

Translation of the *Sūtra of the Adorned Mind of Enlightenment* 莊嚴菩提心經

Sūtra of the Adorned Mind of Enlightenment, the Zhuangyan puti xin jing (莊嚴菩提心經; K 95, T. 307; 1 fascicle), translation by *Kumārajīva* (鳩摩羅什) between the fourth and eleventh years of *Hongshi* (弘始), *Later Qin dynasty* (後秦) (CE 402-409) in the *Xiaoyao Garden* (逍遙園), *Changan* (長安). It is also called the *Sūtra of the Bodhicitta* 菩提心經 (*Puti xinjing*). It has the same theme as the *The Sūtra of Ten Bodhisattva Stages of Great Vaipulyas* 大方廣菩薩十地經 (*Dafanguang pusa shi dijing*); it is a different translation of the *Chapter Pure Ground Dhāraṇī of the Sūtra of The Most Excellent King* 最勝王經淨地陀羅尼品 (*Zuisheng wang jing jingdi tuolouni pin*). The Buddha gave this lecture on the *Gr̥dhrakūṭa mountain in Rājagṛha city* (王舍城) for the great *bhikṣus* and bodhisattvas. Here, the Buddha answers the questions put forth by the *Contemplating Immeasurable Meanings Bodhisattva* regarding the arousal of the mind intent on enlightenment and the Bodhi mind (*Bodhicitta*; 菩提心). The Buddha explains further the ten *pāramitās* 十波羅蜜, ten grounds 十地, the *samādhis* aspects, and *dhāraṇīs* attained at each ground.¹

¹ Nanjio 99; Ono. 5:351c. [cmuller; source(s): Lancaster]. It is listed in Taishō as 佛說莊嚴菩提心經. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?83.xml+id\('b838a-56b4-83e9-63d0-5fc3-7d93'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?83.xml+id('b838a-56b4-83e9-63d0-5fc3-7d93')). (accessed October 25, 2010).

Translation

Thus I have heard, at once time the Buddha stayed on the *Gṛdhrakūṭa* mountain² of the *Rājagṛha* city,³ together with all twelve hundreds of the great *bhikṣus* and ten thousands Bodhisattvas. Their names were *Jñānaprabha* (*Wisdom Light*) Bodhisattva, *Prabhāsayat* (*Dharma Light*) Bodhisattva, *Candraprabha* (*Moon Light*) Bodhisattva, *Sūryaprabha* (*Sun Light*) Bodhisattva, and *Boundless Light* Bodhisattva, *Bhadrapāla* Bodhisattva, and sixteen other Bodhisattvas [proper individuals],⁴ whose original practices were like that of *Mañjuśrī* Bodhisattva. Also, there were sixteen Bodhisattvas,

² *Gṛdhrakūṭa-parvata* (Pali *Gijjha-kūṭa*; Ch. 靈鷲山). Also translated into English as “Eagle Mountain” etc. A narrow, high mountain located near *Rājagṛha* 王舍城 in the ancient Indian state of Magadha. “The modern Giddore, so called because *Piśuna* (*Māra*) once as assumed there the guise of a vulture to interrupt the meditation of *Ānanda*” (Eitel); more probably because of its shape, or because of the vultures who fed there on the dead; a place frequented by the Buddha. Given as the site for the preaching of several of the Buddha's Mahāyāna sermons, such as the *Lotus Sūtra* (also known as the 鷲峯偈 Vulture Peak *gāthā*) and *Sūtra of Limitless Life*. (法華經 T 262.9.35a25). [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?97.xml+id\('b9748-9df2-5c71'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?97.xml+id('b9748-9df2-5c71')). (accessed, October 10, 2010).

³ *Rājagṛha* (Pali *Rājagaha*; Tib. *Rgyal po'i khab*; Ch. 王舍城), the site of the preaching of several important *sūtras*. Located in ancient India, the capital of the northern state of Magadha 摩揭陀. At the time of Śākyamuni it was a flourishing cultural and economic center. It was surrounded by five hills, one of which — *Gṛdhrakūṭa* (Vulture Peak) 靈鷲山 — was frequented by Śākyamuni, who is said to have delivered many sermons here. He also taught extensively at *Veṇuvana-vihāra* 竹林精舍 in the same city. The state of Magadha was ruled by *Bimbisāra* 頻婆娑羅, a patron of Buddhism who is said to have removed his capital here from *Kuśāgrapura*, a little further eastward, because of fire and other calamities. It was also the venue for the First Council 第一結集. It was the royal city from the time of *Bimbisāra* “until the time of *Aśoka*. Its ruins are still extant at the village of *Rājgir*, some sixteen miles S. S. W. of Bihār; they form an object of pilgrimages for the Jains.” (Eitel). [cmuller; reference(s): Hirakawa, JEBD]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?73.xml+id\('b738b-820d-57ce'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?73.xml+id('b738b-820d-57ce')). (accessed, October 10, 2010).

⁴ “十六大士 (or 十六正士) The sixteen bodhisattvas; there are two groups, one of the 顯教 exoteric, one of the 密教 esoteric cults; the exoteric list is indefinite; the esoteric has two lists, one is of four bodhisattvas to each of the buddhas of the four quarters of the Diamond Realm; the other is of the sixteen who represent the body of bodhisattvas in a 賢 kalpa, such as the present: E. 彌勒, 不空, 除憂, 除惡; S. 香象, 大精進, 虛空藏智幢; W. 無量光, 賢護, 網明, 月光; N. 無量意 (文殊), 辨積, 金剛藏普賢.” (法華經 T 262.9.25b2) [cmuller]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id\('b5341-516d-83e9-85a9'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id('b5341-516d-83e9-85a9')). (accessed, October 10, 2010).

whose original practices were like that of *Maitreya* Bodhisattva. They were the great Bodhisattvas during the *bhadra-kalpa*.⁵

At that time, there were limitless great assemblies circumambulating the Buddha to listen to his teaching.

At that time, within the assembly of these great Bodhisattvas, there was a Bodhisattva whose name was *Contemplating Immeasurable Meanings*; he rose from his seat, adjusted his cloth, exposed his right shoulder, and knelt on his right knee down on the floor. He used various kinds of precious flowers to strew them on the crown of the Buddha. After he had done so, he respectfully placed his palms together, saying to the Buddha: “World Honor One! I would like to ask some questions. The World Honor One, please kindly approve your listening.”

The Buddha told the *Contemplating Immeasurable Meaning Bodhisattva*: “Please be comfortable to ask your questions.”

The *Contemplating Immeasurable Bodhisattva* said to the Buddha: “World Honor One! How does a Bodhisattva cultivate the *Bodhi* mind (*bodhicitta*)? What is *Bodhi* mind (*Bodhicitta*)?”

