

# An Annotated Translation of Kūkai's *Sanmayakai jo*, Including the *Himitsu sanmaya bukkai gi*

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## 1. Introduction

Kūkai (空海, 774–835) is said to have composed his *Sanmayakai jo* (三昧耶戒序, *Introduction to the Samaya Commitments*) sometime before he gave those *samaya* commitments and *abhiṣeka* to the retired Emperor Heizei, most likely in 822 and perhaps at the Shingon-in of Tōdai-ji temple.<sup>1</sup> Nearly all premodern editions of the *Sanmayakai jo* have that text immediately followed by the *Himitsu sanmaya bukkai gi* (祕密三昧耶佛戒儀, TKZ 5.161–176, *Rite of the Secret Samaya Commitments of a Buddha*),<sup>2</sup> a text giving material for a ritual to be used for bestowing the *samaya* commitments. Since these two texts are always traditionally linked, they are translated together here.

## 2. The *samaya* commitments

The *samaya* commitments (三昧耶戒) are a set of moral commitments unique to esoteric Buddhism, and are as fundamental and indispensable to the esoteric Buddhism of the *Mahāvairocanābhisaṃbodhi-sūtra* and *Sarvatathāgatattvasaṃgraha* as *abhiṣeka* itself. Kūkai describes them in this text by saying, “The *samaya* commitments of a buddha that will now be given are the moral precepts of the mantra and maṇḍala teachings preached by the *svabhāvakāya dharmakāya* Mahāvairocana.”<sup>3</sup>

The *samaya* commitments are given immediately before *abhiṣeka* is received.<sup>4</sup> This was also the case for Kūkai when he received *abhiṣeka* from Huiguō in Chang’an. He explains in his *Shōrai mokuroku*:<sup>5</sup>

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<sup>1</sup> On the date of the *Sanmayakai jo*, TAKAGI writes (TKZ 5.344) that “regarding the time that the *Sanmayakai jo* itself was composed, further studies are required regarding its relationship with the *Jūjūshin ron* and so on.”

<sup>2</sup> Of the premodern editions of *Sanmayakai jo* listed in TKZ 5.347–350, only one does not include the *Himitsu sanmaya bukkai gi*. TAKAGI Shingen writes (TKZ 5.350), “Except for the first manuscript, all the manuscripts and printed versions [of the *Sanmayakai jo*] include the *Himitsu sanmaya bukkai gi*. This indicates that the two were treated as a set (一具) since ancient times.”

<sup>3</sup> *Sanmayakai jo*, §I.1.9.

<sup>4</sup> Many ritual manuals call for this. For example, the *Shouhu guojiezhu tuoluoni jing* (T 997:19.567b) has, “The *ācārya* first gives to those entering the maṇḍala the *samaya* commitments. After that, he gives the *abhiṣeka*. When the *abhiṣeka* is finished, then he gives instruction in the mantra recitation,” (其阿闍梨爲入壇者。先當授與三昧耶戒以爲先導。然後灌頂既灌頂已。然後教其念誦眞言)。

By good fortune, I encountered the *ācārya* of Qinglong-si monastery, who would later grant me *abhiṣeka*. His Dharma-name was Master Huiguo, and he became my master. ... He transmitted to me the *bodhicitta*-raising commitments, and permitted me to enter the hall of *abhiṣeka*.<sup>6</sup> I was anointed with the *abhiṣeka* for receiving a deity's mantra several times, and formally received the status of *ācārya* once. I approached him reverently to study what I had not studied before, and I prostrated myself to him to hear what I had not heard before. With great good fortune, and thanks to His Majesty's benevolence and Master Huiguo's kindness and compassion, I studied the major practices of the two maṇḍalas and learned the yogas of all the maṇḍala deities.

After receiving the *samaya* commitments, Kūkai then went on to receive from Huiguo an *abhiṣeka*<sup>7</sup> for allowing the practice of a single deity of the Mahākaruṇāgarbhadbhava Maṇḍala in the first third of the sixth month of 805, a similar *abhiṣeka* of the Vajradhātu Maṇḍala in the first third of the seventh month, and the *abhiṣeka* of full Dharmā transmission<sup>8</sup> in the first third of the eighth month. Kūkai explains in *Shōrai mokuroku*,<sup>9</sup>

In the early part of the sixth month [of 805], I received an *abhiṣeka* permitting the study of the esoteric Dharma. On that day, I faced the *mahā-maṇḍala* of the Mahākaruṇāgarbhadbhava. In accordance with the teachings, [blindfolded] I threw a flower onto the maṇḍala altar that by chance landed on the body of the *tathāgata* Vairocana in the

The *Guanzizai pusa Ruyilun yujia* (T 1086:20.207a) has, “Having entered [the maṇḍala to receive] the *samaya* commitments, [the disciple then] receives *abhiṣeka* from the master. When he has received the seal of *abhiṣeka*, accomplishment will not be long in coming,” (曾入三昧耶 從師獲灌頂 既蒙印可已 不久當成就).

Kūkai also writes (TKZ 8.194) that “in the early fall of 816 I led some noted monks into the Vajra Hall at Takao and gave them the *samaya* commitments, and then anointed them with the *abhiṣeka* of the two maṇḍalas,” (弘仁七年孟秋率諸名僧於高雄金剛道場授三昧耶戒沐兩部灌頂).

<sup>5</sup> TKZ 1.3, TAKAGI and DREITLAIN 2010: 200–202. 幸遇青龍寺灌頂阿闍梨法號惠果和尚以為師主。...授我以發菩提心戒許我以入灌頂道場。沐受明灌頂再三焉。受阿闍梨位一度也。肘行膝步學未學稽首接足聞不聞。幸賴國家之大造大師之慈悲學兩部之大法習諸尊之瑜伽。

<sup>6</sup> Kūkai does not give the date of his reception of the *bodhicitta*-raising commitments (發菩提心戒) in the *Shōrai mokuroku*, nor are the commitments mentioned in the subsequent passage concerning the three kinds of *abhiṣeka* he received (see above). However, on the basis of later Shingon practice it may be assumed that he received the *samaya* commitments at least once in the sixth month of 805 immediately before receiving the first *abhiṣeka*, and possibly before each of the following *abhiṣeka* in the seventh and eighth months. Kūkai gives the specific date he received the *samaya* commitments before the *abhiṣeka* in the sixth month in his *Daijō Tennō no kanjō no mon* (TKZ 5.17):

去大唐貞元廿二年日本延曆廿四年六月十三日。於長安城青龍寺東塔院灌頂道場受持諸佛三昧耶戒授五部灌頂荷兩部曼荼羅。負一百餘部金剛一乘教。

On this past thirteenth day of the sixth month of 805, at the *Abhiṣeka* Hall of the Dongta-yuan of Qinglong-si monastery in Chang'an, I received the *samaya* commitments of the buddhas and the five-part *abhiṣeka*. I received the twofold maṇḍalas, and was given more than a hundred [ritual manuals] of the Vajra single-vehicle teaching.

Note that 六月上旬 “early part of the sixth month” in the next quote above from the *Shōrai mokuroku* would normally be during the period from the first through the tenth day of a lunar month.

<sup>7</sup> In *Shōrai mokuroku* (TKZ 1.35) Kūkai calls this *gakuhō kanjō* (學法灌頂), which probably corresponds to the *jumyō kanjō* (受明灌頂) of subsequent Shingon practice.

<sup>8</sup> In *Shōrai mokuroku* (TKZ 1.36) Kūkai calls this *denbō ajari-i no kanjō* (傳法阿闍梨位之灌頂), which probably corresponds to the *denbō kanjō* (傳法灌頂) of subsequent Shingon practice signifying the full transmission of both maṇḍalas.

<sup>9</sup> TKZ 1.35–36, TAKAGI and DREITLAIN 2010: 222–224. 六月上旬入學法灌頂壇。是日臨大悲胎藏大曼陀羅依法拋花偶然著中台毗盧遮那如來身上。阿闍梨讚曰。不可思議不可思議。再三讚歎。即沐五部灌頂受三密加持。從此以後受胎藏之梵字儀軌學諸尊之瑜伽觀智。七月上旬更臨金剛界大曼荼羅重受五部灌頂。亦拋花得毗盧遮那。和尚驚歎如前。八月上旬亦受傳法阿闍梨位之灌頂。

very center. Ācārya Huiguō praised this, saying, “How marvelous, how marvelous!” He repeated this praise a second and a third time. I was then anointed [received *abhiṣeka*] with waters of the five buddhas from the five altar vessels, and received the *adhiṣṭhāna* of the three mysteries. I subsequently received for the Mahākaruṇāgarbhodbhava maṇḍala the ritual manuals written in Sanskrit, and studied the yogas for attaining the wisdom of the various deities. In the early part of the seventh month, I furthermore faced the *mahāmaṇḍala* of the Vajradhātu, and again received the *abhiṣeka* of the five buddhas from the five altar vessels. I again threw a flower that landed on Vairocana. The master was amazed, and praised this as before. In the early part of the eighth month, I further received the *abhiṣeka* as an *ācārya* with Dharma transmission.

Although Kūkai did not record the actual content of the *samaya* commitments he received from Huiguō, the *Mahāvairocanābhisambodhi-sūtra* explains the four root *samaya* commitments as not abandoning the Dharma, not abandoning *bodhicitta*, not holding back teachings, and not doing anything that is not beneficial to beings.<sup>10</sup> These four are also central to the *Himitsu sanmaya bukkai gi* (§II.12.5), and may be assumed to be the *samaya* commitments Kūkai received.

Kūkai never intended the esoteric *samaya* commitments to replace the exoteric Vinaya and bodhisattva precepts in any way.<sup>11</sup> The esoteric *samaya* commitments are an additional layer of practice added on to those exoteric precepts.<sup>12</sup> Kūkai noted his attitude toward keeping both the exoteric and esoteric precepts in his last testament of 813 to his students.<sup>13</sup>

You must strictly keep both sets of moral precepts, the exoteric and the esoteric, purely and without fail. Do not violate them. The exoteric precepts are the triple refuge, the five precepts, the *śrāvaka* and bodhisattva precepts, and so on. Each of the fourfold assembly<sup>14</sup> has its particular root precepts. The esoteric precepts are called the *samaya* commitments. They are also called the commitments of a buddha. They are also called the commitments for raising *bodhicitta*. They are also called the unconditioned commitments, and so on. The ten paths of wholesome conduct are the root.<sup>15</sup> The ten consist of three for body, four for speech, and three for mind. Returning from the branches to the root, the single mind is the root. The

<sup>10</sup> T 848:18.12b, also see note 236.

<sup>11</sup> The intention seen in the imported esoteric manuals or texts also has the *samaya* commitments as an addition to the exoteric precepts and not a replacement of them. For example, the *Foshuo qijuzhi fomu Zhunti daming tuoluoni jing*, *guangxing fa fu* (T 1075:20.173a) has:

若有苾芻苾芻尼鄔波索尼鄔波斯迦。發菩提心行菩薩行。求速出離生死者。先須入三摩耶灌頂道場。受持禁戒堅固不退。愛樂大乘菩薩戒行。

If a *bhikṣu*, *bhikṣuṇī*, *upāsaka*, or *upāsikā* raises *bodhicitta*, practices the bodhisattva practice, and seeks for swift liberation from *samsāra*, then they must first enter the *bodhimaṇḍa* [to receive] the *samaya* commitments and *abhiṣeka*, keep the moral precepts firmly and without backsliding, and delight in the moral precepts and practices of the Mahāyāna bodhisattvas.

<sup>12</sup> Regarding the Hinayāna Vinaya, Kūkai might have liked to establish the Mūlasarvāstivāda Vinaya that Amoghavajra received from Vajrabodhi in place of the Dharmagupta Vinaya, but never intended Vinaya to be done away with. At any rate, his students received the Dharmagupta Vinaya at Tōdai-ji temple, as did Kūkai himself.

<sup>13</sup> In *Kōnin yūkai* (TKZ 7.392–393, see also HAKEDA 1972: 94–95), a text sometimes considered apocryphal. 必須顯密二戒堅固受持清淨莫犯。所謂顯戒者三歸五戒及聲聞菩薩等戒。四眾各有本戒。密戒者所謂三昧耶戒。亦名佛戒。亦名發菩提心戒。亦名無為戒等。如是諸戒十善為本。所謂十善者身三語四意三也。攝末歸本一心為本。一心之性與佛無異。我心眾生心佛心三無差別。...若故犯者非佛弟子。...非我弟子。我亦非彼師。

<sup>14</sup> The *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās*, or monks, nuns, laymen, and laywomen.

<sup>15</sup> The *daśakuśalākarmapatha*, see *Sanmayakai jo* §III.1.1, and note 144.

nature of the single mind is no different from that of the Buddha. My mind, the minds of beings, and the mind of the Buddha: these three are inseparable.<sup>16</sup> ... If you purposefully violate [any of these precepts], then you are no longer a disciple of the Buddha. ... You are no longer my disciple, and I am no longer your teacher.

Kūkai intends that each of the fourfold assembly keeps its own particular exoteric moral precepts. Those following the esoteric path will receive additional commitments based on the ten paths of wholesome conduct. The practice of these commitments, indispensable to the practitioner of esoteric Buddhism, can bring one to a state of identity with the Buddha and all beings according to Kūkai.

### 3. Outline of the *Sanmayakai jo*

The *Sanmayakai jo* is a text deeply influenced by and indebted to the *Putixin lun*. In outlining the various teachings in the world, the *Putixin lun* has a general approach covering worldly beings, the non-Buddhists, the two vehicles, and exoteric Mahāyāna without mentioning specific schools. Kūkai refines that presentation to mention some characteristics of the ten abodes of mind, which is to say the kinds of teachings known in early ninth century East Asia. In total, the ten abodes of mind are mentioned in three separate sections of the *Sanmayakai jo* (§I.1, II.3.1, and III.2.1), indicating that it is a major underpinning of the teachings of this text.

Kūkai begins the *Sanmayakai jo* by saying that just as there are “many kinds of medicine to treat the many kinds of illness,” there are many kinds of Buddhist teachings. He follows this by briefly presenting eight Dharma gates, which are his ten abodes of mind,<sup>17</sup> as the basic categories of those many kinds of teachings (§I).

Where the *Putixin lun* gives three approaches to *bodhicitta*—through the cultivation of vows (great compassion), ultimate truth, and *samādhi*—Kūkai uses a double layered approach. He first explains the four mental states or “thoughts” necessary for receiving the *samaya* commitments: the mind of faith, the mind of great compassion (or the cultivation of vows), the mind of ultimate truth, and the thought of *bodhi* (*bodhicitta*, §II). In explaining the fourth requirement of *bodhicitta*, he again uses the three approaches of the *Putixin lun*, as will be described below.

The mind of faith here is a preparatory state, of which Kūkai says “give rise to this mind to make your resolution firm and irreversible” (§II.1). The mind of great compassion is exclusive to Mahāyāna, and is based on seeing beings “exactly as one’s own body.” Kūkai introduces here the concept of the four kindnesses received from all beings at some point in time and the wish to repay it leading to great compassion (§II.2). For the mind of ultimate truth, or the “mind of

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<sup>16</sup> Kūkai says in *Kan'en no sho* (TKZ 8.175, TAKAGI and DREITLEIN 2010: 316):

和尚告曰。若知自心即知佛心。知佛心即知衆生心。知三心平等即名大覺。

Master Huiguo told me, “If you know your own mind [just as it really is], you know the Buddha’s mind. If you know the Buddha’s mind you know the minds of all beings. Knowing the identity of these three minds is called great awakening.”

<sup>17</sup> Leaving out the first abode and combining the *śrāvaka* and *pratyekabuddha* paths into one Dharma gate.

profound insight (*prajñā*),” differentiating among the various Dharma gates is necessary, and Kūkai here again brings up the eight Dharma gates he mentioned previously (§II.3).<sup>18</sup>

Kūkai then differentiates two kinds of *bodhicitta* (§II.4). The first is the mind or thought that is the subject or “actor” of the aspiration to attain *bodhi* (*bodhicitta* interpreted as “the thought that aspires to attain *bodhi*”). It is the mind that wishes to “rapidly return home to our [original] state adorned with inherent awakening” (§II.4.1). The second is the object of that aspiration, or what that aspiration aims at, which is the realization of the inherently awakened (but still obscured) mind (*bodhicitta* interpreted as “the mind that is *bodhi*”). Kūkai writes (§II.4.2),

The [inherently awakened] mind that is aspired to is, in other words, the inexhaustibly adorned body of the Vajradhātu. Mahāvairocana’s fourfold *dharmakāya* and the four maṇḍalas are originally and equally possessed by all beings. However, because [the minds of those beings] are covered over by the five obstructions and clouded by the three (coarse, fine, and extremely fine) delusions they cannot realize this.

To uncover this inherently awakened mind, the specific and unique practices of esoteric Buddhism, such as the moon disc visualization, mantras, and so on are recommended (§II.4.3). If beings can practice these,

then [they will know] the light of Mahāvairocana as vast as the *dharmadhātu*. The obstructions caused by ignorance will immediately revert to the ocean of mind. Ignorance immediately transforms into wisdom, and poison instantly becomes medicine.

Further explaining the fourth mental state of *bodhicitta* necessary for receiving the *samaya* commitments (§III), Kūkai makes use of the previously mentioned three approaches to *bodhicitta* given in the *Putixin lun*, which says,<sup>19</sup>

Long ago when the buddhas and bodhisattvas were in the causal stage they raised this mind (*bodhicitta*). They took [the practices of] ultimate truth (*paramārtha*), the cultivation of vows (*praṇidhāna*), and *samādhi* as their precepts. Until they attained buddhahood they did not forget them even for a moment.

Great compassion (corresponding to the cultivation of vows) and ultimate truth have already been discussed once in the text as part of the four mental states or thoughts necessary for receiving the *samaya* commitments, and Kūkai explains them again now in more detail, changing the sequence of the *Putixin lun* to discuss the cultivation of vows before ultimate truth, as he did previously.

Kūkai explains the cultivation of vows (great compassion) in terms of the four kindnesses and identifying with others, using the framework of the ten paths of wholesome conduct, beginning with “See all beings as just like your own body or [those who have shown you] the four kindnesses. For that reason, you dare not destroy their bodies or lives.” The cultivation of vows is a moral approach to *bodhicitta* that relies on moral precepts and ethical practices (§III.1).

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<sup>18</sup> This time the first abode of mind is included, and the *śrāvaka* and *pratyekabuddha* paths and the Faxiang and Sanlun paths respectively are combined.

<sup>19</sup> T 1665:32.572c. The *Putixin lun* discusses ultimate truth before the cultivation of vows, reversed in *Sanmayakai jo*.

He explains the realization of ultimate truth, or profound insight (*prajñā*), as seeing that the exoteric abodes of mind are not absolute but relative conditioned states. With the right conditions beings can be led to the next abode sequentially. The realization of ultimate truth here is an analytical approach to causation (§III.2).

Neither of the first two approaches belong to esoteric Buddhism specifically, but the third approach to *bodhicitta* through *samādhi* is thoroughly esoteric in its *Putixin lun* presentation, which says,<sup>20</sup>

However, only in the mantra method can buddhahood be perfected immediately and in this body, therefore this method of *samādhi* is taught. In the various [exoteric] teachings this [method of *samādhi*] is omitted, and not written down.<sup>21</sup>

Kūkai does not give any details here for the third approach to *bodhicitta*, the practice of esoteric *samādhi*. This is natural, since such practices would be given in the full detail they require after the *samaya* commitments and *abhiṣeka* had been received, certainly not at the same time as the commitments themselves. One would expect that such an explanation of the details of various meditation practices would not be part of an introduction to the *samaya* commitments, and that a solid discussion of the more general first two approaches to *bodhicitta* would be emphasized, and that is exactly what the *Sanmayakai jo* does.<sup>22</sup> The *Sanmayakai jo* ends with the words “these are the secret *samaya* commitments of a buddha” apparently leading into a ritual perhaps like what is given in the *Himitsu sanmaya bukkai gi*.

#### 4. Outline of the *Himitsu sanmaya bukkai gi*

The *Himitsu sanmaya bukkai gi* is a manual providing material to be used for a ritual bestowing the *samaya* commitments on a practitioner. It consists of both apparently original material and extensive quoted or paraphrased material from the first half of the *Wuwei sanzang chanyao* and the *Shou putixin jie yi*, two ritual manuals on the giving of esoteric precepts imported by Kūkai and listed in *Shōrai mokuroku*, as well as much material from the *Darijing shu* and the *Mahāvairocanābhisaṃbodhi-sūtra*. Like the *Wuwei sanzang chanyao* it follows the format of an exoteric Vinaya ritual, and also includes the five mantras from the *Shou putixin jie yi*. The centerpiece of the *Himitsu sanmaya bukkai gi* is the four *pārājikas* (or “expulsion offenses,” a term probably used in this context to indicate that they are the most serious offenses a bodhisattva could commit) from the *Mahāvairocanābhisaṃbodhi-sūtra* and *Darijing shu*. These four *pārājikas* are not given in either of the other two ritual manuals.

As in the *Sanmayakai jo*, the *Himitsu sanmaya bukkai gi* begins with an explanation of how the buddhas out of compassion instruct suffering beings in many ways according to their capacities, saying that “because they wish to guide those of both sharp and dull roots, they provide many

<sup>20</sup> T 1665:32.572b. 惟眞言法中卽身成佛故是說三摩地法。於諸教中闕而不書。

<sup>21</sup> Quoted by Kūkai in *Sokushin jōbutsu gi* (TKZ 3.18, TAKAGI and DREITLEIN 2010: 34–35).

<sup>22</sup> The *Putixin lun* gives details in this regard on the moon-disc meditation, meditation on the letter *a*, and the five stage meditation (also quoted in full in Kūkai's *Hizō hōyaku*, TKZ 3. 169–174, see HAKEDA 1972: 218–222 with omissions in that translation).

Dharma gates, both immediate and gradual” (§I.1). The text then moves to the topic of *bodhicitta*, first giving vows that correspond to the aspiration to *bodhi*, and then saying “What we call *bodhicitta* is the pure *dharmakāya* of the buddhas. It is also the root of the defiled and pure minds of beings” (§I.2), corresponding to the inherently awakened mind. However, sentient beings and the buddhas, although intrinsically identical, are different in their awareness. The text explains, “Mental confusion and cyclical existence are called the defiled body of beings. Awakening and realization are called the pure *dharmakāya* of the buddhas.” Nevertheless, “*dharmakāya* is not apart from the world of beings, and the world of beings is not apart from *dharmakāya*. The world of beings is itself *dharmakāya*, and *dharmakāya* is itself the world of beings.”<sup>23</sup> The text then gives two contemplations on *bodhicitta*, one on identity with the buddhas, and the second on compassion for suffering beings.

After that introduction comes the main body of the text, a ritual for receiving the *samaya* commitments that generally follows the first half of the *Wuwei sanzang chanyao* that deals with bestowing moral precepts, and also follows the *Shou putixin jie yi*. The sequence given is invocation and prostration to the buddhas (§II.1), offerings (§II.2), repentance (§II.3), the triple refuge (§II.4), and raising *bodhicitta* (§II.5). These are accompanied by the five mantras of the *Shou putixin jie yi*, and are also the first five sections in the *Wuwei sanzang chanyao*. After that, the recipient is questioned as to his intent to uphold the commitments (§II.6), the buddhas are asked to be the preceptors (§II.7), four bodhisattvas are asked to function as mentors (§II.8), and three bodhisattvas are asked to serve as instructors (§II.9). These sections imitate the Vinaya ritual with its various offices, and correspond to the sixth and seventh sections of the *Wuwei sanzang chanyao* with a number of additions. The next section gives the *karman* or proceedings for the ritual (§II.10), and then there is the statement that the precepts have been received (§II.11), drawing on the eighth and ninth sections of the *Wuwei sanzang chanyao*.

Following that is an explanation of the specific content of the precepts or commitments already received (§II.12). First, the four means of benefitting others are given (§II.12.1) quoted from the tenth section of the *Wuwei sanzang chanyao*. Then four obstructions are taught (§II.12.2), and then the four departments (§II.12.3). After that the four *bodhicitta* commitments from the *Mahāvairocanaḥisambodhi-sūtra*<sup>24</sup> are given (§II.12.4), and expressed in Vinaya terms as four *pārājikas*. After the four *pārājikas* come ten major precepts, which may be said to be expansions of the four *pārājikas* (§II.12.5), taken from the eleventh and last section of the first half of the *Wuwei sanzang chanyao*.<sup>25</sup>

The text ends with the statement that the Jewel of Dharma has been passed on to the recipient, who is exhorted to act “exactly as the Buddha did when he was in the world with no difference.

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<sup>23</sup> This passage is reminiscent of “my mind, the minds of beings, and the mind of the Buddha: these three are inseparable” in the *Kōnin yūkai* (TKZ 7.392), see above notes 14 and 17.

<sup>24</sup> T 848:18.12b, see note 236. The text quotes at length from the *Darījīng shu* (T 1796:39.671a–672a). The use of the term *pārājika* for these commitments also seems to come from that section of the *Darījīng shu*.

<sup>25</sup> The ten major precepts of the *Wuwei sanzang chanyao* are different from the ten major precepts of the *Darījīng shu* (T 1796:39.757b–758a, see note 245) and from the ten major precepts of the *Brahma Net Sūtra*.

You are now a true disciple of the Buddha. Now you must take your place as a buddha” (§II.13). Here the significance of the title, *Rite of the Secret Samaya Commitments of a Buddha*, becomes clear. These commitments are to be followed by those on the esoteric path to buddhahood.

##### 5. Authenticity of the *Himitsu sanmaya bukkai gi*

The *Himitsu sanmaya bukkai gi* is not known to have ever been transmitted apart from the *Sanmayakai jo*. The title of the work as it follows the *Sanmayakai jo*, however, is not consistently given as *Himitsu sanmaya bukkai gi*, but also as *Ju bodaisinkai mon* (受菩提心戒文, *Text for Receiving the Bodhicitta Commitments*) and so on. In some cases the work is not given a title at all and simply appended to the *Sanmayakai jo*. The editors of TKZ have separated the two texts in that edition and indicate their lack of confidence in the authenticity of the *Himitsu sanmaya bukkai gi*, while HASE Hōshū in KZ accepts its authenticity, as have many other scholars (TOMABECHI 1989: 27–28). The current academic trend, however, is to treat the *Himitsu sanmaya bukkai gi* as not among the authentic texts of Kūkai. On the authenticity of the *Himitsu sanmaya bukkai gi*, TAKAGI Shingen writes,<sup>26</sup>

Even if the *Himitsu sanmaya bukkai gi*, which is solidly based on Śubhakarasiṃha's *Wuwei sanzang chanyao* and Amoghavajra's *Shou putixin jie yi*, is not an authentic composition of Kūkai, we can assume that it has been handed down based on the actual *bodhicitta*-raising commitments Kūkai received from his master Huiguo.

