeded to a great city in another country, where I proclaimed myself to be a *pratyekabuddha*. The sentient beings there came to make offerings of food and drink to me and I manifested entry into nirvana there [as well]. They too said that I had undergone extinction and they all came to make offerings and to cremate my body. Thus, O Śāriputra, did I pass a single small eon. For thirty-six billion lifetimes I took on the body of a *pratyekabuddha* and manifested entry into nirvana. In those great cities I led three billion six hundred million sentient beings to salvation using the vehicle of the *pratyekabuddha*. Śāriputra,

thus does a bodhisattva use the vehicle of the *pratyekabuddha* to enter nirvana without undergoing permanent extinction.

When Mañjuśrī spoke these words, the six types of vibrations shook the trichiliocosm and a brilliant light illuminated everywhere. A trillion gods made offerings to Dharma Prince Mañjuśrī, raining heavenly flowers upon him, saying:

This is truly rare! We have today attained great benefit by seeing the Buddha, the World-honored One, by seeing Mañjuśrī, the Dharma Prince, and by hearing the preaching of the *śūraṅgama samādhi*. O World-honored One, Dharma Prince Mañjuśrī has accomplished such an unprecedented Dharma! In what *samādhi* does he reside that he is able to manifest this unprecedented Dharma?

The Buddha told the gods:

Mañjuśrī, the Dharma Prince, is able to accomplish such rare and difficult feats because he resides in the *śūraṅgama samādhi*. When a bodhisattva resides in this *samādhi* he or she performs the practice of faith for [sentient beings] yet does not follow any other faith. He or she also performs the practice of the Dharma and, with regard to the characteristic of the Dharma, neither regresses nor fails in the turning of the wheel of the Dharma. He or she also transforms into eight [different types of] people and cultivates enlightenment during countless immeasurable eons on behalf of those beings [misled by] the eight heterodoxies (i.e., the opposites of the eightfold noble path). He or she becomes a stream-enterer but on behalf of sentient beings immersed in the waters of samsara does not enter the absolute. He or she becomes a seldom-returner and manifests his or her body throughout the worlds. He or she becomes a once-returner and returns again to teach sentient beings. He or she becomes an arhat and studies the Dharma of the buddhas with constant energy. He or she becomes a *śrāvaka* and preaches the Dharma with unhindered discrimination. He or she becomes a *pratyekabuddha* and in order to teach sentient beings who have [appropriate] aptitudes (lit., “causes and conditions”), he or she manifests entry into nirvana and then, through the power of *samādhi*,

returns to be born once again. O gods, bodhisattvas who reside in this *śūraṅgama samādhi* are all pervasively able to practice the practices of the sages. In accordance with their stages they also preach the Dharma, although they do not reside therein. 643a

When the gods heard the Buddha preach this doctrine, they all burst into tears, saying:

World-honored One, if someone has already entered the rank of a *śrāvaka* or a *pratyekabuddha*, he or she [must] lose forever this *śūraṅgama samādhi*. However, O World-honored One, even if someone has committed [any of] the five major transgressions, if he or she hears the preaching of this *śūraṅgama samādhi* he or she will become an arhat with his or her impurities exhausted and without entering into the absolute (i.e., extinction). Why? Even if someone has committed [any of] the five major transgressions, after hearing this *śūraṅgama samādhi* and generating the intention to achieve unsurpassable and perfect enlightenment, even though his or her original transgression would [ordinarily lead him or her to being] cast into the hells, by the good roots and the causes and conditions of hearing this *samādhi* he or she will instead achieve buddhahood.

World-honored One, an arhat with impurities exhausted is still like a broken vessel [because he or she is] permanently unable to receive this *samādhi*. World-honored One, this is likened to an offering of ghee and honey to be carried in various vessels by many people. One of these people may be careless and break the vessel [he or she is carrying], so that even though he or she arrives at the location where the ghee and honey is to be donated, it is of no benefit. Although this person can satisfy himself he cannot carry any [ghee or honey] back to give to others. Another person who carries a vessel that remains intact and strong is able to satisfy himself and carry the filled vessel back to give to others. The ghee and honey stands for the correct Dharma of the buddhas. Those who break the vessels they carry, who satisfy themselves without being able to carry any [ghee and honey] back to give to others, are the *śrāvakas* and *pratyekabuddhas*. Those carrying the intact vessels are the bodhisattvas who are able to satisfy themselves and also carry [the Dharma] back to all sentient beings.

At this time the two hundred bodhisattvas (lit., “gods”) who were about to regress from the intention to achieve unsurpassable and perfect enlightenment, on hearing the words of these gods and hearing of the inconceivable power of the merit of Dharma Prince Mañjuśrī, experienced a profound intention to achieve unsurpassable and perfect enlightenment. Dispensing with their previous inclinations to regress, they addressed the Buddha:

We will never forsake this intention, even at the cost of personal injury or loss of life, and we will never forsake all sentient beings!

World-honored One, we only wish that we might hear the good roots and causes and conditions of this *śūraṅgama samādhi* and that we might attain the ten powers of the bodhisattva. What are these ten? [They are] (1) the power of firm resolve in the intention to achieve enlightenment, (2) the power to attain profound faith in the inconceivable Dharma of the buddhas, (3) the power to be well versed in and not forget [the Dharma], (4) the power to travel tirelessly throughout samsara, (5) the power of resolute great compassion for all sentient beings, (6) the power of resolute equanimity in charity, (7) the power of indestructibility in morality, (8) the power of resolute acceptance in forbearance, (9) the power of wisdom indestructible by demons, and (10) the power of joy of faith in the profound dharmas.

643b

The Buddha then told Resolute Mind Bodhisattva:

You should understand that any sentient beings who hear this *śūraṅgama samādhi* and are able to have faith and take joy in it, whether during my presence or after my extinction, will all attain these ten powers of a bodhisattva.

At that time there was within the assembly a bodhisattva named Mind of Name, who addressed the Buddha:

World-honored One, those who desire blessings should make offerings to the buddhas. Those who desire wisdom should strive to be well versed [in the Dharma]. Those who desire favorable rebirth should strive in morality. Those who desire great fortune should perform charity. Those who desire to attain a wondrous physical form should cultivate forbearance. Those who desire discrimination should honor teachers.

Those who desire *dhāraṇīs* should transcend arrogance. Those who desire wisdom should cultivate correct mindfulness. Those who desire joy should dispense with all [that is] wrong. Those who desire to benefit sentient beings should generate the intention to achieve enlightenment. Those who desire wondrous sounds should cultivate true speech (honesty). Those who desire merit should take pleasure in transcendence. Those who desire to seek the Dharma should associate with spiritual compatriots. Those who desire [to practice] seated meditation should separate themselves from disturbance. Those who desire understanding should cultivate meditation. Those who desire rebirth in the realms of Brahmā should cultivate the unlimited states of mind. Those who desire rebirth as gods or humans should cultivate the ten forms of good.

[However], World-honored One, those who desire good fortune, those who desire wisdom, those who desire favorable rebirth, those who desire great fortune, those who desire to attain a wondrous physical form, those who desire discrimination, those who desire *dhāraṇīs*, those who desire wisdom, those who desire joy, those who desire to benefit sentient beings, those who desire wondrous sounds, those who desire merit, those who desire to seek the Dharma, those who desire [to practice] seated meditation, those who desire understanding, those who desire rebirth in the realms of Brahmā, those who desire rebirth as gods or humans, those who desire nirvana, those who desire the attainment of all forms of merit—such people should hear the *śūraṅgama samādhi*, remember it, recite it, preach it for others, and practice it as it has been preached.

[Mind of Name Bodhisattva then inquired,] “World-honored One, how should a bodhisattva cultivate this *samādhi*?”

The Buddha said:

Mind of Name, if a bodhisattva is able to contemplate the dharmas as empty and unobstructed, with each moment of thought completely extinguished and transcending like and dislike, this is to cultivate this *samādhi*. Also, Mind of Name, one cannot study this *samādhi* by one approach alone. Why? In accordance with the activities (*xing*; Skt. *saṃskāra*) of the minds and mental attributes (*xin xinyu*; Skt. *citta-caitta*) of sentient

643c

beings, this *samādhi* has various practices. In accordance with the sensory realms (*ru*; Skt. *āyatana*) of the minds and mental attributes of sentient beings, this *samādhi* has various realms. In accordance with the entryways (*rumen*) of the senses of sentient beings, this *samādhi* has various entryways. In accordance with the names and forms (*mingse*) of sentient beings, bodhisattvas who have attained this *samādhi* also manifest a variety of names and forms. To be able to understand thus is to cultivate this *samādhi*. In accordance with all the names and forms and physical characteristics of the buddhas, bodhisattvas who have attained this *samādhi* also manifest a variety of names and forms and physical characteristics. To be able to understand thus is to cultivate this *samādhi*. In accordance with [their] vision of all the buddha lands, bodhisattvas are also able to create such lands. This is to cultivate this *samādhi*.

Mind of Name Bodhisattva addressed the Buddha, “World-honored One, it is extremely difficult to cultivate this *samādhi*.”

The Buddha told Mind of Name, “It is because of this that few bodhisattvas reside in this *samādhi*, while many bodhisattvas practice other *samādhis*.”

Mind of Name Bodhisattva then addressed the Buddha:

World-honored One, Maitreya, who is now in the location of his penultimate birth [in Tuṣita Heaven] and who is to succeed you, must have attained unsurpassable and perfect enlightenment. Has Maitreya attained the *śūraṅgama samādhi*?

The Buddha said:

Mind of Name, those bodhisattvas who reside in the tenth stage, who are in the location of their penultimate birth [in Tuṣita Heaven], and who have attained the true rank of buddhahood—everyone of these [bodhisattvas] has attained this *śūraṅgama samādhi*.

Maitreya Bodhisattva then manifested his divine power as follows: Mind of Name Bodhisattva and the rest of the assembly saw all the Jambudvīpa [continents in all the worlds of] the trichiliocosm. They saw Maitreya Bodhisattva in the center of each [Jambudvīpa], or in the heavens, or among humans, or as a monk, or as a householder, or as an attendant to the Buddha like

Ānanda, or as one premier in wisdom like Śāriputra, or as one premier in supernormal powers like Maudgalyāyana, or as one premier in asceticism like Mahākāśyapa, or as one premier in preaching the Dharma like Pūrṇa, or as one premier in the precepts (or esoteric practices) like Rāhula, or as one premier in maintaining the Vinaya like Upāli, or as one premier in the heavenly eye like Aniruddha, or as one premier in seated meditation like Revata. Thus did they see Maitreya in the form of those premier in all [aspects of the Dharma]. They saw him entering into the cities, towns, and villages begging, or preaching the Dharma, or in seated meditation. Everything that was seen by Mind of Name Bodhisattva and the great assembly was manifested by Maitreya Bodhisattva through the power of the supernormal abilities [achieved through] the *śūraṅgama samādhi*.

