Synoptic Presentation of the
Pusa chu tai jing (PCJ) 菩薩處胎經
the Bodhisattva Womb Sūtra
PART I (Chapters 1-14)

Elsa I. Legittimo
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Introduction

The full title of this text tells us exactly when and where the sūtra came into existence: “The wide and universal sūtra of the exposition [given by] the bodhisattva [after] descending from the Tuṣita heaven into his holy mother’s womb” 菩薩從兜術天降神母胎說廣善經. In the Taishō edition this text is
no. 384 in vol. XII. The editors included it into the nirvāṇa-sūtra section, because the first and last scenes of the text describe the Buddha’s nirvāṇa and its aftermaths. Whereas in the Taishō edition, following the Korean printed edition, and in the Zhong hua da zang jing 中華大藏經 it has seven scrolls and consists of thirty eight chapters, in all the other manuscripts and in the

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1 J’aimerais remercier le Professeur Florin Deleanu pour ses précieuses suggestions et l’intérêt qu’il porte à mes recherches et j’aimerais aussi exprimer ma gratitude envers mon Maître le Professeur Hubert Durt dont le soutien et l’humour sont aussi instructifs qu’indispensables.

2 Sūtras contained in the Taishō Tripiṭaka, the Taishō shinshū daizōkyō 大正新修大藏經, will at first be referred to by giving a) their Chinese title, b) the Taishō reference: volume, text number, page number, column, and eventually the line number, c) the name of their translator and d) the approximate date of translation, as in the following example of the PCJ: 菩薩處胎經 (T12, no. 384, p. 1015a24-1058b25, translated by Zhu Fonian at the end of the fourth or the very beginning of the fifth century).

3 The Korean printed edition in seven scrolls is the Koryō dê čan gyôn, the Tripiṭaka Koreana 高麗大藏經, on which the Taishō edition is based. I have consulted the reprint done in 1966-69 from the original woodblocks carved between 1236 and 1251.
stone edition available to me at present day, it consists of only five scrolls but the same amount of chapters.

The Pusa chu tai jing (PCJ) is the subject of my doctoral thesis (spring 2006). A publication containing the fruits of this thesis and a full translation of the sūtra will appear in 2008. For the present paper a whole synoptic presentation was my first intention but since the synopsis has grown too long, I split the work into two parts of equal length, of which this paper constitutes the first one; the second part will appear in the next number (vol. 3, 2006) of the Sengokuyama Journal of Buddhist Studies 仙石山論集.

Zhu Fonian 竺佛念 the translator

From the text itself as well as from various catalogues, such as for example the Chu san zang ji ji 出三藏記集 (T55, no. 2145, p. 111b), we know that the PCJ is a translation done in Changan 長安 by Zhu Fonian 竺佛念 at the end of the fourth or in the first years of the fifth century, during the Later Chin 晉 dynasty of the regnant Yao 姚 family (384-417). Zhu Fonian is often seen as a Chinese monk but the first character of his name 竺 indicates his Indian origin; probably he was the son of an immigrant Indian family. His name in Sanskrit could have been Buddhasmṛti. He was born in the Chinese border territory of Liang Province 涼州 (Kansu 甘肅) and was well learned in

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4 The manuscripts are those of the Chion-in 知恩院, the Dunhuang collection 敦煌寶藏, the Nanatsu-dera 七寺, and the Kongo-ji 金剛寺, plus the stone sūtras of Fangshan 房山石經. I wish to sincerely thank the Nippon Kyōten Kenkyūkai 日本経典研究会, his president Charles Vacher and all his members, for their valuable funding which covered the photographing costs of two of the abovementioned manuscripts. I am also very grateful to Professor Ochiai Toshinori 落合俊典 who introduced me to the study of Chinese and Japanese manuscripts and who actively supported all the required procedures which enabled me to gain access to the relevant documents.

Chinese. Due to his origin and his extensive travels he also knew Sanskrit as well as several Central Asian languages or dialects. He was much appreciated as a translator and played a key role in the first translation teams supervised by Dao-an 道安 in Changan at the end of the fourth century.

The authorship

No clear evidence exists regarding the authorship or even the date or place of the composition of this sūtra. There exists no other version besides the Chinese translation by Zhu Fonian. The few indices gained through different ways of investigation will be presented in the forthcoming doctoral thesis. Their development in this paper would burst the given confines, but some aspects of this topic shall be anticipated here: the authorship of the PCJ could be related to some of the other texts translated by Zhu Fonian: the Chang a han jing 長阿含經 (T1, no. 1), the Zeng yi a han jing 增壹阿含經 (T2, no. 125), the Chue yue jing 出曜經 (T4, no. 212), the Shi zu duan jie jing 十住斷結經 (T10, no. 309), the Zhong yin jing 中陰經 (T12, no. 385), the Pusa ying luo jing 菩薩霊珞經 (T16, no. 656), and the Si fen lü 四分律 (T22, no. 1428). Most of these texts have been translated in team work whereas the PCJ as well as the

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6 The Sanskrit terms used in this paper therefore serve the purpose of explaining Zhu Fonian’s wordings and do not represent a serious attempt to “translate back” the vocabulary into an original language.

7 In a future publication I will prove that the Chinese Ekottarāgama 增壹阿含經 contained in the Taishō (T2, no. 125) is basically “still” Zhu Fonian’s translation based on the Ekottarāgama handed down by Dharmanandin, and that a “new” second translation by Sāṃghadeva either went lost, or never existed as a separate translation, and that in this last case the work of Sāṃghadeva constitutes an improvement of the first translation. It is even not excluded that Zhu Fonian himself collaborated with Sāṃghadeva in the refinement of his previous translation. If an amendment and not a new translation took place this would explain why the Chinese compilers of the Canon did not hand down two different translations. I anticipate here this matter because I will treat the Chinese Ekottarāgama as a translation of Zhu Fonian, or at least as a translation strongly bearing his influence and many traces of his translation work.
The Pusa chu tai jing (PCJ) (Legittimo)

中陰經⁸ (T12, no. 385) are said the fruits of his own translation efforts. Either Zhu Fonian composed rather than translated the PCJ, or in case it is a translation, the manuscript from which he translated the text came from the same area, and was maybe written in a similar language or dialect as for example the source texts from which the 長阿含經 or the 四分律 were translated. These as well as other Zhu Fonian's translations bear the marks of a language other than Sanskrit.⁹ It is not excluded that for several years or even decades he was the only translator in Changan who was able to translate texts from specific Central Asian languages. In such a case the composition of the PCJ could go back to the compilers of these other texts, to the holders of some presumably complete Northern Indian or Central Asian Tripitaka containing slightly “mahāyānized” early texts, such as the 長阿含經, as well as more developed newer material: prajñāparamita literature, the PCJ and more. Numerous themes treated in the PCJ are not original: the bodhisattva’s path, the numerous Buddhas and multiple buddhaksetras, the great importance given to samādhis, the rhetoric of emptiness, and last but not least the crucial role of light and relics in saving and releasing the living beings. The PCJ however is not a mainstream text,¹⁰ neither within the frame it gives to itself (the exposition of the bodhisattva while he was in his mother’s womb!) nor in all of its contents, and therefore its author or authors should not be viewed as mainstream either, neither philosophically, nor geographically.

⁸ This sūtra is presently being researched and translated by Mark Blum, publication forthcoming.

⁹ Regarding the language of the 長阿含經 please refer to Karashima Seishi’s 辛島静志 study: *Researches on the vocabulary of the Jōangyō focusing on the analysis of phonetic transcriptions*. 『長阿含經』の原語の研究—音写語分析を中心として, Tokyo, 1994.

¹⁰ By “mainstream” I do not intend to name what was or not mainstream in the fourth century in Northern India, Central Asia or even in China, but I use this label for what is considered “mainstream” from the point of view of nowadays scholarship in the field of Buddhist Studies. It is from the present stage of knowledge that the PCJ surprises with seemingly extravagant expositions.
The chapters’ structure

Most chapters begin with an “opening scene of reverence”. This means that the chapter in question starts with a bodhisattva’s query as the cause of the Buddha’s exposition. These passages show only few unspectacular variations from one chapter to another. As in other sūtras, these opening scenes are based on fixed formulas. The chapters begin with the mention that a specific bodhisattva is among those seated in the assembly. In the PCJ although it is not expressively stated at the beginning of the chapters, these scenes in which bodhisattvas come forth and ask questions are all situated within the womb; the mentioned bodhisattvas are thus auditors of the great “womb assembly” listening to this very sūtra in which they are themselves included as active interlocutors. Most chapters introduce a bodhisattva by his name, sometimes his particular qualities and attainments are mentioned and praised, then the bodhisattva reveres the Buddha and formulates his question. A standard scene of reverence goes as follows: At that time there was among the seated ones (i.e. among the auditors) a bodhisattva called [...] At that very moment he stood up from his seat, exposed his right shoulder, touched the ground with his right knee, brought together his hands and with joined palms he said in front of the Buddha: [...].

Most chapters end with an “ending formula” which basically contains the number and the description of the auditors who are mostly displayed as avaivartikas\textsuperscript{11} who have reached the eighth stage, firmly decided to follow the path. Whichever description leaves no doubt that the preceding teaching of the respective chapter has fully convinced them about its truth and value. A poem often precedes the closing expressions, which display greater variations than the opening scenes of reverence. Still some chapters might start or end in a different way, and certain chapters even lack beginning or ending formulas.

\textsuperscript{11} This term is generally used for bodhisattvas or other living beings firmly set on the bodhisattva path and not liable to retrogression.
Moreover, starting formulas of reverence and ending formulas regarding the auditors attainments can also be found in the middle of some chapters. A detailed analysis of the global structure of the text will be included in the future study. In this paper I will with few words try to draw the readers attention on the regularities and irregularities of each chapter’s structure.

**The Synoptic presentation**

Before its synopsis, I will briefly outline each chapter by introducing its main personages and topics. When necessary some supplementary explanations are inserted within the synopsis beneath the chapter’s subtitles.

**Chapter one: The heavenly palace** *(T12, p. 1015a24–1018a23)* 天宮品第一

This chapter has three parts: 1) The Buddha is ready to enter nirvāṇa, before that he wishes however to make sure that the teaching of the womb (the PCJ) has been heard and kept in memory. He is talking to Ānanda; 2) After recreating the whole setting of the womb he is ready to teach it again. In this context Mañjuśrī is the Buddha’s interlocutor; 3) A sort of addenda on samādhis, still addressed to Mañjuśrī, constitutes the last part.