The Buddha addressed the *Contemplating Immeasurable Meaning Bodhisattva*:

“Bodhisattva, who cultivates the *Bodhicitta*, [should know that] without sentient beings

⁵ 賢劫, (Skt. *bhadra-kalpa*, *bhadra-kalpika*), the present kalpa. The last was 莊嚴劫 and the next will be 星宿劫. A *bhadra-kalpa* has 1,000 worthies, so it is called a “good kalpa.” Also written 善劫. There are varied statements in regard to the thousand buddhas, and variety as to their names. Śākyamuni is the fourth of the present *kalpa*, *Maitreya* is to follow and 995 are to succeed him. It is to last 236 million years, but over 151 millions have already elapsed. Cf. 賢劫經; 現在賢劫千佛經 and 毘跋 *bhadra*. Also see 劫 and 賢劫十六尊. (梵網經 T 1484.24.1003c7) [cmuller,G. Foulk; reference(s): Soothill,Yokoi,Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8c.xml+id\('b8ce2-52ab'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8c.xml+id('b8ce2-52ab')). (accessed, October 10, 2010).

this *bodhicitta* cannot be attained. This mind is neither form nor view. [Its] dharma also could not be attainable. Why is that? It is because sentient beings are empty.”

The *Contemplating Immeasurable Meaning Bodhisattva* said to the Buddha: “World Honor One! The Dharma characteristics are deep and profound as such. How can a Bodhisattva cultivate it?”

The Buddha told the *Contemplating Immeasurable Meaning Bodhisattva*: “Good man! The *Bodhicitta* is non-existence and non-creation. It separates from the literature and word. *Bodhi* certainly is the mind. The mind certainly is sentient beings. If you can understand in this way, [you are] called Bodhisattva who cultivates the *bodhicitta*. *Bodhi* is neither those minds of the past, nor [those minds of] the future, nor [those minds of] the present. Sentient beings also are not the past, the future, and the present. If you understand it in this way, [you are] called Bodhisattva. However, truthfully within [this meaning] it cannot be attained; because it cannot be attained, it is attainable. If to all the *dharmas*, there is no attainment, then it is called attaining *Bodhi*. Because of initiating the practice of sentient being, it said that there is *Bodhi*. As for the attainment of the *Arhat*, no dharma can be attained. By using the meaning of the secular language and argument, [we] said that there exists a *Bodhi*. However, *Bodhi* truthfully can not be attained. If in the respect to all *dharmas* that nothing can be attained, it is called attaining *Bodhi*. However, within this [meaning], there also is no existent mind; it also has no individual who creates the mind; it also has no existent *Bodhi*; it also has no individual who creates *Bodhi*; it also has no existent sentient beings; it also has no individual who creates sentient being; it also has no existent *śrāvaka*;⁶ it also has no individual who aspires to

⁶ A *voice-hearer*, disciple. Originally, a direct disciple of the Buddha (who heard his voice). (Tib. *nyan thos*) In later *Mahāyāna* 大乘 texts, a technical term with somewhat negative connotations. While *śrāvakas* are

śrāvaka position; it also has no *Pratyekabuddha*;⁷ it also has no individual who aspires to *Pratyekabuddha* position; there also has no existent Bodhisattva; it also has no individual who aspires to Bodhisattva position; it also has no existent Buddha; it also has no one to achieve to Buddhahood; it also has no existence; it also has no one who creates the existence; it also has no non-existence; it also has no one who creates the non-existence. Within those [meanings], one has attained, is attaining, and will attain, but to all of them one cannot attain.”

The Buddha said: “Good man! Listen attentively, listen attentively! You should skillfully contemplate and be mindful. Whichever needed to be spoken, today I am going to talk

disciplined monk-practitioners who contemplate the principle of the four noble truths for the purpose of the attainment of *arhatship* 阿羅漢, and thus eventually *nirvāṇa*, they are also considered along with the *pratyekabuddha* 辟支佛, to be a practitioner of the two lesser vehicles (二乘, 小乘), inferior in insight and compassion to the bodhisattva 菩薩. This is because their practice is said to be self-centered, focusing on their own salvation 自利, a selfishness that is made possible by their lack of recognition of the emptiness of all objective phenomena 法空. For related reasons, in *Yogācāra*, their practices are seen to be effective mainly in the removal of the afflictive hindrances 煩惱障, and not so effective in the removal of the cognitive hindrances 所知障. See also 四種聲聞. A definition of the term is provided by Woncheuk at 解深密經疏 HBJ 1.255c13. (Skt. *śrāvakatva*, *śrāvaka-yānīya*, *śiṣya*, *arhat*; Pali *sāvaka*). Transliterated as 舍羅婆迦. [cmuller; reference(s): Yokoi, Stephen Hodge, JEBD, Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?80.xml+id\('b8072-805e'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?80.xml+id('b8072-805e')). (accessed, October 10, 2010).

⁷ Transliteration of the Sanskrit, meaning *solitary realizer*, or *self-enlightened one*, *individual illuminate*, etc. (Pali: *pacceka-buddha*). In the early translations it was rendered 緣覺, i.e. enlightened through contemplation of dependent arising, especially as defined in the twelve *nidānas* 十二因緣. Later it was rendered 獨覺 or individually enlightened — one who lives apart from others and attains enlightenment alone, or for himself, making a contrast with the altruism of the bodhisattva principle. The usage of the term *pratyekabuddha* in India was not limited to Buddhists, also referring in general to recluses, such as members of the Jain sect, who ponder alone over the meaning of life, an illustration being the rhinoceros, which lives in isolation. As a degree of sainthood it is undefined by early Buddhism, receiving its definition at a later period. In *Mahāyāna* texts, it is mainly used as a disparaging term, an object for polemics, referring to a self-enlightened practitioner of the *Hīnayāna* path who, along with the *śrāvaka* 聲聞 and *arhat* 阿羅漢 can obtain his own emancipation but is incapable of ever enlightening others, while the perfectly enlightened Buddhas and bodhisattvas practice the six perfections for the enlightenment of others. For this reason the idea of the self-enlightened Buddha in *Hīnayāna* Buddhism is cited in comparison with the attitude of the bodhisattva 菩薩, whose priorities lie in interacting with and aiding others. (Skt. *pratyeka*, *pratyeka-jina*, *pratyekabuddha-yānika*, *pratyekabuddha-yānīya*, *pratyeka-bodhi*, *pratyeka-bodhi-buddha*) [cmuller; source(s): Nakamura, Soothill, JEBD, Yokoi, Hirakawa, Iwanami]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8f.xml+id\('b8f9f-652f-4f5b'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8f.xml+id('b8f9f-652f-4f5b')). (accessed, October 10, 2010).

about. Bodhisattva has ten *dharmas* to bring forth the *bodhicitta* (Bodhi mind). What are the ten?

To bring forth the first mind, one accomplishes various original wholesome deeds. It is like the *Sumeru mountain*⁸ which uses various precious jewels to adorn itself.