As reasons for denying the authenticity of the *Himitsu sanmaya bukkai gi*, it has been pointed out (TOMABECHI 1989) that the title of the *Himitsu sanmaya bukkai gi* does not appear in traditional lists of Kūkai's works, a point at least partially explainable by the fact that this text is always attached to the *Sanmayakai jo* and not always given a separate title. Tomabechechi has also noted that some passages in the *Himitsu sanmaya bukkai gi* resemble passages in a text purported to be by Ennin (794–864) titled *Kanjō sanmayakai*, though the questions of the authenticity of that text itself, and of which text is indebted to which, have not yet been fully studied.<sup>27</sup>

Virtually all of the passages in *Himitsu sanmaya bukkai gi* resembling passages in Ennin's *Kanjō sanmayakai*<sup>28</sup> appear in the sections on inviting various preceptors (§II.7, 8, 9), the sections on the four obstructions (§II.12.2), and on the four departments (§II.12.3). It is precisely these sections that are not represented (in the case of the latter two) or are much truncated (in the case of the preceptors and so on) in later *samaya* commitment rituals composed in Shingon Buddhism. The lack of influence on later texts of these few passages suggests that they may not be original to the text as it now stands. Even if a few passages have crept in from the *Kanjō sanmayakai* as later corruptions or additions for unknown reasons, the *Himitsu sanmaya bukkai gi* consists of far more

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<sup>26</sup> In his editor's comments in TKZ 5.344.

<sup>27</sup> See PİNTE 2013: 72–80 ff. for a discussion in English regarding the authenticity of this text.

<sup>28</sup> The shared passages that are not quoted from the *Darijing shu* or other texts predating both Kūkai and Ennin are noted in the footnotes for sections §II.6 (note 207), §II.7 (note 209), §II.8 (notes 211, 215, and 217) §II.9 (notes 219, 224, and 225), §II.12.2 (note 230), §II.12.3 (note 233), and §II.12.4 (note 234).



than those passages.<sup>29</sup> The limited degree of similarity with the *Kanjō sanmayakai* does not seem to constitute good cause for claiming the entire *Himitsu sanmaya bukkai gi* as apocryphal.

Setting questions of authenticity aside, the present translator follows Takagi's reasoning that the text, solidly based on the *Wuwei sanzang chanyao* and *Shou putixin jie yi*, two important ritual manuals concerning the esoteric precepts imported by Kūkai, and on relevant parts of the *Mahāvairocanābhisambodhi-sūtra* and *Darijing shu*, at the very least transmits important aspects of Kūkai's understanding of the esoteric precepts and the *samaya* commitments and is therefore of great value. In light of its traditional position paired with the *Sanmayakai jo*, it was decided to include it here with the translation of the *Sanmayakai jo*.

#### 6. Influence of the *Himitsu sanmaya bukkai gi*

The *Himitsu sanmaya bukkai gi* may be somewhat too verbose and lengthy<sup>30</sup> to be used as it stands for an actual ritual, and there is no clear evidence that it ever was so used. Nevertheless, it may be said that the *Himitsu sanmaya bukkai gi* was historically used after Kūkai's time as a source, along with the *Wuwei sanzang chanyao* and/or the *Shou putixin jie yi* themselves, for creating more compact and practical rituals.

The *Himitsu sanmaya bukkai gi* ritual in general gives Vinaya-derived acts based on the *Wuwei sanzang chanyao* with mantras added from the *Shou putixin jie yi*, while it incorporates the four *pārājikas* from the *Mahāvairocanābhisambodhi-sūtra* with the ten major precepts of the *Wuwei sanzang chanyao*. An early Japanese version of a *samaya* commitment ritual written by Kangen (觀賢, 853–925) and titled *Sanmayakai saho*<sup>31</sup> seems to be strongly indebted to the *Himitsu sanmaya bukkai gi*. It is a streamlined text that would be very practical as an actual ritual.<sup>32</sup> The four *pārājikas* from the *Mahāvairocanābhisambodhi-sūtra* (§II.12.4) and the ten major precepts from the *Wuwei sanzang chanyao* (§II.12.5) are given in it, both as in the *Himitsu sanmaya bukkai gi*. The relatively compact *Gushi kanjō gishiki*<sup>33</sup> of Gengō (元杲, 914–995) has eight gates for a ceremony for receiving the *busshō-kai* (佛性戒, buddha-nature commitments), generally similar to the *Himitsu sanmaya bukkai gi*.<sup>34</sup> The precepts in that text consist of the four *pārājikas* from the

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<sup>29</sup> The translator counts a total of 3,214 Chinese characters (less modern punctuation) in the *Himitsu sanmaya bukkai gi*, of which a total of 323 characters in context are identical with or similar to passages only found in the *Kanjō sanmayakai*. In other words, about 10% of the total content of the *Himitsu sanmaya bukkai gi* is identical with or similar to the *Kanjō sanmayakai*, not counting the passages both quote from preexisting texts such as the *Wuwei sanzang chanyao*, *Darijing shu*, and so on. The parts of the *Himitsu sanmaya bukkai gi* that may originate with the *Kanjō sanmayakai* are thus a small fraction of the total.

<sup>30</sup> The sections on inviting various buddhas and bodhisattvas to be present at the ritual (§II.7, 8, 9) seem especially overlong, and the sections on the four obstructions and four deportments (§II.12.2, 3) are not seen in later Shingon texts or manuals. Interestingly, it is precisely these sections that are in the main those resembling Ennin's *Kanjō Sanmayakai*.

<sup>31</sup> sz 27.1–4.

<sup>32</sup> It gives several mantras including four (§II.1, 2, 3, 5) of the five given in the *Himitsu sanmaya bukkai gi*. It also gives the four vows, the first three of which are as given in the *Himitsu sanmaya bukkai gi* (§I.2 and §II.5) with the fourth being “I vow to rapidly attain the supreme path” (誓願速證無上道). Vairocana is invited as the *upādhyāya* and Śākyamuni as the *karma-ācārya* to give the *samaya* commitments.

<sup>33</sup> 卍 2470:78.67c–69a. This text is particularly used by the three Daigo schools.

<sup>34</sup> Many of the same mantras are given, with the five vows for raising *bodhicitta* (as in the *Shou putixin jie yi*, see note 172) instead of the four.

*Mahāvairocanābhisaṃbodhi-sūtra* and the ten major precepts from the *Wuwei sanzang chanyao*, as in both the *Sanmayakai sahō* and the *Himitsu sanmaya bukkai gi*. The *Himitsu sanmaya bukkai gi* may have had an influence on later texts such as the above in terms of the general format and the specific precepts given, even though it was not utilized in all its details.<sup>35</sup>

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<sup>35</sup> However, there are also later ritual texts such as the *Ono rokujō* that give only the four means of benefiting others and the ten major precepts of the *Wuwei sanzang chanyao* without overtly specifying the four *pārājikas*.

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三昧耶戒序

*Sanmayakai jo**Introduction to the Samaya Commitments*

遍照金剛撰

By Henjō Kongō<sup>36</sup>[I. Many treatments for many diseases]<sup>37</sup>

(TKZ 5.3)若夫一千二百草藥七十二種金丹悲身病而作方。一十二部妙法八萬四千經教哀心疾而垂訓。身病百種即方藥不能一途。心疾萬品則經教不得一種。是故我大師薄伽梵。施種種藥療種種病。

The 1,200 kinds of medicinal herbs and the seventy-two kinds of drugs and elixirs are compounded into medicines out of compassion for our physical illnesses. The subtle Dharma in twelve divisions<sup>38</sup> and the 84,000 teachings of the *sūtras* are taught to us out of sympathy for our mental ailments. There are a hundred types of physical illness, and so the medicines to treat them cannot be of a single type. There are 10,000 kinds of mental ailments, and so the *sūtras* and teachings [that treat them] must also not be of only one kind.<sup>39</sup> For this reason, our great teacher the Bhagavān [Śākyamuni] gives us many kinds of medicine to treat the many kinds of illness.<sup>40</sup>

<sup>36</sup> This is the name Kūkai received from Huiguō at the time of his *abhīṣekas* at Qinglong-si monastery in 805. Meaning the “vajra shining everywhere,” it is the esoteric name of the Vairocana, the deity Kūkai received through both *abhīṣekas*. See *Shōrai mokuroku* (TAKAGI and DREITLEIN 2010: 222–224). Kūkai at times signs his works in this way.

<sup>37</sup> The bracketed divisions into sections and the section headings are the additions of the translator. The original Chinese text has no such sections or paragraph divisions.

The *Sanmayakajo shihei ki* in three fascicles by Hōmyō, the single traditional commentary on the *Sanmayakai jo*, which also includes an extensive commentary on the *Himitsu sanmaya bukkai gi*, has been consulted throughout. It exists only in the xylographic edition of 1753.

<sup>38</sup> Meaning here the entirety of the Buddhist canon, the 十二部經 (*dvādaśāṅga-buddha-vacana*), or twelve divisions based on content or narrative styles in which the Buddhist canon is written are (using the Chinese terms given in T 223): *sūtra* (修多羅), *geya* (祇夜), *vyākaraṇa* (受記經), *gāthā* (伽陀), *udāna* (憂陀那), *nidāna* (因緣經), *avadāna* (阿波陀那), *itivyūttaka* (如是語經), *jātaka* (本生經), *vaipulya* (方廣經), *adbhutadharmā* (未曾有經), and *upadeśa* (論議經). This list appearing in many other places throughout the Tripiṭaka including the *Samyuktāgama* (T 99:2.300c), Kumārajīva’s translation of the *Pañcaviṃśatisāhasrikā-prajñāpāramitā* (T 223:8.220b), and so on, is explained for example in the *Dazhidu lun* (T 1509:25.306c ff.).

<sup>39</sup> The *Dazhidu lun* (T 1509:25.198a) has a similar passage:

衆生心種種不同。結使亦種種。所藥所解法亦種種。佛法雖一實一相。爲衆生故於十二部經八萬四千法聚作分別說。…譬如藥師。不得以一藥治衆病。衆病不同。藥亦不一。佛亦如是。隨衆生心病種種。以衆藥治之。

The minds of beings of are of many kinds and not the same, and their afflictions are also of many kinds. The medicines for them, and their treatments, are also of many kinds. Although Buddhadharmā has a single truth and a single mark, yet for the sake of beings it is divided and taught as the twelve divisions of the canon and 84,000 accumulations of Dharma. ... For example, it is just like a doctor who does not use a single medicine to treat the many illnesses. The illnesses are not the same, so the medicine also is not just one. It is the same with the Buddha [and his teachings]. According to the many mental ailments of beings, he uses many medicines to treat them.

<sup>40</sup> The *Mahāvairocanābhisambodhi-sūtra* (T 848:18.1b) has:

隨種種趣種種性欲。種種方便道。宣說一切智智。或聲聞乘道。或緣覺乘道。或大乘道。或五通智道。或願生天。或生人中及龍夜叉乾闥婆。乃至說生摩睺羅伽法。…而此一切智智道一味。

According to the many kinds of rebirths and the many kinds of natures and inclinations [of beings], using many kinds of means and methods [the Buddha] preaches the knowledge of omniscience. At times he [preaches] the path of the *śrāvaka* vehicle. At times he [preaches] the path of the

## [I.1. The eight kinds of exoteric Dharma gates]

## [I.1.1. The Dharma gate for those who can practice basic discipline]

五常五戒即愚童持齋之妙藥。

The five constants and the five moral precepts are excellent medicines for those who are “ignorant and childlike but capable of fasting (i.e. self-discipline).”<sup>41</sup>

## [I.1.2. The Dharma gate for those who seek the heavenly realms]

六行四禪則嬰童無畏之醍醐。

The six contemplations and four *dhyānas* are like ghee (i.e. the highest) for those who are “infantlike but fearless.”<sup>42</sup>

[I.1.3. The Dharma gate for the *śrāvakas* and *pratyekabuddhas*]

二百五十之戒四念八背之觀。十二因緣十二頭陀遮人我而證三昧帶法執而得涅槃。斯乃聲聞之教藥緣覺之除病。

The 250 precepts,<sup>43</sup> the four foundations of mindfulness,<sup>44</sup> the eight contemplations of liberation,<sup>45</sup> the twelve links of dependent origination,<sup>46</sup> and the twelve ascetic practices<sup>47</sup> negate

*pratyekabuddha* vehicle. At times he [preaches] the path of the Mahāyāna. At times he [preaches] the path of the knowledge of the five superpowers. At times he [preaches the method of] aspiring to rebirth in a heaven. At times he [preaches the method of achieving] a human birth, or [birth] as a *nāga*, or as a *yakṣa*, or as a *gandharva*, and so on to preaching the method for birth as a *mahoraga*. ... However, this path of the knowledge of omniscience has only a single taste.

The *Darijing shu* (T 1796:39.585b) comments here, “However, this path of omniscience has only a single taste: the taste of the Tathāgata’s liberation,” (而此一切智道猶同一味所謂如來解脫味).

<sup>41</sup> This is the second of Kūkai’s ten abodes of mind corresponding to Confucianism, the “mind that is ignorant and childlike, but is capable of fasting (self-discipline)” (愚童持齋心, see HAKEDA 1972: 69 and 167–170).

Kūkai writes in *Hizō hōyaku* (TKZ 3.114, see also HAKEDA 1972: 159), “The [Confucianists] cultivate the three bonds and the five constants, and thus the paths of the ruler and his ministers, the father and the son [and so on] are orderly and not confused,” (修三綱五常則君臣父子之道有序不亂). The five moral precepts here do not refer exclusively to Buddhism, but to common morality. Kūkai writes in his *Himitsu mandara jūjūshin ron* (TKZ 2.57, see also HAKEDA 1972: 167–168):

夫五戒同於外書有五常之教。謂仁義禮智信。愍傷不殺曰仁。防害不姪曰義。故心禁酒曰禮。清察不盜曰智。非法不言曰信。此為五德。不可造次而虧不可須臾而廢。

The five moral precepts are the same in the non-Buddhist texts. They are the teachings of the five constants [of Confucianism], which are humanity, righteousness, propriety, knowledge, and integrity. Being sympathetic to pain and not killing is humanity. Preventing injury and not engaging in sexual activity is righteousness. Being purposeful and not drinking alcohol is propriety. Purely observing and not stealing is knowledge. Not saying what is not true is called integrity. These are the five excellent qualities. They must not be taken lightly or damaged, and they must not be abandoned for even an instant.

<sup>42</sup> The third of Kūkai’s ten abodes of mind, corresponding to Daoism, Hinduism, and those Buddhists who seek a heavenly realm, is the “mind that is infantlike, but fearless” (嬰童無畏心, see HAKEDA 1972: 69 and 170–175).

The six contemplations (六行觀) divide the triple world into nine grounds, one for the desire realm and four each for the form and formless realms. Those grounds relatively below one are contemplated as coarse, suffering, and impeded (羸苦障), and so are to be loathed. Those grounds relatively above one are contemplated as quiet, subtle, and apart (靜妙離), and are to be delighted in. The four *dhyānas* enable access to the four *dhyāna* heavens, see the entries for *four absorptions* (1068) and *dhyāna* (256–257) in BUSWELL and LOPEZ 2014. These are practices for attaining peace in a heavenly realm. Kūkai writes in *Hizō hōyaku* (TKZ 3.114, see also HAKEDA 1972: 159), “When they practice the six contemplations and four *dhyānas*, then they loathe the [grounds] below and delight in those above, and when they are successful in this they attain the ease [of heaven],” (習六行四禪則厭下欣上之觀勝進得樂).

<sup>43</sup> The 250 monastic precepts of the Dharmagupta *prātimokṣa*. See the entry for *prātimokṣa* in BUSWELL and LOPEZ 2014: 666-667.

the self and bring the attainment of *samādhi*. Though still maintaining an attachment to [the reality of] dharmas, they attain *nirvāṇa*. Such are the medicines of the teachings for the *śrāvakas*, and how the *pratyekabuddhas* eliminate their [mental] ailments.<sup>48</sup>

#### [I.1.4. The Dharma gate of Faxiang (Yogācāra)]

無緣起悲幻炎觀識。六度爲行四攝作事。三祇積功四智得果。斯爲他緣大乘之方法。

[The adherents of this school] give rise to objectless compassion,<sup>49</sup> and meditate on [dharmas as] consciousness [only, and insubstantial like] phantoms or flames. They train in the six *pāramitās*,<sup>50</sup> and put into practice the four means of benefitting others.<sup>51</sup> They accumulate merit

<sup>44</sup> The four foundations of mindfulness (四念處) are mindfulness of the body (身念處), sensations (受念處), mind (心念處), and dharmas (法念處). See the entries for *four foundations of mindfulness* (1070) and *smṛtyupasthāna* (831) in BUSWELL and LOPEZ 2014.

<sup>45</sup> For the eight liberations (八背捨 or 八解脫) see the entries for *eight liberations* (1080) and *vimokṣa* (972) in BUSWELL and LOPEZ 2014.

<sup>46</sup> For the twelve links of dependent origination (十二因緣 or 十二支緣起) see the entries for *twelvefold chain of dependent origination* (1087–1088) and *pratīyasamupāda* (669–670) in BUSWELL and LOPEZ 2014.

<sup>47</sup> For the twelve ascetic practices (十二頭陀行) see the entries for *twelve ascetic practices* (1087) and *dhutaṅga* (255–256) in BUSWELL and LOPEZ 2014.

<sup>48</sup> The above are representative practices of the *śrāvakas* and *pratyekabuddhas*, who correspond to the fourth (“the mind of only the *skandhas* to negate the self,” 唯蘊無我心) and fifth (“the mind of uprooting the seeds of karma,” 拔業因種心) of Kūkai’s ten abodes of mind, see HAKEDA 1972: 69–70 and 175–197. The followers of these non-Mahāyāna Buddhist paths (Hīnayāna) take the self as unreal but dharmas as real, and attain *nirvāṇa* but do not attain full buddhahood. Regarding these paths Kūkai writes in *Hizō hōyaku* (TKZ 3.114, see also HAKEDA 1972: 159):

唯蘊遮我八解六通。因緣修身空智拔種。

[The *śrāvakas* take] only the *skandhas* [as real] to negate the self, and [practice] the eight liberations and six superpowers. [The *pratyekabuddhas* take the twelve links of] dependent origination, and with the wisdom of the emptiness [of the self] uproot the seeds [of karma].

Regarding the *śrāvakas* Kūkai writes in *Hizō hōyaku* (TKZ 3.129, see also HAKEDA 1972: 176), “To guard against wrongdoing they have 250 [precepts], and to cultivate what is good they have the four [foundations of] mindfulness and the eight liberations,” (防非則二百五十。修善即四念八背). Dependent origination in particular is what is realized by the *pratyekabuddhas* (see HAKEDA 1972: 194).

<sup>49</sup> In *Hizō hōyaku* (TKZ 3.116) Kūkai writes of the sixth of the ten abodes of mind, “Give rise to objectless compassion, and great compassion arises for the first time,” (無緣起悲 大悲初發). Also in *Hizō hōyaku* (TKZ 3.114, see also HAKEDA 1972: 159), “Giving rise to objectless compassion and negating [all] objects as being only mind, thus they overcome the afflictive and cognitive obstructions and transform the [eight consciousnesses] to attain the four wisdoms,” (無緣起悲唯識遣境則二障伏斷四智轉得). The *Mahāvairocanaḥisambodhi-sūtra* (T 848:18.3b) has, “give rise to the mind of the objectless vehicle, and dharmas have no selfness,” (發無緣乘心法無我性). The *Darjīng shu* (T 1796:39.602a) comments:

所謂他緣乘者。謂發平等大誓。爲法界衆生。行菩薩道。...約此無緣大悲。故名他緣乘。又無緣乘者...解了三界唯心。心外更無一法而可得者。乘此無緣心。而行大菩提道。故名無緣乘也。此無緣乘心。即是法無我性。

What is called the vehicle concerned with others means the great vow that is equally [applied]. For the sake of beings in the *dharmadhātu*, one cultivates the bodhisattva path. ... Because this is summarized within objectless great compassion, it is called the vehicle concerned with others. Also, what is called the vehicle without object ... is to understand completely that the triple world is mind only. Outside of mind there is not a single dharma that can be grasped. By riding on this objectless mind you train in the cultivation of the path of great *bodhi*. Therefore it is called the objectless vehicle. The objectless mind is accordingly the non-selfness (emptiness) of dharmas.

<sup>50</sup> For the six *pāramitās* (六度 or 六波羅蜜) see the entries for *six perfections* (1077) and *pāramitā* (624) in BUSWELL and LOPEZ 2014.

<sup>51</sup> For the four means of benefitting others (四攝事) see *Himitsu sanmaya bukkai gi* §II.12.1, and also the entries for *four means of conversion* (1071) and *saṃgrahavastu* (754) in BUSWELL and LOPEZ 2014.

over three *asaṃkhyeya* [*kalpas*],<sup>52</sup> and attain the fruit of the four wisdoms.<sup>53</sup> Such are the methods for those of the “Mahāyāna concerned with others.”<sup>54</sup>

#### [I.1.5. The Dharma gate of Sanlun (Mādhyamika)]

捨無我而得自在。觀不生而覺心性。揮八不以斷八迷。擲五句以拂五邊。四種言語道斷而無爲。九種心量足絕而寂靜。(TKZ 5.4)是則覺心不生之妙術。

[The adherents of this school] abandon the idea of non-self [in which the person is empty but dharmas are real] in order to attain complete freedom. They meditate on nonarising to awaken to the nature of mind.<sup>55</sup> They wield [the sword of] the eight negations and cut off the eight confusions.<sup>56</sup> They throw out the five alternatives and sweep away the five extremes.<sup>57</sup> They transcend the range of [ordinary] speech in four ways<sup>58</sup> to reach unconditioned [speech]. They terminate the activities of the nine kinds of [ordinary] mental functions<sup>59</sup> and make them be at rest. These are excellent skills for those who “awaken to the nonarising of mind.”<sup>60</sup>

<sup>52</sup> See the entry for *asaṃkhyeyakalpa* in BUSWELL and LOPEZ 2014: 68.

<sup>53</sup> For the four wisdoms (四智) see the entry for *jñāna* in BUSWELL and LOPEZ 2014: 395–396.

<sup>54</sup> This is the sixth of Kūkai's ten abodes of mind, corresponding to the Faxiang (法相, Jpn. Hossō, Yogācāra) school, the “Mahāyāna mind concerned with others” (他緣大乘心, see HAKEDA 1972: 69 and 197–201).

<sup>55</sup> The *Mahāvairocanaḥisambodhi-sūtra* (T 848:18.3b) has, “abandon the idea of non-self [in which the person is empty but dharmas are real] to make the mind sovereign and free, and awaken to the fundamental nonarising of your own mind. Because the limits of mind, front and back, are ungraspable, thus know the nature of your own mind” (捨無我心主自在覺自心本不生...心前後際不可得故。如是知自心性)。

<sup>56</sup> The eight negations (八不) appear in the *Large Prajñāpāramitā-sūtra* (T 220:6.988a, 7.389a; see DREITLEIN 2011, note 96), and are well known from the *Mūlamadhyamakārikā* (T 1564:30.1b): neither arising nor ceasing, neither interrupted nor eternal, neither the same nor different, and neither coming nor going (不生亦不滅 不斷亦不常 不一亦不異 不來亦不去)。The eight confusions (八迷) are the inversions of those eight. In *Hizō hōyaku* (TKZ 3.116) Kūkai writes of the seventh abode of mind, “the eight negations cut off conceptual proliferation” (八不絕戲), and similarly in *Hannya-shingyō hiken* (TKZ 3.8, DREITLEIN 2011: §II.3.2.2).

<sup>57</sup> The five alternatives (五句) are those of being (有), nonbeing (無), both being and nonbeing (亦有亦無), neither being nor nonbeing (非有非無), and neither non-being nor non-nonbeing (非非有非非無)。The list usually has four alternatives, as also given by Kūkai in *Hizō hōyaku* (TKZ 3.156, see also HAKEDA 1972: 205, note 170, quoted from the *Shi moheyān lun* T 1668:32.637c) as four attachments negations (四句, less the fifth), “beyond the four alternatives and apart from the five extremes,” (出四句亦離五邊)。See also the entry for *catuṣkoṭi* in BUSWELL and LOPEZ 2014: 172. The five extremes (五邊) are the five views held regarding the five alternatives (see HAKEDA 1972: 204, note 167).

<sup>58</sup> Five kinds of speech (五種言說) are mentioned in the *Shi moheyān lun* (T 1668:32.606a), which Kūkai quotes in *Shō-ji-jissō gi* (TKZ 3.41, TAKAGI and DREITLEIN 2010: 103). The first four are ordinary speech (false speech) and to be negated, and the fifth is the true speech of suchness.

問曰龍猛所說五種言說今所說二種言說如何相攝。答相夢妄無始者屬妄攝。如義則屬真實攝。

Question. How do the five types of speech discussed by Nāgārjuna [in the *Shi moheyān lun*] apply to the two types of speech you are now discussing? Answer. The speech of discrimination, dreams, uncontrolled attachments, and beginningless delusions belong with what is false. Speech of suchness belongs with what is true.

<sup>59</sup> Ten kinds of mental functions (十種心量) are mentioned in the *Shi moheyān lun* (T 1668:32.606b, see TAKAGI and DREITLEIN 2010: 75 note 59): the minds of eye-consciousness (眼識心), ear-consciousness (耳識心), nose-consciousness (鼻識心), tongue-consciousness (舌識心), body-consciousness (身識心), mind-consciousness (意識心), *manas*-consciousness (末那識心), *ālaya*-consciousness (阿梨耶識心), the many-in-the-one consciousness (多一識心), and the single one consciousness (一一識心)。The *Shi moheyān lun* says that the first nine do not perceive suchness, while the tenth does.