**FIRST PART**

INTRODUCTION TO THE “NIRVĀṇA SETTING”

**Description of the scene**

1.1. At midnight of the eight day of the second month the Buddha is about to enter nirvāṇa between the twin trees North of the Śākyan city of Kapilavastu, 12 *(p. 1015a25).*

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12 The Buddhist tradition generally agrees in that the Buddha’s nirvāṇa took place between the twin śala trees of a forest or park outside Kuśinagara, which is not located North of Kapilavastu but at some hundred miles distance towards the South-East. Kapilavastu belonged well to the Śāky clan, but Kuśinagara belonged to the Mallas. Although a text like the Mākāparinirvāṇa-sūtra often speaks about the Buddha staying somewhere north of a certain town or village it does not indicate on which direction from Kuśinagara the śala trees are located. Cf. my previous paper, “The Natural Surroundings of the Buddha’s Last Trip: Notes on Environmental Topics in the
1.1.1. Ānanda takes over the bowl and stick of the Buddha, (p. 1015a28).
1.1.2. The eight kings prepare the Buddha's coffin for cremation, (p. 1015a29).
1.1.3. Mahābrahmā and all the brahmadevas (literally Brahmā's retinue 梵衆) stand on the right side, Śakra Devānām Indra and the Trāyastriṃśa gods line up on the left side, and Maitreya with all the bodhisattvas stands facing the Buddha's coffin, (p. 1015b3).
1.1.4. The Buddha wants to enter the vajra-samādhi 金剛三昧 (diamond concentration) and let his body break down into relics, (p. 1015b5).

The Buddha's inquiries

1.1.5. The Buddha inquires about the monk Kāśyapa 迦葉比丘,¹⁴ (p. 1015b9) and the monk Gavāṃpati 牛阿比丘, (p. 1015b13).
1.1.6. The Buddha asks Ānanda and all those who are present¹⁵ whether they know and understood:

1.1.6.1. the Mahāyānamahācaryā-sūtra 大乘摩訶行經, (p. 1015b16),
1.1.6.2. the dharma preached in the Trāyastriṃśa heaven to his mother Mâyā, (p. 1015b18).

¹³ Cf. note 7.4.4.
¹⁴ Kāśyapa is mentioned at the beginning and at the end of the PCJ (chapters 36 and 38). In accordance with the older Buddhist tradition narrating the events around the Buddha's nirvāṇa, he is depicted as a most honorable and venerable disciple. But he also appears in the last sections of chapter six (6.3 - 6.17) and chapter seven (7.5). And especially in chapter six the authors of the PCJ made him play the ungrateful role of a dull interlocutor.
¹⁵ The Buddha questions Ānanda and all the four [types] of people [of the Buddhist community], bhikṣus, bhikṣunīs, upāsakas, and upāsikās, as well as the eight great kings, and the devas, nāgas, yakṣas, asuras, garudas, kimnaras, mahoragas, gandharvas, manusyas, and āmanuṣyas 佛間阿難及諸四眾比丘比丘尼優婆塞優婆夷八大國王天龍鬼神阿修羅迦留羅羅摩羅摩喉羅伽乾闍婆人與非人.
1.1.6.3. the exposition given to the nāgas in the nāgas' palace, (p. 1015b19).

1.1.6.4. and the exposition given to all the bodhisattvas while staying in his mother's womb, i.e. the PCJ, (p. 1015b21).

1.1.7. The Buddha proposes to teach the PCJ, the difficult practice of the great mahāpuruṣa bodhisattvas 菩薩大士難有之行, (p. 1015b24).

12. Some preliminary exposition

12.1. In the south eastern direction among as many kṣetras as there are sands in hundred million ten thousand sixty two Gaṅgā rivers there is the “Fragrant flame/Incense smoke” 香焰 Tathāgata in the “Aspiration”

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16 Note that the Fa yuan zhu lin 法苑珠林 (T53, no. 2122, p. 352c-353a, composed by Dao shi 道世 in 668) quotes and/or summarizes this beginning scene of the PCJ. It constitutes a section called “praising/encouraging and leading” 獻導部 which narrates the exploits of the bodhisattva within his mother's womb.

17 The expression “the sands of the river Gaṅgā” 恒河沙剎 as a means for counting something is very frequent in the PCJ. The Gaṅgā rivers are either said to be countless or, as in this first example, a specific number is indicated. Mostly these inconceivably high numbers are used for buddhakṣetras and Buddhas, sometimes for “counting” living beings, and very rarely for kalpas or for indicating the extension of a compassionate heart.

18 This Tathāgata is mentioned as a Buddha (香焰佛) in only two other sūtras, both postdating the PCJ: the Da fang guang fo hua yan jing 大方廣佛華嚴經 (T10, no. 279, p. 416c5, tr. by Śiṣṭānanda 實叉難陀 at the end of the 7th, or beginning of the 8th century), and the Xian zai xian jie qian fo ming jing 現在賢劫千佛名經 (T 14, no. 447a, 383c27-28, an anonymous translation of the first half of the sixth century). The Tathāgata’s name is followed by his ten titles: Tathāgata 如來 (thus come), Arhat 慣侶, Samyak-saṃbuddha (perfectly knowing everything) 正遍知, Vidyā-caraṇa-sampanna 明行足 (who’s wisdom and deeds are perfect), Sugata 善逝 (well gone), Lokavid 世間解 (who understands the world), Anuttara-puruṣa-damya-sārathi 無上士調御丈夫 (unsurpassable lord and chief among men), Sāstā-deva-manuṣyānām 天人師 (teacher of gods and men), Buddha 佛, Bhagavat 世尊 (Honorable One). The translations used by Zhu Fonian differ from those in other texts. Cf. hereto the in-depth study by Jan Nattier: “The Ten Epithets of the Buddha in the Translations of Zhi Qian 支謙”, Annual
world 悟樂, (p. 1015b26).

1.2.2. There the Buddha realized parinirvāṇa and came to the heavenly palace of the Trāyastriṃśa heaven 於彼現般涅槃而來至忉利天宮, (p. 1015b29).

1.2.3. Narration on the subsequent thirty six rebirths respectively as Brahmā, Indra and as a cakravartin king, (p. 1015c1).

Short interruption of the exposition

1.3. Short question answer discussion between the Buddha and Ānanda on whether the Tathāgata has ever undergone a birth through a womb, (p. 1015c4).

SECOND PART

THE GREAT BRACKET-INTRODUCTION TO THE “WOMB SETTING”

1.4.1. Through his supernatural powers the Buddha shows himself within his mother’s body, (p. 1015c8).

1.4.2. All the bodhisattvas from all the directions gather within this womb palace staged by the Buddha, (p. 1015c11).

1.4.3. Mañjuśrī requests the Buddha to expound the unbelievable teaching and all sorts of samādhis, listing ten of them, (p. 1015c15).

1.4.4. The Buddha gives instructions on the proper behavior and the pure thoughtless attitude to keep during the exposition, (p. 1015c22).


19 悟樂 is understood as “aspiration” the name of this world could mean that those who repeatedly think and aspire to reach it, will be reborn there. But the world’s name could also mean “Bliss of thought”, a world where only “joyful” thoughts (such as prayers, thoughts of worship, etc.) exist.

20 Note that this Buddha first attains parinirvāṇa and then ascends to the Trāyastriṃśa heaven. According to Buddhist tradition this clearly represents a reversed order.
START OF THE EXPOSITION

The introductory poem\(^{21}\)

1.5. The Buddha expounds a poem of eighty five gāthās and mentions the following subjects, (p. 1015c26):

1.5.1. the impure and impermanent nature of the body and the importance to be neither attached to the body nor to desires related to it, (p. 1016a4),

1.5.2. the innumerable sufferings a bodhisattva has to undergo in the world, (p. 1016a8),

1.5.3. the vaiḍūrya-dhyāna 琉璃定 which the Buddha enters for broadly teaching the dharma in exactly the same way as countless other Buddhas of the ten directions, (p. 1016a25),

1.5.4. the truth of emptiness, (p. 1016b4),

1.5.5. the PCJ’s exposition from within the womb for the release of all the beings, (p. 1016b16),

1.5.6. different stages of dhyāna 禪定, (p. 1016c1),

1.5.7. the divyacaksus’ 天眼 identification with the eye of wisdom 慧眼 and the Buddha’s eye 佛眼, (p. 1016c18),

1.5.8. the Buddha’s dharmakāya 佛法身, (p. 1016c26),

1.5.9. the possible differences within the Buddhist doctrine, (p. 1017a2),

1.5.10. further descriptions of the different stages of a bodhisattva, (p. 1017a5),

1.5.11. the bodhisattva’s decision not to turn away from his practice, (p. 1017a21),

1.5.12. the preaching of the mahādharma texts 大法典 by the disciples, (p. 1017a23),

1.5.13. the Buddhas’ and bodhisattvas’ compassion and mercy towards all the

\(^{21}\) This constitutes the longest poem within the PCJ.
beings, (p. 1017b11),
1.5.14. the importance of not praising one-self, (p. 1017b18),
1.5.15. the Buddhas' release of the beings through the great dharma drum 大法鼓, (p. 1017b19),
1.5.16. and a list of sixty-seven wisdoms,\textsuperscript{22} (p. 1017b21-1017c22).

Description of the awakening of the audience
1.6. The section after the poem narrates the attainments of countless myriads of living beings and bodhisattvas who heard the poem, (p. 1017c23).

THIRD PART
ADDENDA ON SAMĀDHIS
1.7. The Buddha speaks again to Mañjuśrī praising all those present in the assembly as avaivartikas and describing their double performance, (p. 1017c26):
1.7.1. they educate and convert countless living beings in all the buddhaksetras, (p. 1018a1),
1.7.2. and within their hearts they also wander around in countless myriads of samādhis 三味, (p. 1018a2).

Samādhis
1.8.1. An exemplary list with twenty six different types of samādhis, (p. 1018a3-14).
1.8.1.1. The last twelve of the list are called acintya samādhis 不思議三味, (p. 1018a8-14).
1.8.1.2. While practicing millions of such samādhis the bodhisattvas adorn

\textsuperscript{22}The regularity of their rhythm might symbolically represent the sound of the dharma drum.
their bodies, (p. 1018a14).

Three particular *samādhis*

1.8.2.1. The “quick *samādhi*”: leave the household, sit under the tree and become a Buddha all the same day, (p. 1018a15).

1.8.2.2. The *samādhi* of being connected to the Tathāgata: A bodhisattva releases the beings into the realm of nirvāṇa, but does not enter nirvāṇa himself. Instead he creates during countless life the conditional link to practice the bodhisattva’s path, (p. 1018a17).

1.8.2.3. The Buddhas’ power *samādhi*: moving around in all the *buddhakṣetras* in one instant countless beings are taught and made to become Buddhas the very same day, (p. 1018a20).

19. The divine powers of the bodhisattva staying in the womb are indeed like this last mentioned *samādhi*, (p. 1018a22).

1.10. Abrupt end of chapter one (p. 1018a23).

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**Chapter two: The steps (T12, p. 1018a24-1020a29) 遊步品第二**

This chapter contains three parts: emptiness is the main theme of the first two: 1) the Buddha’s discussion with Maitreya and 2) the Buddha’s discussion with the bodhisattva Kāyānudarśin. In the third part the Buddha describes bodhisattvas’ deeds and practices.