To bring forth the second mind, one cultivates the generosity (*dāna*) *pāramitā*.⁹ It is like the great earth, which nurtures various wholesome *dharmas*.

To bring forth the third mind, one practices morality (*śīla*) *pāramitā*. It is like the lion king who can subdue various animals; one extinguishes and wipes out the deviant view.

To bring forth the fourth mind, one practices the patience (*kṣānti*) *pāramitā*; it is like a *nārāyaṇa*¹⁰ who cannot be destroyed [harmed]; it is because one eradicates the mental afflictions.

⁸ Transliteration of the Sanskrit. In Buddhist cosmology, a towering mountain at the center of the universe, is also called *Meru*. It is in the center of a great ocean, on a golden wheel, and it rises 80,000 (or 160,000) *yojanas* 由旬 above sea level. It is surrounded by nine mountains and eight seas. The sun and moon 日月 circle around it, and the six destinies 六道 and various heavens are around and above it. On its peak is *Indra's heaven* 帝釋天 (*Trāyastriṃśa* Heaven 兜率天), below this on its slopes are the Four-Quarter Kings 四天王; around are eight circles of mountains and between them the eight seas, the whole forming nine mountains and eight seas. To its south is the continent of *Jambudvīpa* 閻浮提, home to humans. (Skt. *meru*, *kailāsa*, *śaila-rāja*, *sumeru-kūṭa*, *sumeru-giri*, *sumeru-parvata-rāja*), also transliterated as 蘇迷盧, 須彌樓, 彌樓, 蘇彌樓, 修迷樓, and 蘇迷盧; translated into Chinese as 妙高山, 妙高, 妙光, etc. (《俱舍論》 T 1559.29.203a20, 阿彌陀經 T 366.12.348a2) [cmuller; source(s): Nakamura, Hirakawa, JEBD, Soothill, Yokoi, Iwanami]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?98.xml+id\('b9808-5f4c-5c71'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?98.xml+id('b9808-5f4c-5c71')). (accessed, October 10, 2010).

⁹ *Pāramitā*. Transliteration of the Sanskrit, which literally means “crossing over to the other shore,” but is most commonly translated into English as *perfection*. The term refers to practices employed by those on the bodhisattva path to attain buddhahood. There were several lists of these perfections in early *Mahāyāna* literature, ranging from two to ten, but by a fairly early date the list was standardized into six: giving (*dāna*), morality (*śīla*), forbearance (*kṣānti*), vigor (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*). See 六波羅蜜. The Sinitic translation of the term as 度無極 is case of “double translation.” Indian *Mahāyāna* texts disagreed on the etymology and meaning of the term *pāramitā*, which is described as deriving from *pāram* (“to cross over”) plus the past participle *ita*, while others asserted that it derived from *parama*, “excellent, supreme.” Early translators in China such as *Dharmarakṣa* skirted the controversy by translating the word in a way that reflected both sides of the dispute, combining 度, “to cross over,” with 無極, “unexcelled, limitless.” Also transliterated as 波羅蜜多, 播囉弭多 and 波囉弭多, and is translated into Chinese as 到彼岸 (reaching the other shore), 度 (crossing over), and 事究竟 (the ultimate in phenomena). There is also a fairly commonly-seen list of ten *pāramitās* 十波羅蜜. (Pali *pāramitā*, *pāramī*) [成唯識論 T 1585.31.49a6] [c.jones, C. Muller; reference(s): Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?6c.xml+id\('b6ce2-7f85-871c'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?6c.xml+id('b6ce2-7f85-871c')). (accessed October 10, 2010).

To bring forth the fifth mind, one practices courage (*vīrya*) *pāramitā*; one presently practices various wholesome *dharmas*; it is like the accorded to individual wishes' celestial flowers which speak the dharma.

To bring forth the sixth mind, one cultivates the meditation (*dhyāna*) *pāramitā*; it is like the sun's light, which extinguishes the darkness [ignorance].

To bring forth the seventh mind, one cultivates the wisdom (*prajñā*) *pāramitā*; one's vows can be satisfied completely; it is like a business traveller, who can stay away from various disasters [and difficulties].

To bring forth the eighth mind, one cultivates *skillful means* (*upāya-kauśalya*) *pāramitā* to extinguish various obstructions; it is like a pure full moon without any defilement.

To bring forth the ninth mind, one wishes to accomplish satisfactorily one's original vow (*pranidhāna*), traveling to the pure land of the Buddhas, joyful listening to the profound and wonderful dharma, and extinguishing the poverty.

To bring forth the tenth mind, it is like the empty space; one's wisdom is boundless. It is like a *Cakravartīśvara*,¹¹ who accomplishes *all-inclusive cognition*.¹²

¹⁰ A powerful god adopted into Buddhism from the Hindu tradition, equivalent to *Viṣṇu*. Usually depicted in Buddhist texts as a vajra warrior 金剛力士. (那羅延那); 那羅野拏 *Nārāyaṇa*, "son of Nara or the original man, patronymic of the personified *Puruṣa* or first living being, author of the *Puruṣa* hymn," (M-W) He is also identified with *Brahmā*, *Viṣṇu*, or *Kṛṣṇa*; interpreted by 人生本 the originator of human life; 堅固 firm and stable; 力士 or 天界力士 hero of divine power; and 金剛 *vajra*; the term is used adjectivally with the meaning of manly and strong. *Nārāyaṇa* is represented with three faces, of greenish-yellow color, right hand with a wheel, riding a *garuḍa*-bird. (瑜伽論 T 1579.30.495c27) [cmuller; reference(s): Hirakawa, Nakamura, Soothill]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?90.xml+id\('b90a3-7f85-5ef6'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?90.xml+id('b90a3-7f85-5ef6')). (accessed, October 10, 2010).

¹¹ *Wheel-turning sage king* (Ch. 轉輪聖王; Skt. *cakravartin*, *cakra-vartitva*, *cakravarti-rājya*, *bala-cakravartin*, *rājācakra-varī*, *nṛpatva*; *cakravarti-nṛpa*, *cakravartīśvara*, *rāja-śrī*; Pali *cakkavattī-rajā*). In pre-Buddhist Indian tradition, this refers to a sagely, benevolent, just, and capable ruler, who eminently handles the domain; somewhat of an ideal, mythical vision of the perfect king, who is able to rule by righteousness rather than by force (*cakravartī-rāja*). In Buddhism, a special meaning is implied, with this ruler possessing a buddha's enlightenment and abilities. He is said to have thirty-two distinguishing marks 三十二相 and to rule the world by rolling the wheels bestowed on him at his enthronement by a heavenly deity. The wheel is of four kinds: gold, silver, copper, and iron. The gold wheel-turning king rules the four continents; the silver wheel-turning king, the eastern, western, and southern continents; the copper

Good man! Whoever can bring forth these ten minds is called Bodhisattva, and he is also called *Mahāsattva*; he is also called *Non-existent Sentient Being*; he is also called *Non-obstructed Sentient Being*; he is also called *The One Has Crossed Over Sentient Being*; he is also called *Inconceivable Sentient Being*. However, within these [meanings] there also has no existent mind; it also has no *Bodhi*.