<sup>60</sup> This is the seventh of Kūkai's ten abodes of mind, corresponding to the Sanlun (三論, Jpn. Sanron or Mādhyamika) school, the “mind that awakens to the nonarising of mind” (覺心不生心, see HAKEDA 1972: 69 and 201–205). Kūkai writes in *Hizō hōyaku* for the seventh mind (TKZ 3.114, see also HAKEDA 1972: 160), “When mentally awakened to nonarising and final emptiness, conceptualization is brought to an end; then the one-mind becomes still, and is not-two and markless,” (不生覺心獨空慮絕則一心寂靜不二無相)。

## [I.1.6. The Dharma gate of Tiantai]

觀自心於妙蓮喻境智於照潤。三諦俱融六即表位。是則如實一道心之針灸。

[The adherents of this school] meditate on their own mind as [being inherently pure like] a sublime lotus,<sup>61</sup> and [see] objects and their cognition as [mutually reflective] like with a brilliant [gold mirror] or the sheen [of clear water].<sup>62</sup> The mutual interpenetration of the three truths<sup>63</sup> reveals the six identities.<sup>64</sup> These are [like] medical treatments<sup>65</sup> for those of the “mind of the single path of reality as it is.”<sup>66</sup>

## [I.1.7. The Dharma gate of Huayan]

況復喻法界於帝網觀心佛於金水。六相十玄織其教義五教四車簡其淺深。初發成正覺三生證佛果。斯乃極無自性心之佛果。

Moreover, comparing the *dharmadhātu* to the net of Indra,<sup>67</sup> [the adherents of this school] meditate on [the identity of] mind, the Buddha [and beings<sup>68</sup>], [these being as inseparable] as gold [and a thing worked from the gold] or water [and waves].<sup>69</sup> The six marks<sup>70</sup> and the ten

<sup>61</sup> In *Hannya-shingyō hiken* (TKZ 3.9, DREITLEIN 2011: §II.3.2.5, note 115) Kūkai writes, “Meditate on the lotus and know your own [original] purity,” (觀蓮知自淨). “Lotus” here also suggests the *Lotus Sūtra*.

<sup>62</sup> In *Hizō hōyaku* for the eighth abode of mind (TKZ 3.116) Kūkai writes, “A single suchness and fundamentally pure, objects and their cognition mutually interpenetrate,” (一如本淨 境智俱融). In *Hizō hōyaku* (TKZ 3.157, see also HAKEDA 1972: 208) Kūkai also writes:

寂而能照。照而常寂。似澄水之能鑿。如瑩金之影像。濕金即照影。照影即金水。即知境即般若般若即境。

In the stillness [that is *śamatha*] there is illumination. The illumination [that is *vipaśyanā*] is constantly still. It is like a reflection in clear water, or an image in a polished golden [mirror]. The water and the gold are the same as the reflected images. The reflected images are the same as the gold and the water. Therefore, know that the object is the cognition, and the cognition is the object.

<sup>63</sup> The three truths (三諦) are the Tiantai teaching of the truths of emptiness (空諦), the provisionally existing (假諦), and the middle (中諦). See the entry for *Tiantai zong* in BUSWELL and LOPEZ 2014: 912.

<sup>64</sup> The six identities (六即) are stages in the training of bodhisattva: identity in reality (理即), identity in words (名字即), identity in meditation (觀行即), identity in similarity (相似即), identity in partial awakening (分證即), and identity in the ultimate (究竟即). These are described at length in the *Mohe zhiguan*, T 1911:46.10b ff.

<sup>65</sup> Literally, “acupuncture and moxibustion.”

<sup>66</sup> This is the eighth of Kūkai’s ten abodes of mind, corresponding to the Tiantai (天台, Jpn. Tendai) school, in *Hizō hōyaku* the “mind of the single path of reality as it is” (如實一道心) and in *Himitsu mandara jūjūshin ron* the “single-path unconditioned abode of mind” (一道無爲住心), see HAKEDA 1972: 70 and 205–211. Kūkai writes in *Hizō hōyaku* (TKZ 3.114, see also HAKEDA 1972: 160), “When the mind awakens to nonarising and final emptiness conceptualization is brought to an end, then the one-mind becomes still, and is not-two and markless,” (不生覺心獨空慮絕則一心寂靜不二無相).

<sup>67</sup> For an explanation of the net of Indra see TAKAGI and DREITLEIN 2010: 380–381.

<sup>68</sup> This suggests the well known teaching of the *Avatamsaka* (T 278:9.465c–466a, see also T 279:10.102a, see DREITLEIN 2014a: note 20, TAKAGI and DREITLEIN 2010: 316) on the identity of the self, all beings, and the Buddha:

如心佛亦爾 如佛衆生然 心佛及衆生 是三無差別  
As is the mind, so is the Buddha; as is the Buddha, so are beings.  
The mind, the Buddha, beings: these three are not different.

<sup>69</sup> These are two Huayan analogies illustrating the inseparability of gold (essence) from a lion made of gold (function), or of water (the absolute) from waves (phenomena). Kūkai writes in *Hannya-shingyō hiken* (TKZ 3.8, DREITLEIN 2011: §II.3.2.1) regarding Huayan:

色空本不二 事理元來同 無礙融三種 金水喻其宗  
Matter and emptiness are fundamentally not two;  
Phenomena and the absolute are originally identical.  
Without obstruction, triply interpenetrating.

profound [gates]<sup>71</sup> weave this teaching together, and the five teachings<sup>72</sup> and four carts<sup>73</sup> explain what is shallow and what is profound. By the initial arising of perfect *bodhi*[*citta*],<sup>74</sup> they attain buddhahood in three lifetimes.<sup>75</sup> These [comprise the path to] buddhahood of the “ultimate mind of no independent existence.”<sup>76</sup>

[I.1.8. Exoteric Buddhism is the preaching of the *parasambhogakāya* and *nirmāṇakāya*]

如是妙法竝皆契其機根。不思議妙藥。自上諸教他受用應化佛之所說甘露。

Each of these excellent methods is suited to the [different] inclinations and capacities [of different recipients]. They are inconceivable and excellent medicines. The above teachings are the nectar preached by the *parasambhogakāyas* and *nirmāṇakāyas*.<sup>77</sup>

[I.1.9. Esoteric Buddhism is the preaching of the *svabhāvakāya* Mahāvairocana]

今所授三昧耶佛戒者。卽是大毗盧遮那自性法身之所說真言曼荼羅教之戒也。

The *samaya* commitments of a buddha that will now be given are the moral precepts of the mantra and maṇḍala teachings preached by the *svabhāvakāya dharmakāya* Mahāvairocana.

[II. The four mental states necessary to receive these *samaya* commitments]

若有善男子善女人比丘比丘尼清信男女等欲入此乘修行者先發四種心。一信心。二大悲心。三勝義心。四大菩提心。

If there is a son or daughter of a good family, a *bhikṣu* or *bhikṣuṇī*, or a pure and faithful lay man or woman who wishes to enter this vehicle and cultivate it, they should first give rise to four kinds of mental states. They are: the mind of faith, the mind of great compassion, the mind of ultimate truth, and the mind of great *bodhi* (*bodhicitta*).

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The analogies [of the inseparability of] gold [and what is wrought from it] and water [and waves] are this teaching.

<sup>70</sup> The six marks (六相) are the marks of totality (總相) and particularity (別相), sameness (同相) and difference (異相), and becoming (成相) and decaying (壞相). These appear in the *Avataṃsaka* (e.g. T 279:10.181c, etc.).

<sup>71</sup> The ten profundities (十玄), or the ten profound gates (十玄門) or the ten profound co-arisings (十玄緣起) demonstrate the interpenetration of dharmas. For the full list see HAKEDA (1972: 215 note 214).

<sup>72</sup> Fazang's classification of teachings are: those of the Hīnayāna (小乘教), incipient Mahāyāna (大乘始教) or Faxiang and Sanlun, final Mahāyāna (大乘終教) or buddha-nature teachings, the sudden teachings of Mahāyāna (大乘頓教), and the perfect teaching of Mahāyāna (大乘圓教), which is Huayan. See HAKEDA 1972: 215 (note 215).

<sup>73</sup> The four carts taught in the *Lotus Sūtra* and also used in Huayan. In the parable of the three carts and the burning house in the *Lotus Sūtra* (T 262:9.12c), the goat cart corresponds to the *śrāvaka* path, the deer cart to the *pratyekabuddha* path, the ox cart to the bodhisattva path, and the great white ox cart to the buddha-vehicle that includes the other three (see REEVES 2008: 113ff).

<sup>74</sup> The *Avataṃsaka* (T 278:9.449c) has, “at the moment of first raising *bodhicitta* you will attain full awakening” (初發心時便成正覺). See HAKEDA 1972: 212, also TAKAGI and DREITLEIN 2010: 179.

<sup>75</sup> “Three lifetimes” (三生) means (1) seeing and hearing (見聞生) the *Avataṃsaka* teachings in a past life, (2) understanding and practicing (解行生) everything necessary for awakening in the present life, and (3) full awakening (證入生) in the next life.

<sup>76</sup> This is the ninth of Kūkai's ten abodes of mind, corresponding to the Huayan (華嚴, Jpn. Kegon) school, see HAKEDA 1972: 70 and 211–217. Kūkai writes in *Hizō hōyaku* (TKZ 3.114, see also HAKEDA 1972: 160), “When the mind awakens to nonarising and final emptiness conceptualization is brought to an end, then the one-mind becomes still, and is not-two and markless,” (不生覺心獨空慮絕則一心寂靜不二無相).

<sup>77</sup> In Kūkai's system of the fourfold Dharmakāya, the *svabhāvakāya* and *svasambhogakāya* preach esoteric Buddhism, and the *parasambhogakāya* and *nirmāṇakāya* preach exoteric Buddhism. See TAKAGI and DREITLEIN 2010: 366–368.



## [II.1. The mind of faith]

初信心者。爲欲決定堅固無退失故發此心。

First, the mind of faith. Give rise to this mind to make your resolution firm and irreversible.

此有十種。一澄淨義。能令心性清淨明白故。二決定義。能令心性淳至堅固故。三歡喜義。能令斷除諸憂惱故。四無厭義。能令斷除懈怠心故。五隨喜義。於他勝行(TKZ 5.5)發起同心故。六尊重義。於諸有德不輕賤故。七隨順義。隨所見聞不違逆故。八讚歎義。隨彼勝行至心稱歎故。九不壞義。專在一心不忘失故。十愛樂義。能令成就慈悲心故。

This has ten kinds of [meaning]. The first meaning is clearness, because this makes the nature of mind pure and brilliant. The second meaning is resolution, because this makes the nature of mind genuine and firm. The third meaning is delight, because this brings about the elimination of sorrow. The fourth meaning is tirelessness, because this brings about the elimination of laziness. The fifth meaning is rejoicing, because by this the thought of like-mindedness arises toward the excellent practices of others. The sixth meaning is respect, because by this one does not treat the good qualities [of others] with contempt. The seventh meaning is obedience, because by this one follows what is seen and heard without being contrary to it. The eighth meaning is praise, because by this one wholeheartedly gives the praises that are due the excellent practices of others. The ninth meaning is incorruptibility, because by this one concentrates single-mindedly without forgetting. The tenth meaning is love, because this brings to perfection thoughts of goodwill and compassion.<sup>78</sup>

## [II.2. The mind of great compassion]

二大悲心者。亦名行願心。言外道二乘不起此心。但有菩薩大士能發此心觀法界無緣一切衆生猶如己身。所以然者。善人之用心先他後己。

Second, the mind of great compassion. This is also called the mind of the cultivation of vows (*praṇidhāna*).<sup>79</sup> Those of the non-Buddhist paths and of the two vehicles do not give rise to this (Mahāyāna) mind. Only the bodhisattvas-mahāsattvas can give rise to this mind.<sup>80</sup> See all the beings of the *dharmadhātu* exactly as one's own body, including those unconnected [in the present

<sup>78</sup> Quoting the *Shi moheyan lun*, τ 1668:32.597a.

<sup>79</sup> This is called the "cultivation of vows" in the *Putixin lun* (τ 1665:32.572c), and is the first of three methods of *bodhicitta* in that text:

初行願者。爲修習之人常懷如是心。我當利益安樂無餘有情界。觀十方含識猶如己身。所言利益者。爲勸發一切有情悉令安住無上菩提。

First, the cultivation of vows. A person who cultivates this should always bear in mind this thought, "I will give benefit and ease to limitless worlds of sentient beings. Seeing sentient beings in the ten directions, [I know that] they are all exactly like my own body." What is called giving benefit means to encourage all sentient beings to abide without exception in supreme *bodhi*.

<sup>80</sup> The *Putixin lun* (τ 1665:32.572c) in the section on *praṇidhāna* has:

一切有情皆含如來藏性。皆堪任安住無上菩提。是故不以二乘之法而令得度。

All sentient beings have within them the nature of the *tathāgatagarbha*. All of them are capable of abiding in supreme *bodhi*. For that reason, do not lead them to liberation using the methods of the two vehicles.

lifetime with oneself]. This is because a virtuous person always endeavors to put others first and himself last.<sup>81</sup>

又達觀三世皆是我四恩。四恩皆墜三惡趣受無量苦。吾是彼之子也。亦彼之資也。非我誰能拔濟。是故發此大慈大悲心。

Furthermore, a penetrating observation through the three times (past, present, and future) [shows that] all [beings have at some time given] you the four kinds of kindness.<sup>82</sup> [Those who have given you] the four kindnesses will all fall into the three undesirable [rebirth] destinies [at some time or another],<sup>83</sup> where they experience incalculable suffering. I have [at some time in the past] been their child, and I have also been their student.<sup>84</sup> If not me, who would save them? For that reason, you should give rise to this mind of great goodwill and great compassion.

大慈能與樂。大悲能拔苦。拔苦與樂之本不如絕源。絕源之首不若授法。法藥雖萬差前所說八種法門。是彼之本。

Great goodwill can give ease. Great compassion can remove suffering.<sup>85</sup> The foundation of removing suffering and giving ease is none other than cutting off [the cause of suffering] at its source (ignorance). The best way to cut off the fountainhead [of suffering] is nothing other than

<sup>81</sup> The *Putixin lun* (T 1665:32.572c) in the section on *pranidhāna* has, “Give to beings according to their wishes, even to the point of not withholding even your own life,” (隨衆生願而給付之乃至身命而不吝惜). The *Dasheng besheng xindi guan jing* (T 159:3.304a), a text imported by Kūkai, has “I will diligently cultivate the liberation of suffering beings, and even though I have not yet attained liberation myself I will first liberate others,” (精修度脫苦衆生 自未得度先度化).

<sup>82</sup> The *Dasheng besheng xindi guan jing* (T 159:3.297a, 297c, 298b) has:

世間之恩有其四種。一父母恩。二衆生恩。三國王恩。四三寶恩。如是四恩一切衆生平等荷負。...父有慈恩。母有悲恩。母悲恩者。...衆生恩者。即無始來一切衆生輪轉五道經百千劫。於多生中互爲父母。...昔生生中有大恩故。猶如現在父母之恩等無差別。...國王恩者...於其國界山河大地盡大海際屬於國王。...三寶恩者...利樂衆生無有休息。

There are four kinds of obligations for the mundane kindnesses [one receives]. They are first, an obligation for the kindnesses [received from] one's parents. Second, an obligation for the kindnesses [received from] all beings. Third, an obligation for the kindnesses [received from] the king. Fourth, an obligation for the kindnesses [received from] the Triple Jewel. All beings equally share this burden. ... The obligation to the father is for his goodwill, the obligation to the mother is for her compassion. ... The obligation to beings is that since the beginningless [beginning] all beings have experienced cyclical rebirths in the five destinies over hundreds of thousands of *kalpas*. Over those many lifetimes we have each been all others' fathers and mothers. ... In the past during life after life they have given me great kindnesses, no different from the kindnesses of my parents in this lifetime. ... The obligation to the king is that ... the mountains, rivers, and the earth in his country to the edges of the oceans all belong to the king. ... The obligation to the Triple Jewel is that it ... gives benefit to beings without pause.

<sup>83</sup> The three *durgati* of hell (*narakagati*), hungry ghosts (*pretagati*), and animals (*tiryagyonigati*).

<sup>84</sup> Everyone has been the child or student of every other being at some point in some past life. Therefore, knowing that and seeing them now as you would your parents or teachers in the present life, you will naturally help them in their need. The *Guan Fo sanmei hai jing* (T 643:15.682a) has:

大悲心者。見諸衆生受苦惱時。如己父母師長善友。生悲哀心淚如猛雨。如是等心名爲大悲。

Great compassion means that when seeing beings undergoing suffering, you experience sorrowful thoughts and shed a storm of tears for them just as you would if they were one's own [present] parents, teachers, or good friends. Such thoughts are called great compassion.

<sup>85</sup> The *Dazhidu lun* (T 1509:25.256b) has:

大慈與一切衆生樂。大悲拔一切衆生苦。大慈以喜樂因緣與衆生。大悲以離苦因緣與衆生。譬如有入諸子繫在牢獄當受大辟。其父慈惻以若干方便令得免苦。是大悲。得離苦已以五所欲給與諸子。是大慈。Great goodwill is to give ease to all beings. Great compassion is to remove the suffering of all beings. Great goodwill gives the causes and conditions of joy to beings. Great compassion gives the causes and conditions of freedom from suffering to beings. It is like a person whose sons are confined in prison and about to be executed. Their loving father will be in anguish, and will use many means so that they can avoid suffering. This is great compassion. After they are free from suffering, he provides his children with their desires of the five [senses]. This is goodwill.

giving Dharma. Although the medicine of Dharma comes in 10,000 varieties, its foundation lies in the eight Dharma gates discussed above.<sup>86</sup>

### [II.3. The mind of ultimate truth (*paramārtha*)]

然猶隨順機根故有淺深遲速。爲欲簡擇如是諸法教發第三勝義心。亦名深般若心。

Nevertheless, because [Dharma gates] depend on the inclinations and capacities [of the beings who receive them], [there are differences in] the profundity and superficiality [of the Dharma gates], and the slowness and rapidity [of the awakening of those beings]. In order to be able to differentiate among these many Dharma teachings, give rise to the third mind of ultimate truth.<sup>87</sup> This is also called the mind of profound insight (*prajñā*).

#### [II.3.1. Differentiating among the eight Dharma gates]

云何簡擇。若有上根上智人欲行如是法早歸自心本宅。先須簡知乘之差別。(TKZ 5.6)欲簡知此乘優劣非是凡夫二乘及十地菩薩所知境界。但依如來所說知之耳。如來明說其差別。是故攬此龜鏡可簡得。

What does it mean to differentiate [among the teachings]? If there is a person of superior capacity and superior intelligence<sup>88</sup> who wishes to practice these teachings and rapidly return to the original home of his own mind, then he must first be able to distinguish among the vehicles. But being able to distinguish the superiority or inferiority of a vehicle is not within the realm that ordinary beings, those of the two vehicles, or the bodhisattvas on the ten *bhūmis* [can directly] know. It can only be known by relying on what the Tathāgata has taught. The Tathāgata has clearly taught the differences. Therefore, by making use of what he has revealed<sup>89</sup> one can differentiate among them.

##### [II.3.1.1. Those without any discipline]

異生羝羊凡夫。專造十不善等業耽三毒五欲之樂。不會知後身墜三途極苦。是故眞言有智人不可樂著。

[The first gate is that of] worldly beings [like] rams<sup>90</sup> subject to rebirth.<sup>91</sup> They engage in nothing but the ten unwholesome acts<sup>92</sup> and so on, and are obsessed with the pleasures of the

<sup>86</sup> These are the abovementioned second through the ninth of Kūkai's ten abodes of mind.

<sup>87</sup> The second of the three methods of *bodhicitta* given in the *Putixin lun* (T 1665:32.573a–574a) is called the *bodhicitta* of ultimate truth (*paramārtha*). In that section the *Putixin lun* also divides the discussion into worldly beings, non-Buddhists, the two vehicles, and Mahāyāna. Kūkai follows that discussion by making use of his ten abodes of mind.

<sup>88</sup> The *Putixin lun* (T 1665:32.572b) opens with:

若有上根上智之人。不樂外道二乘法。有大度量勇銳無惑者。宜修佛乘。

If there is a person of superior capacity and superior intelligence, who does not take pleasure in the teachings of the non-Buddhists or the two vehicles, who is broad-minded, courageous, and without confusion, then that person is the right one to cultivate the buddha-vehicle.

<sup>89</sup> Literally “tortoise and mirror” (龜鏡), which MATHEWS (p. 535) explains as “a magic mirror—the tortoise foretells, the mirror reveals—an example.”

<sup>90</sup> The *Mahāvairocanaābhisambodhi-sūtra* (T 848:18.2b) has, “foolish and immature worldly beings are like rams,” (愚童凡夫類猶如羝羊). The *Darijing shu* (T 1796:39.594c) explains:

羝羊是畜生中。性最下劣。但念水草及姪欲事。餘無所知。故順西方語法。以喻不知善惡因果愚童凡夫也。

The ram is the animal with the basest nature. It only thinks about water plants (its preferred food) and sexual desires, and is oblivious to everything else. Therefore, following the usage of the Western

three poisons and the five sensual desires.<sup>93</sup> They never know that in their future lives they will fall into the extreme suffering of the three paths.<sup>94</sup> Therefore, those learned in mantra must not take pleasure in this [vehicle].<sup>95</sup>

[II.3.1.2. Those who can practice basic discipline]

愚童持齋人乘之法。雖云漸信因果行五常五戒等。猶是人中之因不得生天之樂。是故不可樂著。

[The second gate is] the Dharma of the human vehicle of those ignorant and childlike but capable of fasting.<sup>96</sup> Even though [the followers of this path] gradually develop faith in cause and effect, and practice the five constants, the five moral precepts, and so on, those are the causes for a [birth] as a human. They have not achieved the ease of a birth in heaven. Therefore, you must not take pleasure in this [vehicle].

[II.3.1.3. Those seeking rebirth in heaven]

嬰童無畏外道生天之乘。雖云下從四王天上至悲想受二十八天樂。終墜人中地獄等不得出生死。是故不可樂著。

[The third gate is] the vehicle of those who are infantlike but fearless, [seeking] the heavenly realms of the non-Buddhists.<sup>97</sup> Even though they may enjoy the ease of the twenty-eight heavens, from that of the four heavenly kings below to that of neither perception [nor nonperception] above,<sup>98</sup> in the end they will fall into a [birth] as a human, in hell, and so on, and cannot escape from *saṃsāra*. Therefore, you must not take pleasure in this [vehicle].<sup>99</sup>

regions (greater India), it is used as an analogy for foolish and immature ordinary beings, who have no understanding of good and bad or of cause and effect.

<sup>91</sup> This section discusses the first of Kūkai's ten abodes of mind. Kūkai writes in *Hizō hōyaku* (HAKEDA 1972: 164):

First: The Mind of Lowly Man, Goatish in Its Desires. What is meant by this mind? It is the name given to lowly man who, in his madness, does not distinguish between good and evil, and who, ignorant like a stupid child, does not believe in the law of cause and effect. Lowly man creates karma and receives its fruits; he receives ten thousand different forms of life in the process of transmigration. His ignorance, therefore, can be compared to that of a goat. (TKZ 2.57: 第一異生羝羊心。異生羝羊心者何。凡夫狂醉不辨善惡。愚童癡暗不信因果之名也。凡夫作種種業感種種果。身相萬種而生。故名異生。愚癡無智均彼羝羊之劣弱。故以喻之)

<sup>92</sup> The three actions of body: killing living things (殺生), stealing (偷盜), and sexual misconduct (邪淫); the four actions of speech: false speech (妄語), careless speech (綺語), abusive speech (惡口), and divisive speech (兩舌); and the three actions of mind: greed (慳貪), malice (瞋恚), and false views (邪見). These are the inverses of the "ten paths of wholesome conduct," see note 145.

<sup>93</sup> The three poisons are desire (*rāga*), hatred (*dveṣa*), and delusion (*moha*), see the entry for *trivṣa* in BUSWELL and LOPEZ 2014: 926. The five sensual desires are desires aroused through the five sense faculties of eyes, ears, nose, tongue, and body.

<sup>94</sup> The three undesirable rebirth destinies of hell, hungry ghosts, and animals.

<sup>95</sup> The *Putixin lun* (T 1665:32.573a) in the section on the *bodhicitta* of ultimate truth regarding worldly beings has (also quoted in *Hizō hōyaku*, TKZ 3.119, see also HAKEDA 1972: 167):

謂凡夫執著名聞利養資生之具務以安身。恣行三毒五欲。真言行人誠可厭患誠可棄捨。

As a rule, worldly beings crave for fame, profit, and the necessities, and are devoted to physical security. They indulge in the three poisons and the five sensual desires. A mantra practitioner should truly loathe this, and truly abandon this.

<sup>96</sup> *Sanmayakai jo*, §I.1.1.

<sup>97</sup> *Sanmayakai jo*, §I.1.2.

<sup>98</sup> For the twenty-eight heavens, see the entry for *deva* in BUSWELL and LOPEZ 2014: 230–233. There are six heavens in the desire realm, eighteen in the form realm, and four in the formless realm. The heaven of the four heavenly kings

[II.3.1.4. The *śrāvakas* and the *pratyekabuddhas*]

唯蘊無我拔業因種二種羊鹿乘。雖出三界猶是下劣。三生六十之劫七八四百之時何其眇焉。是故不可樂求。

[The fourth gate] has two kinds: the goat cart [of the *śrāvakas*] and the deer cart [of the *pratyekabuddhas*],<sup>100</sup> [who are those who make use of] only the *skandhas* to negate the self (the *śrāvakas*) and [those who] uproot the seeds of karma (the *pratyekabuddhas*).<sup>101</sup> Even though they escape the triple world, that is still inferior. The time [a *śrāvaka*] requires [for liberation] is three births or sixty *kalpas*,<sup>102</sup> and [a *pratyekabuddha* needs] seven or eight [lives],<sup>103</sup> or four [lives] or a hundred [*kalpas*].<sup>104</sup> How long that is!<sup>105</sup> Therefore, you must not take pleasure in this [vehicle].<sup>106</sup>

in the desire realm is the lowest among these, and the sphere of neither perception nor nonperception in the formless realm is the highest.

<sup>99</sup> The *Putixin lun* (T 1665:32.573a) in the section on the *bodhicitta* of ultimate truth regarding the non-Buddhists has (also quoted in *Hizō hōyaku*, TKZ 3.127–128, HAKEDA 1972: 175):

又諸外道等戀其身命。或助以藥物得仙宮住壽。或復生天以爲究竟。眞言行人應觀彼等。業力若盡未離三界。煩惱尚存。宿殃未殄。惡念旋起。當彼之時沈淪苦海難可出離。當知外道之法亦同幻夢陽焰也。Furthermore, the non-Buddhists are attached to their bodies and lives. Some of them make use of elixirs to attain longevity, dwelling in the palace of the immortals. Others think that being born into heaven is the final goal. A mantra practitioner should examine these. When the force of their karma is exhausted, [the non-Buddhists] will still not be free of the triple world. Their afflictions will still be there. Their deadly sins in past lives will not yet be wiped out. Their unwholesome thoughts will still twist and turn. At that time they will sink into the sea of suffering, and it will be difficult to escape. Know that the teachings of the non-Buddhists are the same as illusions, dreams, and mirages.