After seeing all this, [Mind of Name Bodhisattva] addressed the Buddha in great joy:

World-honored One, it is likened to gold, which is not altered in nature even when refined! All these bodhisattvas can do likewise: in whatever they attempt they are able to manifest the inconceivable dharma-nature!

Mind of Name Bodhisattva then addressed the Buddha:

World-honored One, I suggest that if a bodhisattva is able to penetrate the *śūraṅgama samādhi*, one should understand that he or she penetrates all religious practices. He or she penetrates the vehicle of the *śrāvaka*, the vehicle of the *pratyekabuddha*, and the Great Vehicle (Mahayana) of the Buddha.

The Buddha said, “Thus it is, thus it is. It is as you have spoken. If a bodhisattva is able to penetrate the *śūraṅgama samādhi*, he or she penetrates all religious practices.”

At that time the elder Mahākāśyapa addressed the Buddha:

644a

World-honored One, I suggest that Dharma Prince Mañjusri has already been a buddha in a past life. He has himself sat in the seat of enlightenment and turned the wheel of the Dharma, and he has manifested entry into *parinirvāṇa* to sentient beings.

The Buddha said:

Thus it is, thus it is. It is as you have spoken, Kāśyapa. Long in the distant past, an immeasurable and innumerable [number of] inconceivable immeasurable eons ago, there was a buddha called Paragon of the Dragons [as well as by the ten titles] Tathāgata, He Who Should Receive Offerings, Of Correct and Universal Understanding, Sufficient in Wise Practice, Well Gone, He Who Understands the World, the Unsurpassed One, He Who Disciplines Humans, Teacher of Humans and Gods, and World-honored Buddha. A thousand buddha lands south of this world there was a country called Universal Equivalence, which had no mountains or rivers, no stones or rocks, no hills or dales. The land there was as flat as the palm of one's hand and on it grew a soft grass, like that in Kaliṅga. When Paragon of the Dragons Buddha attained unsurpassable and perfect enlightenment and first turned the wheel of the Dharma in that world, he created an assembly of seven billion bodhisattvas through his teaching. Eight billion people became arhats and ninety-six thousand people resided as *pratyekabuddhas* (lit., “resided within the dharmas of the causes and conditions of *pratyekabuddhas*”). Afterward there was also an immeasurable number of *śrāvaka* monks.

Kāśyapa, the life span of Paragon of the Dragons Buddha was four million and four hundred thousand years, during which time he saved humans and gods and then entered nirvana. His physical relics were divided and distributed around the world and thirty-six hundred-million stupas were built, at which sentient beings made offerings to him. After that buddha died the Dharma remained for ten thousand years. When Paragon of the Dragons Buddha was about to enter nirvana he conferred a prediction [of future enlightenment] on Brilliance of Wisdom Bodhisattva: “After I am gone, this Brilliance of Wisdom Bodhisattva will achieve unsurpassable and perfect enlightenment. He will again be called Brilliance of Wisdom [Buddha].”

Kāśyapa, could that buddha Paragon of the Dragons of the [buddha] world Universal Equivalence be anyone else? You must have no doubt! Why? It was none other than Mañjuśrī, the Dharma Prince. Kāśyapa, you should now perceive the power of the *śūraṅgama samādhi*. Through its power the great bodhisattvas manifest entry into the womb, are born, leave home, proceed to the *bodhi* tree, sit upon the seat of enlightenment,

turn the wondrous wheel of the Dharma, enter *parinirvāṇa*, and distribute their relics without ever dispensing with the Dharma of the bodhisattva and not entering final extinction in *parinirvāṇa*.

The elder Mahākāśyapa then asked Mañjuśrī, “Are you able to perform such rare and difficult things to manifest for sentient beings?”

Mañjuśrī said, “Kāśyapa, what do you mean? Who created this Mount Gṛdhrakūṭa? From whence did this world derive?”

Kāśyapa replied:

Mañjuśrī, all the worlds are created out of foam, and they are derived from the causes and conditions of the inconceivable karma of sentient beings. 644b

Mañjuśrī said:

All the dharmas also exist in dependence on the causes and conditions of inconceivable karma. I have no power to effect such things. Why? The dharmas are all based on causes and conditions. Since they are without any [ultimate] master they may be created at will. If one understands this, such actions [as those described above] are not difficult. Kāśyapa, it would be difficult for someone who does not know of the Four Noble Truths to hear and believe in such things. Once one understands the Four Noble Truths and attains the supernormal powers, however, it is not difficult to hear and believe this.

At that time the World-honored One sent his body up into space to the height of seven *tāla* trees. Seated [in the air] in full lotus position, he emitted a refulgence from his body that illuminated throughout [all] the immeasurable worlds in the ten directions. The entire assembly saw the immeasurable buddhas of the ten directions and from afar heard them all preaching the *śūraṅgama samādhi*, without increase and without decrease. Those buddhas of the ten directions also sent their bodies up into space to the height of seven *tāla* trees. Seated [in the air] in full lotus position, they emitted refulgences from their bodies that illuminated throughout [all] the immeasurable worlds in the ten directions. The sentient beings in those [other worlds] also saw the body of Śākyamuni Buddha up in the air, sitting in full lotus position. Then

those assemblies [listening to the other buddhas] all took flowers and scattered them over Śākyamuni Buddha from afar, and everyone saw the collections of flowers combine in the air to form a flowered canopy. The bodhisattvas, gods, dragons, *yakṣas*, and *gandharvas* of this land all scattered flowers over the other buddhas; everywhere flowered canopies were formed over the heads of the buddhas.

Śākyamuni Buddha then reined in his supernormal ability of levitation, sat back down on his original seat, and told Resolute Mind, “This is the power of the supernormal abilities of the Tathāgata. The Tathāgata has manifested thus in order to increase the merit of sentient beings.”

When the Buddha manifested his supernormal abilities eight thousand gods generated the intention to achieve unsurpassable and perfect enlightenment. Also, as the preaching of the *śūraṅgama samādhi* was about to come to an end Resolute Mind and five hundred [other] bodhisattvas attained the *śūraṅgama samādhi*. All of them had seen the divine power of the buddhas of the ten directions, had attained the brilliance of wisdom in the profound Dharma of the buddhas, resided in the tenth stage, and received the rank of buddhas. [All] the worlds of the trichiliocosm [shook] with the six types of vibration and a great refulgence was released that illuminated throughout [all] the worlds. A thousand ten-thousand dancers performed at once and the gods rained various types of flowers down from the sky.

The Buddha then told Ānanda, “You should accept this *śūraṅgama samādhi*, recite it, and preach it extensively for people.”

Indra king Holding Mount Sumeru then said to the Buddha:

World-honored One, there is a limit to Ānanda’s wisdom and memory. Since *śrāvakas* follow the [teaching] of objectified sound (*fa yinsheng*, lit., “other sound”), why do you confer this Dharma treasure of this *samādhi* on Ānanda?

644c Indra king Holding Mount Sumeru then declared in utter sincerity:

If I am truly be able to disseminate this precious *samādhi* now and in the future, then let all the trees here on Mount Gṛdhrakūṭa appear as *bodhi* trees with a bodhisattva beneath each one!

After Indra king Holding Mount Sumeru said this, all the trees were seen

to be like *bodhi* trees, with a bodhisattva visible beneath each and every tree. The *bodhi* trees all uttered the following words, “It is as Indra king Holding Mount Sumeru has said. Truly, this person must be able to disseminate this *samādhi* widely!”

At that time the gods, dragons, *yakṣas*, and *gandharvas* addressed the Buddha in unison:

World-honored One, even if your lifetime were an entire eon you should do nothing other [than preach the *sūtraṅgama samādhi*]. Rather than preaching the Dharma for people using the vehicle of the *śrāvakas*— [even though you] preach the Dharma for each and every one so that you are always able to save sentient beings, just as at the time of your first turning of the wheel of the Dharma—it would be better if you were to save people by preaching this *sūtraṅgama samādhi*. Why? The [number of] sentient beings who could be saved by the *śrāvaka* vehicle is not even one part in a hundred of [those who could be saved by] the bodhisattva vehicle, [nor even] one part in a hundred thousand ten-thousand hundred-million, nor even [one part in] any number that could be described metaphorically. Thus does the *sūtraṅgama samādhi* have immeasurable power to make all bodhisattvas achieve [their goals] and become sufficient in the Dharma of the buddhas.

Resolute Mind Bodhisattva then addressed the Buddha, “World-honored One, what will your life span truly be? When will you finally enter nirvana?” The Buddha said:

Resolute Mind, thirty-two thousand buddha lands to the east of this world there is a country named Ornamentation. There is a buddha there called King of Autonomous Illumination and Ornamentation, [as well as by the ten titles] Tathāgata, He Who Should Receive Offerings, Of Correct and Universal Understanding, Sufficient in Wise Practice, Well Gone, He Who Understands the World, the Unsurpassed One, He Who Disciplines Humans, Teacher of Humans and Gods, and World-honored Buddha. He is now preaching the Dharma. Resolute Mind, my life span is the same as that of King of Autonomous Illumination and Ornamentation Buddha.

[Resolute Mind asked], “World-honored One, what is the life span of this King of Autonomous Illumination and Ornamentation Buddha?”

The Buddha told Resolute Mind, “You may go ask him yourself; he will answer you.”

At that instant, the Buddha imparted his divine power to Resolute Mind, who, through the power of the *śūraṅgama samādhi* and through the power of the supernormal abilities [deriving from] his own good roots, arrived in a single moment in that world [known as] Ornamentation. [Resolute Mind] placed his head on that buddha’s feet in worship, walked around him three times, then faced that buddha and addressed him, “World-honored One, what is your life span? When will you enter into nirvana?”

[King of Autonomous Illumination and Ornamentation Buddha] replied:

645a My life span is the same as that of Śākyamuni Buddha. If you wish to know, Resolute Mind, my life span is seven hundred immeasurable eons. The life span of Śākyamuni Buddha is the same.

Feeling great joy, Resolute Mind Bodhisattva then returned to this *sahā* world. He addressed the Buddha:

World-honored One, King of Autonomous Illumination and Ornamentation Buddha has a life span of seven hundred immeasurable eons. He told me your life span is the same as his.

At that time Ānanda arose from his seat, placed his robe over his right shoulder, held his palms together, and faced the Buddha. He addressed the Buddha:

World-honored One, according to my understanding of the doctrines you have preached, I suggest that it is you who, under a different name, benefits sentient beings in that Ornamentation world.

The World-honored One then praised Ānanda:

Excellent, excellent. You are able to understand this by the power of the buddhas. The body of that buddha is my body; under a different name do I preach the Dharma and save sentient beings there. Ānanda, such autonomous power in the supernormal abilities is entirely the power of the *śūraṅgama samādhi*.