Again, Good man! In addition, there are ten types of *samādhis* that one can empower [protect and preserve] the *Bodhi* mind. What are the ten?

To bring forth the first mind, one is empowered by the *dharma jewel samādhi*.

To bring forth the second mind, one is empowered by a *firmed samādhi*.

To bring forth the third mind, one is empowered by the *unmoved samādhi*.

To bring forth the fourth mind, one is empowered by the *non-retreated samādhi*.

To bring forth the fifth mind, one is empowered by the *jewel flowery samādhi*.

To bring forth the sixth mind, one is empowered by *sun's light samādhi*.

To bring forth the seventh mind, one is empowered by *all meanings samādhi*.

wheel-turning king, the eastern and southern continents; and the iron wheel-turning king, the southern continent (*Jambudvīpa* 閻浮提). The highest *cakravartī* uses the wheel or thunder-bolt as a weapon and “hurls his chakra into the midst of his enemies,” but the Buddha “meekly turns the wheel of doctrine and conquers every universe by his teaching.” Transliterated as 遮迦越羅 and 斫迦羅伐辣底; abbreviated as 轉輪王 and 轉王. According to Wonhyo's commentary on the *Sūtra of Brahma's Net*, the religious attainment of the wheel-turning Sage Kings ranges from those who have not yet reached the first bodhisattva ground 初地 up to the bodhisattvas of the tenth ground 十地, including iron wheel-turning kings 鐵輪王, copper wheel-turning kings 銅輪王, silver wheel-turning kings 銀輪王, and gold wheel-turning kings 金輪王. (Skt. *cakravartin*, *cakra-vartitva*, *cakravarti-rājya*, *bala-cakravartin*, *rājācakravartī*, *nṛpatva*; *cakravarti-nṛpa*, *cakravartīśvara*, *rāja-śrī*; Pali *cakkavattī-rajā*) [梵網經菩薩戒本私記 HBJ 1.599a] [守護國家論] [cmuller; source(s): Nakamura,Soothill,Hirakawa,Yokoi,Iwanami]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8f.xml+id\('b8f49-8f2a-8056-738b'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?8f.xml+id('b8f49-8f2a-8056-738b')). (accessed October 10, 2010).

¹² (Ch. 一切種智.Skt. *sarvākāra-jñātā*; *sarva-jña*, *sarva-jñatā*, *sarva-jñatva*, *sarvathā-jñāna*, *sarvākāra-varôpetā-śūnyatābhīnirhāra*, *sarvākāra-varôpetāśūnyatā*, *sarvākāra-satya-darśana*). The cognition that perceives the distinctions between all individual phenomena. The wisdom that knows all things; same as 一切智, 佛智, and 佛種智. (Skt. *sarvajña-jñāna*; *samyak-sambodhi*). In Wonhyo's commentary on the *Sūtra of Immeasurable Life*, he equates this with the *Yogācāra* mirror cognition 大圓鏡智. (無量壽經宗要 T 1747.37.131b5) [cmuller; source(s): JEBD]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e00-5207-7a2e-667a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e00-5207-7a2e-667a')). (accessed October 10, 2010).

To bring forth the eighth mind, one is empowered by *shining wisdom samādhi*.

To bring forth the ninth mind, one is empowered by the *Buddhas' appearance in front of [one] samādhi*.

To bring forth the tenth mind, one is empowered by the *śūraṃgama samādhi*.¹³

Again, Good man! Bodhisattva in the first ground mark can have fully the visions of thousand myriads of *koṭis* of *nayutas*¹⁴ hidden treasures within the whole three thousand Buddha lands.

Bodhisattva in second ground can have the vision of three thousand Buddha lands, which are calm, undisturbed, smooth, and brightly adorned with various precious jewels.

Bodhisattva in the third ground can have the vision of many *Vajra knights*,¹⁵ who subdued hated enemies.

Bodhisattva in the fourth ground can have the vision of the coming of the *wind-wheels*¹⁶ in four directions and numerous wonderful fragrant flowers falling down all over on that place.

¹³ A transliteration of the Sanskrit *śūraṃgama*, interpreted 健相 heroic, resolute; the virtue or power which enables a buddha to overcome every obstacle, obtained in the *śūraṃgama-samādhi* 首楞嚴定, 三昧. Translated into Chinese as 健相, 健行, and 一切事竟. A type of *samādhi* that destroys all sorts of afflictions. The efficacy of this *samādhi* is discussed in the *Śūraṃgama-samādhi-sūtra* 首楞嚴三昧經, especially at T 642.15.631a-b. [cmuller; source(s): Nakamura, Soothill, Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?99.xml+id\('b9996-695e-56b4'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?99.xml+id('b9996-695e-56b4')). (accessed October 10, 2010).

¹⁴ A transliteration of the Sanskrit, which means a vast number of something. Billions, trillions, incalculable. *nayuta*, 那庾多, 那由多; 那術. 那述. Translated into Chinese as 姦 (Skt. *niyuta*). (四分律 T 1428.22.783a17) [cmuller; reference(s): Yokoi, Hirakawa, Soothill]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?90.xml+id\('b90a3-7531-4ed6'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?90.xml+id('b90a3-7531-4ed6')). (accessed October 10, 2010).

¹⁵ Here I provisional translate 力士 (*lishi*) as 金剛力士 (*jingang lishi*; *vajra-pāṇi*, or *Vajra-knight*) Bodhisattva, who protects the dharma.

¹⁶ “Wind Wheel,” or “wheel of atmosphere,” refers to a layer of active air underground. “Wind Wheel” is portrayed in Buddhist scriptures such as the *Flower Garland Sūtra* and *Abhidharmakośa* as a component of a Buddhist cosmological map. According to this cosmology, there are four Great Wheels — at the lowest level there is nothing but empty space, “Empty Space Wheel,” above that is the “Wind Wheel” and the “Water Wheel,” and above that is the “Gold Wheel” which is only wheel above ground. (Skt. *vāyu-maṇḍalaka*, *vāta-maṇḍalī*, *vāyu-maṇḍala*, *vāta-maṇḍala*; Tib. *rlung gi dkyil 'khor*) (梵網經 T 1484.24.1000c29, 瑜伽論 T 1579.30.286c14) [Eun Su Cho; reference(s): Nakamura, Hirakawa, YBh-Ind,]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?98.xml+id\('b98a8-8f2a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?98.xml+id('b98a8-8f2a')). (accessed, October 10, 2010).