<sup>100</sup> See note 74.

<sup>101</sup> *Sanmayakai jo*, §I.1.3.

<sup>102</sup> The *Dazhidu lun* (T 1509:25.266c) has, “A quick *śrāvaka* will take three lifetimes, and a slow one sixty *kalpas*,” (如聲聞疾者三世久者六十劫). The *Daśabhūmika-vibhāṣā* (T 1521:26.20b) has, “Those who practice the *śrāvaka* vehicle achieve liberation in one lifetime, or in two, or else more than that depending on the sharpness or dullness of their faculties” (行聲聞乘者或以一世得度或以二世或過是數隨根利鈍). Note that the *Mahāvibhāṣā* (T 1545:27.159c) has, “*Śrāvakas* of the sharpest faculties pass through sixty *kalpas*,” (聲聞極利根者經六十劫).

<sup>103</sup> The *Daśabhūmika-vibhāṣā* (T 1521:26.20b) has, “Those who practice the *pratyekabuddha* vehicle achieve liberation in seven lifetimes, or in eight,” (行辟支佛乘者或以七世得度或以八世).

<sup>104</sup> The *Dazhidu lun* (T 1509:25.266c) has, “The quickest *pratyekabuddha* will train for four lifetimes, and a slow one will train for up to a hundred *kalpas*,” (有辟支佛第一疾者四世行久者乃至百劫行). Note that the *Mahāvibhāṣā* (T 1545:27.159c) has, “*Pratyekabuddhas* of the sharpest faculties pass through only one hundred *kalpas*,” (獨覺極利根者唯經百劫).

<sup>105</sup> These paths are indirect and circuitous, requiring vast amounts of time to achieve liberation. In a *Dainichikyō kaidai* (DREITLEIN 2014b: §I.1.1, 衆生狂迷, TKZ 4.14) Kūkai writes, “An oxcart, a goat cart, and the like slowly follow the circuitous route, and require three great *asaṃkhyeya-kalpas* [to reach buddhahood],” (牛羊等車逐紆曲而徐進必經三大無數劫).

<sup>106</sup> The *Putixin lun* (T 1665:32.573a) in the section on the *bodhicitta* of ultimate truth regarding the two vehicles has (also quoted in *Hizō hōyaku*, TKZ 3.148–149, HAKEDA 1972: 195–196):

眞言行者當觀。二乘之人雖破人執猶有法執。但淨意識不知其他。久久成果位。以灰身滅智趣其涅槃。如大虛空湛然常寂。...既知聲聞緣覺智慧狹劣。亦不可樂。

A mantra practitioner should examine this. Although those of the two vehicles destroy [attachment to] the person, they still have an attachment to dharmas. Although they purify the mind-consciousness (*manovijñāna*), they do not know the others (*manas* and *ālayavijñāna*). They achieve their stage of result after a very long time, and through the annihilation of the body and the knowledge of cessation they go to their *nirvāṇa*, which is like the quiet and eternal stillness of great space. ... Now it is known that the wisdom of the *śrāvakas* and *pratyekabuddhas* is narrow and inferior. You must not take pleasure in these [vehicles] either.

## [II.3.1.5. Faxiang and Sanlun]

他緣大乘覺心不生二種法門。捨身命而行布施許妻子而與他人。經三大阿僧祇行六度萬行。劫石高廣難盡。弱心易退難進。十進九退吾亦何堪。

[Next,] there are two kinds of Dharma gates: [the fifth gate is] the “Mahāyāna concerned with others” (Faxiang),<sup>107</sup> and [the sixth gate is for those who] “awaken to the nonarising of mind.”<sup>108</sup> They give up their own lives in the practice of charity,<sup>109</sup> and even go so far as to give away their wives and children to others.<sup>110</sup> Over three great *asaṃkhyeya-kalpas*<sup>111</sup> they train in the 10,000 practices of the six *pāramitās*.<sup>112</sup> The *kalpa*-stone is high and broad, and difficult to wear down.<sup>113</sup> Those who are weak-minded will easily retreat, and find it hard to advance.<sup>114</sup> “Going forward ten [paces] only to go back nine,”<sup>115</sup> how can one endure it?

## [II.3.1.6. Tiantai]

如實一道(TKZ 5.7)之心。雖云拂心垢而入清淨泯境智而證如如。猶是一道清淨之樂。未入金剛之寶藏。是故亦不可住。

[The seventh gate is] the “mind of the single path of reality as it is.”<sup>116</sup> Even though they brush away the dust of the mind and enter into purity, eliminate [the duality of] objects and their cognition, and realize suchness, that is still the peace of the purity of the single path. They have not yet entered into the vajra treasury.<sup>117</sup> Therefore, you must not abide in this either.

<sup>107</sup> *Sanmayakai jo*, §I.1.4.

<sup>108</sup> *Sanmayakai jo*, §I.1.5.

<sup>109</sup> Probably referring to the *jātaka* story of how the Bodhisattva gave up his life to feed a starving tigress with seven cubs related in the *Suvarṇaprabhāsa-sūtra* (T 665:16.450c ff.). See EMMERICK 1970: 85ff.

<sup>110</sup> Referring to the story in the *Dazhidu lun* (T 1509:25.146b), “For example, Prince Sudinna gave his two sons to a Brāhmaṇa, and next he gave him his wife, but his mind did not turn away [from the practice of charity],” (如須提拏太子以其二子布施婆羅門次以妻施其心不轉).

<sup>111</sup> An astronomical length of time of three *asaṃkhyeya-kalpas* (*asaṃkhyeya* is an Indian number meaning literally “uncountable,” which in some accounts is 10<sup>51</sup> or similar numbers) is required to reach full buddhahood. See TAKAGI and DREITLEIN 2010: 29 note 2, and DREITLEIN 2011, note 106.

<sup>112</sup> The *Putixin lun* (T 1665:32.573a) regarding a bodhisattva has, “he will take three *asaṃkhyeya-kalpas* to cultivate the 10,000 practices of the six *pāramitās*, perfectly completing all of them, and thus attain the fruit of buddhahood,” (復經三阿僧祇劫修六度萬行皆悉具足然證佛果).

<sup>113</sup> Meaning here that a *kalpa* is a very long time, this refers to the rock-*kalpa* (磐石劫), in which a *kalpa* is said to be longer than the length of time needed for a rock one cubic *yojana* in size to be worn away by brushing it with a piece of soft cloth once in a hundred years (e.g. SN XV 5, the *Samyuktāgama* T 99:2.242b, BODHI 2000: 654, etc.).

<sup>114</sup> The *Putixin lun* (T 1665:32.573a) has, “through three *asaṃkhyeya-kalpas* he engages in hardships and austerities, and thus attains buddhahood,” (經三無數劫難行苦行然得成佛).

<sup>115</sup> Alluding to the *Jin’gangding yujia Jin’gangsaduo wumimi xiuxing niansong yigui* (T 1125:20.535b) description of the circuitous exoteric path, “Those who cultivate through exoteric Buddhism attain supreme *bodhi* only after slowly passing through three great *asaṃkhyeya-kalpas*. During that time they go forward ten [paces] only to go back nine,” (於顯教修行者。久經三大無數劫。然後證成無上菩提。於其中間十進九退).

<sup>116</sup> *Sanmayakai jo*, §I.1.6.

<sup>117</sup> The *Lotus Sūtra* has (T 262:9.7a. see also REEVES 2008: 83), “The buddhas, the world-honored ones, appear in the world because they want beings to open up the knowledge and insight of the buddhas (*jñāna-darśana*) and [so] attain purity,” (諸佛世尊欲令衆生開佛知見使得清淨故出現於世). Purity means emptiness, as in the *Daji da Xukongzang pusa suowen jing* (T 404:13.623b), “Why is this called pure? It is because those dharmas are originally nonarising and are neither produced nor destroyed, therefore they are called pure,” (以何因緣而名清淨。謂彼諸法本來不生無所起滅故名清淨). The “purity of the single path” (一道清淨) is the Mahāyāna realization of the emptiness in the single vehicle (一乘), but this is still an exoteric realization and not yet the esoteric path. The *Jin’gangding lianhuabuxin niansong yigui* (T 873:18.302a) says of the bodhisattva Sarvārthasiddhi who is about to enter the esoteric path through the five-stage

## [II.3.1.7. Huayan]

極無自性心者。雖云融法界而證三世間身等帝網而得一大法身。猶是成佛之因初心之佛。五相成身四種曼荼羅未能具足。是故不可住。謂未得爲得未到謂到。

[The eighth gate is] the “ultimate mind of no independent existence.”<sup>118</sup> Even though they interpenetrate with the *dharmadhātu* to realize the body of the three realms,<sup>119</sup> identical with the net of Indra, and attain the single great *dharmakāya*,<sup>120</sup> these are still the causes of buddhahood, and the initial resolve [to attain] buddha[hood]. They do not yet possess the five-stage meditation<sup>121</sup> and the four maṇḍalas.<sup>122</sup> You must not abide in this either. They think they have attained what they have not yet attained, and they think they have reached what they have not yet reached.<sup>123</sup>

## [II.3.1.8. The superiority of the mantra gate]

如是依如來教勅以最上智慧簡乘差別發菩提心。若有人等乘如是車行所行道未名最上淨菩提心。是故眞言門菩薩超此諸住心等發菩提心行菩提行。爲知此乘差別發深般若勝義心。

In this way, relying on the Tathāgata’s [esoteric] teachings, through [his] supreme wisdom one differentiates among the vehicles and raises *bodhicitta*. If a human or other being rides on these [exoteric] carts and trains in their paths of training, that would not yet be called the unsurpassed pure *bodhicitta*.<sup>124</sup> For that reason, the bodhisattvas of the mantra gate pass over the [first nine] abodes of mind,<sup>125</sup> give rise to [the unsurpassed] *bodhicitta*, and train in the training of *bodhi*. To

meditation (*pañcākārābhisambodhi-krama*, 五相成身):

汝之所證處 是一道清淨 金剛喻三昧 及薩婆若智  
尚未能證知 勿以此爲足 應滿足普賢 方成最正覺

What you have realized is the purity of the single path.

Both the vajra-like *samādhi* (Skt. *vajropamā-samādhi*) and omniscience (Skt. *sarvajñāna*):

Those you have not yet attained. Do not be satisfied with this.

You must fully perfect the [realization of] Samantabhadra, and realize the supreme enlightenment.

<sup>118</sup> *Sanmayakai jo*, §I.1.7.

<sup>119</sup> The realms of ordinary sentient beings in *samsāra* (衆生世間), of the insentient material support or container worlds (器世間) that they rely on, and of the enlightened mind of the buddhas and bodhisattvas (智正覺世間) that brings beings to liberation.

<sup>120</sup> The *Dafangguang Fo Huayan-jing shu* (T 1735:35.572c) has, “penetrating and encompassing the three realms, all is the single great *dharmakāya*,” (通攝三種世間皆爲一大法身).

<sup>121</sup> The esoteric meditation sequence in five stages to achieve buddhahood (*pañcākārābhisambodhi-krama*) that is a significant part of the Vajraśekhara practice. For details see GIEBEL 2001: 23–25 and TODARO 2006.

<sup>122</sup> For an explanation of the four maṇḍalas see TAKAGI and DREITLEIN 2010: 363–364.

<sup>123</sup> This seems to be a paraphrase of the *Lotus Sūtra* (T 262:9.7a) regarding those that left the assembly, that “they think that they have attained what they have not attained, and that they have realized what they have not realized,” (未得謂得未證謂證).

<sup>124</sup> Kūkai seems to mean that the above paths do not reach pure *bodhicitta*, which is itself complete awakening, as stated for example in the *Avatamsaka* (see note 75). The *Putixin lun* (T 1665:32.573c, quoting the *Mahāparinirvāṇa-sūtra*, T 374:12.590a and T 375:12.838a) also has:

初發已爲人天師 勝出聲聞及緣覺 如是發心過三界 是故得名最無上

Having given rise [to *bodhicitta*] for the first time, he is already the teacher of men and gods,

And has gone beyond the *śrāvakas* and *pratyekabuddhas*.

Giving rise to [*bodhi*]citta in this way, he transcends the triple world.

Therefore, he is called supreme.

<sup>125</sup> Bodhisattvas practicing esoteric Buddhist yoga go beyond the realms of the bodhisattvas on the exoteric paths described above. The *Putixin lun* (T 1665:32.573b) has:

以大悲決定永超外道二乘境界。復修瑜伽勝上法。人能從凡入佛位者。亦超十地菩薩境界。

know the differences among these vehicles, give rise to the profound mind of the ultimate truth of *prajñā*.

[II.4. *Bodhicitta*]

四言菩提心者。此有二種。一能求菩提心。二所求菩提心。

The fourth, *bodhicitta*, is of two types: first, the mind that aspires to awakening, and second, that which is aspired to: the [inherently] awakened mind.<sup>126</sup>

[II.4.1. *Bodhicitta* as the mind that aspires to awakening]

能求心者。譬如有人欲爲善與惡必先標其心而後行其行。<sup>云</sup> 求菩提之人亦復如是。

The mind that aspires [to awakening] is like, for instance, when a person wishes to do something, whether good or evil. That person always first has the idea, and then afterwards does the action, and so on.<sup>127</sup> A person who aspires to awakening is just the same.

又如狂人解毒忽起歸宅之心。遊客事畢乍發懷土之思。求菩提之心亦復如是。既知狂醉在三界之獄熟眠臥<sup>(TKZ 5.8)</sup>六道之藪。何不駢神通之車速歸本覺莊嚴之床。此即能求之心。

Again, it is like a man who has been driven mad [by a drug]. When the drug wears off [and he returns to normal], he immediately gives rise to the thought of returning to his home.<sup>128</sup> [Or it is like] a traveler who, once his business is finished, straightaway longs for his own land. The mind that aspires to awakening is just the same. Once we have realized [that our condition has been one of a] mad intoxication while dwelling in the prison of the triple world, or of deep slumber while lying down in the quagmire of the six rebirth paths,<sup>129</sup> who would not [choose to] gallop

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Through resolute great compassion one will forever pass beyond the realms of the non-Buddhist paths (the second and third abodes of mind) and of the two vehicles (the fourth and fifth abodes of mind). Again, a person cultivating the supreme methods of [esoteric] yoga can enter into the stage of the buddhas from the state of an ordinary being, passing over the realms of the bodhisattvas on the ten *bhūmis*.

<sup>126</sup> The two interrelated aspects of *bodhicitta* are: the subject who aspires to attain awakening, and the object aspired to, which is the inherent awakening already present in all beings. These two are not apart. The *Mahāvairocanaḥisambodhi-sūtra* (r 848:18.1c) has, “Your own mind aspires to *bodhi* and omniscience. Why is that? Because it is pure by nature,” (自心尋求菩提及一切智何以故本性清淨故). The *Darijing shu* (r 1796:39:588a-587c) explains:

若一切智即是菩提心者。此中誰爲能求誰爲所求。誰爲可覺誰爲覺者...佛言。祕密主自心尋求菩提及一切智。何以故。本性清淨故。

“If omniscience is identical with *bodhicitta*, then in that case which is the aspirer and which is aspired to? Who is the one to be awakened, and who is the awakened one?” ... The Buddha answered, “Lord of the Secret Ones, your own mind aspires to *bodhi* and omniscience. Why is that? Because it is pure by nature.”

<sup>127</sup> Paraphrasing the *Putixin lun* (r 1665:32.572c):

凡人欲爲善之與惡。皆先標其心。而後成其志。所以求菩提者。發菩提心。修菩提行。

In general, a person who wishes to do something, whether wholesome or unwholesome, first has that idea and then afterwards completes his intention. Therefore, one who aspires to *bodhi* [first] raises *bodhicitta* and then cultivates the practices of *bodhi*.

<sup>128</sup> Kūkai writes similarly in *Hannya-shingyō hiken* (TKZ 3.11, DREITLEIN 2011: §II.6), “The triple world is no more than an inn for travelers, but the one-mind is our true home,” (三界如客舍 一心是本居).

<sup>129</sup> Kūkai writes in *Unji gi* (TKZ 3.59, TAKAGI and DREITLEIN 2010: 147):

是故三界六道長迷一如之理常醉三毒之事荒獵幻野無心歸宅。長眠夢落覺悟何時。

Thus, those in the triple world and the six rebirth states are long confused about the truth of the single suchness. They are incessantly intoxicated by the three poisons [greed, hatred, and ignorance] and



away on the chariot of the superpowers<sup>130</sup> to rapidly return home to our [original] state<sup>131</sup> adorned with inherent awakening? This is precisely the mind that aspires [to awakening].

[II.4.2. *Bodhicitta* as the inherent mind of awakening that is aspired to]

所求心者。所謂無盡莊嚴金剛界身是也。大毗盧舍那四種法身四種曼荼羅。此是一切衆生本來平等共有。雖然被五障之覆弊依三妄之雲翳不得覺悟。

The [inherently awakened] mind that is aspired to is, in other words, the inexhaustibly adorned<sup>132</sup> body of the Vajradhātu.<sup>133</sup> Mahāvairocana's fourfold *dharmakāya*<sup>134</sup> and the four maṇḍalas<sup>135</sup> are originally and universally shared by all beings.<sup>136</sup> However, because [the minds of

pursue their wild hunts on phantom plains, with no thought of ever returning home. They nod forever in their dream realms; when will they ever awaken?

<sup>130</sup> Kūkai uses terminology like the “chariot of the superpowers” to refer to esoteric Buddhism. In a *Dainichikyō kaidai* (DREITLEIN 2014b: §1.1.1, 衆生狂迷, TKZ 4.14) Kūkai writes, “The jeweled cart of the superpowers soars through the sky to fly away rapidly, unfailingly reaching the goal within a single lifetime.”(神通寶輅凌大空而速飛一生之間必到所詣).

<sup>131</sup> Kūkai also uses the word 床 (literally, “bed” or “couch,” here rendered as “state”) in *Unji gi* (TKZ 3.59, TAKAGI and DREITLEIN 2010: 147) continuing from the sentence in note 130, “Now, observing with the eye of the Buddha, both the Buddha and ordinary beings are in the same liberated state. There is neither this nor that: there is only nonduality and identity.”(今以佛眼觀之佛與衆生同住解脫之床。無此無彼無二平等).

<sup>132</sup> The *Mahāvairocanābhisaṃbodhi-sūtra* (T 848:18.1a) has:

毗盧遮那如來加持故。奮迅示現身無盡莊嚴藏。如是奮迅示現語意平等無盡莊嚴藏。  
Through the *adhiṣṭhāna* of Vairocana Tathāgata, [he] swiftly manifested the inexhaustible treasury of [the universality of his] adornments of body, and in the same way swiftly manifested the inexhaustible treasury of the universality of his adornments of speech and mind.

The *Darjīng shu* (T 1796:39.619a) comments, “Vairocana's body of inexhaustible adornments pervades the *dharmadhātu*. All the *tathāgatas* in the ten directions and the three times are the same: each of their bodies of inexhaustible adornments pervades the *dharmadhātu*.”(毗盧遮那無盡莊嚴身周遍法界。十方三世一切如來。亦復如是。一一無盡莊嚴身周遍法界).

The “secretly adorned abode of mind” is also Kūkai's name for his tenth abode of mind. In *Himitsu mandara jūjūshin ron* (TKZ 2.307) he explains,

祕密莊嚴住心者。卽是究竟覺知自心之源底。如實證悟自身之數量。所謂胎藏海會曼荼羅。金剛界會曼荼羅。金剛頂十八會曼荼羅是也。如是曼荼羅各各有四種曼荼羅四智印等。  
The secretly adorned abode of mind is ultimate awakening to the fundamental depth of your own mind. It is realizing the quantity of your own body just as it is, which is to say the maṇḍala of the assembly of the Mahākaraṇāgarbhodbhava, the maṇḍala of the assembly of the Vajradhātu, and the maṇḍalas of the eighteen assemblies of the Vajrasekhara. Thus, each of these maṇḍalas has four kinds and four wisdom seals.

<sup>133</sup> The “body of the Vajradhātu” here does not specifically refer to the Vajradhātu Maṇḍala to the exclusion of the Mahākaraṇāgarbhodbhava Maṇḍala, but is rather another name for Mahāvairocana. The *Darjīng shu* (T 1796:39.788b) explains:

當知一切大會曼荼羅。皆是一身無別身也。卽是普門身。卽是法界身。卽是金剛界身也。  
Know that the maṇḍalas of all the great assemblies are all a single body, and not separate bodies. This is the body of the universal gate (Mahāvairocana). This is the body of the *dharmakāya*. This is the body of the Vajradhātu.

<sup>134</sup> For a discussion of the fourfold Dharmakāya in Kūkai's esoteric system see TAKAGI and DREITLEIN 2010: 366–368.

<sup>135</sup> For an explanation of the four maṇḍalas see TAKAGI and DREITLEIN 2010: 363–364.

<sup>136</sup> The *Darjīng shu* (T 1796:39.591c) has, “The mind of the purity of own-nature and the vajra jeweled treasury are equally possessed by all beings without any lack or deficiency.”(謂自性清淨心金剛寶藏無有缺減一切衆生等共有之). The *Darjīng shu* elsewhere (T 1796:39.589c) explains that the “mind of the purity of own-nature” as the gate of the letter *a*. “The full extent of fundamental nonarising is the mind of the purity of own-nature. The mind of the purity of own-nature is the gate of the letter *a*.”(本不生際者卽是自性清淨心。自性清淨心卽是阿字門).

those beings] are covered over by the five obstructions<sup>137</sup> and clouded by the three (coarse, fine, and extremely fine) delusions they cannot realize this.

[II.4.3. How to realize *bodhicitta* as the inherent mind of awakening]

若能觀日月之輪光誦聲字之眞言。發三密之加持揮四印之妙用。則大日之光明廓周法界。無明之障者忽歸心海。無明忽爲明毒藥乍爲藥。五部三部之尊森羅圓現刹塵海滴之佛忽然涌出。住此三味名祕密三摩地。

If they can visualize the light of the discs of the sun or moon,<sup>138</sup> recite the sounds and letters of mantras, give rise to the empowerment of the three mysteries, and wield the subtle activities of the four wisdom seals,<sup>139</sup> then [they will know] the light of Mahāvairocana as vast as the *dharmadhātu*.<sup>140</sup> The obstructions caused by ignorance will immediately revert to the ocean of mind.<sup>141</sup> Ignorance immediately transforms into wisdom, and poison instantly becomes medicine. The deities of the five families (the Vajradhātu Maṇḍala) and the three families (the Mahākaraṇāgarbhodbhava Maṇḍala) manifest perfectly in infinite numbers, and buddhas as numberless as the particles of dust in the world or the drops of water in the ocean suddenly spring forth. Abiding in this *samādhi* is called the secret *samādhi*.

<sup>137</sup> The five obstructions to cultivating the path are given in the *Darijing shu* (T 1796:39.590a–b). They are (1) afflictive obstructions, (2) karmic obstructions, (3) birth obstructions, (4) dharmic obstructions, and cognitive obstructions. See also the entries for *āvaraṇa* (81–82), *klesāvāraṇa* (438), and *jñeyāvāraṇa* (398) in BUSWELL and LOPEZ 2014.

<sup>138</sup> The *Putixin lun* (T 1665:32.573c) has:

當知法爾應住普賢大菩提心。一切衆生本有薩埵爲貪瞋癡煩惱之所縛故。諸佛大悲以善功智說此甚深祕密瑜伽。令修行者於內心中觀日月輪。由作此觀照見本心。湛然清淨猶如滿月光遍虛空無所分別。Know that by nature you accord with and abide in the great *bodhicitta* of Samantabhadra. This is because the inherent [Vajra]sattva of all beings is bound up in the afflictions of lust, hatred, and delusion. The great compassion of the buddhas makes use of the wisdom of skillful means to teach this profound secret yoga, allowing the cultivator to visualize within his heart the disc of the sun or moon. Through doing this visualization, one clearly sees the inherent mind. It is still and pure like the light of the full moon filling the sky without any discrimination.

<sup>139</sup> See the explanation of the four wisdom seals (*jñānamudrā*) in TAKAGI and DREITLEIN 2010: 365–366.

<sup>140</sup> The *Liqu shi* (T 1003:19.607b) has, “through the *samādhi* of the vajra-wisdom of great space, you realize the everywhere-shining light of the *dharmakāya* Vairocana Tathāgata,” (用以大空金剛智三摩地證得法身光明遍照毗盧遮那如來也). The *Putixin lun* (T 1665:32.574b) has:

若常見者則入菩薩初地。若轉漸增長則廓周法界等虛空。卷舒自在當具一切智。

If you constantly see [the letter *a*], you will enter the first bodhisattva *bhūmi*. If you then increasingly and gradually expand it, it will become as vast as the *dharmadhātu*, and will be the same size as space. Expanding and contracting it at will, you will perfectly possess omniscient wisdom.

<sup>141</sup> Obstructions arising from ignorance will immediately be dissolved into the vast ocean that is the awakening of Mahāvairocana. The *Darijing shu* (T 1796:39.611a) has, “the great ocean of the Mind-King (Mahāvairocana) is of precisely a single taste and no other,” (心王大海方一味無別耳). The *Darijing shu* (T 1796:39.580b) also has,

心王毗盧遮那成自然覺。爾時一切心數。無不即入金剛界中。成如來內證功德差別智印。

The Mind-King Vairocana attains spontaneous awakening, and at that time all mental events (defiled dharmas) without exception enter into the Vajradhātu to become the diverse wisdom seals of the excellent qualities of the Tathāgata's own-realization.