The Buddha then told Resolute Mind Bodhisattva:

Resolute Mind, because of this, you should understand that my life span is seven hundred immeasurable eons, after which I will finally enter nirvana.

Hearing that the life span of the Buddha was so inconceivably [long], everyone in the great assembly experienced great joy and attained [an experience they] had never had before. They addressed the Buddha:

World-honored One, the divine power of the buddhas is utterly unprecedented. All of their activities (*xing*: “practices”) are inconceivable. You manifest such a brief life span in this [world], yet your real [life span] is seven hundred immeasurable eons. World-honored One, we beseech you to allow all sentient beings to have inconceivably long life spans such as this!

The World-honored One then said to Resolute Mind once again:

The demons and demonic people within the countries, cities, towns, villages, and empty forests will not be able to gain mastery of this *śūraṅgama samādhi*.

He also told Resolute Mind:

Any Dharma master who copies, recites, and explains this *śūraṅgama samādhi* should have no fear of humans or nonhumans but will attain twenty forms of inconceivable merit. What are these twenty forms of inconceivable merit? [They are]: inconceivable wisdom, inconceivable sagacity, inconceivable expedient means, inconceivable discrimination, inconceivable wisdom in the Dharma (*faming*), inconceivable *dhāraṇīs*, inconceivable teachings (*famen*), inconceivable memory [of anything] at will, inconceivable power in the supernormal abilities, inconceivable discrimination of the words of sentient beings, inconceivable profound understanding of the longings of sentient beings, inconceivable attainment of vision of the buddhas, inconceivable hearing of the dharmas, inconceivable teaching of sentient beings, inconceivable autonomous mastery of *samādhi*, inconceivable creation of pure lands, inconceivable

645b

most wondrous physical form, inconceivable autonomous mastery of merit, inconceivable cultivation of the perfections, and inconceivable attainment of the Dharma of the buddhas without regression. These are the twenty.

Resolute Mind, anyone who copies or recites this *śūraṅgama samādhi* will attain these twenty forms of inconceivable merit. For this reason, Resolute Mind, anyone who wants to attain any of the benefits in this lifetime or the next should copy, recite, explain, and practice according to this *śūraṅgama samādhi*. Resolute Mind, if good men and women who seek the enlightenment of buddhahood and are engaged in the thousand ten-thousand eons of diligent cultivation of the six perfections hear this *śūraṅgama samādhi*, are able to accept it in faith without becoming discouraged, and are not upset or frightened by it, the blessings [accruing from this] will surpass those of anything else and they will rapidly attain unsurpassable and perfect enlightenment. How much more so for those who hear it, accept it, recite it, practice according to it, and explain it for people! Any bodhisattva who wishes to hear the inconceivable Dharma of the buddhas without being upset or frightened, who wishes to realize his or her own understanding of all the dharmas of the buddhas without being dependent on any other teaching, should cultivate and practice this *samādhi*. If you wish to hear a Dharma you have not heard before and accept [the Dharma] in faith and without disagreement, you should hear this *śūraṅgama samādhi*.

When this *Śūraṅgama-samādhi-sūtra* was preached innumerable sentient beings generated the intention to achieve unsurpassable and perfect enlightenment. Twice that number [were able to] reside in the stage of nonregression, and twice that number attained the forbearance of the birthlessness of all dharmas. Eighteen thousand bodhisattvas attained the *śūraṅgama samādhi* and eighteen thousand monks and nuns, because they were not influenced by the dharmas, [achieved] the emancipation of the extinction of impurities (lit., “outflows”) and attained arhatship. Twenty-six thousand laymen and laywomen attained the purity of the Dharma-eye with regard to the dharmas, and thirty *nayutas* of gods attained the rank of sage.

After the Buddha had preached this sutra, Dharma Prince Mañjuśrī, Resolute Mind Bodhisattva, all the great bodhisattvas, *śrāvakas*, and great disciples, and all the gods, dragons, *gandharvas*, *asuras*, and people of the world, having heard what the Buddha had preached, joyously believed in and accepted it.

End of Fascicle Two of the
Śūraṅgama-samādhi-sūtra

Glossary

Akaniṣṭha: The fourth and highest heaven in the realm of form.

Ānanda: The Buddha's cousin, close disciple, and personal attendant, renowned for his ability to recite all of the Buddha's sermons from memory.

arhat ("one who is worthy"): One who has attained a spiritual goal, usually the eradication of all passions, the culmination of the path of the *śrāvaka*. Arhatship is not considered the ultimate goal in the Mahayana, which aims at the attainment of buddhahood.

asura: A class of demonic beings, often translated as "titan" or "demigod," that is in constant conflict with the gods.

āyatana ("entrance"): The six *āyatanas* are the six sense organs: (1) eyes, (2) ears, (3) nose, (4) tongue, (5) body, and (6) mind, which comprise the human sensory apparatus. The twelve *āyatanas* are the sense organs and their respective objects: (1) form, (2) sound, (3) odor, (4) flavor, (5) tactile sensation, and (6) concepts. These comprise the entire epistemological world.

bhadrakalpa: Auspicious eon, the name of the present age.

bodhicitta: The initial desire, intent, or aspiration to attain enlightenment.

bodhisattva: In the Mahayana, a selfless being with universal compassion who sees the universal emptiness of phenomena and is destined to become a buddha.

brahman: A member of the priestly class in Indian society.

buddha field, land, or realm: A world in which a buddha lives and teaches.

dhāraṇī: A mystic phrase, spell, or incantation.

dharma(s): (1) the natural law that enables all existence and creation; (2) the truth; (3) the principles, factors of existence, or realities in terms of which human experience can be analyzed; (4) the teachings (of a buddha), which taken together constitute the Dharma; (5) the qualities or attainments of a buddha; (6) the quality or nature of all phenomena; and (7) the essential quality of empirical things.

Glossary

dhātu (“element” or “realm/world”): The three *dhātus* are the three realms of samsara, namely the desire, form, and formless realms. The eighteen *dhātus* are the twelve *āyatana*s plus their respective consciousnesses. *See also* *āyatana*; samsara; three realms.

devaputra: The son of a god, a heavenly being.

dragon: (Skt. *nāga*): A type of serpent deity often believed to live in bodies of water.

eight advantages: Possibly the eight spheres of sovereignty, or eight ways in which one masters one's perceptions of external forms.

eightfold fast: A special observance for lay practitioners, often involving temporary residence at a monastery and undertaking additional precepts along with the five basic precepts, making a total of eight. *See also* five precepts.

eightfold noble path: The eight aspects of practice that lead to the attainment of nirvana: (1) right view, (2) right thought, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness or recollection, and (8) right meditation. *See also* Four Noble Truths.

eight forms of energy: The opposite of the eight forms of sloth; see below.

eight forms of sloth: Eight occasions when a person does not exert him- or herself, i.e., (1–2) when one does not wish to become fatigued or already feels fatigued from engagement in physical work or (3–4) travel; (5–6) when one is fatigued from not having enough or after having enough food; and (7–8), when one is fatigued from from being ill or after recovering from an illness.

eight places of hardship: Eight situations in which one cannot achieve liberation, i.e., (1–4) when reborn as an animal, a hungry ghost, a hell being, or a god; and (5–8) when reborn in an uncivilized border region, with inadequate faculties, with a perversely heretical outlook, or at a time when there is no buddha in the world.

eight thoughts of a person of the Way: The reflection that the Dharma is for those who have few desires, know contentment, are secluded from society, and are energetic, mindful, composed, wise, and mentally focused.

five aggregates: (Skt. *skandhas*): The five components of the human psychophysical personality, consisting of form (or matter), feelings, conceptions (or thoughts), karmic formations (Lokakṣema glosses this as birth and death), and consciousness.

five desires: Desire for the objects of the five senses.

five destinies: The five realms of existence into which beings may be reborn, those of gods, humans, animals, hungry ghosts, and hell beings. The last three are regarded

as evil destinies or the three lower modes of existence. The realm of *asuras* is sometimes added as a sixth.

five major transgressions: Violations of the five precepts. *See* five precepts.

five modes of existence (*gatis*): Sometimes translated as the five destinies of sentient beings. According to their own past karma, a sentient being is reborn as a (1) god, (2) human being, (3) a hungry ghost, (4) an animal, or (5) a hell being. All five kinds of beings, including gods, are within the samsaric world characterized by suffering. Only human beings have a chance to attain liberation from samsara; gods do not know that they are suffering, and for beings in the other three states their suffering is too severe to allow for spiritual development. *See also* samsara.

five obscurations: Five hindrances or obstacles to spiritual development: sensual desire, malice, slothfulness, mental agitation, and doubt.

five practices: Possibly the five spheres of liberation, according to which a person achieves liberation while being taught the Dharma, while teaching it to others, while repeating it alone, while reflecting on it, or while meditating on some other meditative object.

five precepts: The basic set of ethical behaviors undertaken by Buddhist practitioners: not to kill, not to steal, not to engage in sexual misconduct, not to speak falsehoods, and not to ingest intoxicants.

four classes: The four types of Buddhist practitioners: monks, nuns, laymen, and laywomen. *See also* sangha.

four elements: Earth, water, fire, and wind. The element of space is sometimes added to make five elements. The four elements are sometimes referred to as the four great ones.

Four Noble Truths: (1) Existence is characterized by dissatisfactoriness or suffering; (2) the cause of suffering is desire; (3) there is a way beyond suffering, called nirvana; (4) the path to nirvana is practice of the eightfold noble path. *See also* eightfold noble path; nirvana.

four stoppings of thought: The four foundations or applications of mindfulness.

gandharva: A class of mythical beings, celestial musicians.

garuḍa: A class of mythical beings that are half bird and half human.

happiness in dharmas that do not come into existence or are not produced: Also translated as patient acceptance of the dharmas or of nonorigination, the decisive realization by a bodhisattva of the emptiness (absence of inherent existence) of all dharmas (Skt. *anutpattika-dharma-kṣānti*).

Glossary

infinities (Skt. *apramāṇa* or *brahmavihāra*): The meditative cultivation of four attitudes, limitless friendliness or love, compassion, sympathetic joy, and equanimity (Lokakṣema gives the last as circumspection).

Jambudvīpa: the southern continent of the Buddhist cosmos.

karma (“action”): Three kinds of activity of body, speech, and mind. Karma is the cause of samsara and its cessation is the way to liberation from karmic existence. Avoiding the nihilistic extreme, Buddhist moralists maintain that the essence of action is volition (*cetanā*) and that the cause of suffering are the afflictive passions (*kleśas*).

kiṃnara: A class of mythical beings, either half human and half bird or half human and half horse, who make celestial music.

kṣatriya: A member of the warrior or ruler class in Indian society.

kumbhāṇḍa: A class of malevolent mythical beings.

Mahayana (“Great Vehicle”): A term denoting the Buddhist tradition that emphasizes the bodhisattva path leading to the attainment of buddhahood, often contrasted with the so-called “lesser” vehicle (Hinayana) of arhats and *pratyekabuddhas*.

mahoraga: A class of snake-like mythical beings.