Bodhisattva in the fifth ground can have the visions of many [celestial] dancing girls, who wear necklace of precious stones on their bodies; on their heads are the *celestial red spider lily flowery crown*,¹⁷ *the celestial golden flowery crown*,¹⁸ *the celestial most fragrant flowery crown*,¹⁹ and *celestial adhimuttaka flower crown*²⁰ to adorn bodily.

Bodhisattva in the sixth ground can have the visions of various precious jewel ponds, which waters have eight kinds of meritorious virtue,²¹ deep, clear, calm, and full. Around four sides of these ponds are steps and pathways, which are [adorned by] seven kinds of precious materials;²² the ponds' bottoms are spread by golden fine sand. This Bodhisattva by himself can have the visions of his body playing and singing joyfully in these ponds.

Bodhisattva in seventh ground can have the visions of various hells on his left and right sides; however from within these hells, he passes through them without any difficulties.

Bodhisattva in eighth ground can have the visions of himself that on his two shoulders are [two] lion king[s], whose bodies are strictly propriety; on their heads are banners and canopies; [they] have great formidable powers to subdue numerous animals.

¹⁷ 憂鉢羅華(youboluo hua): cluster belladonna, cluster amaryllis, or *manjusaka*.

¹⁸ 膽蔔華(danfu hua), *campaka* flower. An evergreen tree up to 30m high, yellow to orange fragrant flowers, aggregate dark fruits, grows wild all over India, also cultivated.

¹⁹ 婆師迦華(poshijia hua), *Vassikā* or *Jasminum Sambac* flower.

²⁰ 阿提目多伽華.

²¹ Waters with eight attributes (八功德水, 八味水, 八定水, 八支德水, 八德蓮池) are: sweetness 甘美; freshness 清冷; softness 安和; lightness 輕軟; purity 澄淨; scentlessness 潤澤; cleansing 除饑渴; and nourishing 長養諸根. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id\('b516b-529f-5fb7-6c34'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id('b516b-529f-5fb7-6c34')). (accessed, October 10, 2010).

²² Seven kinds of precious materials (七寶) are gold 金, silver 銀, lapis lazuli 琉璃, crystal 頗胝迦, agate 車渠, ruby 赤珠, cornelian 碼瑙. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e03-5bf6'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e03-5bf6')). (accessed, October 10, 2010).

Bodhisattva in the ninth ground has the visions of a *Wheel-turning-sage king*, who is circumambulated by hundreds of thousands of great cabinet ministers, *kṣatriya*,²³ and laymen by themselves. [This king] uses proper dharma to [teach and] transform limitless sentient beings. [This Bodhisattva] has the visions within the empty space where there are various precious jewelry canopies [decorated with gems] above dais.

Bodhisattva in the tenth ground has the visions of the Buddhas' form bodies, which are real golden colors that emit great lights. These Buddhas speak dharma for those who circumambulate them.

Good man! [I have skillfully] distinguished these ten corresponding types, which [assist] one to accomplish the ten grounds through the power of *samādhis*.

Again, Good man! The first ground [Bodhisattva] brings forth the *surpassed diligent Dhāraṇī*.

The second ground brings forth *indestructible Dhāraṇī*.

The third ground brings forth *calm and concealed Dhāraṇī*.

The fourth ground brings forth the *difficulties and prevention of deterioration Dhāraṇī*.

The fifth ground brings forth *the meritorious virtue flower and various adornment Dhāraṇī*.

The sixth ground brings forth the *complete bright wisdom Dhāraṇī*.

The seventh ground brings forth the *increased benefit Dhāraṇī*.

The eighth ground brings forth *non-discriminated Dhāraṇī*, which is the most excellent.

All eighty-four thousands *Dhāraṇīs* arise together.

²³ 刹利(*shali*), The noble or warrior caste, the second of the four castes. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?52.xml+id\('b5239-5229'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?52.xml+id('b5239-5229')). (accessed, October 10, 2010).

The ninth ground brings forth *boundless Dhāraṇī*, which is the most excellent. All sixty-two myriads of *koṭis* of *nayutas dhāraṇīs* arise together.

The tenth ground brings forth *inexhaustible Dhāraṇī*, which is the most excellence. All myriads of *koṭis* of thousands *Dhāraṇīs* as numerous as the sands of Ganges river arise together.

Again, Good man! The first ground [Bodhisattva] practices *generosity (dāna) pāramitā*.

The second ground practices *morality (śīla) pāramitā*.

The third ground practices *patience (kṣānti) pāramitā*.

The fourth ground practices *courage (vīrya) pāramitā*.

The fifth ground practices *meditation (dhyāna) pāramitā*.

The sixth ground practices *intuitive insight (prajñā) pāramitā*.

The seventh ground practices *skillful means (upāya-kauśalya) pāramitā*.

The eighth ground practices *knowledge (jñāna) pāramitā*.

The ninth ground practices *fully and satisfactorily perfection of sentient beings pāramitā*.

The tenth cultivates *complete and satisfied vows pāramitā*.

Within these grounds, [Bodhisattva] certainly attains all of these *pāramitās*.

Again, Good man! Bodhisattva Mahāsattva cultivates *generosity (dāna) pāramitā*, which has ten types. What are the ten? First is the faith root; second is the *Samādhi* root; third is the great compassion; fourth is the great loving and kindness; fifth is self-rejoice; sixth is to rejoice others; seven is to make all the vows; eighth is to keep [and protect] all sentient beings; ninth is to cultivate the *four methods of winning people over*;²⁴ tenth is to draw

²⁴Four methods of winning (people) over (Ch. 四攝法, 四攝事; Skt. *catuḥ-saṃgraha-vastu*; Pali *cattāri saṃgaha-vatthūni*; Tib. *bsdu ba'i dngos po bzhi*) are: Charitable offerings (*dāna*, 布施). These can be either material or non-material, such as preaching the dharma; giving what others like, in order to lead them to

near to Buddha-dharma. These are ten *dharmas* that can accomplish the *generosity (dāna) pāramitā*.

Again, Good man! There are ten *dharmas* that [Bodhisattva] practices with *morality (śīla) pāramitā*. What are the ten? First is to stay away from eight difficulties;²⁵ second is to accomplish the meritorious virtue of a Buddha; third is to stay away from the ground of *śrāvaka*; fourth is to stay away from the ground of *Pratyekabuddha*; fifth is to purify the body; sixth is to purify the speech [or mouth]; seventh is to purify the mind; eighth is to adorn the mind; ninth is to cut off the conditions [for falling into] the hells. Tenth is to attain completely and satisfactorily the inspired cultivation. These ten *dharmas* certainly are [the way] to accomplish the *morality (śīla) pāramitā*.