[III. The three ways to cultivate *bodhicitta*]

諸佛如來以此大悲勝義三摩地爲戒。無時暫忘。何故以此名戒。戒有二種。一毗奈耶。此翻調伏。二尸羅。翻云清涼寂靜。

The buddhas and *tathāgatas* took [the *bodhicitta* of] great compassion, ultimate truth, and *samādhi* as their precepts. They did not forget them even for a moment.<sup>142</sup> Why are these called precepts? There are two kinds of precepts. The first is *vinaya*, translated [into Chinese] as discipline. The second is *śīla* (moral precepts), translated as tranquility and peacefulness.<sup>143</sup>

[III.1. The cultivation of great compassion (or the cultivation of vows, *praṇidhāna*)][III.1.1. The ten paths of wholesome conduct: body]<sup>144</sup>

<sup>142</sup> The *Putixin lun* (T 1665:32.572c) has:

諸佛菩薩昔在因地發是心已。勝義行願三摩地爲戒。乃至成佛無時暫忘。  
Long ago when the buddhas and bodhisattvas were in the causal stage they raised this mind (*bodhicitta*). They took [the practices of] ultimate truth, the cultivation of vows, and *samādhi* as their moral precepts. Until they attained buddhahood they did not forget them even for a moment.

<sup>143</sup> Kūkai writes in *Bonmōkyō kaidai* (TKZ 4.223):

戒有二種。一毗奈耶即調伏義。二尸羅則清淨義。一道清淨之心。本住一如不見彼此。離生死熱惱清涼寂靜。斯乃尸羅之義。觀此本寂願求證得斷一切惡。是調伏義。  
There are two kinds of precepts. The first is *vinaya*, meaning discipline. The second is *śīla*, meaning purity. The mind of the purity of the single path originally abides in the single suchness, and does not recognize [dualistic distinctions, such as] this and that. Freed from the burning afflictions of *samsāra*, [the mind is] tranquil and peaceful. This is therefore the meaning of *śīla*. Meditating on this original peace, we aspire to achieve the elimination of all evil. This is the meaning of discipline.

<sup>144</sup> This section presents the ten paths of wholesome conduct (十善業道, *daśakuśalākarmapatha*) in the context of great compassion through seeing the identity of the self and all other beings. These are the inverses of the ten paths of unwholesome conduct (十惡業道), see the entries for *ten unwholesome courses of action* (1086) and also *karmapatha* (422–423) in BUSWELL and LOPEZ 2014. The *Mahāvairocanābhisaṃbodhi-sūtra* (T 848:18.39a) explains:

祕密主。菩薩持不奪生命戒所不應爲。持不與取。及欲邪行。虛誑語。麤惡語。兩舌語。無義語戒。貪欲。瞋恚。邪見等。皆不應作。祕密主如是所修學句。菩薩隨所修學。則與正覺世尊。及諸菩薩。同行。應如是學。

Lord of the Secret Ones, a bodhisattva keeps the moral precept not to take life, which must not be done. He keeps [the moral precepts of] not taking what is not given, and of [not engaging in] sexual misconduct. [He keeps] the moral precepts of [not engaging in] false speech, abusive speech, divisive speech, and careless speech. [He does not engage in] greed, malice, false views, and so on. All of these must not be done. Lord of the Secret Ones, these training rules follow what the bodhisattvas cultivate. The perfectly awakened World-honored One and the bodhisattvas practice the same way. You must train like this.

The *Darījīng shu* (T 1796:39.757a) calls these ten the “bodhisattva precepts” (菩薩戒). The idea seems to be that even those these ten wholesome acts are not exclusive to the bodhisattva path (being known from a wide range of texts including such Pāli texts as the *Sāleyyakasutta* MN 41, where they are called “behavior according with Dhamma” *dhammacariyā* but not “precepts” *sīla* or *śīla*, a term reserved in those texts for the Five Lay Precepts and so on), if a bodhisattva uses them to “penetrate the Mahāyāna” then they are bodhisattva precepts. The *Darījīng shu*:

若於此住菩薩大有情而得通達大乘者此修行道即是菩薩戒也。三世諸佛皆由此道至菩提。故名修行道也。住此諸佛修行道故。諸菩薩即能通達大乘也。何以故。今此戒即是一切眾生自性本源之戒。…次佛告其戒相。謂不殺生命。不得不與而取。欲邪行。誑語惡口兩舌語綺語。及貪瞋邪見等。即是菩薩戒也。

If a bodhisattva-mahāsattva abiding in these [precepts] attains the penetration of the Mahāyāna, then this path of cultivation is the bodhisattva precepts. The buddhas of the three times all rely on this path to reach *bodhi*. Therefore, it is called the path of cultivation. Because they abide in this path cultivated by the buddhas, the bodhisattvas are able to penetrate the Mahāyāna. Why is that? It is because these precepts now are the precepts of the original source of the own-nature of all beings. ... Next, the Buddha gave the specific precepts. He said not to kill living things, and not to take what is not given, engage in sexual misconduct, speak falsely, speak abusively, speak divisively, speak carelessly, be greedy, be malicious, have false views, and so on. These are then the bodhisattva precepts.

觀一切衆生猶如己身及四恩。是故不敢殺害其身命。觀衆生猶如己身故。不敢奪盜其所有財物。觀衆生猶如四恩故。不敢凌辱汗穢。

See all beings as just like your own body or [those who have shown you] the four kindnesses.<sup>145</sup> For that reason, you dare not destroy their bodies or lives.<sup>146</sup> Because you see beings as just like your own body, you dare not take away their property or possessions. Because you see beings as just like [those who have shown you] the four kindnesses, you dare not sexually assault or defame them.<sup>147</sup>

### [III.1.2. The ten paths of wholesome conduct: speech]

觀衆生猶如己身四(TKZ 5.9)恩故。不敢欺誑。觀衆生如己身四恩故。不敢以麤惡語罵詈。觀衆生如己身四恩故。不敢離間。

Because you see beings as just like your own body or [like those who have shown you] the four kindnesses, you dare not deceive them. Because you see beings as just like your own body or [like those who have shown you] the four kindnesses, you dare not abuse them with harsh speech. Because you see beings as just like your own body or [like those who have shown you] the four kindnesses, you dare not cause hostility to arise among them [through slanderous speech].<sup>148</sup>

### [III.1.3. The ten paths of wholesome conduct: mind]

觀衆生如己身四恩故。不敢貪求所有財色。觀衆生如己身故。不敢嗔恚前人。觀衆生如己身故。不敢起愚癡心行。

Because you see beings as just like your own body or [like those who have shown you] the four kindnesses, you dare not covet the material wealth they possess. Because you see beings as just like your own body, you dare not bear malice toward the person before you. Because you see beings as just like your own body, you dare not give rise to foolish mental activities.<sup>149</sup>

The *Darijing shu* (T 1796:39.629b) also explains the ultimate nature of the precepts:

觀身口業自無別體。統末歸本唯是一心。而此心實相常是平等法界。是故住此戒時。種種身口意業皆同一相。無量見網皆悉淨除。是故得名住無戲論金剛印也。

Observe that the activities of body and speech are not of a separate essence. From beginning to end they are only the one-mind, and the reality of this mind is always the identity of the *dharmadhātu*. Therefore, when abiding in these moral precepts, the many actions of body, speech, and mind all have the same single mark. The infinite net of views is thoroughly purified and removed. Therefore, this is called the vajra-seal of abiding without conceptual proliferation.

<sup>145</sup> See note 83 for the four kindnesses.

<sup>146</sup> The *Putixin lun* (T 1665:32.572c) has, “Seeing sentient beings in the ten directions, [I know that] they are all exactly like my own body,” (觀十方含識猶如己身). Compare *Sutta nipāta* 3.708 (NORMAN 2001: 92), “As I [am], so [are] these; as [are] these, so [am] I.” Comparing himself [with others], he should not kill or cause to kill” (*yathā ahaṃ tathā ete yathā ete tathā ahaṃ, attānaṃ upamaṃ katvāna haneyya na ghātaye*).

<sup>147</sup> This paragraph gives the first three kinds of wholesome behavior mentioned in the *Mahāvairocanābhisambodhi-sūtra* (T 848:18.39a, see note 145), which are associated with the body.

<sup>148</sup> This paragraph gives three of the four kinds of wholesome behavior mentioned in the *Mahāvairocanābhisambodhi-sūtra* (T 848:18.39a, see note 145), which are associated with speech. Kūkai follows the sequence in the *Mahāvairocanābhisambodhi-sūtra* but uses different wording, and omits the fourth and last term. In KZ 2.137, HASE suggests that an additional sentence, “Because you see beings as just like your own body or the four kindnesses, you dare not engage in careless speech,” (觀衆生如己身四恩故不敢綺語) should be added here to give the full complement of four kinds of wholesome speech behavior. TKZ makes no mention of such an addition.

<sup>149</sup> This paragraph gives the three kinds of wholesome behavior mentioned in the *Mahāvairocanābhisambodhi-sūtra* (T 848:18.39a, see note 145), which are associated with the mind.

## [III.1.4. The three accumulations of pure morality]

是則由大慈悲行願故。自然離十不善心離十不善等。即是調伏戒。由離其惡心故。心中得清涼寂靜。是則尸羅之戒。亦是饒益有情之戒。

Because these [ten paths of wholesome conduct] rely on the cultivation of vows through great compassion, you are spontaneously free of thoughts of the ten unwholesome forms of conduct. [Because] they bring freedom from the ten forms of unwholesome conduct, they are the precepts of discipline. Because you are freed from those unwholesome thoughts, within your mind you attain tranquility and peace. Then they are the moral precepts of *śīla*. They are also called the moral precepts for benefitting sentient beings.<sup>150</sup>

[III.2. The realization of ultimate truth (*paramārtha*)]

又以深般若妙慧觀前九種住心無自性。云何無自性。謂如冬凍遇春即泮流。金石得火即消鎔。諸法皆從緣生無自性。

Again, through the subtle wisdom of profound insight (*prajñā*), you see that the first nine [exoteric] abodes of mind have no independent existence. Why is there no independent existence?<sup>151</sup> It is like [water] frozen in winter that melts to become water when the spring comes, or like metal or stones that become molten and fuse when heat is applied. All dharmas arise because of conditions, and have no independent existence.

<sup>150</sup> The three accumulations of pure morality (三聚淨戒) are: (1) morality for restraint (*saṃvara-śīla*), (2) the morality for gathering all wholesome qualities (*kuśala-dharma-saṃgrāhaka-śīla*), and (3) the morality for giving benefit to beings (*sattvārtha-kriyā-śīla*). Here “the cultivation of vows through great compassion” corresponds to (2), the “precepts of discipline” corresponds to (1), and the “precepts of *śīla*” or the “precepts for benefitting sentient beings” to (3). Kūkai sees (2) and (3) as *śīla*, and (1) as *vinaya*; see the similar material in Kūkai’s *Bonmōkyō kaidai* (TKZ 4.223–224):

上卷所說四十心地則攝善饒益二種之戒。是則尸羅也。下卷所說十無盡藏四十八輕則攝律儀戒。修此律儀息一切惡。即無身心熱惱。亦是有清涼義。

The first fascicle [of the *Brahma Net Sūtra*] explains forty mind-grounds, which consists of the two types of precepts: to gather all wholesome qualities (*kuśala-dharma-saṃgrāhaka-śīla*), and to give benefit [to beings] (*sattvārtha-kriyā-śīla*). These are thus *śīla*. The inexhaustible treasury of the ten [major precepts] and the forty-eight minor [precepts] given in the second fascicle comprise the accumulation of the precepts of restraint (*saṃvara-śīla*). By cultivating this restraint, an end is put to all evil, and then there will be no more burning afflictions of the body and mind. This also has the meaning of tranquility.

<sup>151</sup> The *Putixin lun* (T 1665:32.573b) has:

又深知一切法無自性。云何無自性。前以相說今以旨陳。夫迷途之法從妄想生。乃至展轉成無量無邊煩惱輪迴六趣。若覺悟已妄想止除種種法滅。故無自性。

Again, profoundly realize that all dharmas have no independent existence. Why is there no independent existence? Above the superficial aspects were discussed, now the gist will be explained. Thus, dharmas [in the realms of] confusion arise from delusions (ignorance). One after the other, [the delusions] then develop into the immeasurable and limitless afflictions, and [the beings afflicted by them experience] cyclical rebirth in the six destinations. Once one has awakened, the delusions come to an end and the many [afflicted] dharmas are eliminated. Therefore [dharmas] have no independent existence.

[III.2.1. The conditions leading to advancement through the abodes of mind]

是故異生羝羊凡夫一向惡心。遇善知識教誘故起愚童持齋心。

Therefore, “worldly beings [like] rams subject to rebirth”<sup>152</sup> have thoroughly unwholesome minds. Yet because they encounter the guidance of a virtuous friend they give rise to the “mind that is ignorant and childlike, but capable of fasting.”<sup>153</sup>

愚童人乘人信因果故起生天護戒心。

Because a person of the “ignorant and foolish” vehicle has faith in cause and effect, he gives rise to the thought of guarding the moral precepts wishing to born in heaven, which is the “mind of those infantlike but fearless.”<sup>154</sup>

嬰童無畏心。嬰童無畏心願殊勝解脫智故。依善知識誘發唯蘊無我拔業因種二乘心。

Because a person of the “mind of those infantlike but fearless” aspires to the superior wisdom of liberation, he relies on the advice of a virtuous friend to develop the minds of the two vehicles: “only the *skandhas* to negate the self” (the *śrāvakas*) and “uprooting the seeds of karma” (the *pratyekabuddhas*).<sup>155</sup>

二乘之人蒙諸佛驚覺故起他緣大乘心。

Because a person of the two vehicles receives the sudden call to awareness of the buddhas, he gives rise to the “mind of the Mahāyāna concerned with others” (Faxiang).<sup>156</sup>

他緣大乘人願最(TKZ 5.10)勝果。故起覺心不生心。

Because a person of the “Mahāyāna concerned with others” aspires to the highest fruit, he gives rise to the “mind that awakens to the nonarising of mind” (Sanlun).<sup>157</sup>

覺心不生人無自性故起一道如實心。

Because a person of the “[mind that] awakens to the nonarising of mind” [understands] that there is no independent existence, he gives rise to the “mind of the single path of reality as it is” (Tiantai).<sup>158</sup>

一道如實心人蒙諸佛驚覺故發極無自性心。

Because a person of the “[mind] of the single path of reality as it is” receives the sudden call to awareness of the buddhas, he gives rise to the “ultimate mind of no independent existence” (Huayan).<sup>159</sup>

極無自性人願究竟最勝金剛心故發祕密莊嚴心。

Because a person of the “ultimate mind of no independent existence” aspires to the ultimate and superior vajra-mind, he gives rise to the “secretly adorned mind” (esoteric Buddhism).

<sup>152</sup> *Sanmayakai jo*, §II.3.1.1.

<sup>153</sup> *Sanmayakai jo*, §I.1.1 and II.3.1.2.

<sup>154</sup> *Sanmayakai jo*, §I.1.2 and II.3.1.3.

<sup>155</sup> *Sanmayakai jo*, §I.1.3 and II.3.1.4.

<sup>156</sup> *Sanmayakai jo*, §I.1.4 and II.3.1.5.

<sup>157</sup> *Sanmayakai jo*, §I.1.5 and II.3.1.5.

<sup>158</sup> *Sanmayakai jo*, §I.1.6 and II.3.1.6.

<sup>159</sup> *Sanmayakai jo*, §I.1.7 and II.3.1.7.

是皆由無自性故展轉勝進。

Because all of the [nine exoteric abodes of mind] have no independent existence, [with the right conditions] one can advance in sequence toward the superior [esoteric tenth abode of mind].

[III.2.2. The three accumulations of pure morality achieved through insight]

以深般若觀無自性故。自然離一切惡修一切善饒益自他衆生。卽是三聚妙戒具足無缺。

Through profound insight (*prajñā*) you perceive that there is no independent existence, therefore you are spontaneously freed from all that is unwholesome, cultivate all that is wholesome, and give benefit to yourself and other beings. Thus, you possess without deficiency these three accumulations of subtle precepts.<sup>160</sup>

[III.3. The practice of esoteric *samādhi*]

住祕密三摩地亦復如是。

Abiding in the esoteric *samādhi* is just the same.<sup>161</sup>

[IV. Conclusion]

住此乘者以此戒檢知自身心教化他衆生。卽是祕密三摩耶佛戒也。

Those who abide in this vehicle use these precepts to examine their own bodies and minds, and to guide other beings. Thus, these are the secret *samaya* commitments of a buddha.

<sup>160</sup> See note 151.

<sup>161</sup> No details are provided, but Kūkai probably intends that the text of the *Putixin lun* for the third of the three methods of *bodhicitta* (T 1665:32.573c–574c) be referred to here. That section covers the meditations on the moon disc, letter *a*, and the five-stage meditation. Note that Kūkai also quotes the entire *samādhi* section of the *Putixin lun* in his *Hizō hōyaku* for the tenth abode of mind (TKZ 3. 169–174, HAKEDA 1972: 218–222 with omissions in the translation).

祕密三昧耶佛戒儀一卷

*Himitsu sanmaya bukkai gi*

*Rite of the Secret Samaya Commitments of a Buddha*

祕密三昧耶佛戒儀一卷

Rite of the Secret *Samaya* Commitments of a Buddha, in one fascicle

[I.1. Introduction]<sup>162</sup>

(TKZ 5.165)夫欲發無上菩提之心應先深心觀察。十方諸佛清淨性海。湛寂圓明本無生滅。廣大無礙無相無爲常寂滅相。

To raise the supreme thought of *bodhi*, you must first contemplate [the following] deeply. The pure oceanic nature of the buddhas in the ten directions is exceedingly tranquil<sup>163</sup> and perfectly luminous,<sup>164</sup> and eternally without arising and ceasing.<sup>165</sup> It is boundless and unobstructed, without marks and unconditioned, eternally at peace, and with the mark of cessation.<sup>166</sup>

愍諸衆生爲諸妄想煩惱迷覆淨心。不覺不知昏昏默默。貪瞋癡毒日夜燒溺。六賊攻劫五欲纏縛。昏狂既盛無所覺知。

[The buddhas] have compassion for beings who are confused about and have lost sight of the pure mind because of delusions and afflictions, who do not realize it and do not know it,<sup>167</sup> who

<sup>162</sup> The bracketed divisions into sections and the section headings are the additions of the translator. The original Chinese text has no such sections or paragraph divisions.

<sup>163</sup> The *Mahāvairocanaḥhisambodhi-sūtra* (T 848:18.22c) has:

我一切本初 號名世所依 說法無等比 本寂無有上  
I am the root and origin of all, I am called that which the world relies upon.  
My preaching is unequalled and incomparable, I am originally at rest; there is none higher.

Kūkai comments on this passage in *Sokushin jōbutsu gi* (TKZ 3.29, TAKAGI and DREITLEIN 2010: 68–71):

謂我者大日尊自稱。一切者舉無數。本初者本來法然證得如是大自在一切法之本祖。如來法身衆生本性同得此本來寂靜之理。然衆生不覺不知。故佛說此理趣覺悟衆生。  
The “I” in the above is the lord Mahāvairocana speaking of himself. “All” gives the idea of limitlessness. “Root and origin” is the root ancestor of all dharmas, fundamentally and just as it is attaining such complete freedom. The *dharmakāya* of the *tathāgatas* and the original nature of beings equally possess this truth of original stillness. Beings, however, do not perceive it and do not know it. Therefore, the Buddha teaches this path to truth in order to awaken beings.

<sup>164</sup> The *Jin’gangding yujia lüeshu sanshiqi zun xinyao* (T 871:18.296c) has “the subtle existence of true emptiness is reality and is perfectly luminous,” (真空妙有實相圓明).

<sup>165</sup> The *Jin’gangding yujia zhong lüechu niansong jing* (T 866:18.250b) has, “Samantabhadra, the Dharmakāya, extends to all, ... and is without beginning, without end, and without arising or ceasing,” (普賢法身遍一切...無始無終無生滅).

<sup>166</sup> The *Darijing shu* (T 1796:39.706a) has, “know that the mind is the essence of the *dharmadhātu*, eternally at peace (*nirvāṇa*) and with the mark of cessation” (知此心法界之體本來常寂滅相), and also (T 1796:39.646b) “When you realize that your own mind is nonarising from the very beginning is indeed the perfection of buddhahood, there is no reality, no realization, and no perfecting. All beings do not understand this eternal peace and cessation” (覺自心從本以來不生即是成佛而實無覺無成也。一切衆生不解如是常寂滅).

<sup>167</sup> Prajña’s translation of the *Gaṇḍavyūha* (T 293:10.830a) has, “the mind is originally pure, but because all beings with their eyes clouded by the cataracts of ignorance do not believe that, they say it is not pure,” (心本性清淨一切衆生無智瞽眼以不信故謂爲不淨).



are muddled and mute,<sup>168</sup> who day and night are burned and drowned by the poisons of craving, hatred, and delusion, assaulted<sup>169</sup> by the six bandits and entangled by the five desires,<sup>170</sup> and who are thoroughly confused and insane, and without any realization.

愍念此輩從大悲流演化身。不生而生無相現相。假起言說示現去來。皆為憐念我等衆生。起方便智施權實教。為欲引導利鈍根性。施設種種頓漸法門。是故我等慚愧。諸佛慈悲方便愍念衆生沈淪苦海。

With sympathetic thoughts for such beings, from their oceanic great compassion [the buddhas] extend to us the *nirmāṇakāyas*, who do not arise yet arise, and who have no marks yet demonstrate marks. They provisionally give discourses, and manifest their coming and going [in the world]. They do this with sympathetic thoughts for us, the [suffering] beings. They give rise to the wisdom of skillful means to provide us with teachings both adjusted [for the audience] and final. Because they wish to guide those of both sharp and dull roots, they provide many Dharma gates, both immediate and gradual. For that reason, we should feel shame [for our foolish wrongdoings]. The buddhas, with compassion and skillful means, have sympathetic thoughts for beings sinking in the sea of suffering.

#### [I.2. *Bodhicitta*]

應當發起廣大之心。

Give rise to the great thought (*bodhicitta*) [saying]:

誓願斷除一切衆惡。誓願修習最上法門。誓願度脫諸衆生界。一切有情誓求速證。無上菩提諸佛勝果。是故發起菩提之心。

“I vow to eliminate all that is unwholesome.

I vow to cultivate the highest Dharma gates.

I vow to liberate all worlds of beings.

I vow to lead all sentient beings to aspire to and rapidly realize

Supreme *bodhi*, the highest fruit of the buddhas.

For that reason, I give rise to the thought of *bodhi*.”<sup>171</sup>

<sup>168</sup> The words 昏昏默默 appear in the eleventh chapter (在有) of the *Zhuangzi*. WATSON (1968: 119) translates, “The essence of the Perfect Way is deep and darkly shrouded; the extreme of the Perfect Way is mysterious and hushed in silence,” (至道之精窈窈冥冥。至道之極昏昏默默). The term is used positively in the *Zhuangzi* regarding the Dao, but has negative connotations in this text.

<sup>169</sup> Reading 改劫 as 攻劫, as in the *Larger Sukhāvativyūha Sūtra* (T 360:12.276b25).

<sup>170</sup> These are the objects of the six and the five senses, respectively.

<sup>171</sup> This is similar to the four vows of bodhisattvas given in the *Dasheng bensheng xindi guan jing* (T 159:3.325b):

一切菩薩復有四願。成熟有情住持三寶。經大劫海終不退轉。云何爲四。一者誓度一切衆生。二者誓斷一切煩惱。三者誓學一切法門。四者誓證一切佛果。善男子如是四法大小菩薩皆應修學。三世菩薩所學處故。

All the bodhisattvas have four vows. [They use them] to ripen beings, to abide in the Triple Jewel, and cross over the great ocean of *kalpas* to finally be irreversible. What are the four? The first is the vow to liberate all beings. The second is the vow to remove all afflictions. The third is the vow to study all Dharma gates. The fourth is the vow to realize the fruit of all the buddhas. Son of a good family, these four vows should be cultivated and trained by bodhisattvas great and lesser. That is because they are the training rules (*sikṣāpada*) of [all] the bodhisattvas of the three times.

The *Shou putixin jie yi* (T 915:18.941a, similar in *Wuwei sanzang chanyao* T 917:18.943a) gives five vows for “vowing to raise *bodhicitta*” (誓發菩提心, T 917: 發菩提心門):

所謂菩提心者。即是諸佛清淨法身。亦是衆生染淨心本。尋遂根源本無(TKZ 5.166)生滅。十方求之終不可得。離言說相離名字相離心緣相。

What we call *bodhicitta* is the pure *dharmakāya* of the buddhas. It is also the root of the defiled and pure minds of beings.<sup>172</sup> Inquiring into the source, it is fundamentally without arising or ceasing. Seek for it in the ten directions, and you will never find it. It is “free of all the marks of language, all the marks of words, and all the marks of conceptualization.”<sup>173</sup>

妄心流轉即名衆生染汗之身。開發照悟即名諸佛清淨法身。故不增不減經云。不離衆生界有法身。不離法身有衆生界。衆生界即是法身。法身即是衆生界。又言。衆生界清淨應知即法身。法身即涅槃。涅槃即如來。

Mental confusion and cyclical existence are called the defiled body of beings.<sup>174</sup> Awakening and realization are called the pure *dharmakāya* of the buddhas.<sup>175</sup> Therefore, the *Anūnatva-apūrṇatva-nirdeśa* says, “*dharmakāya* is not apart from the world of beings, and the world of

有情(Ṛ 917: 衆生)無邊誓願度 福智無邊誓願集  
佛法(Ṛ 917: 法門)無邊誓願學 如來無邊誓願事(Ṛ 917: 仕)  
無上菩提(Ṛ 917: 佛道)誓願成  
Sentient beings are limitless: I vow to liberate them.  
Merits and wisdom are limitless: I vow to accumulate them.  
The Buddhadharmas (Ṛ 917: Dharma gates) is limitless: I vow to study it.  
The *tathāgatas* are limitless: I vow to serve them.  
I vow to perfect supreme *bodhi*.

<sup>172</sup> The *Wuwei sanzang chanyao* (Ṛ 917:18.945b) has, “From the buddhas above to the wriggling creatures below, all are equal, without any increase or decrease,” (上自諸佛下至蠢動。悉皆同等無有增減).

<sup>173</sup> From the *Awakening of Faith* (Ṛ 1666:32.576a), HAKEDA 2006: 39.

That which is called “the essential nature of the Mind” is unborn and is imperishable. It is only through illusions that all things come to be differentiated. If one is freed from illusions, then to him there will be no appearances (*lakṣhana*) of objects [regarded as absolutely independent existences]; therefore all things from the beginning transcend all forms of verbalization, description, and conceptualization and are, in the final analysis, undifferentiated, free from alteration, and indestructible. They are only of the One Mind; hence the name Suchness. (所謂心性不生不滅。一切諸法唯依妄念而有差別。若離妄念則無一切境界之相。是故一切法從本已來。離言說相離名字相離心緣相。畢竟平等無有變異不可破壞。唯是一心故名真如)。

<sup>174</sup> The *Anūnatva-apūrṇatva-nirdeśa* (Ṛ 668:16.467b) has prior to the passage quoted in the main text:

舍利弗。即此法身。過於恆沙無邊煩惱所纏。從無始世來隨順世間。波浪漂流。往來生死。名為衆生。Śāriputra, this *dharmakāya* is called “beings” when one is entangled in limitless afflictions more numerous than the sands of the Ganges, from the beginningless [beginning] of the world conforming to the world, and tossed about by the waves of *samsāra* going back and forth.