**FIRST PART**

**THE DIALOGUE BETWEEN THE BUDDHA AND MAITREYA**

21. Opening scene of reverence by Maitreya (p. 1018a26).
Maitreya’s questions

2.1. Maitreya asks the Buddha whether anybody present at this exposition stepped on his footprints already, i.e. followed his steps, (p. 1018a27),
2.12. and whether any of the present bodhisattvas is staying on the ground of firm belief, (p. 1018a27).
2.13. He gives a list of twelve heavens where all these bodhisattvas might come from, (p. 1018a28).
2.14. Maitreya refers to the four stages of the *caturārūpya brahmaloka*\(^{23}\) distinguishing between the bodhisattvas who stay in emptiness 空處 (ākāśānanta), in consciousness 識處 (vijñānānanta), those who remain without action 不用處 (ākimeṇa), and those who stay neither in thought nor in non-thought 非想非非想處 naivasamjñānāsamjñā, (p. 1018b2).
2.15. He asks why the Buddha says he entered the womb to teach and convert, (p. 1018b3).

The Buddha’s first rebuttal

2.2. The Buddha “rebukes” him not to ask such questions and adds that he has never taught such a meaning, and in turn questions Maitreya dialectically on, (p. 1018b4):

2.21. the shape and quality of emptiness 空有形質無形質耶, (p. 1018b5),
2.22. the possibility/impossibility for living beings to experience birth, aging, illness and death if emptiness lacks shape and quality, (p. 1018b7),
2.23. who could make decisions or who could follow orders, (p. 1018b9),
2.24. the bodhisattva’s practices and attainments, (p. 1018b10),
2.25. the bodhisattva’s seven steps and his vow to become a future Buddha and to control the devils, (p. 1018b12),

\(^{23}\) Cf. 3.4.
2.26. the bodhisattva’s practice towards realizing the bodhimanda 道場, and the bodhisattva’s vows for all the living beings, (p. 1018b13).

2.3. Maitreya negates all and insists upon the empty and silent nature of everything and expresses the daring thoughts that the marks of the Tathāgata’s body are also illusory 假號, (p. 1018b14).

The Buddha’s second rebuttal

2.4. The Buddha asks how it can be that the bodhisattva who practices emptiness travels to all the buddhaksetras educating and converting living beings, (p. 1018b16).

2.5. Maitreya negates all the above concepts, (p. 1018b17),

2.5.1. daringly saying that the Buddha himself is no Buddha, (p. 1018b18),

2.5.2. and that birth through the womb is therefore not possible, (p. 1018b19).

The Buddha’s third rebuttal

2.6. The Buddha reminds Maitreya on what he himself asked at the beginning of the dialogue, whether any bodhisattvas had already followed his steps, (p. 1018b20).

2.7. Maitreya explains that there is neither stepping on the footprints of the Buddha nor non-stepping, (p. 1018b21).

2.8.1. The Buddha questions Maitreya on all sorts of skandhas 隐 of the devaputras of the Trāyastriṃśa heaven, (p. 1018b23),

2.8.2. and whether he has received the prediction vyākaraṇa from the Buddhas of the ten directions and developed the most superior, correct and true path, (p. 1018c1).

2.8.3. Humorously he adds: When we say “Maitreya”, that is also a false name

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24 In Chinese bodhimanda might also be called diamond seat 金剛座 or 金剛床; it is the site of awakening where a bodhisattva sits down before he becomes a Buddha and also appears in 3.2.1. For the diamond concentration (vajra-samadhi) cf. note 7.4.4.
言弥勒者亦是假號. How is it possible that you know for sure that it is yourself who is called Maitreya 云何自知號彌勒決, (p. 1018c3)?

2.9. The Buddha holds a long exposition in form of questions to Maitreya on the emptiness of the following concepts:

2.9.1. nature, existence, non-existence, dwelling, the *skandhas*, the womb, the footprints, (p. 1018c6),

2.9.2. the composed (*samskṛta*) and the un-composed (*asaṃskṛta*), (p. 1018c12),

2.9.5. the *kāma-dhātu*, the *rupa-dhātu* and the *ārupya-dhātu*, (p. 1018c14),

2.9.6. the *ākāśa-dhātu*, (p. 1018c16),

2.9.7. *sopadhiśeṣa-nirvāṇa* and *nirupadhiśeṣa-nirvāṇa*,25 (p. 1018c19),

2.9.8. the nature and dharma of steeping and non-steeping, (p. 1018c19), and

2.9.9. the roots and non-roots, (p. 1018c24).

2.10. Maitreya declares that the meaning of words, as well as names and titles are not real, (p. 1018c26).

The Buddha’s fourth rebuttal

2.11. The Buddha asks how it can be that the root’s aim is to produce the concept of non-root, (p. 1018c27).

2.11.1. Maitreya explains that according to the “this-worldly” (*laukika*) meaning the roots are *dharmatā*, the non-roots are profound quietude於世俗義。根為法性。無根為證靜, (p. 1018c28).

2.11.2. and that the meaning of non-root is that the marks are non-marks in regard to any dharma, (p. 1018c29).

25 The *sopadhiśeṣa-nirvāṇa* 有餘涅槃 is the [incomplete] nirvāṇa with remains of *upadhi* (substratum, i.e. *skandhas*) and the *nirupadhiśeṣa-nirvāṇa* 無餘涅槃 is the [complete] nirvāṇa without residue, where no effect whatsoever is to be expected.
SECOND PART

THE DIALOGUE BETWEEN KĀYĀNUÐARŚIN AND THE BUDDHA

2.12. A bodhisattva called (Vibhakta) kāyānudarśin (分別) 身觀菩薩 is introduced without opening scene, (p. 1019a5).

2.12.1. He questions the Buddha on the marks of the body, the emptiness of self-nature, and the perception of the body (his own name!), (p. 1019a6).

2.13. The Buddha answers with counter-questions: What is the body? What is perception, (p. 1019a11)?

2.14. Kāyānudarśin bodhisattva explains that earth, water, fire, wind are called the body’s elements26 and that distinction through consciousness is called perception, (p. 1019a15).

2.15. The Buddha tells him: We say earth, but earth is itself empty, we say water, but water is itself empty [...] what we call emptiness is itself empty [...], (p. 1019a15).

26 Already in chapter one (p. 1016b9), Zhu Fonian uses 五陰 instead of the usual 五大 for the five elements (pañcamahābhūta). Note that this passage mentions only four elements for the body plus consciousness for the vision. Regarding the body’s constitution, this passage does not take into account the element of space. Usually it should be included into the group of five. Consciousness should then be the sixth element, not the fifth. I assume that the PCJ’s authors knew this, since the whole chapter thirty two of the PCJ deals with the six elements, and that some slight inexactitude slipped into this passage. Even a work as the Abhidharmakośa does not merely mention all the six elements, but makes clear that the four elements (earth, water, fire and wind) belong to a “sub-group” and that space and consciousness are added to these four. The four elements are first treated in the twelfth verse of the first chapter: bhūtāni prthividhātur āptejāvyadhātavah dhṛtyadikarmasamsiddhāh kharasnehoṣnateraṇāh. Only later under the twenty eighth verse, space and consciousness are explained: ya ime tatra ṣaṇḍhāva uktāḥ prthivihātur abhāhātur tejodhātur vāyudhātur ākāśadhātur vijnānadhātur ity esām dvayaḥ lakṣaṇam anuktam [...]. Cf. Abhidharma Kośabhāṣya of Vasubandhu, edited by P. Pradhan, Patna, 1967, p. 8-9, and 18-20.
2.16.1. Kāyānudarśin rejects the possibility of identity between names and what they describe, (p. 1019a18).

2.16.2. Similarly as did Maitreyā before (2. 5. 1.) he says that what is called Buddha is not a Buddha (literally, “there is no Buddha who could be called Buddha” 無 佛 言 佛), what is called dharma is no dharma (literally, “there is no dharma which could be called dharma” 無 法 言 法), what is called saṃgha is no saṃgha (literally, “there is no saṃgha which could be called saṃgha 無 僧 言 僧), (p. 1019a19).

2.17.1. The Buddha questions him whether he experiences perception when he enters the highest stage of meditation nirodhasamāpatti 净 目 定, (p. 1019a19).

2.17.1. The Buddha explains that the forms perceived by the eye are not “my forms” and that “I am not those forms either” 眼 観 色、色 非 我 色、我 非 彼 色, (p. 1019a24).

2.17.2. In the same way he treats consciousness and the interception of other sensations, such as hearing, smelling, tasting, touching, and such concepts as dharma (elements), indriya/mūla (roots), laksana (marks), and emptiness, (p. 1019a25).

2.17.3. Repeatedly the path is said calm and pure 道 亦 清 淨, (p. 1019a27).

2.17.4. After every concept he mentions, which is always said calm and pure, the Buddha again and again evokes that such is the meaning of the bodhisattva mahāsattva not having any roots 是 為 菩 薩 摩 詎 薩 無 根 義, (p. 1019b2).

2.17.5. The Buddha interrogates Kāyānudarśin bodhisattva on defilement kleśa, (p. 1019b9).

2.17.6. The subject is brought to an end by the Buddha concluding that within the highest meaning, there is neither dust nor illness 第 一 義 中 無 有 塵 劇, (p. 1019b21).
2.18. The Buddha describes how a Tathāgata\textsuperscript{27} thanks to his divine eye \textit{divyacakṣus 天眼} perceives the consciousness and the thoughts of countless living beings and how he distinguishes whether their hearts have or not desires, anger, stupidity, understanding, etc., (p. 1019b22).

THIRD PART

Although the Buddha still addresses Kāyānudarśin this last section is a monologue on bodhisattvas' deeds and achievements. Repeatedly it is said that a bodhisattva attains the supreme awakening at the moment when he is in the womb 即於胎中成無上道. This formula will be indicated below as "womb-formula".

BODHISATTVAS' CONVERSIONS AND SAMĀDHIŚ

2.19.1. A bodhisattva thoroughly knows and perceives all people, and makes them reach release 善薩悉知悉觀而往度之, and for this purpose he stays among the beings, (p. 1019b28).

Conversion through scandal and extravagance

2.19.2. A bodhisattva who knows the desires of the people might take the form of a prostitute, (p. 1019b29). Such a bodhisattva already while being in the womb obtains the highest prediction \textit{vyākaraṇa 受無上記}\textsuperscript{28} (p. 1019c5).

2.19.3. Staying as a friend among the living beings a bodhisattva might reveal the sin of murder making people loose their desires and stupidity, "womb-formula", (p. 1019c6).

2.19.4. A bodhisattva might also first teach wrong things for gradually pulling the people towards the real wisdom making people loose their doubts, (p. 1019c11).

\textsuperscript{27} The Tathāgata is mentioned with all his titles, cf. footnote 1.2.1.

\textsuperscript{28} As 記 here stands for \textit{vyākaraṇa} this means that the bodhisattva received the prediction that he would become a Buddha already while being a fetus.
2.19.5. Some people follow the moral precepts, “womb-formula”, (p. 1019c18).
2.19.6. In others a kind heart has not arisen and they might hurt and kill a person who comes close to them. Nevertheless a bodhisattva’s heart will remain without thoughts of anger, “womb-formula”, (p. 1019c19).
2.19.7. Some living beings have minds as strong as diamond and they are difficult to be released. A bodhisattva does not hesitate in being reborn again and again also for the sake of such people, “womb-formula”, (p. 1019c22).
2.19.9. Some living beings distinguish all the deeds; for these has been preached the teaching about the four subjects of reflection catvāri smṛtyupasthāna 四意止法 which they will treasure and spread, “womb-formula”, (p. 1019c29).