Again, Good man! Cultivating *patience (kṣānti) pāramitā* has ten *dharmas*. What are the ten? First is the patient strength; second is to rise up and dance (with joy); third is to perfect sentient beings; fourth, regarding the deep and profound dharma, one can tolerate [handle or understand] them; fifth is no [attachment to] self and other; sixth is to cut off anger and rage; seventh is not to be frugal with one's body; eighth is not to be frugal with

love and receive the truth; loving words (*priyavacana*, 愛語), — using kind words to guide people; beneficial conduct (*arthakṛtya*, 利行); benefiting sentient beings through one's acts of body, speech, and mind; and working together (*samānārthatā*, 同事) and putting one's self on the same level as others and participating alongside them in activities. For a bodhisattva, therefore, it can mean assuming the same form as the sentient beings to be saved. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id\('b56db-651d-6cd5'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id('b56db-651d-6cd5')). (accessed, October 10, 2010).

²⁵ Eight circumstances in which it is difficult to see the Buddha or hear his teaching (Ch. 八難, 八難處, 八難解法, 八無暇, 八不閑, 八非時, 八惡, 八不聞時節. (Skt. *aṣṭāvakṣaṇāḥ*, *aṣṭākṣaṇāḥ*, *aṣṭākṣaṇa*, *aṣṭa akṣaṇāḥ*; Pali *aṭṭhakkaṇā*; Tib. *mi khom pa brgyad*) : the condition of a hell-being 地獄難; hungry ghost 餓鬼難; animal 畜生難; in the long-life heavens (where life is long and easy) 長壽天難; in *Uttara-kuru* (the northern continent where all is pleasant) 邊地之鬱單越難; as deaf, blind or dumb 盲聾瘖瘂; as a worldly philosopher 世智辯聰難; and in the intermediate time between the life of a Buddha and his successor 生在佛前佛後難. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id\('b516b-96e3'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?51.xml+id('b516b-96e3')). (accessed, October 10, 2010).

one's life; ninth is to let go of stupidity; tenth is to contemplate the dharma-body²⁶ equally. These ten *dharmas* [help to] accomplish the *patience (kṣānti) pāramitā*. Again, Good man! There are ten *dharmas* that Bodhisattva Mahāsattva practices [with] *courage (vīrya) pāramitā*. What are the ten? First is the diligent root; second is the diligent strength; third is proper diligence; fourth is proper mindfulness; fifth is to use [one's] body to assist sentient beings; sixth is to use the mind and speech to follow [accord with] sentient beings; seventh is not retreat from [one's] practice's position; eighth is to get rid of laziness; ninth is to subdue bad friends; tenth is to practice [accumulate] all wisdoms. These are called the ten *dharmas* that [could] accomplish the *courage (vīrya) pāramitā*.

Again, Good man! There are ten dharmas that Bodhisattva Mahāsattva [can] accomplish the *meditation (dhyāna) pāramitā*. What are the ten? First is concentrated root; second is concentrated strength; third is equal concentration; fourth is to be free and at ease [work joyfully] with the *dhyānas*; fifth is *samādhi*; sixth is rewarded *samādhi*; seventh is not cutting off various wholesome *dharmas*; eighth is to eradicate the grudged mental affliction; ninth is to let go the proper dharma; tenth is [to calm down or transform]

²⁶ Dharma-body (Ch. 法身; Skt. *dharmakāya*), translated as *reality body*, *truth body*, *law body*, etc. In general *Mahāyāna* teaching, the dharma-body is a name for absolute existence, the manifestation of all existences — the true body of reality, or Buddha as eternal principle; the body of essence that is pure, possesses no marks of distinction, and is the same as emptiness (Skt. *dharmakāya*). The dharma-body is one of the three bodies 三身 of the Buddha. The Buddha's body of the universe — the body of truth that lacks form. The basis of all things. In texts such as the *Awakening of Mahāyāna Faith* the dharma-body is seen as being equivalent to the *tathāgatagarbha*; it is also identified with the one mind. [cmuller; source(s): JEBD, Yokoi]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?6c.xml+id\('b6cd5-8eab'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?6c.xml+id('b6cd5-8eab')). (accessed, October 10, 2010).

concentrated aggregate.²⁷ These ten *dharmas* [can help one to] accomplish the *meditation (dhyāna) pāramitā*.

Again, Good man! There are ten *dharmas* that Bodhisattva Mahāsattva [can] cultivate the *intuitive insight (prajñā) pāramitā*. What are the ten? First is the wisdom root; second is the wisdom strength; third is proper view; fourth is proper mindfulness; fifth is the expedient mean [of] aggregate [or hidden expedient mean]; sixth is to distinguish the *dhātu*²⁸ [or realm of sentient beings]; seven is the holy truth;²⁹ eighth is the unobstructed cognition; ninth is to revolve deviant view; tenth is to cultivate *patient acceptance based on awareness of the non-arising of phenomena*.³⁰ These ten *dharmas* [assist one to] attain the accomplishment of *intuitive insight (prajñā) pāramitā*.

²⁷ Aggregate (Ch. 陰; Skt. *strī; vasti; abhra, upādāna-skandha, guhya, tamisra, skandhaka*), In Buddhism a translation for *skandha* — the aggregation of physical and mental forces generating the ongoing cycle of birth and death. Also commonly translated as with 蘊. The 五陰 are the five *skandhas*. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?96.xml+id\('b9670'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?96.xml+id('b9670')). Here I also like to translate it as “hidden.” (accessed, October 10, 2010).

²⁸ Element; [perceptual] bases; (Tib. *khams*). The eighteen cognitive elements of human existence, or of perception 十八界, — which include the six faculties 六根, the six objects 六塵 and the six cognitive functions 六識. [cmuller,S.Hodge]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?75.xml+id\('b754c'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?75.xml+id('b754c')). (accessed, October 10, 2010).

²⁹ The noble truths; the reality as perceived by the buddhas. The Four Noble Truths 四諦. (Ch. 聖諦; Skt. *ārya-satya; ārya-satyam; nyāya, satya, āryāṇām satye*, Pali *ariyasacca*; Tib. *bden pa, 'phags pa'i bden pa*). (雜阿含經 T 99.2.23c5) [cmuller; source(s): S. Hodge, JEBD, YBh-Ind, Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?80.xml+id\('b8056-8ae6'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?80.xml+id('b8056-8ae6')). (accessed, October 10, 2010).

³⁰ Patience (tolerance, acceptance) that is based on the clear cognition of the unproduced nature of all existences; to realize that all things are beyond birth and decay. The mind at rest in its awakening to the reality of the non-arising of all existences — thus a distinctive level of enlightenment; normally being described as a non-retrogressive stage. A state of actualization attained by high level bodhisattvas, usually described as a mental function occurring within the seventh *bhūmi* 七地 or above. ((Ch. 無生法忍; Skt. *anutpattika-dharma-kṣānti*; Tib. *mi skye ba'i chos la bzod pa*). Also commonly written 無生忍 and 不起法忍. One of three kinds of patience 三忍. (法華經 T 262.9.44a10) (Skt. *anutpattikeṣu, dharmeṣu, kṣāntiḥ, anutpattika-dharma, anutpattika-dharma-kṣānti-paryeṣṭi, anutpattika-dharma-kṣānti-lābha*) [cmuller; source(s): JEBD, YBh-Ind, Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?71.xml+id\('b7121-751f-6cd5-5fcd'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?71.xml+id('b7121-751f-6cd5-5fcd')). (accessed, October 10, 2010).