<sup>175</sup> After the above sentence the *Anūnatva-apūrṇatva-nirdeśa* (Ṛ 668:16.467b) has:

舍利弗。即此法身。厭離世間生死苦惱。棄捨一切所有欲。求行十波羅蜜。攝八萬四千法門。修菩提行。名為菩薩。

復次舍利弗。即此法身。離一切世間煩惱使纏。過一切苦。離一切煩惱垢。得清淨。住於彼岸清淨法中。到一切衆生所願之地。於一切境界中究竟通達。更無勝者。離一切障。離一切礙。於一切法中得自在力。名為如來應正遍知。

Śāriputra, this *dharmakāya* is called the “*bodhisattvas*” when one is weary of the anguish of the world and *samsāra*, abandons desires for all existences, trains in the ten *pāramitās* and gathers in the 84,000 Dharma gates, and cultivates the training of *bodhi*.

Next, Śāriputra, this *dharmakāya* is called the “*tathāgatas*, the fully awakened ones” when one is free of all worldly afflictions and entanglements, has gone beyond all suffering, is free of all the defilements of the afflictions, has attained purity, abides in the pure dharmas of the other shore, has arrived at the place that all beings desire, has completely penetrated all objects, is unconquerable and free of all hindrances and all obstructions, and has attained sovereign power in all dharmas.

beings is not apart from *dharmakāya*. The world of beings is itself *dharmakāya*, and *dharmakāya* is itself the world of beings.”<sup>176</sup> Again, it is said,

The world of beings is pure,  
 Know that it is itself *dharmakāya*.  
*Dharmakāya* is itself *nirvāṇa*,  
 And *nirvāṇa* is itself the Tathāgata.<sup>177</sup>

以是觀之。一切衆生性淨法身與諸佛身本無差別。而諸佛如來昔在因地迷本法身與我無異。然發大精進勤修正行已成正覺。我今云何貪戀淤泥不起正行。故發是心。

Accordingly, contemplate this. “The nature of all beings is no different from the pure *dharmakāya* and the bodies of the buddhas. Moreover, when the buddhas and *tathāgatas* were anciently at the causal stage they were also confused about the root *dharmakāya*, and were no different from me. However, they raised great vigor, diligently cultivated the correct cultivation, and have already attained perfect awakening. Why cannot I now, [though still] clinging to the filth [of *saṃsāra*], also give rise to the correct cultivation? Therefore, I raise this thought (*bodhicitta*).”

又觀衆生沈淪苦海沒生死河。迷自心源喪失慧命。愍念彼等與我法身平等無二。云何信任不垂救拔。是故勇猛發起大悲。度諸衆生破魔怨敵。是故發起菩提之心。

Again, contemplate that beings are sinking in the sea of suffering, and are lost in the flood of *saṃsāra*. Confused about the source of their own minds, they lose the wisdom-life.<sup>178</sup> With sympathetic thoughts toward them, [know that] they are identical with and not different from my [identity with] *dharmakāya*. How could one accept this, and not work to liberate them? Therefore, courageously give rise to great compassion, liberate beings, and defeat Māra, the enemy. For that reason, give rise to the thought of *bodhi*.

<sup>176</sup> Following the previous passage the *Anūnatva-apūṇatva-nirdeśa* (T 668:16.467b) has:

是故舍利弗。不離衆生界有法身。不離法身有衆生界。衆生界即法身。法身即衆生界。舍利弗。此三法者義一名異。

That is why, Śāriputra, *dharmakāya* is not apart from the world of beings, and the world of beings is not apart from *dharmakāya*. The world of beings is itself *dharmakāya*, and *dharmakāya* is itself the world of beings. Śāriputra, these three dharmas (beings, bodhisattvas, and buddhas) are the same in meaning but different in name.

<sup>177</sup> Quoting the *Dasheng fajie wuchabie lun* of Sthiramati (T 1626:31.894a).

<sup>178</sup> The *Pañcaviṃśatisāhasrikā-prajñāpāramitā* (T 223:8.358b) has “When beings hear about this omniscience, those who believe it attain sharpness among men, and their life spans are the greatest,” (是諸衆生聞是薩婆若信者得人之善利壽命中最). The *Dazhidu lun* (T 1509:25.610b) comments, “beings have two kinds of life, a life-force (*jīvitendriya*), and a wisdom-life. These persons attain the wisdom-life, and so ‘their life spans are the greatest,’” (衆生有二種命。一者命根。二者智慧命。是人得智慧命故說壽命中最).

[II. The ritual]

[II.1. Invocation and prostration]

次應啓請一切諸佛。弟子某甲等。稽首和南十方諸佛毗盧遮那清淨法身報身化身萬德圓滿。一切如來及諸菩薩摩訶薩衆。降臨道場以大慈悲拔濟我等。以大智慧照明我等。今者爲欲發起大菩提心。棄捨生死(TKZ 5.167)破壞魔衆。摧伏外道超越二乘。誓求諸佛大悲行願。是故我今歸依頂禮。

Next, you must invoke all the buddhas, [saying,] “Your disciple, I bow down in respect to the perfection of the 10,000 excellent qualities of the buddhas in the ten directions: the pure *dharmakāya* Vairocana, the *sambhogakāyas*, and the *nirmāṇakāyas*. May the assembly of all the *tathāgatas* and the bodhisattva-mahāsattvas descend to this place of practice, to liberate us through their great loving-kindness and compassion and to illuminate us with their great wisdom. I am now about to raise great *bodhicitta*, abandon *saṃsāra*, crush the hordes of Māra, defeat the non-Buddhist paths, and transcend the two vehicles. I vow to aspire to the cultivation of the vows of great compassion of the buddhas. For that reason, I now take refuge and bow down.”<sup>179</sup>

普禮眞言曰。

The mantra for prostrating to the buddhas is:

唵薩嚩怛他藥多引跋娜滿娜嚩迦嚩彌

*Oṃ sarva-tathāgata-pāda-vandanam karomi.*<sup>180</sup>

南無東方阿閼佛。乃至清淨法身毗盧遮那佛。

“I take refuge in Akṣobhya Buddha in the east,” and so on up to “Vairocana Buddha, the pure *dharmakāya*.”<sup>181</sup>

<sup>179</sup> The *Shou putixin jie yi* (T 915:18.940b) has the following, followed by the mantra:

弟子某甲等 稽首歸命禮 遍虛空法界 十方諸如來 瑜伽總持教 諸大菩薩衆  
及禮菩提心 能滿福智聚 令得上無上 是故稽首禮  
Your disciple, I bow down in refuge and respect  
To the *tathāgatas* in the ten directions filling space and the *dharmadhātu*,  
To the teachings of yoga and *dhāraṇi*, and to the assembly of the great bodhisattvas.  
I also prostrate to *bodhicitta*, which fulfills the accumulation of merits and wisdom,  
And allows one to attain supreme awakening. For that reason I bow down in respect.

The *Wuwei sanzang chanyao* (T 917:18.943c–942c) has:

第一發心門。弟子某甲等。歸命十方一切諸佛諸大菩薩大菩提心。爲大導師。能令我等離諸惡趣。能示人天大涅槃路。是故我今至心頂禮。  
First, the gate of raising the thought [of *bodhi*]. “Your disciple, I take refuge in all the buddhas in the ten directions and the great *bodhicitta* of the great bodhisattvas. May they become my great spiritual leaders, to lead me to freedom from the evil destinies, and show gods and men the path to great *nirvāṇa*. Therefore, I now sincerely bow down in respect.”

<sup>180</sup> The five mantras in this text are identical to the five in the *Shou putixin jie yi* (T 915:18.940b). HATTA no. 1644. “Oṃ, I prostrate to the feet of all the *tathāgatas*.”

<sup>181</sup> The reference seems to be to the end of the *Shou putixin jie yi* (T 915:18.941b). The second half of the *Shou putixin jie yi* in the Taishō edition was, according to Jōgon, not included in the text Kūkai imported, but was later imported to Japan by Ennin and Eun. The second half of the *Shou putixin jie yi* is mostly identical with portions of the *Wuwei sanzang chanyao*, and then ends with the following (not found in the *Kanjō sanmayakai*).

南無東方阿閼佛 南無南方寶生佛 南無西方阿彌陀佛 南無北方不空成就佛 南無清淨法身毗盧遮那佛  
I take refuge in Akṣobhya Buddha in the east. I take refuge in Ratnasambhava Buddha in the south. I take refuge in Amitābha Buddha in the west. I take refuge in Amoghasiddhi Buddha in the north. I take refuge in Vairocana Buddha, the pure *dharmakāya*.

## [II.2. Offering]

次應供養。弟子某甲等。願以清淨殊勝香幢幡寶蓋飲食燈燭。常願供養一切諸佛及諸菩薩一切賢聖。

Next, you must make offerings, [saying,] “May I, your disciple, with pure and superior incense, flowers, banners, pennants, jeweled canopies, food, and lamps, always make offerings to the buddhas, the bodhisattvas, and all the wise and noble beings.”<sup>182</sup>

以我功德力 如來加持力 及以法界力 普供養而住

Through the power of my merits,  
The power of the Tathāgata’s *adhiṣṭhāna*,  
And the power of the *dharmadhātu*,  
May this offering be given universally and endure.<sup>183</sup>

普供養眞言曰。

The mantra of the universal offering is:<sup>184</sup>

唵誡誡曩<sub>引</sub>三婆嚩嚩日羅<sub>合</sub>斛

*Oṃ gāgana-sambhava-vajra hoḥ.*<sup>185</sup>

<sup>182</sup> The *Shou putixin jie yi* (T 915:18.940b) has “next, you should mentally make offerings” (次應運心供養), then the following, and after that the mantra:

弟子某甲等 十方一切刹 所有諸供養 華鬘燈塗香 飲食幢幡蓋 誠心我奉獻  
諸佛大菩薩 及諸賢聖等 我今至心禮

Your disciple, in all worlds in the ten directions, with offerings of all kinds:

Flower garlands, lamps, perfume, food, banners, pennants, and canopies:

I now sincerely make these respectful offerings to the buddhas, the great bodhisattvas, and the wise and noble beings.

I now wholeheartedly bow down in respect.

The *Wuwei sanzang chanyao* (T 917:18.943c–942c) has:

第二供養門。…弟子某甲等。十方世界所有一切最勝上妙。香華幡蓋種種勝事。供養諸佛及諸菩薩大菩提心。我今發心盡未來際。至誠供養至心頂禮。

Second, the gate of making offerings. … “Your disciple, I offer to the buddhas and the great *bodhicitta* of the great bodhisattvas all the most excellent and superior incense, flowers, banners, canopies, and excellent things in worlds in the ten directions. From my now raising the thought [of *bodhi*] until the end of all future time, I will sincerely make offerings and sincerely bow down in respect.”

<sup>183</sup> This *gāthā* appears in the seventh fascicle *sādhana* appended to the *Mahāvairocanābhisaṃbodhi-sūtra* (T 848:18.48b), and also in many other imported ritual manuals (T 921:19.17b, T 1000:19.598a, T 1076:20.181b, T 1085:20.205a, T 1132:20.573b, T 1211:21.45a, etc.), and with different final lines in T 930:19.69b, T 1125:20.536a, etc. A verse with the final line “may this pervade worlds of beings” (周遍衆生界) appears in the third fascicle of the *Mahāvairocanābhisaṃbodhi-sūtra* (T 848:18.19a).

<sup>184</sup> The *Shou putixin jie yi* (T 915:18.940b) has “The mantra of the universal offering of the treasury of space is,” (普供養虛空藏眞言曰).

<sup>185</sup> The *Shou putixin jie yi* (T 915:18.940b). HATTA no. 179. “*Oṃ*, O vajra born from space, *hoḥ!*”

## [II.3. Repentance]

至心懺悔。弟子某甲等。從過去無始已來乃至今生至於今日無明迷覆違失淨心。妄想攀緣起諸分別。貪瞋癡等無量煩惱。忿恨慳嫉諸隨煩惱。起諸我慢謗佛法僧。侵奪盜竊一切財物。故殺慢殺損害衆生。縱恣(ṛkz 5.168)愚癡起諸貪染。飲酒食肉及以薰辛。汗穢伽藍侵損常住。妄言綺語惡口兩舌。破戒破齋五逆十惡。如是等罪無量。我今至誠發露懺悔。願罪消滅。

Sincerely make this repentance, [saying,] “Your disciple, throughout the beginningless past and up to the present life and the present day, covered and confused by ignorance, I have transgressed the pure mind, and with deluded thoughts have given rise to false mental constructions, immeasurable afflictions such as lust, hatred, and delusion, and so on, and the immeasurable secondary afflictions of wrathfulness, resentment, selfishness, and envy. I have given rise to egoism. I have arrogantly slandered the Buddha, Dharma, and Saṅgha. I have seized and stolen every property. I have purposefully killed and inadvertently killed, and I have harmed beings. Indulging myself, I foolishly have given rise to the defilements of desire. I have drunken alcohol, eaten meat, and [taken] the pungents.<sup>186</sup> I have defiled monasteries<sup>187</sup> and damaged their communal properties. I have lied, and spoken carelessly, abusively, and slanderously. I have broken the precepts, eaten after noon, and committed the five serious wrongdoings<sup>188</sup> and the ten unskillful acts.<sup>189</sup> Thus, my wrongdoings are immeasurable. I now sincerely confess and repent them. May my wrongdoings be eliminated.”<sup>190</sup>

<sup>186</sup> The “pungents” or five spices are described as garlic (蒜, *laṣuna*), green onion (蔥, *latārka*), onion (小根菜, *palāṇḍu*), red onion (韭, *grījana*), and asafoetida (興渠, *hingu*). These are given in the *Brahma Net Sūtra* (ṛ 1484:24.1005b) as 大蒜, 革葱, 慈葱, 蘭葱, 興渠, and in other Chinese Buddhist texts as 葱, 蒜, 韭, 薤, 興渠 (ṛ 1801:39.997b), 蒜, 葱, 興渠, 韭, 薤 (ṛ 1811:40.575a), etc. In Bodhiruci’s translation of the *Laṅkāvatāra* (ṛ 671:16.564a), “All onions, asafoetida, garlic, and shallots are foul smelling and impure, and are hindrances to the noble path,” (一切葱韭蒜薤臭穢不淨能障聖道).

<sup>187</sup> Literally *saṅghārāma*.

<sup>188</sup> The five are matricide (害母), patricide (害父), killing an *arhat* (害阿羅漢), shedding the blood of a buddha with malicious intention (惡心出佛身血), and causing a schism in the monastic community (破僧).

<sup>189</sup> The ten unwholesome acts or the inverses of the ten wholesome acts. See *Sanmayakai jo* §III.1 ff.

<sup>190</sup> The *Shou putixin jie yi* (ṛ 915:18.940c) has “Next, you should make this repentance” (次應懺悔), then the following, then the mantra:

弟子某甲等	今對一切佛	諸大菩薩衆	自從過去世	無始流轉中	乃至於今日
愚迷真如性	起虛妄分別	貪瞋癡不善	三業諸煩惱	及以隨煩惱	違犯他勝罪
及餘罪愆等	毀謗佛法僧	侵奪三寶物	廣作無間罪	無量無邊劫	不可憶知數
自作教他作	見聞及隨喜	復依勝義諦	真實微妙理	聖慧眼觀察	前後中三際
彼皆無所得	自心造分別	虛妄不實故	以為慧方便	平等如虛空	我悉皆懺悔
誓不敢覆藏	從今懺已後	永斷不復作	乃至成正覺	終更不違犯	惟願十方佛
一切菩薩衆	哀愍加護我	令我罪障滅	是故至心禮		

Your disciple, I say this now before all the buddhas

And the assembly of great bodhisattvas. Throughout the past,

Within the beginningless cycle of birth and death and until the present day,

I have been foolishly confused about suchness. I have given rise to false mental constructions,

Lust, hatred, delusion, the three kinds of unskillful actions, the afflictions,

And the secondary afflictions. I have committed the *pārājika* offenses,

And other wrongdoings and errors, I have slandered the Buddha, Dharma, and Saṅgha,

I have stolen from the Triple Jewel, and have widely committed the sins of immediate retribution.

For countless and limitless *kalpas* beyond remembering or counting,

I have committed these myself, had others commit them, or saw or heard their commission and was pleased.

Again, relying on the ultimate truth, the subtle truth of reality,

And observing with the eye of noble wisdom, in the three times, past, future, and present,

滅罪眞言曰。

The mantra for eliminating wrongdoings is:<sup>191</sup>

唵婆嚩跋波捺賀引曩嚩日嚩合野引婆嚩

*Oṃ sarva-pāpa-dahana-vajrāya svāhā.*<sup>192</sup>

#### [II.4. Triple refuge]

次應授戒	設先具戒	亦須三歸	彼有限故	不須結界	同法界故
不欲說欲	無異處故				

Next, you must receive the commitments.

Even if<sup>193</sup> you have received [the Hinayāna] full monastic precepts before,

You must again take the triple refuge

Because you may have taken a limited refuge.<sup>194</sup>

None of those [wrongdoings] can be apprehended. In my own thoughts I created discriminations,  
False and untrue. Thus, when considered in the light of wisdom and skillful means,  
All are equal like empty space. I repent all of them,  
And vow not to dare to conceal anything. After repenting today, and into the future,  
I will never commit them again. Until I attain perfect awakening,  
Never again will I go wrong. May the buddhas in the ten directions  
And the assembly of all the bodhisattvas have compassion and protect me,  
And eliminate my wrongdoings. Therefore, I wholeheartedly bow down in respect.

The *Wuwei sanzang chanyao* (r 917:18.943c–943a) has:

第三懺悔門。弟子某甲。自從過去無始已來。乃至今日。貪瞋癡等一切煩惱。及忿恨等諸隨煩惱。惱亂身心廣造一切諸罪。身業不善殺盜邪淫。口業不善妄言綺語惡口兩舌。意業不善貪瞋邪見。一切煩惱無始相續纏染身心。令身口意造罪無量。或殺父母。殺阿羅漢。出佛身血。破和合僧。毀謗三寶。打縛衆生。破齋破戒。飲酒噉食。如是等罪。無量無邊不可憶知。今日誠心發露懺悔。一懺已後永斷相續更不敢作。唯願十方一切諸佛諸大菩薩加持護念。能令我等罪障消滅。至心頂禮。

Third, the gate of repentance. “Your disciple, throughout the beginningless past and up to the present day, I have [given rise to] all the afflictions such as lust, hatred, and delusion, and so on, the secondary afflictions such as wrathfulness, resentment, and so on, and disturbed my body and mind, and committed all kinds of wrongdoings. My unskillful actions of body have been taking lives, taking what is not given, and sexual misconduct. My unskillful actions of speech have been lying, careless speech, harsh speech, and slanderous speech. My unskillful actions of mind have been avarice, malice, and false views. All these afflictions have continued throughout the beginningless past, and have entangled and stained my body and mind. I have used body, speech, and mind to commit countless wrongdoings. I have killed my father or my mother, killed an *arhat*, shed a buddha’s blood, caused a schism in the Saṅgha, slandered the Triple Jewel, struck or bound beings, violated vows of abstinence, broken moral precepts, drunk alcohol, and eaten meat. All of these wrongdoings [of mine] are too countless and limitless to even recall. Today I sincerely confess and repent them. After having once repented them, I will thereafter renounce them forever, and never again commit them. May all the buddhas and great bodhisattvas in the ten directions empower and protect me, and lead us to eliminate our obstacles caused by [past] wrongdoings. I sincerely bow down in respect.”

<sup>191</sup> The *Shou putixin jie yi* (r 915:18.940c) has “the mantra for repenting and eliminating wrongdoings is,” (懺悔滅罪眞言曰)。

<sup>192</sup> The *Shou putixin jie yi* (r 915:18.940c). HATTA no. 1717. “*Oṃ*, to the vajra that burns away all wrongdoings! *Svāhā.*”

<sup>193</sup> Reading 欲 as 設 as in KZ 2:143.

<sup>194</sup> This means that while taking refuge in the Buddha is the same for all, if one has taken refuge in the Dharma and Saṅgha of Hinayāna, then that was a limited refuge. The *Śrīmālādevīsīmaṇāda-sūtra* (r 353:12.221a) says that “the two refuges [to Dharma and Saṅgha] are not the ultimate refuge. They are limited refuges,” (二依非究竟依是有限依). The *Shengman baoku* (r 1744:37.62c) comments, “those of the two vehicles are incapable of the eternally abiding [dharmakāya] and incapable of the limitless. Their refuge is in things, therefore these are called limited refuges,” (二乘人不能常住不能無限爲物作歸故名有限)。

There is no need to fence off the place<sup>195</sup>  
 Because all is the same *dharmadhātu*.  
 You need not ask another to express your wishes<sup>196</sup>  
 Because all are in the same place (the *dharmadhātu*).

弟子某甲等。盡未來際歸依無上三身諸佛。歸依方廣大乘法藏。歸依不退諸菩薩僧。弟子某甲等。歸依佛竟。歸依法竟。歸依僧竟。我等今者與諸菩薩和合發心竟。盡未來際常無退轉。願尊證知我是菩薩。三說

“Your disciple, until the end of all future time I take refuge in the supreme three bodies of the buddhas. I take refuge in the Dharma treasury of the boundless Mahāyāna. I take refuge in the Saṅgha of the irreversible bodhisattvas. Your disciple, I have taken refuge in the Buddha. I have taken refuge in the Dharma. I have taken refuge in the Saṅgha. We have now attained unity with the bodhisattvas and have given rise to the thought (*bodhicitta*). Until the end of all future time, I will never turn back. May the deities (the buddhas and bodhisattvas) bear witness and know that I am [now] a bodhisattva.” Repeat three times.<sup>197</sup>

三歸眞言曰。

The mantra of the triple refuge is:<sup>198</sup>

唵僕欠

*Oṃ bhūḥ khaṃ*.<sup>199</sup>

<sup>195</sup> Vinaya requires for precept-related acts (*karman*) a specifically bounded area (*simābandha*) with restricted access for non-monastics. The *Mahāsāṃghika-vinaya* (T 1425:22.293b) has, “Without a place for Vinaya-regulated acts, Saṅgha activities may not be undertaken. If they are, it is a Vinaya transgression,” (不羯磨地者不得作僧事若作者得越比尼罪).

<sup>196</sup> Reading 不欲說欲 as 不與欲不說欲. When a monk is not able to be present at a Vinaya assembly, the monk may entrust his intention or opinion to another monk to speak in his place. The general idea of this stanza seems to be that the restrictive or limited rules followed in Vinaya are not part of these Mahāyāna moral precepts.

<sup>197</sup> The *Shou putixin jie yi* (T 915:18.940c–941a) has “Next, you will receive the triple refuge” (次當受三歸依), then the following, then the mantra:

弟子某甲等 從今日已往 歸依諸如來 五智三身佛 歸依金剛乘 自性眞如法  
 歸依不退轉 大悲菩薩僧 歸依三寶竟 終不更歸依 自利邪見道 我今至心禮  
 Your disciple, from this day forward,  
 I take refuge in the *tathāgatas*, the fivefold wisdom, and the three bodies of the buddha.  
 I take refuge in the Vajrayāna, the Dharma of the suchness of own-nature.  
 I take refuge in the irreversible Saṅgha of the bodhisattvas of great compassion.  
 I have fully taken refuge in the Triple Jewel. Never again will I take refuge in  
 Personal gain or the paths of false views. I now wholeheartedly bow down in respect.

The *Wuwei sanzang chanyao* (T 917:18.943a) has:

第四歸依門。弟子某甲。始從今身乃至當坐菩提道場。歸依如來無上三身。歸依方廣大乘法藏。歸依一切不退菩薩僧。惟願十方一切諸佛諸大菩薩。證知我等。至心頂禮。

Fourth, the gate of taking refuge. “Your disciple, beginning with the present life and until I sit on the *bodhimaṇḍa*, I take refuge in the Tathāgata’s supreme three bodies. I take refuge in the Dharma treasury of the boundless Mahāyāna. I take refuge in the Saṅgha of all the irreversible bodhisattvas. May all the buddhas and great bodhisattvas in the ten directions witness me. I sincerely bow down in respect.”

<sup>198</sup> The *Shou putixin jie yi* (T 915:18.941a) has 三歸眞言曰。

<sup>199</sup> The *Shou putixin jie yi* (T 915:18.941a). HATTA no. 640. “*Oṃ, bhūḥ* (earth), *khaṃ* (space)!”



[II.5. Raising *bodhicitta*]

(TKZ 5.169)弟子某甲等。我從今日發菩提心。誓願斷除一切衆惡。誓願修習無邊法門。誓願度脫一切衆生。誓求如來一切勝果。乃至當菩提道場常無退轉。我等今者與諸菩薩和合發心。願尊證知。三說

“Your disciple, from this day forward I have raised *bodhicitta*.<sup>200</sup> I vow to eliminate all that is unwholesome. I vow to cultivate limitless Dharma gates. I vow to liberate all worlds of beings. I vow to aspire to all the highest fruits of the *tathāgatas*. Until I sit on the *bodhimaṇḍa*, I will never turn back. We have now attained unity with the bodhisattvas and have given rise to the thought (*bodhicitta*). May the deities bear witness and know [me]. Repeat three times.<sup>201</sup>

<sup>200</sup> Recipients of the *samaya* commitments and *abhiṣeka* must first raise *bodhicitta*. The *Jin'gangding yujia zhong liechu niansong jing* (T 866:18.249a) explains:

次教發菩提心。汝一心聽。菩提心者。從大悲起。爲成佛正因智慧根本。能破無明業報。能摧破魔怨。汝既能發大菩提心。應以心口相應發大誓願。隨我語說。我某甲爲救度一切衆生故。發無上菩提心。於三十七品助道法門。乃至六波羅蜜。誓願具足無間修行。我所積集善根。悉皆廻施一切衆生。願我及一切衆生。皆得證悟甚深法門。

Next, have [the *abhiṣeka* recipient] raise *bodhicitta*, [saying] “Listen with a single mind. *Bodhicitta* arises from great compassion, is the direct cause of attaining buddhahood, and is the root of wisdom. It can destroy ignorance and the ripening of karma. It can conquer Māra, the enemy. If you have already been able to raise great *bodhicitta*, then with mind and voice you must now fittingly make this great vow. Repeat what I say. I raise supreme *bodhicitta* in order to liberate all beings. I vow to thoroughly and constantly cultivate the thirty-seven *bodhipakṣyadharmas* and as far as the six *pāramitās*. All the good roots that I accumulate I dedicate to all beings. May I and all beings all realize the profound Dharma gates.”