Maitreya: The next buddha who will appear in the world.

Mañjuśrī: A celestial bodhisattva who represents the wisdom and realization of all buddhas.

Māra: A demon who hinders Buddhist practice, the personification of death; the plural of this term refers to a class of such beings.

Mount Sumeru: A mythical mountain that sits at the center of the Buddhist cosmos.

nine reflections: Possibly the ninefold meditation on the repulsive, in which one contemplates the various stages of decomposition of a corpse.

nine vexations: Nine situations for ill-will, i.e., the thought that another person has done, is doing, or will do (1–3) either harm to oneself, (4–6) harm to a loved one, or (7–9) good for an enemy.

nirvana: The final goal of Buddhists; the extinction of all passions and attainment of the state of liberation.

nonaction (Ch. *wuwei*): A Daoist term for liberation or nirvana.

nonregression: A stage in the career of a bodhisattva from which there will be no turning back from the attainment of buddhahood.

nonreturner (*anāgāmin*): One who will not be reborn in the samsaric world but will appear in the realm of the gods and from there will attain nirvana.

once-returner (*sakṛdāgāmin*): One who will be reborn once more in the samsaric world, and who will come to the end of suffering.

original nonbeing: (Skt. *tathatā*): reality or actuality, expressed by the Chinese notion of primal undifferentiated being.

parinirvāṇa: The passing into final liberation (nirvana) of a buddha. *See also* nirvana.

pratyekabuddha ("solitary buddha"): One who attains awakening by his or her own efforts, but does not subsequently teach others so as to bring them to liberation.

samādhi: A meditative mental state in which the mind is focused on one point and which aims at the cessation of karma. Nine kinds are often recognized: the four meditations (*dhyāna*) in the realm of form, the four attainments (*samāpatti*) in the formless realm, and the attainment of cessation (*nirodhasamāpatti*), which is beyond the three realms of samsara and is nirvana.

samsara: The world of suffering, consisting of the three *dhātus*. The cause of samsara is karma. The Four Noble Truths teach that there is a world beyond samsara called nirvana. *See also* *dhātu*; karma; Four Noble Truths; nirvana.

sangha: The Buddhist order, the monastic community. The fourfold sangha consists of monks, nuns, laymen, and laywomen.

Śāriputra: A disciple of Śākyamuni, known as the foremost of those possessed of great wisdom. In the Mahayana Prajñāpāramitā ("Perfection of Wisdom") literature Śāriputra is often criticized as an example of the lesser attainment of the *śrāvaka*. *See also* *śrāvaka*.

six tastes: Six ways of being considerate or sociable, i.e., friendliness toward one's fellow practitioners in actions of body, speech, and mind, sharing one's possessions with them, living virtuously, and holding to the truth.

six transcendences: The six perfections (Skt. *pāramitās*) practiced by bodhisattvas: giving or liberality (*dāna*), morality (or keeping the precepts) (*śīla*), patient acceptance or forbearance (*kṣānti*), energy or vigor (*vīrya*), meditation (Lokakṣema has "single-mindedness") (*dhyāna*), and wisdom (*prajñā*).

skandha ("aggregate"): The five aggregates that comprise all phenomenal existence: (1) matter, (2) perception, (3) conception, (4) volition, and (5) consciousness.

śrāvaka ("hearer"): Originally referring to those who directly heard Śākyamuni's teaching, the term later came to refer generally to followers of the Hinayana. The *śrāvakas* preserved the Buddha's words, observed monastic rules, and organized the teachings

Glossary

into three collections called *piṭakas*. Mahayanists view the *śrāvaka* tradition as a lesser vehicle (Hinayana).

stream-enterer (*srotāpanna*): One who has entered the stream of noble disciples and who is sure to attain liberation, no longer subject to rebirth in the three lower modes of existence. *See also* three lower modes of existence.

stupa: A reliquary structure in which the relics of the Buddha or other figures, or copies of the Buddhist scriptures, are enshrined.

sutra: A canonical discourse or scripture delivered by the Buddha.

sutra dharmas: A composite term often used by Lokakṣema to translate the Sanskrit term “dharma,” indicating dharmas both as teachings or scriptures and as truths or principles of existence.

Tathāgata: An epithet for the Buddha.

ten evils: Ten unwholesome actions, i.e., killing; stealing; engaging in sexual misconduct; using false speech, slander, or harsh speech; engaging in frivolous chatter; avarice; malice; and holding wrong views.

ten goods: Ten meritorious actions, which are avoidance of engaging in the ten evils. *See also* ten evils.

ten powers: Ten special abilities possessed by a buddha.

ten quarters: The four cardinal directions (north, east, south, west), the four intermediate directions (northeast, northwest, southeast, southwest), and the zenith and nadir.

thirty-two marks: Special physical characteristics of the body of a buddha or universal monarch, each of which is supposedly produced by one hundred meritorious acts.

three ages: Past, present, and future.

three lower modes of existence: Hungry ghosts, animals, and hell beings. These beings cannot attain nirvana because their suffering is too severe to allow for spiritual development.

three realms: The realms of existence into which beings are reborn, the realm of desire (*kāmadhātu*), the realm of form (*rūpadhātu*), and the formless realm (*arūpyadhātu*).

three thousand–great thousand realms or three thousand lands: Terms for a vast assembly of world-systems.

three vehicles: The *śrāvaka* vehicle, the *pratyekabuddha* vehicle, and the bodhisattva vehicle.

Triple Jewel: Buddha, Dharma, and Sangha. The Buddha taught that the Dharma (truth) is the only light (*dīpa*), but his followers worshiped him and believed that the community of practitioners (Sangha) was of similar importance. *See also* sangha.

triple world. *See* three realms.

twelve sense fields or twelve diminishers. *See* *āyatana*.

Way: A Chinese term for awakening or enlightenment (Skt. *bodhi*).

wearers of white: Lay practitioners, Buddhist followers not ordained into the monastic sangha or following any other ascetic path.

yakṣa: A class of mythical beings; a kind of demigod, a spirit of the forest and earth, which can be either benevolent or malevolent.

Bibliography

- Harrison, Paul. “*Buddhānusmṛti* in the *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra*,” *Journal of Indian Philosophy* 6 (1978): 35–57.
- . “Commemoration and Identification in *Buddhānusmṛti*,” in Janet Gyatso, ed., *The Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*, pp. 215–238. New York: State University of New York Press, 1992.
- . “The Earliest Chinese Translations of Mahāyāna Sūtras: Some Notes on the Works of Lokakṣema,” *Buddhist Studies Review* 10/2 (1993): 135–177.
- . *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text*. Studia Philologica Buddhica, Monograph Series V. Tokyo: The International Institute for Buddhist Studies, 1990.
- . *The Tibetan Text of the Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra*. Studia Philologica Buddhica, Monograph Series I. Tokyo: The Reiyūkai Library, 1978.
- Kajiyama, Yūichi. “Hanju-zanmai-kyō: amidabutsu-shinkō to kū no shisō” (“The *Pratyutpanna-samādhi-sūtra*: Faith in the Buddha Amitābha and the Philosophy of Emptiness”), in *Jōdo-bukkyō no shisō (Pure Land Buddhist Thought)*, vol. 2, pp. 197–348. Sueki Fumihiko and Kajiyama Yūichi, trans. Tokyo: Kodansha, 1992. An extensive study of the text with a partial Japanese translation of the Tibetan version.

Index

A

- absolute, 177, 184, 185
adamantine, 17, 143, 175
age(s), 89
 of disorder, 53–54
 future, 55, 89
 past, 89, 102
 present, 56
 three, 58
Āmrapālī, 22
Ānanda, 11, 30, 32, 54–55, 63, 105, 106,
 112, 169, 170–171, 179–180, 189,
 192, 194
Anāthapiṇḍada, 11
anger, 28, 44, 48, 49, 61, 84, 131, 158
 See also greed, anger, and stupidity
animal(s)/beast(s), 14, 20, 64, 67, 107n2,
 136, 164, 166
 apes, 64, 66
 deer, 66
 dogs, 64
 elephants, 130
 horses, 130
 lion(s), 15, 64, 66, 82, 121
 ox, 32
 snakes/pythons, 64
 tigers, 64, 66
 wolves, 64
 See also bird(s)
Aniruddha, 189
archery, simile of, 114, 138–139, 140
arhat(s), 14, 16, 46, 71, 72, 82, 105, 111,
 112, 113, 176, 184, 185, 190

- arhatship, 11, 112, 196
arrogance, 34, 49, 51, 61, 84, 86, 118,
 178, 187
asura(s), 12, 64, 65, 67, 105, 106, 118,
 147, 175, 180, 181, 197
attachment, 5, 15, 40, 41, 42, 43, 57, 61,
 72, 79, 81–82, 83, 84, 85, 86, 90,
 99, 105, 137
awakening, 8, 20–21, 71, 92, 96
aspiration for/thought of, 20–21, 72
 full, 38, 91, 96
 supreme and perfect, 39, 53, 86, 91, 96
 See also enlightenment
āyatana(s), 124, 188

B

- bhadrakalpa*, 58
 See also eon(s)
Bhadrapāla, 7, 11–13, 17–18, 19, 21–26,
 29, 31–35, 39–40, 45–48, 50–51, 53,
 57, 59, 63–65, 69–71, 75–78, 80–81,
 85, 89–90, 91–92, 95–97, 105–106
bhikṣu(s), 111, 112, 117
 See also monk(s)
*bhikṣuṇī*s, 112
 See also nun(s)
bird(s), 134, 136
 geese, 82, 83, 183
 See also animal(s)
birth, 16, 20, 128, 132, 134, 144, 151,
 152–153, 172, 176, 177, 188
birth and death, 15, 20, 23, 39, 40, 41,
 84, 86, 87, 99, 131, 133, 181, 182
 See also rebirth; samsara