Again, Good man! There are ten *dharma*s that Bodhisattva Mahāsattva [can] practice [with] *skillful means (upāya-kauśalya) pāramitā*. What are the ten? First is to work together with sentient beings’ practices; second is to support [and protect] sentient beings; third is [having] great loving and kindness; fourth is not fatigue; fifth is to stay away from the practices of *śrāvaka* and *Pratyekabuddha*; sixth is to enter *pāramitā*; seventh is to truly distinguish the capacity [as the way it is]; eighth is to assist wholesome mind; nine is to enter the ground of non-retreat; tenth is to subdue the demons. These are ten *dharma*s that [can help to] accomplish the *skillful means (upāya-kauśalya) pāramitā*.

Again, Good man! What are the meanings of *pāramitā*? Cultivating the surpassed diligence fully and satisfactorily is the meaning of *pāramitā*. To accomplish the foremost cognition is the meaning of *pāramitā*. Neither dwelling in existence nor non-existence is the meaning of *pāramitā*. Having ability to realize and comprehend skillfully the great danger of life and death is the meaning of *pāramitā*. Presently, one has comprehended completely one’s original nature, which one has not realized [before]; it is the meaning of *pāramitā*. To be able to manifest broadly the inexhaustible Dharma *Piṭaka* is the meaning of *pāramitā*. To eliminate skillfully the obstruction is the meaning of *pāramitā*.

Generosity, morality, patience, diligence, *dhyāna*, wisdom, skillful mean, and no expectation of reward are the meanings of *pāramitā*. To understand all sentient beings’ realms [or eighteen *dhatu*s] is the meaning of *pāramitā*. Fully and satisfactorily accomplish the *anutpattika-dharma-kṣānti*³¹ is the meaning of *pāramitā*. To accomplish the non-retreat [position] is the meaning of *pāramitā*. To cultivate and purify the Buddha land is the meaning of *pāramitā*. To perfect sentient beings is the meaning of *pāramitā*.

³¹ Patient acceptance based on awareness of the non-arising of phenomena.

To realize *omniscience wisdoms*³² at the ritual platform is the meaning of *pāramitā*. To subdue the demons is the meaning of *pāramitā*. To accomplish the Buddha's *all-inclusive cognition*³³ is the meaning of *pāramitā*. To defeat the heterodox views is the meaning of *pāramitā*. Fully and satisfactorily accomplish the ten powers,³⁴ the four kinds of fearlessness,³⁵ and eighteen different characters of a Buddha³⁶ are the meaning of

³² (Ch. 一切智) The knowledge of everything, possessed by the Buddha. Same as 佛智. (Skt. *vastu-jñāna*, *sarva-jñatā*; *sarvajñā-jñāna*; *sarvajñā-tattva*, *sarva-jñatva*, *sarvajñā-dharmatā*, *sarvajñā-bala*, *sarva-jñāna*, *sarvatra-jñāna*, *sarva-buddhi*, *sarva-vid*; Pali *sabbaññū*; Tib. *gzhi shes*) (法華經 T 262.9.27b4) [cmuller; reference(s): Hirakawa, YBh-Ind]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e00-5207-667a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e00-5207-667a')). (accessed, October 15, 2010).

³³ The cognition that perceives the distinctions between all individual phenomena. The wisdom that knows all things; same as 一切智, 佛智, and 佛種智. (Skt. *sarvajñā-jñāna*; *samyak-saṃbodhi*). In Wonhyo's commentary on the *Sūtra of Immeasurable Life*, he equates this with the *Yogācāra* mirror cognition 大圓鏡智. (無量壽經宗要 T 1747.37.131b5) [cmuller; source(s): JEBD]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id\('b4e00-5207-7a2e-667a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id('b4e00-5207-7a2e-667a')). (accessed, October 15, 2010).

³⁴ Also expressed as 如來十力 and 十種力 (Skt. *daśa-balāni*). Ten kinds of powers of awareness specially possessed by the Buddha, which are perfect knowledge of the following: distinguishing right and wrong; knowing what is right or wrong in every condition 處非處智力; knowing one's own karma, as well as knowing the karma of every being, past, present, and future 自業智力; or knowing karmic maturation 業異熟智力; knowledge of all forms of meditation; knowing all stages of *dhyāna* liberation, and *samādhi* 靜慮解脫等持等至智力; knowledge of the relative capacities of sentient beings; 根勝劣智力 (or 根上下智力); knowledge of what sentient beings have devoted interest in; the desires, or moral direction of every being 種種勝解智力; knowledge of the varieties of causal factors (seeds 種子); 種種界智力; knowledge of the gamut of courses and paths pursued by sentient beings; 遍趣行智力; knowledge of remembrance of past lives of; 宿住隨念智力; knowledge of where people will die and be reborn 死生智力; and knowledge of the methods of destroying all evil afflictions. 漏盡智力. For a detailed explanation of each power see the *Za apitan xinlun* 雜阿毘曇心論. [cmuller; source(s): Nakamura, Yokoi, Soothill, JEBD, Yokoi, Iwanami]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id\('b5341-529b'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id('b5341-529b')). (accessed, October 15, 2010).

³⁵ Four types of fearlessness, or utter conviction, in preaching the dharma. Those of a Buddha are: (正等覺無畏) fearlessness in asserting that he has attained perfect enlightenment; (漏永盡無畏) fearlessness in asserting that he has destroyed all contamination; (說障法無畏) fearlessness in showing people those elements which hinder the realization of the Dharma; and (說出道無畏) fearlessness in expounding the method of liberation. Those of a Bodhisattva are: (能持無畏) fearlessness in expounding passages and phrases of the dharma which he has heard from the teacher and keeps in memory; (知根無畏) fearlessness in expounding appropriate to people with a correct knowledge of their abilities; (決疑無畏) fearlessness in countering an opponent's attack on the Buddhist teaching, and clearing away his doubts, and (答報無畏) fearlessness in responding to the various questions asked of him. (Skt. *catur-vaiśāradya*, *catvāri vaiśāradyāni*; Pali *cattāri vesārajāni*; Tib. *mi 'jigs pa bzhi*). Also written 四無畏. 大智度論 48 and 5. [瑜伽論 T 1579.30.573b20] (Skt. *catur-vaiśāradya*, *catvāri vaiśāradyāni*) [cmuller; source(s): Nakamura, YBh-Ind, Hirakawa, Yokoi]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id\('b56db-7121-6240-754f'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?56.xml+id('b56db-7121-6240-754f')). (accessed, October 15, 2010).

pāramitā. To accomplish twelve practices of dharma wheel³⁷ is the meaning of *pāramitā*.