<sup>201</sup> The *Shou putixin jie yi* (T 915:18.941a) has “Next, you should receive the *bodhicitta* commitments” (次應受菩提心戒), then the following, and then the mantra:

弟子某甲等 一切佛菩薩 從今日已往 乃至成正覺 誓發菩提心

Your disciple, to all the buddhas and bodhisattvas,  
From this day forward, until I attain perfect awakening,  
I vow to raise *bodhicitta*.

有情無邊誓願度 福智無邊誓願集 佛法無邊誓願學 如來無邊誓願事  
無上菩提誓願成

Sentient beings are limitless: I vow to liberate them.  
Merits and wisdom are limitless: I vow to accumulate them.  
The Buddhadharmas are limitless: I vow to study them.  
The *tathāgatas* are limitless: I vow to serve them.  
I vow to perfect supreme *bodhi*.

今所發覺心 遠離諸性相 蘊界及處等 能取所取執 諸法悉無我 平等如虛空  
自心本不生 空性圓寂故 如諸佛菩薩 發大菩提心 我今如是發 是故至心禮

The thought of awakening I now have raised is free from [distinctions of] the fundamental nature and its manifestations,  
From the aggregates (*skandhas*), realms (*dhātus*), fields (*āyatanas*), and the like, and from clinging to [the distinctions of] subject and object.

All dharmas are without a self, and are equal, like empty space.  
My mind is fundamentally nonarising, empty, and perfectly still. Therefore,  
Like the buddhas and bodhisattvas [have done], I raise great *bodhicitta*.  
I now have thus raised it; therefore, I wholeheartedly bow down in respect.

The *Wuwei sanzang chanyao* (T 917:18.943a) has:

第五發菩提心門。弟子某甲。始從今身乃至當坐菩提道場。誓願發無上大菩提心。

Fifth, the gate of raising *bodhicitta*. “Your disciple, beginning with the present life and until I sit on the *bodhimaṇḍa*, I vow to raise supreme great *bodhicitta*.”

衆生無邊誓願度 福智無邊誓願集 法門無邊誓願學 如來無邊誓願仕  
無上佛道誓願成

“Beings are limitless: I vow to liberate them.  
Merits and wisdom are limitless: I vow to accumulate them.  
Dharma gates are limitless: I vow to study them.  
The *tathāgatas* are limitless: I vow to serve them.  
I vow to perfect supreme *bodhi*.”

發菩提心眞言曰。

The mantra for raising *bodhicitta* is:<sup>202</sup>

唵冒地啣多母怛波那野彌

*Om bodhicittam utpādayāmi.*<sup>203</sup>

涅槃經云。初發心已爲人天師。勝出聲聞及緣覺如是發心出過三界。是故得名最無上。

As the *Mahāparinirvāṇa-sūtra* says:<sup>204</sup>

Having given rise [to *bodhicitta*] for the first time, he is already the teacher  
of men and gods,  
And has gone beyond the *śrāvakas* and *pratyekabuddhas*.  
Giving rise to [*bodhi*]citta in this way, he transcends the triple world.  
Therefore, he is called supreme.

華嚴經云。佛子始發生如是妙寶心。即超凡夫位。入佛所行處。

As the *Avatamsaka* says:<sup>205</sup>

The first time a son of the Buddha (a bodhisattva) raises  
Such a subtle and precious thought (*bodhicitta*),  
He then passes over the states of ordinary beings  
And enters the place of the Buddha's activity.

## [II.6. Question]

次問言。諸仁者能受持一切諸佛菩薩最勝最上大律儀否。答言能持

Next, a question is asked. "Good sirs, will you uphold the highest and supreme great discipline of all the buddhas and bodhisattvas?" Answer, "I will."<sup>206</sup>

今所發心。復當遠離我法二相。顯明本覺。眞如平等正智現前得善巧智。具足圓滿普賢之心。唯願十方一切諸佛諸大菩薩。證知我等。至心懺悔。

"The thought [of *bodhi*] that has now been raised is apart from the dual aspects of self and dharmas, and reveals intrinsic awakening. The suchness of the wisdom of equality is fully realized, the wisdom of skillful means attained, and the mind of Samantabhadra is perfectly possessed. May the buddhas and great bodhisattvas in the ten directions witness us. I sincerely make this repentance."

<sup>202</sup> The *Shou putixin jie yi* (T 915:18.941a) has "next, repeat the mantra for receiving the *bodhicitta* commitments," (次誦受菩提心戒眞言曰)。

<sup>203</sup> The *Shou putixin jie yi* (T 915:18.941a). HATTA no. 622. "Om, I raise *bodhicitta*!"

<sup>204</sup> T 279:10.184a, also quoted in *Putixin lun* (T 1665:32.573b).

<sup>205</sup> T 279:10.184a, also quoted in *Putixin lun* (T 1665:32.573b).

<sup>206</sup> The *Wuwei sanzang chanyao* (T 917:18.943b) has in the next section "Sixth, the gate of questioning the suitability of the recipient" (第六問遮難門), "Disciples of the Buddha, starting from today and until you sit on the *bodhimanda*, will you diligently uphold the most excellent and supreme great discipline and moral precepts of all the buddhas and great bodhisattvas?" (汝從今日乃至當坐菩提道場能精勤受持一切諸佛諸大菩薩最勝最上大律儀戒)。This section in the *Wuwei sanzang chanyao* also includes questions about the recipient having committed the seven serious wrongdoings, which require repentance before receiving the bodhisattva precepts in that text. In this section, 能受持一切諸佛菩薩最勝最上大律儀否答言能 is also found in the *Kanjō sanmayakai* (NDZ 79.238a).

## [II.7. Requesting the preceptors]

次請賢聖<sup>三</sup>

Next, request the noble beings [to be present]. Request three times.

弟子某甲等。奉請十方一切諸佛爲大尊證。願大德爲我作證明。弟子某甲等。奉請無動寶生阿彌陀天鼓雷音爲作和上。爲依和上故得受具足菩薩清淨三昧耶戒。爲我作和上慈愍故也。

“Your disciple, I respectfully request that all the buddhas in the ten directions act as my great witnesses. May these great and revered ones bear me witness. Your disciple, I respectfully request Akṣobhya, Ratnasambhava, Amitābha, and Divyadundubhimeghanirghoṣa (Amoghasiddhi) to act as my *upādhyāyas*.<sup>207</sup> Relying on the *upādhyāyas*, I will receive the complete and pure *samaya* commitments of the bodhisattvas.<sup>208</sup> Act as my *upādhyāyas* out of compassion.

至心奉請雄猛阿閼鞞。最勝寶生尊。大悲阿彌陀。成就不空業。此諸無上等。至心稽首請。及薩(TKZ 5.170)埵金剛降伏於一切。勝上虛空藏能授諸灌頂。救世觀自在顯三昧瑜伽。巧毗首羯磨善作諸事業。如是轉輪者唯願受我請。<sup>三</sup>

“I sincerely request heroic Akṣobhya, peerless Ratnasambhava, Amitābha of great compassion, and the action of Amoghasiddhi. To these supreme lords without equal, I sincerely bow down and make this request. I also [make this request to] Vajrasattva who conquers all, the highest one Ākāśagarbha (Vajraratna) who gives all *abhiṣekas*, the liberator of the world Avalokiteśvara (Vajradharma) who reveals the yoga of *samādhi*, and skillful Viśvakarman (Vajrakarma) who perfects all activities. May these wheel-turners receive my request.” Repeat three times.<sup>209</sup>

<sup>207</sup> A preceptor, see the entry for *upādhyāya* in BUSWELL and LOPEZ 2014: 938–939.

<sup>208</sup> In this section, 請賢聖三請弟子某甲等奉請十方一切諸佛爲大尊證 and 弟子某甲等奉請無動寶生阿彌陀天鼓雷音爲作和上爲依和上故得受具足菩薩清淨三昧耶戒 is similar to passages in the *Kanjō sanmayakai* (NDZ 79.238a, b).

<sup>209</sup> The *Wuwei sanzang chanyao* (r 917:18.943b) has in the next section “Seventh, the gate of requesting the preceptors” (第七請師門) the following:

弟子某甲等。奉請十方一切諸佛及諸菩薩。觀世音菩薩。彌勒菩薩。虛空藏菩薩。普賢菩薩。執金剛菩薩。文殊師利菩薩。金剛藏菩薩。除蓋障菩薩。及餘一切大菩薩衆。憶昔本願。來降道場。證明我等。至心頂禮。

弟子某甲奉請釋迦牟尼佛。爲和上。奉請文殊師利。爲羯磨阿闍梨。奉請十方諸佛。爲證戒師。奉請一切菩薩摩訶薩。爲同學法侶。唯願諸佛諸大菩薩慈悲故。哀受我請。至心頂禮。

“Your disciple, I respectfully request that all the buddhas and the great bodhisattvas in the ten directions, Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, Ākāśagarbha Bodhisattva, Samantabhadra Bodhisattva, Vajrapāṇi Bodhisattva, Mañjuśrī Bodhisattva, Vajragarbha Bodhisattva, Sarvanivāraṇaviṣkambhin Bodhisattva, and the rest of the assembly of great bodhisattvas recall their ancient root vows, descend to this *bodhimaṇḍa*, and witness me. I sincerely bow down in respect.

“Your disciple, I respectfully request Śākyamuni Buddha to act as my *upādhyāya*. I request Mañjuśrī to be my *karmācārya*. I request the buddhas in the ten directions to be my witnesses. I request all the bodhisattvas-mahāsattvas to be my fellows in training and companions in Dharma. May the buddhas and great bodhisattvas kindly accept my request out of loving-kindness and compassion. I sincerely bow down in respect.”

## [II.8. Requesting the mentors]

次應奉請羯磨及教授。普賢慈氏妙德除蓋障為羯磨阿闍梨。如是四菩薩。猶如賢瓶闕一不可。

Next, you must respectfully request the proceedings and mentors. Samantabhadra, Maitreya, Mañjuśrī, and Sarvanivāraṇaṣkambhin will act as the *karmācāryas*.<sup>210</sup> These four bodhisattvas are inseparable: not one can be omitted.<sup>211</sup>

第一普賢菩薩摩訶薩。普者遍一切處。賢者最妙善義。謂菩提心所起願行及以三業。悉皆平等遍一切處。

First, Samantabhadra Bodhisattva-mahāsattva.

*Samanta* means extending everywhere, and *bhadra* means the most sublimely good.

The meaning is that the cultivation of vows arising from *bodhicitta* and the three activities [of body, speech, and mind] are all universal and penetrate everywhere.<sup>212</sup>

又名金剛。金剛者喻實相義。過一切語言心行適無所依。不示諸法無初中後。不盡不壞離諸過惡。不可變易。故名金剛。世間金剛有三種義。一不可壞。二寶中之王。三者戰具中勝。

He is also named Vajra[sattva].

Vajra is an analogy for reality, which transcends all language and mental activity, and is indeed without any reliance. It manifests no dharmas, and has no beginning, middle, or end. It is inexhaustible and indestructible, and free from all afflictions. It is incorruptible and immutable: that is why he is named Vajra[sattva]. This is like the mundane vajra in three senses. First, [a vajra] is indestructible. Second, it is the king among jewels. Third, it is victorious among weapons.<sup>213</sup>

第二慈氏菩薩。於四無量心慈最為稱首。第三妙吉祥菩薩。妙者更無等比義無過上義。吉祥者嘉慶之善譽。亦名妙德亦曰妙音。第四除蓋障菩薩。衆生種種心垢能翳菩提。此是菩薩。能除蓋障之羅霧。明現大日之光。

Second, Maitreya Bodhisattva. Among the four immeasurable thoughts,<sup>214</sup> goodwill is the greatest and is called the chief among them. Third, Mañjuśrī Bodhisattva. *Mañju* means without equal or unsurpassable, and *śrī* is auspicious glory. His name also [means] Subtle Virtue,<sup>215</sup> and is also

<sup>210</sup> A mentor overseeing the proceedings, see the entries for *ācārya* and *ācārya* in BUSWELL and LOPEZ 2014: 14. In this section, 請羯磨 and 普賢慈氏妙德除蓋障為羯磨阿闍梨 are generally similar to a passage in the *Kanjō sanmayakai* (NDZ 79.238b).

<sup>211</sup> Literally, “these four bodhisattvas are just like [four] *bhadrakumbhas* (auspicious jars): not one can be omitted.” A similar expression also appears for example in the *Darijing shu* (T 1796:39.665a), “As said in the Sarvāstivāda Vinaya, Mahākāśyapa, Śāriputra, Maudgalyāyana, and Subhūti are the four great disciples, and are like [a set of four] *bhadrakumbhas*. (復次有部毗尼中說大迦葉舍利弗目乾連須菩提四大弟子猶如賢瓶).

<sup>212</sup> Quoting the *Darijing shu* (T 1796:39.582b).

<sup>213</sup> Closely paraphrasing the *Darijing shu* (T 1796:39.580a). A vajra is either a mace-like weapon said to derive from a thunderbolt, or a diamond, which is thought to be as hard as a thunderbolt.

<sup>214</sup> The *Darijing shu* (T 1796:39.582b) has “As to Maitreya Bodhisattva, among the Buddha’s four immeasurable thoughts, now goodwill (*maitrī*) is called the chief among them.” (慈氏菩薩者謂佛四無量心今以慈為稱首). Maitreya’s name is derived from the word *maitrī*, hence the above statement. The four immeasurable thoughts are goodwill (*maitrī*), compassion (*karuṇā*), sympathetic joy (*muditā*), and equanimity (*upekṣā*). See the entries for *four boundless states/immeasurables* (1069), *apramāṇa* (59), and *brahmavihāra* (143) in BUSWELL and LOPEZ 2014. 慈氏菩薩於四無量心慈最為稱首 is also generally similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239a).

<sup>215</sup> The *Dazhidu lun* (T 1509:25.110c) says that “Subtle Virtue” is the Chinese translation of Mañjuśrī (文殊尸利菩薩 秦言妙德).

called Subtle Sound.<sup>216</sup> Fourth, Sarvanivāraṇaṣṣkambhin Bodhisattva. The many mental defilements of beings can obscure [inherent] *bodhi*. This bodhisattva can remove the obscuring mists to brilliantly reveal the radiance of Mahāvairocana.<sup>217</sup>

是故奉請此四菩薩爲羯磨阿闍梨。奉請普賢慈氏妙吉祥除蓋障四大菩薩。爲我作羯磨阿闍梨。爲作阿闍(TKZ 5.171)梨故。得授菩薩清淨三昧戒。慈愍故。

Therefore, respectfully request these four bodhisattvas as *karmācāryas*, [saying], “I request the four great bodhisattvas Samantabhadra, Maitreya, Mañjuśrī, and Sarvanivāraṇaṣṣkambhin to act as my *karmācāryas*. Because you act as my *ācāryas*, you will grant me the pure commitments of *samādhi*. Do this out of compassion.”

### [II.9. Requesting the instructors]

次又應奉請普賢菩薩金剛薩埵觀自在三大菩薩。爲教授阿闍梨。

Next, again respectfully request the three great bodhisattvas Samantabhadra, Vajrasattva, and Avalokiteśvara as instructing *ācāryas*.<sup>218</sup>

第一普賢菩薩卽如法身。具修萬行對精進門。息災方便故。

First, Samantabhadra Bodhisattva is the “*dharmakāya* of suchness.” Specifically, cultivating the 10,000 practices, he corresponds to the gate of vigor. This is because of the “skillful means of pacification (*śāntika*).”<sup>219</sup>

第二金剛薩埵菩薩對金剛智慧門。降伏方便故。

Second, “Vajrasattva Bodhisattva corresponds to the gate of vajra-wisdom. This is because of the skillful means of conquering (*abhicāra*).”<sup>220</sup>

第三觀自在菩薩對蓮華三昧門。增益方便故。

Third, “Avalokiteśvara Bodhisattva corresponds to the gate of lotus-*samādhi*. This is because of the skillful means of increasing (*pauṣṭika*).”<sup>221</sup>

<sup>216</sup> Paraphrasing the *Darjīng shu* (T 1796:39.582b) explaining Mañjuśrī’s name, “*Mañju* (gentle) means the supreme wisdom of the Buddha. It is pure and foremost like ghee. *Śrī* is translated as glory. [Mañjuśrī] thus means possessing all excellent qualities. He is called Subtle Virtue (Mañjuśrī), and also Subtle Sound (Mañjughōṣa),” (妙謂佛無上慧。猶如醍醐純淨第一。室利翻爲吉祥。卽是具衆德義。或云妙德。亦云妙音也)。妙吉祥菩薩妙者更無等比義無過上義吉祥者嘉慶之善譽亦名妙德亦曰妙音 is generally similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239a).

<sup>217</sup> The *Darjīng shu* (T 1796:39.582b) explains Sarvanivāraṇaṣṣkambhin’s name:

謂障爲衆生種種心垢。能翳如來淨眼。不能開明。若以無分別法。滅諸戲論。如雲霧消除日輪顯照。故云除蓋障。

*Nivarana* (hindrance) means that the many mental defilements of beings can occlude the pure sight of the Tathāgata and not allow it to open. If by the teaching of nondiscrimination one can eliminate conceptual proliferation, then that will be like the clouds and mists clearing and the disc of the sun shining forth. Therefore, [his name means] “removing all obscurations.”

<sup>218</sup> 請普賢菩薩金剛薩埵觀自在三大菩薩爲教授阿闍梨 is similar to a passage in the *Kanjō sanmayakai* (NDZ 79.238b).

<sup>219</sup> Paraphrasing the *Darjīng shu* (T 1796:39.584a), and similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239a).

<sup>220</sup> Paraphrasing the *Darjīng shu* (T 1796:39.584a), and similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239b).

<sup>221</sup> Paraphrasing the *Darjīng shu* (T 1796:39.584a), and similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239b).

此三聖者名曰無量不可思議妙用三點。卽般若解脫法身。是故三點攝一切法。

These three noble ones are called the three points of immeasurable and inconceivable subtle activities.<sup>222</sup> They are thus the Dharmakāya of *prajñā* and liberation. Accordingly, “these three points encompass all dharmas.”<sup>223</sup>

所以奉請此三大菩薩。應爲作教授阿闍梨。至心奉請普賢菩薩金剛薩埵菩薩觀自在菩薩。爲我作教授阿闍梨。慈愍故。<sup>三說</sup>

Therefore, respectfully request these three great bodhisattvas to act as instructing *ācāryas*,<sup>224</sup> [saying], “I sincerely and respectfully request Samantabhadra Bodhisattva, Vajrasattva Bodhisattva, and Avalokiteśvara Bodhisattva to act as my instructing *ācāryas* out of compassion.”<sup>225</sup> Repeat three times.

## [II.10. The proceedings]

次說羯磨。

Next, I will explain the proceedings (*karman*).

諸佛子至心諦聽。今與仁者羯磨授戒。正是得戒之時。至心諦聽羯磨。仰願十方一切諸佛諸大菩薩慈悲憶念。此諸佛子等。始從今日乃至當坐菩提道場。受學過去現在未來一切諸佛諸大菩薩清淨妙戒。所謂攝律儀戒饒益有情戒攝善法戒。具足受持始從今日盡未來際。(TKZ 5.172)<sup>三說</sup>

“Disciples of the Buddha, listen sincerely and carefully. I will now bestow on you the proceedings and the actual precepts. The time for receiving the moral precepts has arrived. Listen sincerely and carefully to the proceedings. May all the buddhas and great bodhisattvas in the ten directions be mindful out of goodwill and compassion. You disciples of the Buddha, starting from this day and until you sit on the *bodhimaṇḍa*, will uphold and train in the pure and subtle moral precepts of the buddhas of the past, present, and future and of the great bodhisattvas. They are: the morality of restraint (*saṃvara-śīla*), the morality for benefitting beings (*sattvārthakriyā-śīla*), and the morality for gathering all skillful dharmas (*kuśala-dharma-saṃgrāhaka-śīla*). You will thoroughly uphold all of [these three sets of pure moral precepts] from this day forward until the end of all future time.” Repeat this three times.<sup>226</sup>

<sup>222</sup> Paraphrasing the *Darijing shu* (T 1796:39.584a), and similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239b).

<sup>223</sup> 卽般若解脫法身是故三點攝一切法 is similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239b).

<sup>224</sup> 所以奉請此三大菩薩應爲作教授阿闍梨 is similar to a passage in the *Kanjō sanmayakai* (NDZ 79.239b).

<sup>225</sup> Quoting the *Darijing shu* (T 1796:39.649b) referring to the letter *a*. “The letter *a* itself has three meanings: the meaning of nonarising, the meaning of emptiness, and the meaning of [provisional] existence,” (阿字自有三義謂不生義空義有義).

<sup>226</sup> This paragraph closely paraphrases the *Wuwei sanzang chanyao* (T 917:18.943b–c) in the section called “Eighth, the gate of the proceedings (*karman*)” (第八羯磨門).

## [II.11. The moral precepts have been received]

諸佛子等。具足受持諸佛菩薩清淨戒竟。是事如是持。

“Disciples of the Buddha, you will thoroughly uphold all of the pure moral precepts of the buddhas and bodhisattvas. [You have now] completely [received the pure moral precepts]. Accordingly, you must uphold them.”<sup>227</sup>

## [II.12. The specific precepts and commitments]

授戒竟。次甄別戒性。

The moral precepts have been received. Next, I will explain the different aspects of those precepts.

## [II.12.1. The four means of benefitting others]

已發菩提心具菩薩戒竟。復應修四攝法及四波羅夷及十重戒。不應缺犯。其四攝者所謂布施愛語利行同事。爲欲調伏無始慳貪及利益有情故應行布施。爲欲調伏瞋恚憍慢煩惱及利益有情故應行愛語。爲欲饒益有情及滿本願故應修利行。爲欲親近善知識及令善心無間斷故應修同事。

You have already raised *bodhicitta*, and already hold the bodhisattva precepts. You must furthermore cultivate the four means of benefitting others and the ten major precepts. You must not transgress these. The four means of benefitting others are: generosity, gentle speech, doing what is beneficial, and consistency [between what you say and do]. To conquer beginningless avarice and to give benefit to sentient beings, you must practice generosity. To conquer the afflictions of malice and pride, and to give benefit to sentient beings, you must practice gentle speech. To give benefit to sentient beings and fulfill your root vows, you must practice doing what is beneficial. To associate with virtuous friends and hold skillful thoughts without pause, you must practice consistency.<sup>228</sup>

如是四法是修行處。是事如是持。

These four methods are the reliance of cultivation. Accordingly, you will uphold them.

## [II.12.2. The four obstructions]

令入此三密門。卽身口意密復應淨除四障。所謂四障者。

Now enter this gate of the three mysteries. The mysteries of body, speech, and mind will purify and remove the four obstructions. What we call the four obstructions are these.

於有情中及一切法中作種種不平等見是第一障。

Holding the view that there is no identity among sentient beings or among all dharmas is the first obstruction.

<sup>227</sup> This paragraph paraphrases the *Wuwei sanzang chanyao* (T 917:18.943c) in the section called “Ninth, the gate of finalizing the moral precepts” (第九結戒門).

<sup>228</sup> This paragraph closely paraphrases the *Wuwei sanzang chanyao* (T 917:18.943c) in the section called “Tenth, the gate of the four means of benefitting others” (第十修四攝門). See the entries for *four means of conversion* (1071) and *samgrahavastu* (754) in BUSWELL and LOPEZ 2014. The ten major precepts are given below.

二者於平等誓中作種種限量之心是第二障。

Second, holding various limiting thoughts within the vow of identity is the second obstruction.

三者諸有所作隨順名利不爲大事因緣是第三障。

Third, within all actions pursuing [your own] fame and advantage and not engaging in the causes and conditions for the great matter (attaining buddhahood) is the third obstruction.

四者放逸懈怠不能警察身心是第四障。

Fourth, through carelessness and laziness becoming unable to regulate your body and mind is the fourth obstruction.

如是四障若纔起時。卽自損亦損於他。是故精勤誓願斷除。應如是持。

When these four obstructions arise even for a moment, then you will harm yourself and also harm others. Therefore, you must be diligent, vow [to avoid these], and eliminate them [when they arise]. You must uphold this.<sup>229</sup>

### [II.12.3. The four deportments]

次應修四威儀。名無作。於其功德運運之間自然增長。

Next, you must cultivate the four deportments.<sup>230</sup> Their [merits] are named the unconditioned.<sup>231</sup> Their merits spontaneously increase moment by moment.

一者於一切如來(TKZ 5.173)正法藏中誓願解了。

First, vow to fully understand the treasury of the true Dharma of all the *tathāgatas*.

二者於一切菩薩正行之中誓願勤行。

Second, vow to diligently train in the correct practices of all the bodhisattvas.

三者於一切如來度人門中誓願修習。

Third, vow to cultivate the gate of liberating others of all the *tathāgatas*.

四者於一切有情中以四攝法而救濟之。令離苦獲安。

Fourth, liberate all beings using the four means of benefitting others. Lead them to freedom from suffering and the attainment of peace.

是名四無作功德。應如是持。

These are called the four unconditioned merits. You must uphold them.<sup>232</sup>

### [II.12.4. The four *pārājikas*]

將入陀羅尼門。復具三種三昧耶。是踐如來所行之迹。必須專精四波羅夷誓無缺犯。

You will now enter the Dhāraṇī-gate, again possessing the three kinds of *samaya*.<sup>233</sup>

<sup>229</sup> All of this section is identical with a passage in the *Kanjō sanmayakai* (NDZ 79.240a).

<sup>230</sup> The four deportments are the four activities of walking (*gamana*, going), standing (*sthāna*), sitting (*niṣadyā*), and lying down (*śayana*). See the entry for *īryāpatha* in BUSWELL and LOPEZ 2014: 374.

<sup>231</sup> The *Upāsakāśīla-sūtra* (T 1488:24.1069b) has, “Once one has attained the unconditioned from conditioned dharmas, then even though the thoughts may concern what is good, bad, or indeterminate, the actions one does will be blameless. That is called the unconditioned,” (從此作法得無作已心雖在善不善無記所作諸業無有漏失故名無作).