The four apramānas of a bodhisattva

Bodhisattvas are repeatedly described as having formed the strong and firm 堅固 resolution cittotpāda 發意 (to follow the bodhisattva path), which is difficult to be removed 難動; they are said to have made the great promise (to rescue all the beings) pranidhāna 善願. For the apramāṇas cf. note 4.7.5.4.

2.19.10. Some bodhisattvas might enter the concentration of benevolence or kindness maitrī-samādhi 入慈三昧, spreading their message towards the East, “womb-formula”, (p. 1020a3).
2.19.11. Some bodhisattvas might enter the concentration of compassion or pity

29 Here 四意止 stands for 四念處 catvāri smṛtyupasthāna, the four subjects of reflection, i.e. the four meditations eliminating the false views and producing the right views of kāya-smṛtyupasthāna (that the body is impure), vedanā-smṛtyupasthāna (that perception leads to suffering), citta-smṛtyupasthāna (that mind is impermanent), and dharma-smṛtyupasthāna (that dharmas are non-substantial). Chapter three mentions the six anusmṛta, cf. 3.3.5.
karunā-samādhi 入悲三昧, spreading their message towards the South, “womb-formula”, (p. 1020a9).

2.19.12. Some bodhisattvas might enter the concentration of joy muditā-samādhi 入喜三昧, spreading their message towards the West, “womb-formula”, (p. 1020a16).

2.19.13. Some bodhisattvas might enter the concentration of equanimity 入捨三昧 upākṣa-samādhi, spreading their message towards the North, “womb-formula”, (p. 1020a21).

2.20. These practices are not followed by arhats or pratyekabuddhas, but by the bodhisattvas who totally fill the four directions desirous to spread the message to the living beings, “womb-formula”, (p. 1020a28).

The chapter ends without a proper closing.

Chapter three: The holy truths (T12, p. 1020b1–1021a3) 聖諦品第三

This chapter consists an Udāna type of teaching. The Buddha has no particular interlocutor, and his talks on bodhisattvas’ dhyānas and samādhis are not prompted by any question.

THE BUDDHA PROPOSES TO HOLD AN EXPOSITION

3.1. The Buddha addresses the audience30 saying that he will explain the

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30 Here the Buddha is said to address “the bodhisattva mahāsattvas, bhikṣus, bhikṣunis, upāsakas, upāsikās, devas, nāgas, yakṣas, asuras, garudas, kimnaras, mahoragas, pišācas, kumbhāṇḍas, pūlanas, manusyas, apanuṣyas, etc.” 佛告諸薩摩訶薩。比丘比丘尼僧行施施。天龍四神或修羅迦留羅娑婆那陀達摩摩賈摩舍貞揭誌茶富婆那摩苑舍阿摩苑舍等. Note that this list differs from the one mentioned in 1.1.6. as well as from the one mentioned in 8.1.
bodhisattva mahāsattva's holy truths for them 菩薩摩訶薩賢聖諦\textsuperscript{31} which he himself never gave up during his own practice, (p. 1020b2).

THE BODHISATTVA ENTERS THE RŪPADHĀTU (the abode of form)

3.2. The exposition on the practice and study of the bodhisattva’s holy truths 菩薩修習聖諦 begins with a description of the first four stages of dhyāna, (p. 1020b8).

3.2.1. At the very beginning the bodhisattva expresses his determination 從初發意, proceeds to the bodhimanda 道場,\textsuperscript{32} practices the unrestrained apratighāta 無闕 dharma, and enters the first dhyāna 禪. He wishes to ascend to the sixth bhūmi, (p. 1020b8).

3.2.2. In the second dhyāna his heart opens and awakens like the moon when getting rid of the clouds. He knows that he will become a Buddha and turns the wheel of the teaching dharmacakra 法輪. He moves from one buddhakṣetra to an other worshiping all the Buddhas, (p. 1020b11).

3.2.3. In the third dhyāna the bodhisattva understands the origin and the becoming of all the different types of living beings. He practices the thirty seven bodhipākṣika dharmas and aspires to reach the eighth bhūmi, (p. 1020b19).

3.2.4. In the fourth dhyāna he meets face to face all the Buddhas of the ten directions, and tells them that he will not withdraw. He releases himself without any obstacle and thus completes the practice of the four dhyānas, (p. 1020b28).

\textsuperscript{31} The title might recall the four noble truths catur-āryasatya, but the chapter focuses mainly on the bodhisattva's stages and samādhis. His practice is however not unrelated to the four noble truths, since through his gradual advancement he directly releases the living beings from their sufferings thus creating the option called the "bodhisattva's noble truths"

\textsuperscript{32} Cf. 2.2.6.
THE BODHISATTVA’S ATTAINMENTS IN THE FOURTH DHYĀNA

3.3.1. He is able to separate his body into countless bodies and then again convert into one body, (p. 1020c1).

3.3.2. He enters the “fire and light” samādhi 火光三昧 totally fulfilling the three-thousand great thousand worlds. He lets the living beings see this and they thus all convert and become released, (p. 1020c2).

3.3.3. He purifies the living beings’ deeds by taking over their sufferings, (p. 1020c7).

3.3.4. He gets rid of his pride and does not praise himself, (p. 1020c8).

3.3.5. He practices the  saḍ-anusmṛta 六思念 (p. 1020c9).

3.3.6. He practices the path dwelling in “the nine abodes of beings” sattvāvāsa-nava 九眾生居. Nevertheless his heart opens, he awakens naturally, and reaches the stage of non-regression avinivartantya, i.e. the stage of an avavartika, (p. 1020c9).

3.3.7. Thus the bodhisattva obtains a pure and calm heart thanks to the holy truths, (p. 1020c10).

3.4. THE BODHISATTVA ENTERS THE ĀRŪPYADHĀTU (the formless abode)

In this final section the bodhisattva enters various samādhis and is always said to view the beings of all the three-thousand great thousand worlds trisahasra-mahāsahasra lokadhātu 三千大千世界. Like the previous chapter (cf. 2.19.) this section too repeats

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33 Cf. 3.4.
34 Other Chinese texts use the terms 六念 or 六念法. Edgerton notes in his BHS Dictionary, p. 36, that the six forms of anusmṛti which he renders as “mindfulness” are virtually non-existent in Sanskrit; he gives the following terms: buddhanusmṛti, dharmanusmṛti, samghanusmṛti, śilanusmṛti, tyāganusmṛti, and devatānusmṛti. Cf. 2.19.9. for the four smṛtyupasthānas.
35 For sattvāvāsa-nava Zhu Fonian consequently used 九眾生居, whereas other translators preferred 九有情居.
36 三千大千世界 the trichiliomégachílo-kosmos, the one-billion-worlds constituting the
the "womb-formula".

3.4.1. The bodhisattva enters the ākāśānāntya-samādhi 空處三昧 (space), the first stage of the ārūpya-dhātu, "womb-formula", (p. 1020c11).

3.4.2. He enters the viññānānāntya-samādhi 識處三昧 (consciousness). This enables him to know absolutely all the beings and their destinies, "womb-formula", (p. 1020c16).

3.4.3. He enters the ākīmancya-samādhi 不用處三昧 (where “nothing is important anymore”) and here he perceives also all the green, yellow, red and white beings. Some of them are in great number and others are few 青黃赤白有有多少, "womb-formula", (p. 1020c18).

3.4.4. He enters the naivasamjñānasamjñā-samādhi 非想非不想處三昧 (neither consciousness nor unconsciousness), "womb-formula", (p. 1020c21).

3.4.5. Finally he enters the “great silent and fixed samādhi of the great emptiness” 大虛空大寂定三昧. He knows and instructs all the green, yellow, red and white beings about their lifespan, "womb-formula", (p. 1020c24).

3.5. The bodhisattva reflects upon and understands the teaching on emptiness 思惟分別空無之法. Only consciousness is left and this has no form whatsoever. Thus he finally concludes the ārūpya-dhātu-samādhis 無形界三昧, "womb-formula", (p. 1020c27).

The chapter ends without a proper closing

sphere of influence of a Buddha: thousand is multiplied by thousand three times.
Chapter four: The Buddha tree\(^{37}\) (T 12, p. 1021a9-1023a27) 佛樹品第四
The first part of this chapter contains an exposition on the marvels of the “seven-treasure trees”, a short intermediate section serves as bridge to the second, apparently unrelated part which mainly expounds some of the thirty two marks of a great being, and special *rddhi* and *abhiñña* powers of a bodhisattva. The internal connection between these two parts is their focus on light rays changing into Buddhas, sounds and fragrances.

FIRST PART

INTRODUCTION TO THE BUDDHA’S METAMORPHOSIS

4.1. The Buddha wants to enter the *nirupadhiśesā nirvāṇa dhātu* 無餘涅槃界,\(^{38}\) (p. 1021a10).

4.2. He gathers all the bodhisattvas possessing the supernatural powers (*abhiñña*)\(^{39}\) and great virtue 神通大德菩薩. By *rddhi-pada* 神足, he undergoes a metamorphosis and starts the exposition,\(^{40}\) (p. 1021a10).

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\(^{37}\) Although this title seems to refer to the *bodhi-vṛkṣa*, the tree of enlightenment, the chapter mentions the *bodhi* tree only once. The first part of the chapter refers to the “seven-treasure trees” and displays a voluntary effort to gather passages referring to trees even if unrelated in contents. This phenomenon can also be seen for example in the chapter on “flowers” of the *Dharmapada*. The PCJ is the only sūtra within the Chinese Canon who has a chapter on the “Buddha tree” 佛樹. However the 佛本行集經 (T3, no. 190, p. 771b, translated in the sixth century by Jñāṇagupta 閻那崛多) has a chapter called *bodhi-vṛkṣa* 菩提樹品. Actually the term 佛樹 itself is not frequent in the Chinese Canon: it appears once in the 增壹阿含經 (T2, no. 125, p. 793c, tr. by Zhu Fonian) as “majestic *bodhi* tree” 莊嚴佛樹, and nearly fifty times in the 善薩縛珞經 (T16, no. 656, also tr. by Zhu Fonian) mostly as the “majestic *bodhi* tree”. Otherwise, we can see the term 佛樹 in two early translations by Dharmarakṣa: the *sheng jing* 生經 (T3, no. 154) and the *Pu yao jing* 普曜經 (T3, no. 186).

\(^{38}\) Cf. footnote 2.9.7.


\(^{40}\) The above scene evokes the beginning of the sūtra (cf. 1.1.1.) where the Buddha is about to enter nirvāṇa, but retains himself thanks to his special powers, and expounds the PCJ. The passage suggests that the Buddha gathers the bodhisattvas who posses such supernatural powers, to increase his own powers. 爾時世尊將欲入無餘涅槃界.
4.3. He wishes to create “seven-treasure trees” *saptaratna-vṛkṣas* 七寶樹 for the release of the living beings. (p. 1021a11).

**THE CREATION OF THE “SEVEN-TREASURE TREES”**

This section makes frequent use of the Gaṅgā river sands for inconceivably high numbers of *kṣetras* (cf. 1. 2. 1.). These expressions will be mentioned without their number as “Gaṅgā number” set into brackets.