Index

- birthless/birthlessness, 105, 119
of dharmas, 114, 117, 121, 128, 139,
151, 156, 164, 167, 168, 196
- blind/blindness, 81, 128, 144, 166, 176,
177
- bodhi*, 8
See also awakening; enlightenment
- bodhi* tree(s), 190, 192, 193
- bodhicitta*, 112, 113, 118
See also awakening, aspiration
for/thought of
- bodhimaṇḍa*, 120, 173, 180
See also enlightenment, place/seat;
lion seat
- bodhisattva(s), 11–15, 17–18, 19, 21–26,
27, 29–30, 31, 33, 35–37, 39–40, 41,
45–47, 53, 56, 63–65, 66, 70–73,
77–78, 81–82, 85, 90, 91, 92, 96–97,
105, 106, 111–114, 117, 119–121,
128, 137–138, 140, 142–151, 154–
156, 159, 161, 164–168, 170, 173–
175, 177–181, 184–193, 196, 197
- eight, 54, 57, 63, 76
- mahasattvas, 22, 117–118
- monk(s), 45, 46, 174
- nonregressing, 92, 93
- path/vehicle/way, 16, 21, 33, 48, 91,
146, 164, 193
- practice(s), 19, 128, 129, 140, 168,
177
- residing in the *sūraṅgama samādhi*,
129–137, 138, 140–141, 175, 184–
185
- stage(s), 125, 166
eighth, 114, 125, 139
tenth, 125, 140, 188
- ten powers of, 186
- white-clothed, 50
- bodhisattvas, named:
Autonomous King of Dhāraṇī, 118
Beneficial Mind, 168
- Brilliance of Wisdom, 190
- Characteristic of Refulgence, 118
- Dharmākara, 4
- Does Not Delude All Sentient Beings,
117
- Generating the Intention [to Achieve
Enlightenment] That Constitutes
Turning the Wheel of the Dharma,
117
- Great Characteristic, 118
- Great Merit, 168
- Greatly Dignified and Pure, 118
- Guhagupta, 11, 53, 57, 63, 75, 77, 106
- Indradatta, 11, 23, 53, 57, 75, 77, 106
- Joyous King, 118
- King of Mount Sumeru, 118
- Lion King, 168
- Mahāsusārthavāha, 11, 53, 57, 63, 75,
77, 106
- Manifests Pure Deportment and Per-
ceives All with Loving Joy, 117
- Mind Like an Ocean of Unlimited
Merit, 117
- Mind of a Wondrous and Dignified
King, 117
- Mind of Name, 186–189
- Naradatta, 11, 53, 57, 63, 75, 77, 106
- Obstructions Eradicated, 117
- Ornamented with Discernment, 118
- Practicing Nondefilement in Māra's
Realm, 159–162, 168, 170, 171
- Praised by All the Gods, 118
- Pure Mind, 118
- Pure Mind of the Ocean of Virtues and
Treasured Dignity, 118
- Pure Moon Store, 179–181
- Purity That Transcends Defilement, 117
- Ratnākara, 11, 57, 63, 75, 77, 105
- Resolute Energy, 118
- Senses Always Composed and Not
Disordered, 117

- Serene Extinction, 168
 Susīma, 11, 23, 53, 57, 63, 75, 77, 106
 True Sound, 117
 Turns the Wheel of the Dharma without Hindrance, 117
 Turns the Wheel of the Dharma without Regressing, 117
 Varuṇadeva, 12, 53, 57, 63, 75, 77, 106
 Wise Valiance, 168
See also Bhadrāpāla; Maitreya; Mañjuśrī; Resolute Mind
 bondage/bond(s), 57, 123, 159–160
 fivefold, 159
 Māra's release from, 161–163
 to Māra, 160
 twelve, of mistaken views, 158
 body, speech, and mind, 127, 131
 Brahmā/Brahmā Sahāmpati, 12, 65, 76, 82, 83, 173
 realms of, 187
 palaces, 149
 Brahmā gods, 82, 118, 121, 122, 123, 125, 143, 148, 149, 167, 180
 See also god(s)
 Brahmā king(s), 124–125, 138, 140, 146–147, 149, 172
 Creating Sympathy, 138
 Equivalent Practice, 124–125
 Brahmādatta, 95–96 99
 See also Viśeṣagāmin, King *brahmavihāras*, four, 79, 149, 158
 See also four pure practices/four unlimited states
 brahman(s), 70, 135, 148, 167, 173
 buddha(s), 4, 13, 14–17, 19, 20–21, 24, 25, 28, 29, 30, 34, 35, 36, 37, 39, 41, 42, 43, 46, 48, 49, 56, 58, 59, 62, 64, 65, 67, 69–70, 72, 73, 80, 81, 82, 83, 84, 85, 87, 89, 90, 96, 98, 107n3, 111, 112, 113, 119, 120, 121, 125, 126, 128, 129, 138, 139, 140, 141, 150, 151, 152, 153, 155, 157, 159, 164, 165, 167, 168, 169, 171, 175, 176, 177, 178, 179, 180, 182, 184, 185, 186, 188, 189, 191–192, 193, 104, 195, 196
 former/past, 17, 28, 33, 34, 43, 47, 58, 91, 113
 future, 28, 47, 58, 73, 91, 113, 123, 171
 of the present, 4–5, 17, 18, 28, 29, 47, 58
 realm(s) of, 22, 127, 132, 141, 150, 169–170
 buddhas, named:
 Brilliance of Wisdom, 190
 Dīpaṃkāra, 70
 Dṛḍhaśūra, 99
 Dṛḍhavīrya, 96, 99
 Akṣobhya, 4, 113, 155
 Amitābha/Amitāyus, 4–5, 21–22, 23, 30, 113
 King of Autonomous Illumination and Ornamentation, 193–194
 King of Brilliance That Autonomously Manifests All Merit, 174
 King Praised for Pure Brilliance, 155–156
 Kṣemarāja, 69
 Paragon of the Dragons, 190
 Puṣya, 182
 Raśmirāja, 69–70
 Satyanāma, 101, 102
 Siṃhamati, 95, 98
 Single Treasured Canopy, 181
 Xubori, 24
 Vidyuddeva, 69
 Buddha, 11–12, 24, 27–28, 36–38, 40–43, 47–49, 52–54, 56, 63, 64, 66, 68, 70–72, 75–79, 81, 83, 84, 86, 89, 90, 92, 93, 97, 101–102, 105–106, 107n4, 111–115, 117, 121–124,

Buddha (*continued*):

128, 138, 141, 142, 144, 148–153,
157–159, 162, 164, 166–169, 171,
175–176, 178–182, 184–185, 188,
189, 192, 193, 195, 197
and Ānanda, 54–62, 63, 169, 180–171,
192, 194
body/form, 23, 41, 143
and Bhadrupāla, 12–18, 19–26, 29–30,
31–36, 39–40, 45–52, 53, 63–66,
69–72, 75–78, 85–86, 89–90, 91–
92, 95–97, 105
calling to mind/recollection/remem-
brance of, 4, 19, 23, 71, 129
and Devendra, 142–144
Dharma, 27–28, 34, 38, 52, 61, 62,
150, 151, 163, 169
disciples, 77, 93, 111, 149, 179
divine/numinous power(s), 11, 16, 25,
29, 32, 53, 76, 77, 105, 123, 129,
167, 174, 192, 194
and Equivalent Practice, 124–125
image(s), 27, 28
knowledge/wisdom, 17, 55, 79, 89
line/lineage, 16, 17
and Mahākāśyapa, 165–167, 176–177,
189–191
and Mañjuśrī, 174–175, 181
marks, 20, 23, 28
and Mind of Name, 186–189
parinirvāṇa, 3, 53, 54, 89
path, 133, 144
and Resolute Mind, 119–121, 125–
141, 147–148, 155–156, 163–165,
167–168, 171–174, 186, 193–196
and Śāriputra, 157–158, 182
seal, 105
seed, 118, 123
speech/voice/word, 16, 54, 78, 99
sutras/sutra dharmas, 15, 16, 32, 53, 79
teaching(s), 48, 53, 98, 166, 177, 179

Way, 15, 27, 30, 38, 41, 42, 43, 54, 56,
58, 59, 70, 80, 81, 96, 97, 99, 107

See also Śākyamuni; Tathāgata

buddhahood, 14, 14, 22, 33, 34, 39, 41,
59, 70, 80, 81, 86, 87, 89, 96, 97,
99, 106, 111, 112, 113, 114, 119,
122, 129, 144, 146, 150, 155, 156,
163, 166, 167, 169, 171, 173, 181,
185, 188, 196

Buddha, Dharma, and Sangha, 51, 52, 118

See also Triple Jewel

buddha fields/lands/realms/worlds, 4, 15,
16, 17, 21, 22, 30, 35, 36, 37, 54, 102,
113, 117, 121, 127, 132, 140, 141,
150, 153, 155, 156, 157, 165, 169–
170, 174–175, 181, 188, 190, 193

buddha lands, named:

Abhirati, 4
Brilliance of a Single Lamp, 174
Ornamentation, 193, 194
Ornamented with All the Treasures, 181
Pure Vision, 155
Sukhāvati, 4, 5, 21, 113
Universal Equivalence, 190
Wondrous Joy, 113, 155

buddhānusmṛti. *See* calling the buddhas/

Buddha to mind

C

calling the buddhas/Buddha to mind, 4,
16, 21, 22, 23, 29, 39, 83, 84

charity, 130, 136, 150, 166, 186
perfection of, 130, 137, 172

See also giving

cities/city-states/towns/villages, 19, 132,
133, 175, 178, 183, 189, 195

cities, named:

Bhadraṃkara, 95
Campā, 11
Kapilavastu, 11
Kauśāmbī, 12

Rājagrha, 11, 12, 76, 77, 117
 Sāketa, 12
 Śrāvastī, 11
 Vārāṇasī, 11
 Vaiśālī, 11, 22
 compassion/compassionate, 4, 13, 18, 19,
 28, 30, 54, 55, 56, 57, 58, 73, 75, 79,
 120, 132, 133, 139, 156, 161, 171
 great, 17, 114, 117, 119, 139, 165, 186
See also four pure practices/four
 unlimited states
 concentration(s), 13, 19, 20, 23, 42, 80,
 84, 90, 102, 111, 114
See also samādhi(s)
 concept/conception(s)/conceptual, 7, 20,
 26, 30, 39, 40, 41, 42, 85, 86, 89,
 105, 107n7, 114, 124
 contemplation, 72, 137, 140
 of the bones of the dead, 24–25
 craving(s), 30, 50, 52, 86, 105
See also greed