Thus it is as such, Good man! The meanings of *pāramitās* are immeasurably deep and profound. I just briefly explained for you.

At that time, within the assembly, there was a celestial man, named *Speedy Light Lion*, who stood up from his seat, put his palms together, and respectfully said to the Buddha: “Good indeed, World Honor One! The above teachings of yours are deep, profound, and extraordinary ones. The meritorious virtues of the Buddhas are like the sweet dews, which cause all [sentient beings] to be fully sufficient and satisfied.”

³⁶ (Ch. 十八不共法) eighteen distinctive characteristics of the Buddha, in East Asian Buddhism these are: unmistaken action 身無失; unmistaken word 口無失; unmistaken thought 念無失; mind of equality toward all beings 無異想; stable mind in meditation 無不定心; all-embracing mind which rejects nothing 無不知己捨心; the power of not-backsliding in terms of aspiration 欲無減; the power of not-backsliding in terms of diligence 精進無減; the power of not-backsliding in terms of mindfulness 念無減; the power of not-backsliding in terms of wisdom towards the salvation of all beings 慧無減; the power of not falling back from freedom into bondage 解脫無減; not falling back from the vision attained in liberation 解脫知見無減; the manifestation of wisdom power in thought 一切意業隨智慧行; the manifestation of wisdom power in word 一切口業隨智慧行; the manifestation of wisdom power in deed 一切身業隨智慧行; immediate total knowledge of all affairs of present 智慧知見現在世無闕無障; immediate total knowledge of all affairs of the past 智慧知見過去世無闕無障; and immediate total knowledge of all affairs of future 智慧知見未來世無闕無障. (Skt. *daśa avenika buddha dharmah*). [華嚴經 T 278.9.435c11] In Indian Buddhism these are the ten powers *shili* 十力, the four fearlessnesses *siwuwei* 四無畏, the three bases of mindfulness *sannianchu* 三念處, and great compassion *dabei* 大悲. [cmuller]. "*āveṇika-dharma*, or buddhadharma, the eighteen different characteristics of a Buddha as compared with bodhisattvas, i.e. his perfection of body (or person), mouth (or speech), memory, impartiality to all, serenity, self-sacrifice, unceasing desire to save, unflagging zeal therein unailing thought thereto, wisdom in it, powers of deliverance, the principles of it, revealing perfect wisdom in deed, in word, in thought, perfect knowledge of past, future, and present 大智度論 26." The eighteen distinctive characteristics as defined by *Hīnayāna* are his 十力, 四無畏, 三念住 and his 大悲; the *Mahāyāna* eighteen are perfection of body; of speech; of memory; impartiality or universality; ever in *samādhi*; entire self-abnegation; never diminishing will (to save); zeal; thought; wisdom; salvation; insight into salvation; deeds and mind accordant with wisdom; also his speech; also his mind; omniscience in regard to the past; also to the present; and to the future. (Skt. *aṣṭādaśāveṇika-buddha-dharma*) [cmuller; source(s): Soothill,Hirakawa]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id\('b5341-516b-4e0d-5171-6cd5'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id('b5341-516b-4e0d-5171-6cd5')). (accessed, October 15, 2010).

³⁷ (Ch. 十二行法輪) the Dharma-wheel which has twelve aspects (or forms); T 262.9.25a2 (Skt. *dharmacakra*).; T 263.9.91c2 (轉)大法輪, (三轉)十二事 [S. Karashima]. [http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id\('b5341-4e8c-884c-6cd5-8f2a'\)](http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?53.xml+id('b5341-4e8c-884c-6cd5-8f2a')). (accessed, October 15, 2010).

The Buddha told that celestial man: “Good indeed, good indeed! As you have said, if *bhiksus, bhiksunīs, upāsaka, upāsikā.*, celestial beings, dragon, *yaksa, gandharva-nagara, asura, garuḍa; kiṃnara; Mahoraga* (great snake spirit), human, non-human, etc., and Bodhisattvas, Mahāsattvas hear this *sūtra*, certainly they will not retreat and change again from the *anuttarā-saṃyak-saṃbodhi*.³⁸ Why is that? Celestial man! If a wholesome male or a wholesome female had planted the virtuous root in his or her previous life, he or she could have the opportunities to listen to this *sūtra*; it is not because of having a few meritorious virtue, one can have chance to hear [this *sūtra*]. If whoever [just] hears this *sūtra* temporarily, and if he or she reads, recites, and writes about it, after passing away this person [will] always has the visions of the Buddhas; after he or she has the visions of the Buddhas already, he or she certainly could attain the *unexhausted Dhāraṇī* seal at the place where the Buddhas turn the wonderful dharma wheel; he or she also comprehends the *thoughts and practices of all sentient beings Dhāraṇī*; he or she also attains the *universal shining sun’s light Dhāraṇī*; he or she also attains *pure and non-defiled Dhāraṇī*; he or she also attains *all dharma unmoving Dhāraṇī*; he or she also attains *vajra indestructible Dhāraṇī*; he or she also attains *the deep and profound meaning treasury [Piṭaka] and widely expounded Dhāraṇī*; he or she also attains *skillful comprehension of all speeches and languages of sentient beings Dhāraṇī*; he or she also attains *empty-space, undefiled, being free and at ease, and unexhausted seal Dhāraṇī*; he or she also attains *the transformation body of Buddhas Dhāraṇī*. How much the more has he already listened and practices them accordingly!

Good man! If a Bodhisattva has attained these *dharmas* as such, he certainly can transform himself into Buddha’s body within the Buddhas’ lands in ten dharma realms to

³⁸ 阿耨多羅三藐三菩提 Sanskrit word meaning unexcelled complete enlightenment.

expound broadly the wonderful dharma for sentient beings, but his dharma characteristic would not move; and it is not coming and going. Although he perfects sentient beings, there are no sentient beings that can be attained [perfected]. He usually speaks dharma for them, but there is nothing to be spoken of. He always appears to take rebirth, but there is no arising and extinguishing. Despite he appears as coming and going, there is no mark of coming and going.”

At that time, [after] the World Honor One has spoken these *dharmas*, three thousand Bodhisattvas attained *anutpattika-dharma-kṣānti*; limitless sentient beings all bring forth *anuttarāyāṃ samyak-saṃbodhi*. *Contemplating Immeasurable Meaning Bodhisattva* and celestial beings, dragons, *yaksa*, *gandharva-nagara*, asura, *garuḍa*, *kiṃnara*, *Mahoraga*, human, non-human, etc., having heard the Buddha’s speeches, [they] joyfully and respectfully practice accordingly.