4.4.1. The Buddha enters the *vaiḍūrya-ārupya-samādhi* 琉璃璃無形三昧. To the East direction of this world there are many *kṣetras* (Gaṅgā number). Within these worlds the Buddha creates “seven-treasure trees”, (p. 1021a13).

4.4.2. All the parts of these trees bear “seven-treasure pagoda palaces”. Each “pagoda palace” contains a Buddha. Every Buddha explains the four extraordinary teachings *adbhuta dharma* 四非常法 (i.e. the four holy truths), (p. 1021a15).

4.4.3. Behind these palaces there are parks with pools where birds gather and dwell in joy and happiness, (p. 1021a16).

4.4.4. In the waters of these pools sprout beautifully round lotuses and numerous other flowers of uttermost fragrances, (p. 1021a17).

4.4.5. The divine king who controls the winds, called “Flying with [his own] will” 隨意, brings forth the “great fragrance wind” blowing between the leaves of these trees. Soft fragrances and scents are expelled, (p. 1021a20).

4.4.6. The branches and leaves oscillate by mutually touching each other, and

集諸神通大德菩薩。神足變化說不思議法。今我寧可化作七寶樹 [...] (p. 1021a10-12). However since there is no specific vocabulary indicating a transfer of power, the passage might be interpreted in various ways. On the subject of transfer of merit cf. Minoru Hara, “Transfer of Merit in Hindu Literature and Religion”, *The Memoirs of the Toyo Bunko*, 52, Tokyo, 1994, p. 103–135.

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they naturally bring forth the eight kinds of sounds, (p. 1021a21).

4.4.7. By these eight types of sounds, the Tathāgata wants to release those who are not yet released, (p. 1021a22).

THE INTERMEDIATE PART

UNIQUENESS OF THE EVENTS

4.5.1. Such events have never been heard of or seen before, (p. 1021a23).

4.5.2. Reflections on impermanence, (p. 1021a24).

4.5.3. All the Tathāgatas, who are within the “seven-treasure palaces” located on the trees’ leaves, are perfectly awakened and expound the unconceivable teaching, (p. 1021a25).

4.6. THE SIMILE OF THE GREAT OCEAN

4.6.1. Like people who want to see the great ocean and who manage to fulfill their wish, the bodhisattva makes the living beings reach the sixth stage trough a short cut 能斷一住至六住地, (p. 1021a27).

4.6.2. The bodhisattva knows without any doubt that he will become a Buddha, (p. 1021b5).

4.6.3. He adorns the Buddha-tree within the womb, (p. 1021b6).

THE SECOND PART

After every mark and supernatural power it is repeatedly said that the bodhisattva has practiced during countless kalpaś.

THE THIRTY TWO MARKS OF A GREAT BEING

4.7. Next the bodhisattva wants to adorn himself with the thirty two bodily marks of a great being dvātrimśa mahāpuruṣa-lakṣaṇa,41 (p. 1021b7).

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41 These marks (三十二大人相) are the most important outer signs every Buddha possesses, cf. note 13.13.3.
4.7.1. His feet have the marks of the thousand wheels *cakranīkitahastapāda* 足有千輪輪有千輪。履有千相相有六度無極所成, (p. 1021b7).

4.7.2. His head has the flesh and hair mark *uṣṇīṣa* 肉髻相 which can not be seen and is for the purpose of breaking peoples' mountain of pride,\(^{42}\) (p. 1021b9).

4.7.3. Due to the retribution of sexual restraint he gets the mark of the "concealed male organ" *kośagatavastiguhyaḥ* 隱馬藏相,\(^{43}\) (p. 1021b11).

4.7.3.1. From this mark he emits light and brightness. Each light ray changes into a Buddha, (p. 1021b12).

4.7.3.2. Each Buddha expounds for ever the six *pāramitās*. They take over the beings' sufferings. Conforming to the defenses they intensively practice *dhyāna* and *prajñā-pāramitā*, (p. 1021b13).

4.7.3.3. The Buddhas posses good means *upāyakauśalya* and know all dharma. There follows a list of nineteen types of emptiness, (p. 1021b16).

4.7.4. (In direct speech) By constantly keeping my mouth pure I obtained the "mark of the universal and long tongue" *prabhūtatanujhva* 廣長舌相, (p. 1021b21).

4.7.4.1. From this mark I also emit light. Each light ray changes into a Buddha, (p. 1021b23).

4.7.4.2. They all preach wisdom, knowledge and eloquence, (p. 1021b24).

4.7.4.3. The nine releases are the pectoral ornament (the jeweled armor) of the

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\(^{42}\) People should never be able to look on the Buddha’s head from above otherwise, it is said, their head will burst into pieces. Cf. the detailed study on this subject by Hubert Durt: “Note sur l'origine de l'Anavalokitamūrdhā (無見頂相)”, *Journal of Indian and Buddhist Studies* 印度学仏教学研究, vol. XVI, no. 1, Tokyo, 1967, p. 450-443.

\(^{43}\) This mark is called 隱藏如馬王 in other texts: it consists of a "concealed phallus". Refer to Nobuyoshi Yamabe’s recent researches and thesis on the Ocean Sūtra (T15, no. 643), in which he treats special passages concerning this mark.
bodhisattva. All the people who hear his teaching believe and understand it, (p. 1021b28).

4.7.5. (In direct speech) I possess the mark of the “loud voice” brahmasvara 音響相 fulfilling all the worlds, (p. 1021c2).

4.7.5.1. My explanations are soft, modest, elegant and subtle, (p. 1021c3).

4.7.5.2. My words are perfect and I do not receive teachings from others, (p. 1021c3).

4.7.5.3. From the “loud voice mark” I emit light. Every light ray changes into a Buddha, (p. 1021c8).

4.7.5.4. The Buddhas make use of the four apramānas: maitri, karaṇa, muditā and upekkṣā 四事慈悲喜捨, the four dhyānas, and the four holy truths, (p. 1021c11).

4.7.5.5. They teach through countless methods dharma-paryāyas 法門 and their minds permanently shift around countless hundred thousands of samādhīs, (p. 1021c12).

MIND

This section contains the description of the characteristics of a bodhisattva’s mind and of his method of total penetration.

4.8.1. (In direct speech) I constantly cultivated my mind and it became correct and immovable, (p. 1021c15).

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44 Cf. 2.19.10 - 2.19.13. The only complete study on the subject of the ethic significance of these concepts was done by Mudamuwe Maithrimumthi: Wohlwollen, Mitleid, Freude und Gleichmut: eine ideengeschichtliche Untersuchung der vier apramānas in der buddhistischen Ethik und Spiritualität von den Anfängen bis hin zum frühen Yogācāra, Stuttgart, 1999.

45 The dharma-paryāya is the explanation, instruction or introduction to a certain subject of the teaching, the term might also mean “method”. In Chinese 法門 literally means “dharma gate”.

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4.8.2.1. Wherever there is a place dedicated to the Buddha, the dharma and the samgha, the bodhisattva always personally goes there to teach 有佛法僧处皆身往化, (p. 1021c19).

4.8.2.2. The dialecticians use countless dharma-paryāyas 法門 in debates: the talks on giving dāna-kathā 施論, the talks on vinaya śīla-kathā 戒論, and the talks of those born in heaven svarga-kathā 生天之論, (p. 1021c20).

4.8.3. The bodhisattva always keeps his mind controlled and does not criticize others. Simile of a white fur which can easily be dyed into any color, (p. 1021c23).

4.8.4. He dwells in calmness, avoids noisy places, and when he is in the monks’ community he keeps a perfect appearance, (p. 1021c25).

4.8.5. In meditation he keeps his mind focused on light, (p. 1021c27).

4.8.6. Whatever he hears, his understanding is many times larger than what he heard and he never forgets anything, (p. 1022a1).

4.8.7. This is his method of total memorization 成就總持法門, (p. 1022a3).

4.8.8. The buddhakṣetras in which the dharma is enjoyed are well governed, (p. 1022a5).

THE BODHISATTVA'S SUPERNATURAL POWERS

In this section the Buddha speaks in the first person.

4.9. Endowed with supernatural powers rddhi-pada 神足 and without fear he never went astray from the original path, (p. 1022a7).

EYE

4.10. By his supernatural power of the eye 眼神通 (divya-cakṣus), he distinguishes all the beings and the results of their deeds,

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46 The list contains: devas, humans, hungry ghosts, beasts, hell-beings, as well as those
EAR

4.11. By his supernatural power of the ear 耳神通 (divya-śrotam) he distinguishes the beings and their deeds by their voices,\(^47\) (p. 1022a24).

NOSE

4.12. By his divine nose power 鼻神通 he smells all the living beings, (p. 1022b8).

4.12.1. He also distinguishes all sorts of “Buddhist” fragrances (list), (p. 1022b9).

4.12.2. He teaches the beings with the help of different fragrances (list), (p. 1022b11).

Poem on fragrances

4.12.3. The Buddha pronounces eight gāthās containing fragrance related similes not included in the prose section mainly focusing on virtue and moral, (p. 1022b21).

Description of the awakening of the audience\(^48\)

4.12.4. Twelve yojana of living beings heard this poem. Their hearts and consciousness opened up and became awakened, they all expressed their determination and asked for the pleasure to be born in the gandha-sugandhā-buddhakṣetra 香積佛刹,\(^49\) (p. 1022c8).

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\(^{47}\) The section on “ear power” includes an even longer list of various deeds, different destinies and living beings.

\(^{48}\) This description of the awakening of the audience resembles the formulas used at the end of a chapter.
MOUTH

4.13. Due to his divine power of the mouth 口神通 the bodhisattva speaks and teaches without interruption, (p. 1022c11).

4.13.1. All over his mouth (lips, teeth, and tongue) is light, (p. 1022c11).

The ARAPACANA syllables

4.13.2. Among the deep dharmas taught by the Tathāgata the first one is 阿. Through its meaning the living beings are released. The second one is 羅, it cuts off the beings' defilements. The third one, 波遮, brings their fruits to maturation. The fourth one, 那, enables the beings to understand its unusual meanings. The fifth one, 茶, makes the beings understand the meaning of the end, ⁵⁰ (p. 1022c13).

⁴⁹ Cf. note 4.13.3.