D
dāna. *See* charity; giving
 deaf/deafness, 81, 128, 135, 166
 desire(s), 20, 43, 45, 46, 47, 49, 51, 60,
 61, 63, 65, 72, 78, 82, 84, 105, 123,
 126, 128, 133, 146, 163, 178, 186–
 187
 for birth/rebirth, 63, 173
 carnal/lustful/sensual, 49, 146, 162
 five, 78, 130
 realm of, 26, 121, 130, 131, 134, 135
dhāraṇī(s), 15, 117, 129, 187, 195
See also holding spell(s)
 dharma(s), 15, 18, 20, 21, 23, 24, 26, 27,
 30, 40–42, 48, 51, 55, 59, 70–72,
 77, 81–83, 89, 90, 105, 117, 120,
 121, 124–128, 130–135, 140–142,
 145, 148, 150–154, 156, 158, 160,
 161, 169–171, 177, 180, 181, 186,
 187, 190, 191, 195, 196

birthlessness of, 114, 117, 121, 128,
 139, 156, 164, 167, 168, 196
 good, 131, 132, 134, 156, 166
 ten, 90
See also dharma-nature(s); eight dhar-
 mas/things; eighteen exclusive
 dharmas/things; sutra dharma(s)
 Dharma, 5, 16, 19, 20, 31, 41–43, 46,
 47–52, 55–58, 60, 61–63, 67, 68,
 71–73, 78, 80, 83–87, 90, 93, 97–
 99, 103, 107n4, 111, 117, 119–121,
 125–127, 135–137, 144, 145, 148,
 150, 154, 156–160, 162, 165, 166,
 171, 173–187, 189–191, 193–196
 Buddha's/Buddhist, 27, 28, 34, 38, 52,
 61, 62, 140, 158, 163, 169
 -eye, 196
 great/profound, 37, 81, 118, 164, 165,
 176, 177, 192
 master/teacher, 48, 86, 102, 103, 171,
 195
 practice(s), 17, 18, 20, 21, 184
 stores/treasure, 120, 128, 147, 150, 192
 true, 59, 63, 73, 122
 wheel, 120, 122, 123, 128, 129, 146,
 148, 170, 171, 173, 174, 175, 184,
 189, 190, 191, 193
See also Buddha, Dharma, and Sangha
 dharma-nature(s), 126, 127, 131, 132, 189
See also dharma(s)
dhātus, 124
dhyāna(s), 137
 four, 158, 166
See also meditation
 disciple(s), 6, 29, 77, 93, 111, 175, 177,
 179
 four classes/types, 77, 95
 great, 149, 174, 178, 197
See also layman/laymen; laywoman/
 laywomen; monk(s); nun(s); *śrā-*
vaka(s)

Index

- discriminate/discriminative, 121, 125, 148, 151, 154, 160
 thinking/thought, 15, 159
- discrimination, 117, 121, 124, 126, 129, 131, 145, 158, 181, 186, 187, 195
 unhindered, 132, 178, 179, 184
- dragon(s), 12, 56, 64, 65, 66, 67, 105, 106, 118, 120, 147, 149, 157, 158, 166, 174, 175, 180, 181, 192, 193, 197
- dragon king(s):
 Anavatapta, 12
 Nanda, 12
 Sāgara, 12
 Manasvin, 12
 Upananda, 12
- dream(s), 5, 13, 15, 20, 21, 22, 24, 59, 65, 101, 102, 176
- drum(s), 28, 136
 of the Dharma, 83
- E**
- eight dharmas/things, 85–86, 87, 89
- eighteen exclusive dharmas/things, 89, 90
- eighteen types of supernormal transformations, 171
- eightfold fast, 50, 51
- eightfold noble path, 184
- eight places of hardship/situations in which it is difficult [to encounter the Buddha's teaching], 58, 62, 166
- emancipation(s), 90, 129, 136, 158, 160, 161, 163, 165, 177, 182, 196
 eight, 149, 177
 three, 117
- emptiness, 5, 13, 19, 20, 23, 24, 26, 28, 32, 42, 57, 68, 72, 78, 81, 83, 85, 86, 114, 145, 151, 167, 177
- Enjoys Desires (layman), 168
- enlightenment, 111, 113, 122, 129, 130, 133, 144, 145, 152, 153, 161, 163, 164, 166, 168, 170, 177, 180, 182, 183, 184, 186, 187
- of buddhahood, 111, 122, 129, 134, 144, 146, 150, 155, 156, 163, 166, 171, 181, 196
- of buddhas, 111, 129, 176
- place/seat, 120, 173, 180, 189, 190
- prediction of, 139, 156, 164–169, 181, 190
- unsurpassable and perfect, 11, 112, 118, 119, 123, 124, 144, 146, 155, 156, 159, 161–168, 170, 177, 181, 185, 186, 188, 190, 192, 196
 See also awakening
- eon(s), 36, 59, 60, 64, 66, 69, 70, 80, 95, 101, 102, 103, 106, 113, 117, 127, 128, 129, 155, 156, 164–165, 167, 169, 174, 179, 180, 181, 183, 184, 190, 193, 194, 195, 196
- Luminous Brilliance, 181–182
- Wisdom, 168
 See also *bhadrakalpa*
- equanimity, 17, 19, 20, 61, 79, 137, 139, 186
 See also four pure practices/four unlimited states
- existence, 24, 67, 72, 77, 81, 96, 120, 121, 130, 132, 134, 182
 four constituents of, 107n4
 evil modes of, 173, 176
 five modes of, 164
 three lower modes of, 156
- expedient means/expedients, 79, 117, 120, 127, 128, 139, 146, 161, 195
- extinction, 111, 113, 129, 134, 144, 152, 153, 155, 156, 157, 163, 165, 174, 182, 183, 185, 186
- birth/generation and, 152, 153
 of the Dharma, 173, 182
- final/permanent/ultimate, 119, 120, 121, 173, 183, 184, 191
- of impurities/outflows, 126, 196
 See also nirvana

F

- faith, 13, 14, 20, 27, 30, 32, 33, 34, 37, 46, 63, 78, 86, 90, 175, 176, 184, 186, 196
 profound/resolute/sincere, 87, 135, 186
 pure, 84, 86, 103, 156
 field(s) of blessings, 177–178
 forbearance, 29, 130–131, 150, 161, 166, 186
 of the birthlessness of dharmas, 114, 117, 121, 125, 128, 139, 156, 164, 167, 168, 196
 third pliant, 139
 of adamantine indestructibility/ultimate/ of wisdom, 117, 130, 175
See also perfection(s), six, of forbearance/patience
 four cessations of thought, 70–71
 four continents, 141
See also Jambudvīpa; Uttarakuru
 four embrasures, 136
 four heretical ways, 68
See also non-Buddhist
 Four Noble Truths, 177, 191
 four pure practices/four unlimited states, 139, 149
See also brahmavihāras, four; compassion; joy; equanimity; sympathy

G

- gandharva*(s), 56, 65, 67, 118, 120, 147, 149, 157, 166, 174, 175, 180, 181, 192, 193, 197
garuḍa(s), 12, 64, 65, 118, 147, 175, 180, 181
 Gautama, 3
See also Buddha
 giving, 28, 50, 51, 52, 60, 72, 78, 79, 93
See also charity
 god(s), 12, 31, 45, 51, 52, 56, 64–67, 72, 82, 105, 106, 111, 112, 118, 120–

- 124, 132, 135, 143–145, 147, 149, 155–158, 162, 164, 166, 167, 172–175, 179–182, 184–187, 190, 192, 193, 196, 197

gods, named:

Gopā/Gopaka, 144, 145–147

Maheśvara, 12

Manifest Mind, 147–155

Pure Moon, 180–181

See also Brahmā; Indra; Śakra

goddess(es), 111, 113, 149, 160–162, 168–169, 171

good teacher(s), 27, 28, 29, 33, 34, 46, 49, 50, 52, 62, 85, 101, 102

Great Vehicle, 119, 189

See also Mahayana; vehicle(s), bodhi-sattva/of the buddhas

greed, 178

See also craving(s); greed, anger, and stupidity

greed, anger, and stupidity, 48, 136, 138, 156

H

heaven(s), 17, 23, 56, 69, 70, 82, 95, 99, 122, 130, 136, 170, 173, 175, 188

fourfold, 172, 173

heavens, named:

Akaniṣṭha, 12

Autonomous Transformation of Others' [Pleasures], 172

Brahmā/Mahābrahmā, 23

Joyous, 172

Teaching Others Autonomy, 172

of the Thirty-three Gods, 69, 82, 144, 172

Tuṣṭita, 119, 169, 172, 173, 188

Ultimate in Materiality, 172

Yāma, 172

See also Brahmā/Brahmā Sahāṃpati, realm of

Index

heavenly, 28, 173
 eye, 177, 189
 flowers, 160, 168, 184
heavenly kings:
 four, 12, 65, 76, 172
 world-protecting, 118, 121–123, 143,
 149, 180
hell(s), 67, 156, 164, 166, 185
heterodox(ies), 157, 160
 eight, 184
 paths/ways, 42, 178
 view(s), 133, 156, 158
Hinayana, 11, 112, 113, 118, 119, 127,
 129
holding spell(s), 15, 38
 See also dhāraṇī
honesty, 80, 187
hungry ghost(s), 64, 67, 164, 166

I

incense, 28, 31, 76, 122, 137, 160, 175,
 183
Indra, 173
Indra gods, 111, 118, 121, 122, 123, 143,
 147, 148, 149, 180
Indra king(s), 112, 141, 142, 144, 149,
 172
 Devendra/Kauśika [Devendra], 142–
 144, 149
 Holding Mount Sumeru, 141–143,
 192–193

J

Jambudvīpa, 31, 53, 95, 172, 173, 180,
 188
 See also four continents
joy, 57, 59, 68, 79, 89, 97, 118, 119, 121,
 123, 135, 139, 142, 165, 166, 175,
 186, 187, 189, 194, 195
 See also four pure practices/four
 unlimited states

K

karma(s), 126, 128, 131, 134, 135, 164,
 191
karmic:
 bonds/retribution, 123, 126, 134
 conditions/connections/dispositions,
 162, 182, 183
Kāśyapa, 165, 177, 190–191
 See also Mahākāśyapa
kiṃmaras, 12, 64, 65, 66, 67, 118, 147,
 175, 180, 181
king(s), 12, 83, 97, 101, 102, 112, 137,
 143, 172–173, 178, 183
 See also Brahmā king(s), dragon
 king(s); heavenly king(s); Indra
 king(s), wheel-turning sage king(s)
kings, named:
 Ajātaśatru, 12
 Suddhodana, 146
 Viśeṣagāmin, 95
kṣatriya(s), 69, 101, 135, 148, 173
Kumārajīva, 4, 115

L

laypeople/layperson, 21, 50, 112, 135, 148
layman/laymen, 12, 21, 46, 54, 59, 76,
 77, 95, 101, 163, 172, 196
 See also disciple(s), four classes/types
laywoman/laywomen, 12, 21, 46, 54, 76,
 77, 95, 101, 163, 196
 See also disciple(s), four classes/types
lion seat(s), 122, 123
 See also *bodhimaṇḍa*; enlightenment,
 place/seat
Lokakṣema, 3, 6–8, 9, 107nn2, 5, 7

M

magic, 68, 132, 134
magical creations/transformation, 15, 16,
 54
magician(s), 15, 134