<sup>232</sup> All of this section is identical with a passage in the *Kanjō sanmayakai* (NDZ 79.240a).



所謂四波羅夷者。若有毀犯。由如斷頭命根不續。則一切支分無所能爲不久散壞。菩提心戒四種戒相。亦是大乘正法命根。若破壞者。由如死尸雖修種種功德不久敗也。

“Following in the footsteps where the *tathāgatas* walked,”<sup>234</sup> you must devote yourself to the vow [not to commit] the four *pārājika*<sup>235</sup> offenses and not be deficient. If you violate the four *pārājika* offenses,<sup>236</sup>

it will be as if your head had been cut off and your life brought to an end, your limbs useless and soon to fall away. The content of the four commitments of the *bodhicitta* commitments are the very life of Mahāyāna and the true Dharma. If you violate them, then you will be just like a corpse. Although [you may still possess] the various merits of cultivation, before long they will all come to ruin.<sup>237</sup>

<sup>233</sup> This sentence is identical with a passage in the *Kanjō sanmayakai* (NDZ 79.240b).

<sup>234</sup> This phrase appears in Kumārajīva's Chinese translation of the *Vimalakīrtinirdeśa* (T 475:14.556a), Sanskrit: *tathāgata-gati-samavasaraṅās te bhaviṣyanti*.

<sup>235</sup> *Pārājika* in Vinaya are the most serious offenses requiring expulsion from the monastic community, see the entry for *pārājika* in BUSWELL and LOPEZ 2014: 621–622. The *Dharmagupta Vinaya* (T 1428:22.571a) says, “What is a *pārājika* offense? It is like a person whose head is cut off: he cannot rise up again. It is the same for a monk. If he violates these precepts he will never again be able to become a monk.” (云何名波羅夷。譬如斷人頭不可復起。比丘亦復如是。犯此法者不復成比丘)。The *Darjīng shu* (T 1796:39.757b–c) says of the bodhisattvas' *pārājikas*:

然菩薩自有根本重禁。此中所謂殺盜姪妄。但是偷蘭。非彼菩薩極重也。...若行姪盜殺妄。但於道有礙。非是絕成佛之根本。故但成偷蘭也。

However, the bodhisattvas have their own root *pārājikas*. They are not killing [a person], stealing, having sex, or lying [about attainment]. Those are only *sthūlātyayas* (in Vinaya, serious offenses that are less serious than the *pārājikas* and *saṃghāvaśeṣas*). They are not the bodhisattvas' *pārājikas*. ... If one commits killing [a person], stealing, having sex, or lying [about attainment], then the path will be obstructed, but these will not cut off the attainment of buddhahood at the root. Therefore, they are called *sthūlātyayas*.

<sup>236</sup> These four *bodhicitta* commitments appear in the *Mahāvairocanaḥhisambodhi-sūtra* (T 848:18.12b):

佛子汝從今	不惜身命故	常不應捨法	捨離菩提心	慳悋一切法	不利衆生行
佛說三昧耶	汝善住戒者	如護自身命	護戒亦如是	應至誠恭敬	稽首聖尊足
所作隨教行	勿生疑慮心				

Disciple of the Buddha, from this day forward, without begrudging your own life,  
Never reject the Dharma, abandon *bodhicitta*,

Hold back any teachings, or do anything that is not beneficial to sentient beings.

The Buddha has spoken this *samaya*: you who fully abide in these commitments

Should, just as you would guard your own life, guard these commitments.

With the greatest sincerity and reverence prostrate yourself at the feet of the *ārya*-deities,

Act according to the teachings in whatever you do, and never give rise to any doubts or fears.

The same four commitments are also known from the *Jin'gangding yujia zhong liechu niansong jing* (T 866:18.252b):

次應引起至大壇前。爲說三摩耶令其堅固。告言善男子汝應堅守正法。設遭逼迫惱害乃至斷命不應捨離修菩提心。於求法人不應慳悋。於諸衆生有少不利益事亦不應作。

Next, bring [the *abhiseka* recipient] inside [the hall for *abhiseka*] and lead him in front of the great altar. Explain for him the *samaya* commitments and have him [vow to] keep them firmly, saying, “Son of a good family, you must firmly keep the true Dharma. Even if you encounter suffering, harm, and even death, you must not abandon the cultivation of *bodhicitta*. You must not hold back teachings from a person who asks for them. You must also not do anything that will give even a small amount of disadvantage to beings.”

<sup>237</sup> Paraphrasing the *Darjīng shu* (T 1796:39.671a) discussing these four commitments:

當知卽是祕密藏中四波羅夷也。如人爲他斷頭命根不續。則一切支分無所能爲。不久皆當散壞。今此四夷戒是真言乘命根。亦是正法命根。若破壞者。於祕密藏中猶如死尸。雖具修種種功德行。不久敗壞也。

Know that these are the four *pārājika* offenses of the esoteric treasury. If a person has his head cut off by another his life comes to an end, and his limbs will become useless and soon all fall away. These four *pārājikas* now are the life of the mantra vehicle. They are also the life of the true Dharma. If

[II.12.4.1. The first *pārājika*]

第一不應捨正法而起邪行戒。爲如來一切正教皆當修行受持讀誦。由如大海吞納百川無厭足心。若於諸乘了不了義。隨於一法生棄捨心及起邪行。卽名毀犯。第一波羅夷不得犯。能持否。<sup>能持</sup>

First, the commitment to never abandon the true Dharma or give rise to false practices. That is to say, I will cultivate, uphold, and recite all of the true teachings of the *tathāgatas* and, just like the great ocean that swallows down a hundred rivers, I will never think that I have had enough. If, in the various [Buddhist] vehicles, whether ultimate or provisional teachings, I give rise to the thought of abandoning even one teaching and give rise to false practices, that will be called a violation.<sup>238</sup>

Do not violate the first *pārājika* offense. Can you keep this? Answer, "I can."

[II.12.4.2. The second *pārājika*]

第二不應捨離菩提心戒。此菩提心菩薩萬行。猶如大將幢旗。若喪失幢旗卽是三軍敗績墮他勝處。是故不應捨離菩提心。若離菩提心。是名第二波羅夷。不得<sup>能持</sup>犯。<sup>否</sup>

Second, the commitment to never reject *bodhicitta*. This *bodhicitta* is, [among] the 10,000 practices of the bodhisattvas, like the [signaling] banners of a great general. If the banners are lost then the army is defeated, and repeatedly falls into terrain advantageous to the enemy (Māra).<sup>239</sup>

Therefore, do not reject *bodhicitta*. If you reject *bodhicitta* that is called the second *pārājika* offense. Do not commit this. Can you keep this?

[II.12.4.3. The third *pārājika*]

第三於一切法不應慳吝戒。此諸勝法皆是如來勤苦修行損棄身命。乃至爲僮僕床座然後得之。是一切衆生父母遺財。非獨爲一。若慳吝不與同於盜三寶物。故犯第三波羅夷。不得犯。<sup>能持</sup><sup>否</sup>

Third, the commitment to never hold back any teachings. All of the supreme Dharma was gained by the Tathāgata through strenuous cultivation and his

someone violates them, then within the esoteric treasury he will be just like a corpse. Although he may possess the various merits of cultivation, before long they will all come to ruin.

<sup>238</sup> Paraphrasing the *Darjīng shu* (r 1796:39.671a), which has:

第一戒不應捨正法者。爲一切如來正教。皆當攝受修行受持讀誦。如大海吞納百川無厭足心。若於諸乘了不了義。隨一切法門生棄捨之心。...亦成捨戒。...今此祕密大乘。畢竟無有捨義故。則成重罪也。First, the commitment to never abandon the true Dharma. That is to say, I will gather, cultivate, uphold, and recite the true teachings of all of the *tathāgatas* and, like the great ocean that swallows down a hundred rivers, I will never think that I have had enough. If in the various [Buddhist] vehicles, whether ultimate or provisional teachings, I give rise to the thought of abandoning even one teaching and give rise to false practices, ... that will be a commission of the commitment [not to] abandon [the Dharma]. ... Now in the esoteric Mahāyāna you must never abandon any of these [teachings]. [Abandoning any of them] constitutes a serious offense.

<sup>239</sup> Paraphrasing the *Darjīng shu* (r 1796:39.671a):

第二戒不應捨離菩提心者。此菩提心。於菩薩萬行猶如大將幢旗。若大將喪失幢旗時。卽是三軍敗績墮他勝處。故犯波羅夷也。Second, the commitment to never reject *bodhicitta*. This *bodhicitta* is, among the 10,000 practices of the bodhisattvas, like the [signaling] banners of a general. When the general loses his banners, the army will be defeated and fall into terrain advantageous to the enemy. Therefore, it is the commission of a *pārājika* offense.

willingness to sacrifice his life [over many lifetimes], at times even as a servant or [providing his body] as a bed or seat.<sup>240</sup> It is [like] the inheritance of all beings from their parents. It is not solely for one person. If you hold back teachings and do not give them, that is the same as stealing the property of the Triple Jewel.<sup>241</sup>

Therefore, do not violate the third *pārājika* offense. Can you keep this?

#### [II.12.4.4. The fourth *pārājika*]

第四不得於一切衆生作不饒益行戒。此是四攝相違法故。菩薩修行四攝普攝一切衆生爲入道因緣。而今反作四攝相違起衆生障道因緣捨饒益。故犯第四波羅夷。不得犯。<sup>能持否</sup>

Fourth, the commitment to never do anything that will cause disadvantage to any beings, because that would be at odds with the four means of benefitting others. The bodhisattva cultivates the four means of benefitting others, gathers in all beings everywhere, and creates for them the causes and conditions for entering into the path. Nevertheless, if he now acts contrary to the four means of benefitting others, creating causes and conditions that will discourage beings from the path, then he has abandoned the giving of benefit.<sup>242</sup>

<sup>240</sup> In the *Lotus Sūtra* (T 262:9.34c, see REEVES 2008: 247 for more context) the Buddha recalls a past life in which he was king:

時有仙人來白王言。我有大乘名妙法華經。若不違我當爲宣說。王聞仙言歡喜踊躍。即隨仙人供給所須採菓汲水拾薪設食。乃至以身而爲床座。身心無倦。于時奉事經於千歲。爲於法故。精勤給侍令無所乏。

At that time a *ṛṣi* came and spoke to the king, saying “I have the Mahāyāna teaching called the *Saddharmapuṇḍarīka-sūtra*. If you obey me, I will explain it to you.” The king listened to the *ṛṣi*, and then jumped with joy. He immediately followed the *ṛṣi*, and provided for his needs. He picked fruit, drew water, gathered firewood, served his meals, and even provided his body as a seat or bed. He never felt mentally or physically exhausted. He served him for a thousand years. To [learn] the Dharma, he served him diligently so that he wanted nothing.

<sup>241</sup> Paraphrasing the *Darījing shu* (T 1796:39.671b):

第三戒者於一切法不應慳吝者。有人雖不捨正法不離菩提心。然於正法慳吝。不肯觀機惠施。亦犯婆羅夷罪。所以然者。因如來出世然後有是正法。乃至一句一偈。無非世尊喪捨身命爲其僮僕然後得之。是一切衆生父母遺財。非獨爲一衆生故。而今竊爲已有故。此祕密藏中。同於盜三寶物也。略說法有四種。謂三乘及祕密乘。雖不應吝惜。然應觀衆生量其根器而後與之。若輒爾說諸深祕之事。令生疑謗斷彼善根。則於第四戒中犯波羅夷罪。

Third, the commitment to never hold back any teachings. If there is a person who has not abandoned the true Dharma and not rejected *bodhicitta*, and yet still holds back the true Dharma [from others] without being willing to wait for the right moment to give it, that is also the commission of a *pārājika* offense. Why is that? Because the true Dharma [was known] after the Tathāgata appeared in the world. There is not even a single line or a single stanza of it that was not gained by the Tathāgata at the sacrifice of his life, or as a servant. It is the inheritance of all beings from their parents. It is not solely for one being. If you keep it for yourself, then within the esoteric treasury that is the same as stealing the property of the Triple Jewel. In general, there are four kinds of preaching. These are the three vehicles, and the Secret Vehicle. Although you must not hold back teachings, you must [also] observe beings and know their capacity before giving them the [esoteric] teachings. If you too quickly teach esoteric matters, you will cause [the recipients] to raise doubts and refute it, which will cut off their good roots. That will then be the commission of a fourth *pārājika* offense.

<sup>242</sup> Paraphrasing the *Darījing shu* (T 1796:39.671b):

第四戒勿於一切衆生作不饒益行者。此是四攝相違法。四攝是菩薩具戒中四依。...菩薩發一切智心本爲普攝一切衆生。爲作三乘入道因緣故。而今反作四攝相違法。起衆生障道因緣。

Fourth, the commitment to never do anything that will cause disadvantage to any beings, because that would be at odds with the four means of benefitting others. The four means of benefitting others are the four reliances within the moral precepts of the bodhisattvas. ... The source of the bodhisattva being

Therefore, do not violate the fourth *pārājika* offense. Can you keep this?

#### [II.12.4.5. Summarizing the four *pārājkas*]

今此四戒以持初戒故於十方三世一切正法藏中皆生無作功德。由第二戒故於十方一切菩薩行中生無作功德。由第三戒故於十方三世一切度人門皆生無作功德。由第四戒故於十方世界一切衆生及四攝事中皆生無作功德。

If among these four commitments,

you can keep the first commitment, you will generate all unconditioned merits within the complete treasury of the true Dharma in the ten directions and three times. Because of the second commitment, you will generate all unconditioned merits within the training of all the bodhisattvas in the ten directions. Because of the third commitment, you will generate all unconditioned merits within the gate of liberating all beings in the ten directions and three times. Because of the fourth commitment, you will generate all unconditioned merits among all beings in worlds in the ten directions, and the four means of benefitting others for liberating all beings in the ten directions and three times.<sup>243</sup>

#### [II.12.5. The ten major precepts]

次說十重戒相。所謂十重者。

Next, the specific ten major precepts. The ten major [precepts] are:<sup>244</sup>

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able to give rise to the thought of omniscience (attain buddhahood) lies in his gathering in all beings everywhere, and creating for them the causes and conditions for entering into the paths of the three vehicles. Nevertheless, if he now acts contrary to the four means of benefitting others, he then creates causes and conditions that will discourage beings from the path.

<sup>243</sup> Quoted from the *Darjīng shu* (r 1796:39.671c–672a) with minor differences.

<sup>244</sup> Quoted from *Wuwei sanzang chanyao* (r 917:18.943c–944a) with the differences noted below. These ten have correspondences with the four *pārājkas*, or are developments of them, as noted below.

Note the *Darjīng shu* (r 1796:39.757b–758a) gives another set of ten major precepts different from both the *Wuwei sanzang chanyao* and the *Brahma Net Sūtra* precepts, which are not mentioned in the *Mahāvairocanaḥhisambodhi-sūtra*:

先令不捨三寶。又令不捨菩提之心。此即菩薩真四重禁也。...復次菩薩自有十重戒。如前不殺等不在其數。乃是偷蘭也。云何十耶。其四如前所說。更有六重并爲十也。第五重禁者。謂不謗一切三乘經法。...第六不應於一切法生於慳吝。...第七不得邪見。...第八於發大心人。...若見其懈退而不勸發。或阻止其心。若令離無上菩提之道。即是違逆一切如來所應作事。故犯重也。第九於小乘人前。不觀彼根而爲說大法。或於大根人前。不觀彼根而說小法行。犯重禁。...第十菩薩常當行施。然不得施與他人害物之具。謂施酒施毒藥刀杖之類。一切不饒益他之具。

First, do not abandon the Triple Jewel. Again, do not abandon *bodhicitta*. ... Next, the bodhisattvas themselves have ten major precepts. The previously mentioned [ten paths of wholesome conduct, see *Sanmayakai jo* §III.1 ff.] against killing and so on are not numbered among these. Those are thus *sthūlātyāyas* (see note 236). What are the ten? The [first] four are those mentioned previously (i.e. not to abandon Buddha, Dharma, Saṅgha, and *bodhicitta*). There are six other major precepts to make up ten. The fifth is not to slander any of the *sūtras* and teachings of the three vehicles. ... The sixth is not to give rise to miserliness regarding all of the teachings. ... Seventh, you must not have false views (about causation, see note 253). ... Eighth, ... if you see a person [who has raised *bodhicitta* but is] neglectful and you do not encourage him, or if you try to interfere with his thought (*bodhicitta*), or if you cause him to abandon the path of *bodhicitta*, that is against what all the *tathāgatas* should do, and is a therefore a major offense. Ninth, if before those of the Hinayāna you preach the Mahāyāna Dharma without observing their propensities, or if before those of the Mahāyāna you preach the Hinayāna Dharma without observing their propensities, that is a major offense. ... Tenth, a bodhisattva must always practice charity. However, you must not give anything harmful to others, including giving alcohol, or giving poison, swords, clubs, or anything that will not be of benefit to others.

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一者不應退菩提心。妨成佛故。

First, you must not turn away from *bodhicitta*. This is because doing so will prevent you from attaining buddhahood.<sup>245</sup>

二者不應捨三寶歸依外道。是邪法故。

Second, you must not abandon the Triple Jewel and take refuge in the non-Buddhist paths. This is because they are incorrect teachings.<sup>246</sup>

三者不應毀謗三乘教典。背佛性故。

Third, you must not slander the teachings and texts of the three vehicles. This is because doing so is turning your back on buddha-nature.<sup>247</sup>

四者於甚深大乘經典不通解處不可生疑。非凡夫境故。

Fourth, before you have fully attained an understanding of the profound Mahāyāna *sūtras* you must not allow doubts to arise. This is because they are beyond the pale of ordinary beings.<sup>248</sup>

五者若有復人已<sup>(TKZ 5.175)</sup>發菩提心者不應說如是法。令退菩提心趣向二乘斷三寶種故。

Fifth, to those people who have already raised *bodhicitta*, you must not preach such teachings as will lead them away from *bodhicitta* and toward the two vehicles. This is because doing so will cut off the seed of the Triple Jewel.<sup>249</sup>

六者見未發菩提心者亦不應說如是法。令彼發於二乘之心違本願故。

Sixth, seeing those who have not yet raised *bodhicitta*, you must not preach such teachings as will lead them to turn to the two vehicles. This is because doing so is contrary to your root vow.<sup>250</sup>

七者對小乘人不應輒說深妙大乘。恐彼生謗獲大殃故。

Seventh, to those of the Hinayāna or those holding false views, do not be too quick to preach the profound and excellent Mahāyāna out of fear that they may slander it to their great harm.<sup>251</sup>

八者不應發起諸邪見。斷善根故。

Eighth, you must not allow false views<sup>252</sup> and so on to arise. This is because they will eliminate good roots.<sup>253</sup>

<sup>245</sup> This corresponds to the second *pārājika*.

<sup>246</sup> This corresponds to the first *pārājika*.

<sup>247</sup> This corresponds to the first *pārājika*. The *Wuwei sanzang chanyao* has “third, you must not slander the Triple Jewel or the teachings and texts of the three vehicles,” (三者不應毀謗三寶及三乘教典).

<sup>248</sup> This corresponds to the first *pārājika*. The *Wuwei sanzang chanyao* has 四者於甚深大乘經典不通解處不應生疑惑, no difference in the translation.

<sup>249</sup> This corresponds to the third and fourth *pārājikas*. The fifth, sixth, seventh, and ninth precepts seem to give situations when the third *pārājika*, to not hold back teachings, must be countermanded because such teaching will not give benefit to the beings in question (the fourth *pārājika*). The *Wuwei sanzang chanyao* has “to those beings who have already raised *bodhicitta*,” (若有衆生已發菩提心者).

<sup>250</sup> This corresponds to the third and fourth *pārājikas*. The *Wuwei sanzang chanyao* lacks “seeing” (見).

<sup>251</sup> This corresponds to the third and fourth *pārājikas*. The *Wuwei sanzang chanyao* has “seventh, before those of the Hinayāna or those holding false views,” (七者對小乘人及邪見人前).

九者於外道前不應自說我具無上菩提妙戒。令彼以瞋害心求如是法不能辦得退菩提心。二俱有損故。

Ninth, before non-Buddhists, do not yourself say that you keep the subtle commitments of supreme *bodhi*, leading them to seek such things for themselves out of spite. This is because they will not be able to maintain them [without first properly raising *bodhicitta*], and that will [in the end] lead them away from *bodhicitta*. Both of you will suffer.<sup>254</sup>

十者但於有情中所損害及無利益皆不應作及教他作見作隨喜。於利他法中及以慈悲心相違背故。

Tenth, in any case, never cause, have another cause, or delight in seeing any harm or disadvantage done among beings. This is because doing so is contrary to the teaching of giving benefit, and to the thoughts of goodwill and compassion.<sup>255</sup>

### [II.13. Conclusion]

如是戒不同小乘一期爲限量三千爲境界。又聲聞律儀因緣造作以無餘涅槃爲境界。今此所授從一切智生。終趣薩般若海無有窮盡。又聲聞法中。雖有具足煩惱學無學等階次不同。然所發無作律儀則無優劣之異。今此菩薩律儀亦復如是。雖復最初發心乃至四十二地階次不同。然一時普遍法界發起無作善根。則與如來更無增減之異。

These commitments are not the same as the Hinayāna precepts,

which are restricted [in time] to a single lifetime, and limited [in space] to the great trichilocosm. The discipline of the *śrāvakas* is produced from causes and conditions, and comes to an end with remainderless *nirvāṇa*. The [*bodhicitta*] commitments given now arise from omniscience, and ultimately lead to the sea of omniscience without limit [and so are unconditioned]. Again, although within the *śrāvaka* teaching there are the different sequential stages of the afflictions (of worldly beings), learning (of the *śrotāpannas*, *sakṛdāgāmins*, and *anāgāmins*), and no more learning (of the *arhats*), the unconditioned discipline<sup>256</sup> that arises has no such differences of superior or inferior [levels within it]. This bodhisattva discipline now is just the same. Although [the bodhisattva discipline] has different sequential

<sup>252</sup> The *Darijing shu* (T 1796:39.757c, also see note 245) explains false views in this context:

第七不得邪見。謂謗無因果。無佛無見道人等諸邪見皆是也。若生邪見。自然捨佛法僧及菩提。故犯重戒。

Seventh, you must not have false views. If you refute [by saying] that there is no causation, then that means all the false views that there is no Buddha, no one on the path of insight (*darśana-mārga*), and so on. If you give rise to false views, then you spontaneously abandon the Buddha, Dharma, Saṅgha, and *bodhi*. Therefore, this is a major offense.

<sup>253</sup> This corresponds to the first *pārājika*. The *Wuwei sanzang chanyao* has 八者不應發起諸邪見等法令斷善根故, no difference in the translation.

<sup>254</sup> This corresponds to the third and fourth *pārājikas*. The *Wuwei sanzang chanyao* has 令彼以瞋恨心求如是物不能辦得令退菩提心, no difference in the translation.

<sup>255</sup> This corresponds to the fourth *pārājika*. The *Wuwei sanzang chanyao* has “tenth, in any case, never cause, have another cause, or delight in seeing any harm or disadvantage done to any being,” (十者但於有情中一切衆生有所損害及無利益皆不應作及教他人作見作隨喜).

<sup>256</sup> The unconditioned discipline (無作律儀 or 無作戒, as opposed to 作戒 or externally expressed moral action) is the internal moral basis for the moral precepts.

stages from the first arising of *bodhicitta* through the forty-two stages, once it fills the *dharmadhātu* and gives rise to unconditioned good roots, then there are no differences in increase or decrease at all with the *tathāgatas*.<sup>257</sup>

今授戒已竟。將紹法寶與佛在世更無異也。卽是佛眞子。當補佛位。是則無上最尊無(TKZ 5.176)比無等之戒也。速滅罪障頓證菩提之門也。

You have now been given the commitments. The Jewel of Dharma has been passed on to you, and you should [now act] exactly as the Buddha did when he was in the world without any difference. You are now a true disciple of the Buddha. Now you must take your place as a buddha. These commitments are supreme, the most excellent, peerless, and unequaled. They are the gate for rapidly eliminating transgressions and obstacles, and immediately realizing *bodhi*.<sup>258</sup>

三昧耶佛戒儀一卷

*Sanmaya bukkai gi*, one fascicle

<sup>257</sup> Paraphrasing the *Darijing shu* (T 1796:39.672a), which has:

非獨以一期爲限量三千爲境界也。又聲聞一切律儀。因緣造作。終至無餘涅槃歸於灰斷。今此菩薩律儀。本從一切智生。終趣薩婆若海。本末究竟等皆如金剛。又如聲聞法中。雖有具足煩惱學無學等階次不同。然所發無作律儀。則無優劣之異。今此菩薩律儀亦復如是。雖復最初發心乃至四十二地階次不同。然一時普遍法界。發起無作善根。則與如來更無增減之異。

[These four *pārājika*] are not restricted to a person's single lifetime, or limited to the great trichiliocosm. The discipline of the *śrāvakas* is produced from causes and conditions, and ultimately comes to naught when remainderless *nirvāna* is reached. Now this discipline of the bodhisattvas arises originally from omniscience, and ultimately leads to the sea of omniscience. The beginning and end [of the bodhisattva] discipline are all [indestructible] like the vajra. Again, although within the *śrāvaka* teaching there are the different sequential stages of the afflictions, learning, and no more learning, the unconditioned discipline that arises has no such differences of superior or inferior [levels within it]. This bodhisattva discipline now is just the same. Although [the bodhisattva discipline] has different sequential stages from the first arising of *bodhicitta* through the forty-two stages, once it fills the *dharmadhātu* and gives rise to unconditioned good roots, then there are no differences in increase or decrease at all with the *tathāgatas*.

<sup>258</sup> KZ 2.153 adds here, "Next, there can be a dedication here, [starting with] 'I dedicate these merits I have cultivated,' and so on." (次可有迴向所修功德等). 所修功德 is the standard opening phrase of the dedication at the end of most Shingon *shidai*, appearing for example at the end of the *Jūhachidō nenju shidai* ascribed to Kūkai (十八道念誦次第 大師中院, KZ 2.627).

### Abbreviations

- KZ 弘法大師全集 *Kōbō Daishi zenshū*  
NDZ 日本大藏經 *Nihon Daizōkyō*  
SZ 眞言宗全書 *Shingon-shū zensho*  
T 大正新脩大藏經 *Taishō shinshū daizōkyō*  
TKZ 定本弘法大師全集 *Teihon Kōbō Daishi zenshū*

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