⁵⁰ Although the Chinese characters used in the PCJ differ from those in other texts, their pronunciations indicate clearly that this passage refers to the Arapacana-alphabet. In the third position some fusion has however occurred between the third and fourth syllables, thus the fourth here should be the fifth, and the fifth (茶) was somehow added to get a list of five. Sylvain Levi suggests that the Arapacana originated around the beginning of the Christian area in Kashmir or in a further Western region, and that the language for which it was conceived had strong Iranian influences. He further points out the connection between the Arapacana alphabet and Mañjuśrī, who might also be of Iranian influence or origin. One of the most archaic Vinayas is the 四分律 (T22, no. 1428) of the Dharmaguptaka school. This text translated by Zhu Fonian (cf. the section “The authorship” of this paper) also contains the Arapacana-alphabet (T22, p. 639a14). The appearance of the Arapacana in the PCJ would easily suggest a common place of origin, but the fact that some confusion has happened in the order of the syllables would rather indicate that this alphabet or syllabary was not actively used by the PCJ’s authors, but that they were nevertheless aware of its importance and “mystical” value and symbolism, cf. Sylvain Lévi, “Ysa”, Mémorial Sylvain Lévi, 1937, Paris, p. 355–363; and for a complete bibliography: Hubert Durt, “DA”, Hōbōgirin 法寶義林, sixième fascicule, Paris and Tokyo, 1983, p. 565.
The Tathāgata’s food

4.13.3. From Jambudvīpa 達浮提 up to the eighteen heavens all the beings see the Tathāgata eating. The beings between the levels of an avaiyartika bodhisattva and a deva of the ninth world pick up the Tathāgata’s food and distribute it in the other worlds. This is the Tathāgata’s “retrribution of the mouth”, ⁵¹ (p. 1022c24).

4.13.4. The Tathāgata makes the beings flavor the taste of his food, without that they have actually to move or eat. He concentrates his mind thinking on the living beings of the five paths and at that very moment they all become full and satisfied. Like monks reaching the ninth dhyāna stage, their minds are happy and satisfied. This is the bodhisattva mahāsattva’s pure and calm “mouth power”, (p. 1022c28).

BODY

4.14. By the divine power of the body 身神通, the bodhisattva knows the pure and impure thoughts of the beings, (p. 1023a4).

4.14.1. He also distinguishes the thirty six impure things of a body. There follows a short list of repulsive details, (p. 1023a5).

4.14.2. The Buddha himself has often shown his body in wounded and decomposed states in order that the beings produce thoughts of suffering, emptiness, impermanence, and non-self anātman, (p. 1023a6).

4.14.3. The body is negated as such. None of its parts really exists, (p. 1023a10).

4.14.4. The bad and dirty smell of Jambudvīpa rises high up badly fumigating the abhāsvara heaven 光音天. This is why a bodhisattva is not born

⁵¹ Although this passage and the next one are arranged under the “mouth power” they strongly relate to the “nose power” section, especially to the gandha-sugandha-buddhakṣetra (4.12.4). We are reminded here of the Sugandhakūta Tathāgata of the Vimalakīrtinirdeśa, chapter nine, who consents in having his food distributed in this world, the sahāloka. The link is however blurred.
there (.), (p. 1023a13).

4.14.5. By his bodily powers the bodhisattva enters the vajra-samādhi 金剛三昧 and smashes his body into pieces, like dust. Every single dust changes into a Buddha, who releases countless beings, (p. 1023a14).

A reference to the yamaka-pratihārya of Śrāvastī

4.14.6. From the top of their bodies they bring forth fire and from below their bodies they pour out water, then the other way round, then water springs out and flows alternatively from East and West, (p. 1023a16).

4.14.7. They show the eighteen supernatural transformations of a Tathāgata 現如來十八神變. Those who see this become awakened and converted, (p. 1023a17).

4.14.8. The bodhisattva changes back from the tiny dust particles again into his body, (p. 1023a19).

4.15. These are the Tathāgata’s secret teachings and transformations and not dharma-explanations 是為如來身密教化而不說法, (p. 1023a20).

4.16. Through consciousness of the mind 意識 the bodhisattva completes his divine power, (p. 1023a21).

4.16.1. In dhyāna he extensively travels to countless buddhakṣetras, and he always can come back in an instant, (p. 1023a22).

52 Cf. 1.1.4. and note 7.4.4.

53 The miracles which consist in opposite pairs (fire versus water, from one direction then from the other, as well as disintegration of the body into dust particles and back into an entire body) resemble those the Buddha performed in Śrāvastī. In the PCJ however these miracles are performed by the multitude of Buddhas, manifestations of the bodhisattva’s relic particles!

54 It is uncertain whether 意識 stands for mano-vijñāna in its technical sense, but at least literally the expression seems to mean "mind-consciousness", the term also appears in 17.5.5. The PCJ further uses 心識 which might also stand for mano-vijñāna, cf. 24.3.4
4.16.2. The “mind-consciousness”-bodhisattva 意識菩薩 has multiple rebirths, through metamorphosis, out of a womb, out of moisture, or out of an egg, and he is the most superior one. (p. 1023a23).

4.16.3. No pratyekabuddha or arhat can understand this, because this does not belong to their cognizable objects (viṣaya) 非彼境界, (p. 1023a26).

The chapter ends abruptly (p. 1023a27).

Chapter five: The identity of the three times tryadhva-samata (T 12, p. 1023a2-1026a9) 三世等品第五

This chapter discusses questions related to its title: whether Buddhas do extinguish or not, and whether past Buddhas are still teaching; it also treats the themes of the future Buddha and of emptiness. It has two parts: a dialogue between the Buddha and the “Happy view” bodhisattva, and the Buddha’s exposition for Maitreya.

FIRST PART

THE DIALOGUE BETWEEN THE BUDDHA AND THE “HAPPY VIEW” BODHISATTVA

Opening scene of reverence

5.1. Introduction of the bodhisattva “Happy view” 喜見菩薩,56

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55 The four kinds of birth catvāro yonayah 四生 in Buddhist literature are: viviparous jarāyu-ja 赤生, oviparous anda-ja 卵生, born out of moisture samsveda-ja 溫生 (worms, etc.) and metamorphic (birth through parthenogenesis) auṇḍaṇa-ja 化生. In chapter five the PCJ uses unique term for naming the beings, cf. 5.3.3. - 5.3.5. It is also said that those born through moisture or an egg, are beings who were very lazy in their previous lives, cf. 5.3.11. In 8.13.1. and 8.14.1. the extraordinary birth of a certain Buddha and the beings of his land “through a lotus flower” is mentioned.

56 The bodhisattva’s Sanskrit name could be priyadarśin, sudarśana or pāśādika. I will...
5.1. He compliments the Buddha on the teachings of the previous chapter, (p. 1023b2).

5.1.2. He questions the Buddha on the countless past Tathāgatas (Gaṅgā number): How could those who have entered nirvāṇa release the living beings and in which buddhakṣetras are staying those who did not enter nirvāṇa, (p. 1023b3)?

5.1.3. The Buddha answers that the Buddhas purposely gather where the living beings are constantly reborn and that the “nirvāṇa-beings” are themselves living beings. For the sake of the living beings the Tathāgatas do not enter nirvāṇa.涅槃者即眾生是也。是故如來不入涅槃。何以故。為眾生故, (p. 1023b11).

5.1.4. “Happy view” bodhisattva asks whether the Tathāgatas who release the beings become extinct or not, (p. 1023b12).

5.1.5. The Buddha answers with questions

5.1.5.1. During countless kalpas you worshiped all the Buddhas, have you ever seen a Tathāgata who reached parinirvāṇa? The bodhisattva says “no”, (p. 1023b14).

5.1.5.2. Am I, Śākyamuni Tathāgata, now staying in my mother’s womb for the sake of nirvāṇa or not? The bodhisattva says “neither”, (p. 1023b17).

5.1.5.3. When bodhisattvas and other beings understand that they will have to complete the most superior, correct and true path, is it that the true and real path, (p. 1023b19)?

“HAPPY VIEW” BODHISATTVA’S MONOLOGUE

The bodhisattva’s answer takes the form of a long monologue in which he expounds his elucidate this bodhisattva’s name in a forthcoming paper dedicated to the PCJ’s bodhisattvas. For convenience sake I will use here the plainest translation of his Chinese name. Note that in 9.8. a Buddha is called “Good looking” Sudarśana 善見.
understanding.

5.2.1. Although it may seem the true and real path, it is not. As long as the living beings are being released from their bounds it is just a path. When they end all their bounds it is the true and real path, (p. 1023b20).

5.2.2. Even when beings end their bounds in the past, it is not in the present the real and true path. He lists further variants which are all not the real and true path, (p. 1023b21).

5.2.3. The living beings who end all their bounds in the past, the present, and the future, these represent the real and true path, (p. 1023b27).

5.2.4. A bodhisattva mahāsattva knows and sees the path but does neither stay in it, nor enter into it. This is compared to the endless nine practices 猶如九行不盡, (1023c2).

5.2.5. Only when the bounds of the lowest grade end, it represents the real and true path 下下緣盡是真道, (p. 1023c9).

5.2.6. The past, future, and present are equal 過去當來現在等, (p. 1023c11).

5.2.7. Then further concepts are all said to be equal: the path, nirvāṇa, everything is equal since there are no two dharmas, (p. 1023c12).

5.2.8. The practice of the path is pure and calm and is neither one, nor two, (p. 1023c13).

5.2.9. Only when the bounds of the “non form deeds” arūpāvacara 無色行 end, those of the “form deeds” rūpāvacara 色行 and the “desire deeds” kāmāvacara 欲行 also end. Thus it is said that the bodhisattva’s

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57 These nine practices are listed as follows: 所謂九行者。上上。上中。上下。中上。中中。中下。下上。下中。下下. Nine grades are used in many ways in Buddhism. For example in Pure Land Buddhism the “upper top” 上上 is considered the best, equivalent to rebirth in the Pure Land. The PCJ prefers negating the lowest one. Since this chapter is related to time the grading could also be inspired by the concept of the 九世間 (the past, present and future worlds which have each their own past, present and future).
equality is neither one nor two. (p. 1023c14).

THE BUDDHA’S EXPOSITION “ON LIFE AND DEATH”

The Buddha interrupts “Happy view” bodhisattva and reminds him on his previous questions. In turn the Buddha holds a long monologue. The bodhisattva will not get a second chance to speak.

5.3.1. Didn’t you want to know whether the past Buddhas extinguished in the kṣetras, (p. 1023c16)?

The beings born through the four types of birth\(^{58}\)

5.3.2. The Buddha then enters the non fear concentration ākāśānanta-yasaṃādhi 入無畏空界三昧. He makes the beings see the Śākyamuni body.\(^{59}\) He keeps silent and wishes that the bodhisattvas get to know his countless past bodies, (p. 1023c17).

5.3.3. He enters the world of the moisture-beings samsveda-ja and appears to them manifesting their own features, skillfully preaches the dharma and releases them all, (p. 1023c20).

5.3.4. He does the same with the aupapāduka, the beings born through metamorphosis, by becoming one of them, (p. 1023c22).

5.3.5. He further releases those born through an egg anda-ja, (p. 1023c24).

5.3.6. Finally the Buddha appears also in the future worlds of these four

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\(^{58}\) For the four types of birth cf. 4.16.2. and its note. In the following passage Zhu Fonian uses unique expressions not found anywhere else: 濟識眾生 literally meaning “moisture consciousness living beings”, 化生眾生 “living beings born through change”, and 卵識眾生 “egg consciousness living beings”.

\(^{59}\) The following passage suggests that the Buddha shows himself as Śākyamuni only to the humans, devas, etc. of the present world, and that to all the others he shows some different forms.

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Recall of the womb location

5.3.7. Abruptly we are reminded that all these Buddha's appearances are like today's performance within his mother's womb 如我今日在母胎中, (p. 1023c29).