- Mahākāśyapa, 23, 149, 165, 176–177, 189, 191
See also Kāśyapa
- Mahāprajāpati, 11, 75
- mahoragas, 12, 64, 65, 67, 118, 147, 175, 180, 181
- Maitreya, 58, 113, 118, 168, 169, 188–189
- Mañjuśrī, 112, 118, 168, 174–175, 177, 179, 1812–182, 184, 186, 189, 190–191, 197
- Māra, 111, 113, 150, 156, 157–164, 169–170, 171, 173
 acts/deeds, 67, 101, 103
 net, 48, 49, 61
 realm(s)/palace(s) of, 111, 159–161, 162, 169–170, 171
- Mahāmaudgalyāyana/Maudgalyāyana, 105, 106
- Mahayana, 3, 5, 16, 40, 48, 51, 111, 112, 114, 118, 119, 123, 145, 156, 176, 180, 189
 sutras/texts, 3, 6, 7, 107n4, 111
See also Great Vehicle
- marks, of enlightened beings, buddhas/
 Buddha, wheel-turning sage kings,
 20, 28, 30, 39, 83, 117, 147, 148
 thirty-two, 23, 28, 148
- medicine tree, 136–137
- medicine tree kings:
 Eradication, 136
 Joyous Vision, 136
- meditation(s), 4, 13, 22, 23, 39, 64, 89, 114, 121, 129, 130, 131, 132–133, 134–135, 149, 150, 178, 187, 189
 of emptiness, 23
 of extinction, 183
 of the form and formless realms, 134–135
 in which the buddhas of the present all stand before one, 4, 17, 18, 21, 23–26, 27–30, 31–38, 39–44, 45–52, 53–54, 60–62, 63–67, 69–73, 77–84, 85–87, 89–90, 91–92, 95–99, 101–103, 105–106
 perfection of, 134, 137, 172
 sutra, 29, 31, 53, 99
See also samādhi(s)
- mind(s), 14, 15, 22, 25, 26, 31, 39, 40, 41, 48, 51, 52, 54, 56, 57, 58, 60, 63, 64, 67, 77, 84, 86, 89, 125, 126, 128, 129, 131, 132, 137–138, 141, 145, 150, 156, 157, 161, 164, 166, 183, 187, 188
 buddha/sage, 17, 28
 of compassion, 165
 confused/deluded, 71, 132
 of ecstasy, 114, 139
 of omniscience, 145
 profound, 114, 139
 pure, 42, 63, 72, 80, 83, 158, 163, 164
- mindfulness, 46, 64, 107n3, 126, 166, 187
- mirror, 21, 25, 40
- monk(s), 11, 12, 16, 21, 23, 32, 37, 45, 46, 48, 50, 52, 53, 54, 57, 60, 64, 77, 84, 86, 95, 96, 98, 99, 101, 103, 112, 133, 135, 147, 149, 163, 167, 172, 188, 190, 196
 bodhisattva-, 45, 46, 175
 community/order of, 19, 24, 51, 75, 76, 77
See also bhikṣu(s); disciple(s), four groups/types; śrāvaka(s)
- morality, 39, 150, 186
 perfection of, 130, 137, 172
See also precepts
- mountain(s), 14, 22, 56, 82, 83, 129, 143, 149, 190
- mountains/peaks, named:
 Adamantine Mountains, 82
 Mount Ḡḍhrakūta (Vulture Peak), 111, 117, 191, 192

Index

mountains/peaks, named (*continued*):
Mount Sumeru(s), 13, 14, 22, 82, 141,
143, 172, 175
Hall of Good Wonders, 143

N

nāga. *See* dragons(s)

nirodha-samāpatti. *See* meditation, of
extinction

nirvana, 8, 20, 26, 30, 36, 40, 41, 71, 72,
86, 102, 111, 113, 117, 120, 131,
134, 150, 152, 153, 173, 178, 180,
181–182, 183, 184, 185, 190, 193,
194, 195

See also nonaction; parinirvāṇa

nonaction (*wuwei*), 8, 20

See also nirvana

nonattachment, 13, 39–40

nonbeing, 8, 14, 15, 32, 158, 160

non-Buddhist, 133

See also four heretical ways

nonexistence/nonexistent, 26, 40, 41, 71,
105

nonregression, 22, 24, 35, 166, 168, 196
novices, 147

nun(s), 11, 12, 21, 46, 48, 49, 52, 54, 57,
61, 75, 76, 77, 84, 95, 101, 103,
105, 112, 147, 163, 196

See also *bhikṣuṇīs*; disciple(s), four
groups/types;

O

ocean(s), 13, 31, 38, 129, 130, 135, 147,
172

omniscience, 16, 145, 177, 178

once-returner, 184

See also seldom-returner

P

parinirvāṇa, 3, 53, 54, 89, 95, 101, 121,
129, 189, 191

See also nirvana

pearl(s), 32, 83

-flowers, 175

maṇi, 143–144, 147

moon-, 82

śakrābhilagna, 143

penetration(s), 51, 139, 153

five highest/supernatural, 114, 139

powers of, 54, 83

perfection(s), 32, 87, 126, 136, 137, 180,
196

six, 114, 130–135, 137–138, 139, 166,
196

of charity, 130, 137, 172

of energy, 132, 137, 172

of forbearance/patience, 131, 137, 172

of meditation, 134, 137, 172

of morality, 130, 137, 172

of wisdom, 135, 138, 172

power(s), 13, 15, 111, 119–120, 121,
148, 166, 169, 171, 174, 186, 190,
191, 194

autonomous/of autonomy, 129, 156,
159, 172, 194

divine/spiritual, 54, 111, 114, 123,
125, 130, 146, 149, 153, 158, 159,
167, 168, 171, 172, 173, 174, 175,
180, 188, 192, 194, 195

of divine/magical transformations, 16,
54, 147

of expedient means, 120, 161

of meditation/*samādhi*, 25, 119, 120,
130, 184

of merit, 13, 25

numinous, 11, 14, 15, 25, 29, 32, 53,
59, 65, 66, 76, 77, 82, 83, 98, 105
supernormal, 22, 119, 123, 127, 129,
150, 153, 161, 189, 191, 192, 194,
195

five, 172

ten, 16, 30, 89, 90, 186

of vows, 13, 120, 136
of wisdom, 120, 180
See also samādhi(s), power of;
śūraṅgama samādhi, power of
pratyekabuddha(s), 14, 16, 82, 105, 111,
112, 113, 119, 120, 133, 141, 148,
155, 164, 168, 175, 176, 177, 178,
180, 181, 182
precepts, 17, 19, 21, 28, 29, 32, 33, 34,
45, 46, 50, 60, 72, 79, 80, 82, 85,
87, 130, 132, 166, 189
five, 11, 50, 51, 52
See also morality
prostitute, 22, 107n5
Pūrṇa, 189

Q

quiescence, 58, 66, 80, 83, 96

R

Rāhula, 189
Ratna, 95, 98
Ratnarakṣita, 6
realm(s), 23, 36, 82, 92, 130, 137, 142,
173, 182, 188
See also buddha(s), realms of; Māra,
realm(s)/palace(s) of; three
realms/triple realm
rebirth(s), 4, 5, 16, 45, 63, 67, 78, 81, 86,
105, 119, 121, 166, 186, 187
relics (*śarīra*), 56, 83, 120, 173, 190, 191
Resolute Mind, 111, 112, 118–121, 129–
142, 144–145, 147–156, 162–165,
167–168, 171–173, 177–179, 186,
192, 193–197
Revata, 189

S

sahā world, 155, 194
See also samsara
Śakra, 12, 65, 76, 82
sakṛdāgāmin. *See* once-returner

Śākyamuni, 111–112, 146, 149, 174,
191–192, 194
See also Buddha; Tathāgata
Śākyaprabha, 6
samādhi(s), 4, 111, 112, 117, 119, 120,
121, 126, 129, 140, 141, 142, 146,
148, 150, 151, 157, 162, 163, 171,
175, 176, 177, 184, 185, 187–188,
192–193, 195, 196
adamantine mind, 126
bodhisattva, 140
flower sound, 126
power of, 119, 120, 184
of presence before the buddhas, 139
pratyutpanna-buddha-sammukhā-
vasthita-samādhi, 4
of remembrance of the Buddha, 129
See also meditation; *śūraṅgama*
samādhi
samsara, 132, 134, 144, 178, 180, 184, 186
See also *sahā* world
Śāriputra, 92, 105, 106, 157–158, 182–183
sarvajñā. *See* omniscience
signlessness, 86
schools:
Cittamātra/Yogācāra, 5
Madhyamaka, 5
Perfection of Wisdom (Prajñāpāramitā),
5
Pure Land, 4
scripture(s), 111, 112, 113, 135, 171, 179
See also sutra(s)
seldom-returner, 184
See also once-returner
sense(s)/sensory, 132, 133, 134, 137,
164, 165, 188
sense fields, 32
twelve, 19, 20
śīla. *See* morality; precept(s)
skandhas, 107n4, 124

Index

śrāvaka(s), 111, 112, 119, 120, 133, 134, 141, 143, 144, 146, 148, 164, 165, 166, 167, 168, 170, 174, 175, 176, 177, 178, 180, 181, 184, 185, 189, 190, 192, 193, 197
See also disciple(s); monk(s)
srotāpanna. *See* stream-enterer
 stage:
 bodhisattva, 125, 166, 185
 eighth, 114, 125, 139
 tenth, 114, 125, 140, 188, 192
 of a buddha/tathāgata, 20, 128
 of nonregression, 22, 166, 168, 196
 stream-enterer, 105, 184
 stupid/stupidity, 13, 26, 31, 32, 33, 44, 49, 82, 84, 147, 160
See also greed, anger, and stupidity
 Subūhti, 178
 suchlike/suchness, 8, 124, 125, 144, 145, 148, 152, 169
 Sudatta, 69–70
 Sumanā, 22
śūnyatā/śūnyavāda. *See* emptiness
śūraṅgama samādhi, 121–122, 124, 125–126, 129–151, 153–156, 157–159, 162–169, 170–178, 184–196
 power of, 123, 125, 130, 134, 146, 147, 148, 149, 157, 163, 173, 174, 190, 193, 194
 sutra(s), 3–7, 13–17, 19–23, 25, 27–30, 31–35, 36, 39, 40, 42, 43, 46–47, 48–49, 51, 53–57, 60, 62, 65, 67, 68, 69–73, 77, 78, 80–82, 86, 91, 92, 96–99, 102, 103, 106, 111–113, 165, 180, 197
 dharma(s), 28, 36, 42, 48, 51, 56, 57, 58, 60, 79, 103
 Mahayana, 3, 6, 7, 107n4
 meditation, 29, 31, 53, 99
 Perfection of Wisdom (Prajñāpāramitā), 5

profound, 32, 54, 55, 77
 Pure Land, 4–5
 sutras/scriptures/texts, named:
Amitāyurdhyāna-sūtra, 4
Aṣṭasāhasrikā-prajñāpāramitā-sūtra (*Perfection of Wisdom in Eight Thousand Lines*), 3
Banzhou sanmei jing/Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra/Pratyutpanna-samādhi-sūtra, 3–8, 9–106
Bapo pusa jing, 6
Dafangdeng daji jing xianhu fen, 7
Dao de jing, 107n6
Daśabhūmika-sūtra, 5
'Phags-pa da-ltar-gyi sangs-rgyas mngon-sum-du bzugs-pa 'i ting-nge-'dzin ces-bya-ba theg-pa-chen-po 'i md, 6
Mahāsaṃnipāta/Mahāvaiṣṭhī-mahāsaṃnipāta-sūtra, 7
Sukhāvātīvyūha-sūtras, 4
Śūraṅgama-samādhi-sūtra, 109–197
 sympathy, 114, 139
See also four pure practices/four unlimited states

T

three realms/triple realm, 5, 26, 121, 145, 177
 of desire, 26, 12, 130, 131, 134, 135
 of form, 26, 121, 134, 135
 formless/of formlessness, 26, 121, 134
 transcendence(s), 14, 32, 131, 187
 six, 79
 transgression(s), 130, 185
 five major, 185
 tree(s), 122, 136, 173, 192–193
tāla, 167, 191
See also bodhi tree(s), medicine tree
 Triple Jewel, 126
See also Buddha, Dharma, and Sangha

U

- Upāli, 189
 Utpalavarṇā, 22
 Uttarakuru, 156, 166
See also four continents

V

- vajra*, 133, 175
 warriors, 128
 Vajrayana, 5
 Varuṇa, 101, 102
 vehicle(s), 126
 bodhisattva/of buddhas, 146, 180, 193
 three, 156
 two Hinayana, 127, 129
 pratyekabuddha, 119, 180, 183–184,
 189
 śrāvaka, 119, 146, 180, 189, 193
 See also Great Vehicle
 view(s), 84, 87, 118, 158, 160
 heterodox, 133, 156, 158
 mistaken/wrong, 84, 136, 160
 twelve bonds of, 158
 sixty-two, 160
 visualization, 4, 13
 vow(s), 13, 16, 17, 56, 80, 145, 176
 meritorious/preceptual, 98, 136
 original, 120, 183

W

- wearers of white/white-clothed. *See*
 laypeople/layperson
 wheel-turning sage king(s), 129, 130,
 148, 149, 172, 178
 White Lotus Society, 4
 wisdom(s), 5, 13, 14, 16, 19, 21, 22, 27,
 29, 34, 36, 38, 39, 40, 54, 56, 60,
 67, 69, 70, 79, 80, 83, 85, 86, 87,
 89, 96, 117, 119, 126, 127, 128,
 134, 135, 146, 148, 150, 165, 166,
 167, 177, 179, 186, 187, 189, 192

- all-embracing, 37, 72, 98
 autonomous/birthless, 119, 150
 brilliance(s) of, 150, 192
 of buddha(s)/Buddha/Tathāgata, 17,
 21, 36, 55, 147, 180
 of emptiness, 57
 of equivalent entry into both form and
 the formless, 126
 eye of, 20
 great/inconceivable/immeasurable,
 127, 144, 148, 179, 195
 mastery of, 119, 120
 penetrating/profound, 33, 120, 135,
 177
 perfection of, 135, 138, 172
 power of, 180, 186
 three, 177
 unhindered, 117, 129, 134
 four, 127
 worldly, 166
 woman/women, 22, 33, 40–41, 50, 92,
 113, 122, 135, 145, 196
 body of, 144–145, 147
 of pure faith, 84, 103
 world(s), 15, 16, 17, 20, 23, 30, 32, 36,
 41, 42, 43, 54, 55, 56, 57, 58, 59,
 69, 73, 85, 94, 95, 99, 104, 113,
 120, 125, 126, 127, 128, 131, 141,
 142, 151, 152, 153, 155, 156, 157,
 158, 168, 169, 172–173, 174, 175,
 180, 182, 184, 188, 190, 191, 192,
 193, 195, 197
See also buddha fields/lands/realms/
 worlds; *sahā* world
 worldly, 20, 27, 30, 58, 107n2, 112, 128,
 131, 166

Y

- yakṣa*(s), 12, 64, 65, 118, 120, 147, 149,
 157, 166, 174, 175, 180, 181, 192,
 193

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 | 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) | 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. Daluo jingang bukong zhenshi sanmoye jing (大樂金剛不空眞實三麼耶經) Skt. Adhyardhaśatikā-prajñāpāramitā-sūtra | 243 |
| Ch. Renwang banruo boluomi jing (仁王般若波羅蜜經) Skt. *Kāruṇikārājā-prajñāpāramitā-sūtra | 245 |

| Title | Taishō No. |
|--|------------|
| Ch. Banruo boluomiduo xin 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 | 262 |
| Ch. Wuliangyi jing (無量義經) | 276 |
| Ch. Guan Puxian pusa xingfa jing (觀普賢菩薩行法經) | 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方廣經) Skt. Śrīmālādevīsīmaṇāda-sūtra | 353 |
| Ch. Wuliangshou jing (無量壽經) Skt. Sukhāvāṭīvyūha | 360 |
| Ch. Guan wuliangshou fo jing (觀無量壽佛經) Skt. *Amitāyurdhyāna-sūtra | 365 |
| Ch. Amituo jing (阿彌陀經) Skt. Sukhāvāṭīvyūha | 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) | 389 |
| Ch. Dizang pusa benyuan jing (地藏菩薩本願經) Skt. *Kṣitigarbhapraṇidhāna-sūtra | 412 |
| Ch. Banzhou sanmei jing (般舟三昧經) Skt. Pratyutpanna-buddhasammukhāvasthita-samādhi-sūtra Eng. <i>The Pratyutpanna Samādhi Sutra</i> (1998) | 418 |
| 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. *Mañjuśrīpariṣcchā | 468 |

| Title | Taishō No. |
|--|------------|
| Ch. Weimojie suoshuo jing (維摩詰所說經) Skt. Vimalakīrtinirdeśa-sūtra | 475 |
| Ch. Yueshangnü jing (月上女經) Skt. Candrottarādārikā-paripṛcchā | 480 |
| Ch. Zuochan 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-candrapadīpa-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 | 676 |
| Ch. Yulanpen jing (盂蘭盆經) Skt. *Ullambana-sūtra | 685 |
| Ch. Sishierzhang jing (四十二章經) | 784 |
| Ch. Dafanguang yuanjue xiuduoluo liaoyi jing (大方廣圓覺修多羅了義經) | 842 |
| Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經) Skt. Mahāvairocanaḥśambodhi-vikurvitādhiṣṭhāna-vaipulyasūtreन्द्रa- rājanāma-dharmaparyāya | 848 |
| Ch. Jिंगgangding 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-mahāyāna-bhisamaya-mahākālparāja | 865 |
| Ch. Suxidi jieluo jing (蘇悉地羯囉經) Skt. Susiddhikara-mahātantra-sādhanoṣṭyika-paṭala | 893 |

| Title | Taishō No. |
|--|------------|
| Ch. Modengqie jing (摩登伽經) Skt. *Mātaṅgī-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 |
| Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍) Skt. Saddharmapuṇḍarīka-upadeśa | 1519 |
| Ch. Shizha biposha lun (十住毘婆沙論) Skt. *Daśabhūmika-vibhāṣā | 1521 |
| Ch. Fodijing lun (佛地經論) Skt. *Buddhabhūmisūtra-śāstra | 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) | 1585 |
| Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā | 1586 |
| Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā | 1590 |
| Ch. She dasheng lun (攝大乘論) Skt. Mahāyānasamgraha Eng. <i>The Summary of the Great Vehicle</i> (Revised Second Edition, 2003) | 1593 |

| Title | Taishō No. |
|--|------------|
| Ch. Bian zhongbian lun (辯中邊論) Skt. Madhyāntavibhāga | 1600 |
| Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālaṃkāra | 1604 |
| Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa | 1609 |
| Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra | 1611 |
| Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa | 1630 |
| Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya | 1636 |
| Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī | 1642 |
| Ch. Zhang suozhi lun (彰所知論) | 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 | 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) | 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 |
| 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 |
| Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄) | 2003 |
| Ch. Wumen guan (無門關) | 2005 |
| Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經) | 2008 |
| Ch. Xinxin ming (信心銘) | 2010 |
| Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) | 2012A |
| Ch. Yongjia Zhengdao ge (永嘉證道歌) | 2014 |
| Ch. Chixiu Baizhang qinggui (勅修百丈清規) | 2025 |
| Ch. Yibuzonglun lun (異部宗輪論) | 2031 |
| Skt. Samayabhedoparacanacakra | |
| 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 |
| Ch. Longshu pusa zhuan (龍樹菩薩傳) | 2047 |
| Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳) | 2049 |
| Ch. Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳) | 2053 |
| Ch. Gaoseng zhuan (高僧傳) | 2059 |
| Ch. Biqiuni zhuan (比丘尼傳) | 2063 |
| Ch. Gaosengfaxianchuan (高僧法顯傳) | 2085 |
| Ch. Datang xiyu ji (大唐西域記) | 2087 |
| Eng. <i>The Great Tang Dynasty Record of the Western Regions</i> (1996) | |

| Title | Taishō No. |
|---|------------|
| 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) | 2125 |
| Ch. Fanyu zaming (梵語雜名) | 2135 |
| Jp. Shōmangyō gisho (勝鬘經義疏) | 2185 |
| Jp. Yuimakyō gisho (維摩經義疏) | 2186 |
| Jp. Hokke gisho (法華義疏) | 2187 |
| Jp. Hannya shingyō hiken (般若心經秘鍵) | 2203 |
| Jp. Daijō hossō kenjin shō (大乘法相研神章) | 2309 |
| Jp. Kanjin kakumu shō (觀心覺夢鈔) | 2312 |
| Jp. Risshū kōyō (律宗綱要) | 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 |
| Jp. Benkenmitsu nikyō ron (辨顯密二教論) | 2427 |
| Jp. Sokushin jōbutsu gi (即身成佛義) | 2428 |
| Jp. Shōji jissōgi (聲字實相義) | 2429 |
| Jp. Unjigi (卍字義) | 2430 |
| Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) | 2514 |
| Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) | 2527 |
| Jp. Kōzen gokoku ron (興禪護國論) | 2543 |
| Jp. Fukan zazengi (普勸坐禪儀) | 2580 |

| Title | Taishō No. |
|--|----------------|
| Jp. Shōbōgenzō (正法眼藏) | 2582 |
| Jp. Zazen yōjinki (坐禪用心記) | 2586 |
| 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 |
| Jp. Tannishō (歎異抄) | 2661 |
| Eng. <i>Tannishō: Passages Deploing 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 |
| Jp. Kaimokushō (開目抄) | 2689 |
| Jp. Kanjin honzon shō (觀心本尊抄) | 2692 |
| Ch. Fumu enzhong jing (父母恩重經) | 2887 |
| Jp. Hasshūkōyō (八宗綱要) | extracanonical |
| Eng. <i>The Essentials of the Eight Traditions</i> (1994) | |
| Jp. Sangō shīki (三教指歸) | extracanonical |
| Jp. Mappō tōmyō ki (末法燈明記) | extracanonical |
| Eng. <i>The Candle of the Latter Dharma</i> (1994) | |
| Jp. Jūshichijō kenpō (十七條憲法) | extracanonical |