5.3.8. The present exposition is directed to all the bodhisattvas in order that without withdrawing they enter all the various destinies to rescue the beings, (p. 1024a1).

The Buddha's appearance in three different worlds

5.3.9. The Buddha appears in the “Calm and lonely” world 寂寞世界 and makes all the great beings of the “womb metamorphosis” see him. Without words he teaches the accumulation of sufferings and extinguishes the name of the path 亦無言教苦集滅道之名, (p. 1024a5).

5.3.10. The Buddha further appears in the lower direction in the “Emitting light” 照光世界 world. There all the living beings have formally received and accepted the Buddhist text books since a long time, (p. 1024a8).

5.3.11. The beings born out of moisture or through an egg were humans with lazy roots. The Buddha shows them the kṣetra of “no death” 不死刹土, (p. 1024a9).

5.3.12. The Buddha also shows the kṣetra of “those who die in the middle of their lives or at an early stage” 中夭刹土. They are born there because they produced themselves the cause for such suffering. Originally life was extremely long but at present their longevity became very short, (p. 1024a12).

60 Cf. 4.16.2. and note.
5.3.13. In that world there is a king called “Taking away the sorrows” 除憂. He peals off the skin of a dead person and uses it for making a drum. Every hundred years he beats it once and makes known to those living beings the name of death, (p. 1024a14).

Recall of the nirvāṇa location

5.3.14. The Buddha who is about to enter nirvāṇa says that he will give up his life at eighty four,61 (p. 1024a17).

5.3.15. The audience is reminded that this does not correspond to the actual lifespan of the Buddha if he had made use of his rddhi powers, (p. 1024a18).

5.3.16. The body is compared to extremely transitory, shapeless and misleading things such as a bubble, fog, a dream, an illusion, an echo or a shadow, (p. 1024a19).

5.3.17. After his parinirvāṇa the Buddha’s body will not be reborn in this world. He will however totally fulfill all the buddhakṣetras in an area of thirty two 埸 (measure of extension) and he will practice the tasks of a Buddha in those kṣetras, (p. 1024a22).

5.3.18. The Buddha ends his exposition by saying: This is not something belonging to the past. For this reason, whether the conditions have been exhausted or not, there is nothing like nirvāṇa,62 (p. 1024a25).

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61 吾今捨壽八有四. This statement is particularly interesting as the other traditions say the Buddha entered nirvāṇa when he was 80 years old. The character 有 should be understood here as the connecting particle “and”. To the authors of the PCJ the number eighty four probably seemed a more favorable number than eighty. Especially the number 84,000 is extremely important in Buddhist literature.

62 此非過去者。以是之故。緣緣盡緣緣不盡。無有涅槃者。
SECOND PART
THE DIALOGUE BETWEEN THE BUDDHA AND MAITREYA

Scene of reverence
5.4.1. Maitreya reveres the Buddha and praises his teaching, (p. 1024a26).

The Buddha's capacity to convert any type of being
5.4.2. He says that although the beings are different according to their deeds' retribution, by entering a certain samadhi 入何三昧 the Tathāgata can convert all the viññāna beings, (1024a28).
5.4.3. The trees, grass and bushes which grow on mountains, rivers, stones and cliffs all change to human shape 山河石壁生樹草木。皆變人形,63 (p. 1024b1).
5.4.4. The Buddha reminds Maitreya that once they were crossing mountains and oceans together when they saw a bad beast. He asks whether it should eat the flesh of a bodhisattva of the tenth stage,64 (1024b2).
5.4.5. Maitreya says: No! Because if it became a habit that all the bad beasts of the trichiliomegachilio-kosmos65 wanted to eat bodhisattva flesh, that would be abnormal, (p. 1024b4).
5.4.6. The Buddha says that when he previously asked Maitreya and Mañjuśrī who would go first, they both refused 吾昔勸汝。誰能先進。汝及文殊皆言不能當, and that through the taste of sweet dew he showed that hungry beast how to control its mind and how to complete

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63 This passage evidences that the authors of the PCJ or the audience for which it was composed believed in some sort of anthropomorphism.
64 This strange passage could refer to the Maha-Vyaghri, found in the Suvarṇaprabhasā, the Jataka Malā, the story narrating how the Buddha in a previous existence sacrificed himself for the sake of a hungry tigress. The authors of the PCJ seem however to disagree with such sacrifices and prefer to see the beast satisfied with dew (the dharma’s flavor) and at the same time converted!
65 Cf. note 3.4.
the path of awakening. (p. 1024b7).

5.4.7. Further he says that Maitreya’s teaching and conversions are limited to the beings possessing consciousness, (p. 1024b8).

The “Non-form” kṣetra in the North-West 66

5.4.8. He asks him whether he does not remember that in old times countless kalpas ago in the north-west direction many kṣetras away (62 Gaṅgā number) in a kṣetra called “Non-form” 無形 there was a Buddha called “Equanimity” 平等, (p. 1024b10).

5.4.9. In that kṣetra all the following are missing: the vehicles of pratyekebuddhas and śrāvakas, the sun, the moon, time, the seasons and the kalpas, (p. 1024b12).

5.4.10. That Buddha still teaches at present, 67 performs conversions in all the buddhakṣetras enabling all the beings of the present world to become Buddhas. The Buddha asks Maitreya whether he would define that Buddha as past, future or present, (p. 1024b13).

5.4.11. Maitreya answers that he is past, as well as present and future because from all the kṣetras everybody goes to that land, and that as long as he releases living beings, he exists now and stays in the present, (p. 1024b15).

5.4.12. The Buddha inquires whether Maitreya is staying anywhere at present, (p. 1024b18).

5.4.13. Maitreya negates this and explains that although his name exists in the present his deeds do not, because he has completed vijñāna 識, smṛti 念

66 Cf. 8.15., the “Treasure lapis lazuli” kṣetra is (at a different distance) also located north-west.

67 The purpose of this passage is to make Maitreya (and the auditors) realize that this past Buddha is still active. The Buddhas of the kṣetras mentioned between 8.7. and 8.19., as well as in 9.3., 9.5., and 13.15.3. are also said to be presently expounding the dharma.
and *manaskāra* 思惟, (p. 1024b18).

5.4.14. The Buddha questions Maitreya how many thoughts 念, conceptions 想, and consciousness 識, are being recalled, (p. 1024b20).

5.4.15. Maitreya says that in an instant as short as clapping the hands or snapping the fingers 拍手彈指之頃 there are thirty two trillions of thoughts. The thoughts become forms; the forms all have consciousness; the consciousness and thoughts are extremely tiny. Nevertheless the Buddha enters them and releases them all no matter how small and subtle, (p. 1024b21).

THE BUDDHA TALKS TO MAITREYA

From here until the end of the chapter the Buddha is addressing Maitreya, but Maitreya does not come to word anymore.

The Buddha’s rhetoric on emptiness

5.5.1. The Buddha calls everything without limits and negates all. He even says that there is nobody who teaches or converts the living beings 亦無教授化眾生者. This is called the *samādhi* on “adversity and smoothness” 逆順三昧, (p. 1024b26).

5.5.2. He wants to clear Maitreya’s doubts by showing him visually all sorts of states 色 of his body, such as softness and purity, which are all without obstacle, from within as well as from the outside. These body states are negated; they are all called empty, (p. 1024c4).

5.5.3. He negates the body. The negation starts with the verb “know”, which should be understood as an imperative directed towards Maitreya, and it ends by the formula “this emptiness is empty of emptiness” 此空空空, (p. 1024c7).

5.5.4. Using the same pattern he lists and negates forty four bodies, states of bodies or body concepts. The past, future and present body are negated, then the “non-body”, the body of the *kāma-dhātu*, *rupa-dhātu*,

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and ārūpya-dhātu, the body with bounds, the “non-body” with bounds, the body born through a womb, or through change, moisture or from an egg, the body who has not yet entered dhyāna, up to the body of neither concept nor “non-concept”. All these are said to be empty of emptiness (p. 1024c8-1025c5).

The roots of a Tathāgata

5.6.1. The Buddha explains the connection between the roots and birth. Even the roots of those staying between the seventh and ninth stage are still related to attachment. But there is nothing attached to a Tathāgata; he is well beyond concepts such as knowing or not knowing, (p. 1025c5).

5.6.2. All the Buddhas of the past, future and present complete the roots of real, equal and correct awakening, they are beyond meanings and explanations, (p. 1025c10).

The Buddha’s dharma-paryāyas are samādhis

5.6.3. First the Buddha expressed his resolution and went to sit under the bodhi tree 樹王, then he turned the wheel of the teaching dharma-cakra 法輪 and gathered all the teaching methods dharma-paryāya 法門. It is said that all the Buddhas engage in and focus on these samādhis, (p. 1025c12).

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68 The bodhi tree, bodhi-vrksa, is the tree under which the Buddha sat before entering the diamond concentration vajra-samādhi. On this samādhi cf. 7.4.4. and note. The PCJ mentions the bodhi tree again in 8.2.3., the scene of conquering the devils.

69 Cf. note 4.7.5.5.

70 This last sentence identifies dharma-paryāyas with samādhis: 從初發意乃至坐樹王下。轉無上法輪。集諸法門。行無行法門。思議法門。總持法門。虛空法藏法門。此是諸佛要集三昧, (p. 1024c12).
The Buddha praises Maitreyas future positive circumstances and compares them to his own

5.7.1. Maitreyas is reminded that he has already spent 5,670,000,000 years 五六亿 七千万岁 under the bodhivṛksa completing awakening, (p. 1025c15).

5.7.2. The Buddha comments and compares their respective ways of birth, their lifespan, and their lands' characteristics: earth versus gold, suffering versus pleasure. In all comparisons Maitreyas situation appears advantageous, (p. 1025c16).

A poem in praise (and reproach!) of Maitreyas

5.7.3. The Buddha expounds a poem containing eight gāthās. The poem contains the above comparison and adds further details, such as:

5.7.3.1. the exposition of the dharma under difficult circumstances versus the easy teaching, (p. 1025c22),

5.7.3.2. the amount of auditors present the first three times each of them expounds the teaching, (p. 1025c24-26),

5.7.3.3. Maitreyas Brahmin descent, (p. 1025c28),

5.7.3.4. the amount of the converted beings and the degree of conversion, (p. 1026a1),

5.7.3.5. and beyond praise, a clear reproach: Maitreyas is said to dwell in pleasure, whereas the Buddha undergoes severe sufferings, while he is being lazy, the Buddha describes himself as purely striving forwards, (p. 1026a6).

An unusual ending formula

5.8. When the Buddha had explained this poem, seventy two hundred million ascetics immediately, without even moving from their seats, reached the anulāttika-dharma-ksanti,71 (p. 1026a7).
Chapter six: Conception and absence of conception samjñā-asamjñā
(T12, p. 1026a15–1026c26) 想無想品第六

At first the Buddha questions Maitreya on the new topic mentioned in this chapter's title. Maitreya promptly holds a lengthy exposition. Then Mahā-Kāśyapa comes up with some questions on the same subject and remains the Buddha's interlocutor until the end of the chapter.

FIRST PART

No opening scene

THE BUDDHA'S QUESTION AND MAITREYA'S EXPOSITION

6.1. The Buddha is still conversing with Maitreya and requests him to expose his understanding on the main topic of this new chapter: consciousness viññāna 識, conception samjñā 想 and perception vedañā 受, as well as their negations. (p. 1026a16).

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71 The anutpattika dharma kṣanti, in Chinese 得不起法忍, is the state in which one understands that no further dharmas are neither produced nor destroyed. It would therefore equal the attainment of the bodhi, the great awakening. In early Chinese translations, mostly attributed to Dharmarakṣa, this expression often appears at the end of a poem or chapter to describe the attainments of the auditors. It appears in the Da bao ji jing 大寶積經 (T11, no. 310), the Pu men pin jing 普門品經 (T11, no. 315), the Wen shu shi li fo tu yan jing jing 文殊師利佛土嚴淨經 (T11, no. 318), the Yu jia luo yue wen pu sa xing jing 郁迦羅越問菩薩行經 (T12, 323), the Huan shi ren xian jing 幻士仁賢經 (T12, no. 324) and in many other of his translations. Zhu Fonian also used the expression four times in the 十住斷結經 (T10, no. 309, p. 1007a) where it is not only employed for bodhisattvas: 5,000 devaputras, 24,000 living beings 2,700 bhikṣus respectively obtain the anutpattika dharma kṣanti. Thus the formula there seems interchangeable with other similar expressions. In an other text translated by Zhu Fonian, the 出曜經 (T4, no. 212, p. 717c–718a), the formula in question appears only once and its use is more specific than in the aforementioned texts. There the Buddha uses this expression for his own total victory and emancipation from any bad retribution and defilement.

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6.2.1. Maitreya\textsuperscript{72} explains these concepts, opposing them to each other and defining them as neither past, future, nor present, (p. 1026a18).

6.2.2. He enters the “no obstacle” dhyāna 無障礙 and converts those living beings which possess perception and consciousness, and who are located between the abode bhūmi of dwelling 有住地 up to the bhūmi of non-dwelling 無住地,\textsuperscript{73} (p. 1026a24).

6.2.4. He then converts those beings, who have at least one of these two abilities: perception or consciousness, (p. 1026a26)

\section*{SECOND \hspace{1em} PART}

KĀŚYAPA’S QUESTIONS AND THE BUDDHA’S METAPHORICAL EXPLANATIONS

Scene of Kāśyapa’s reverence (p. 1026a28)

6.3. Kāśyapa\textsuperscript{74} questions the Buddha on the difference between the above

\textsuperscript{72} Note that his name does not appear anymore from this section onwards. He is merely designed by bodhisattva 菩薩.

\textsuperscript{73} The term 無住地 is very rare. It only appears in the PCJ and in the “Diamond meditation sūtra” 金剛三昧經, the Vajra-samādhi-sūtra (VSS), (T9, no. 273, p. 368c) a sūtra which has often been considered a Chinese apocryphal text from around 421-439. Note that Buswell argues that it is a Korean composition from around 685. Cf. Robert Buswell, \textit{The Formation of Ch'an Ideology in China and Korea—The Vajrasamādhi Sūtra, a Buddhist Apocryphon}, Princeton, 1989, p. 23. The last scene of chapter nineteen of the PCJ narrates the attainments of trillions of \textit{mahāsattvas} after the Buddha’s exposition. It is said that they totally complete the \textit{asamskṛta} dwelling, the abode of “non dwelling”, 無時無地. 有百億居士行善權道。欲界無為住無住地, (p. 1042c). The 金剛三昧經 states that this abode is the highest and last stage a being may reach. From this stage there is no further departure or arrival 善男子。覺知無聞。諸識則入。何以故。金剛智地解脫道斷。斷已入無住地。無有出入。心處無在決定性地。其地清淨如淨琉璃。性常平等如彼大地。覺妙觀如慧日光。利成得本如大法雨。入是智者。是入佛智地。入智地者。諸識不生. Further the commentary 金剛三昧經論 (T34, no. 1730, p. 979a) cites and comments this sūtra’s passage. Cf. note 7.1. and 7.4.4.

\textsuperscript{74} For Kāśyapa’s image within the PCJ cf. 1.1.5.
concepts consciousness *vijñāna* 識, conception *samjñā* 想, perception *vedanā* 受 and intention 意心.\(^\text{75}\) (p. 1026a29).

**The metaphor of the body.\(^\text{76}\)**

64. The Buddha answers with a simile and compares the different concepts to the different names of the body parts which from feet to head form a living being, (p. 1026b1).

**The metaphor of the tree**

65. The Buddha compares the above concepts to the root, the bark, the trunk, the joints, the branches and the leaves constituting a tree, (p. 1026b2).

66. Kāśyapa asks how conception which is an outside dharma and perception which is an inside dharma could possibly be the same, (p. 1026b3).

67. The Buddha explains that conception comes from outside but arises within, (p. 1026b4).

68. Kāśyapa has doubts on whether conception really comes from outside, (p. 1026b5).

69. The Buddha rebukes Kāśyapa for his doubting questions, and says that

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\(^{75}\) The characters 意心 can be read separately as will/intention and mind. When their position in the sentence allows a combined reading, as in this passage here, such a combined reading is to be preferred. Here 意心 probably stands for “intention”. In other texts the combined characters are used in formulas such as “...expressed his determination to follow the path”. In the 出曜経 (T4, no. 212, p. 761a) Zhu Fonian uses this combination with a slightly different meaning: “the practice of one’s will” in the sense of self-control. 在靜自修學慎勿逐欲遊者。常當端執意心之行。不為欲意所見鈎連。欲者令人迷惑不別尊卑。是故說自在自修學慎勿逐欲遊也.

\(^{76}\) This and the next simile are used to explain that the concepts in question are only names of different aspects constituting a whole.
consciousness has neither outside, nor inside, nor in between, and that outside conception and outside perception are precisely inside dharmas. He adds that bodhisattva mahāsattvas fully understand all these dharmas, (p. 1026b7).

6.10. The Buddha then enters the samādhi of "walking alone without obstructions" 無礙獨步三昧, (p. 1026b12).

6.11. Kāśyapa’s mind becomes confused, his doubts increase and he even says that the matter with the tree metaphor is also not normal, (p. 1026b13).

6.12. The Buddha ignoring his protests goes on using metaphors saying that smart people can understand by metaphors,77 (p. 1026b17).

6.13. The metaphor of the king’s four sons78

6.13.1. Once upon a time there was a king called “Unique” 特異. The king had four sons, the first one was called “Happy” 喜悦, the second “Long life” 長壽, the third “Hundred years” 百歲, and the fourth one “Without fear” 無畏, (p. 1026b18).

6.13.2. These sons happened to be exactly the opposite of what their names suggest: “Happy” had a terrible skin disease, everybody disliked him, he made those who saw him, feel unhappy, “Long life” died after a few months, “Hundred years” died before hundred days, and “Without fear” had a facial malformation which scarred everybody, (p. 1026b19).

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77 Here the Buddha is praising his “other auditors” at the expenses of Kāśyapa since the formulation suggests that the listeners of this sūtra if they understand the metaphors are smarter than Kāśyapa.

78 The simile serves to show the inconsistency or unreliability of names given to people as well as those given to abstract concepts.

79 This story is also narrated in the Udāna (VI. 4) of the Pāli Canon, in the section on
6.14. The metaphor of the blind people touching an elephant

6.14.1. Ninety-one kalpas ago there was a king called “Knowledge and wisdom” 智慧. He was pure and wise and understood that people’s ways of thinking are all different, (p. 1026b25).

6.14.2. He sent out a minister to gather the blind people of his country. The minister brought five hundred blind people to the palace, (p. 1026b27).

6.14.3. The king arranged five hundred elephants for the blind people in front of the hall and made them touch the elephants. Some were touching the elephant’s trunk, others respectively the ears, the head, the feet, the belly or the tail, (p. 1026b29).

6.14.4. The king then asked the blind people to describe the elephant’s appearance, (p. 1026c3).

6.14.5. The blind people all gave different answers according to the parts they had touched; they said that an elephant is like a horn (trunk), an urn (head), a winnowing dust pan (ears), a mat (belly), a pillar (feet), or like a shovel (tail), (p. 1026c4).

6.14.6. At that time the officers laughed at those blind people because they did not get the full image. The blind people however started to compete and debate among themselves; each of them said that he was right, (p. 1026c7).

6.14.7. The Buddha concludes that the living beings are like those blind people, because each of them has different dharmas of consciousness, conception and perception, (p. 1026c9).

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those born blind, Jaccandha-vagga. In Chinese it can also be found in the 長阿含經 (T1, no. 1, p. 128c-129a, translated by Zhu Fonian), in the Da lou tan jing 大樓炭經 (T1, no. 23, p. 289c-290a, translated by Fa Li 法立 and Fa Ju 法矩 around 290-306), in the Qi shi yin ben jing 起世因本經 (T1, no. 25, p. 390a-390c, translated by Dharmagupta at the end of the sixth century, beginning of the seventh century), and in the San hui jing 三慧經 (T17, no. 768, p. 704c, an anonymous translation from around 412-439). Although the PCJ’s version has some distinctive features it is basically the same story.
The metaphor on different food having different tastes

6.15. Everybody prepares his food with different ingredients (fine rice, beans, wheat, big or small sesame), and therefore only knows the taste of what he eats. In the same way the dharmas of consciousness, conception and perception are all different, but the dharmas’ nature should be seen as neither different nor separate, (p. 1026c9).

6.16. A poem by the Buddha for Kāśyapa (consisting of five gāthās)
6.16.2. “Extinction” of the previously discussed concepts within nirvāṇa, (p. 1026c17).
6.16.3. Reference to the present location within the womb, (p. 1026c22).

Unusual ending formula

6.17. At the end of the poem five hundred monks reached the state in which they understood that no further dharma is neither produced nor destroyed, a thousand living beings had a joyful heart, and their minds obtained freedom in the world of nirupadhiśeṣa-nirvāṇa,³⁰ (p. 1026c24–26).

Chapter seven: Dwelling and non dwelling praṭiṣṭhā-apraṭiṣṭhā (T 12, p. 1026c27–1027c5) 住不住品第七

Chapter seven is composed of two parts. In the first part the “Non staying” bodhisattva praises the Buddha, holds a monologue, and then poses a question on the theme announced in this chapter’s title, to which the Buddha replies. In the second part the

³⁰ Chapter six is the only chapter within the PCJ who ends with such a unique formula: 於無餘涅槃界心得自在. The expression 心得自在 occurs also in chapter twenty eight, but in a different context. For the nirupadhiśeṣa-nirvāṇa cf. 2.9.7.
Buddha directly addresses Kāśyapa, who does however not come to word throughout this chapter.

**FIRST PART**

THE “DIALOGUE” BETWEEN THE BUDDHA AND THE “NON STAYING” BODHISATTVA

Opening scene of reverence

7.1. “Non staying dharma practicing” bodhisattva (Apratiṣṭha-dharma-carin bodhisattva) 無住法行菩薩⁸¹ salutes the Buddha and praises his previous exposition, (p. 1026c28).

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A poem by the “Non staying” bodhisattva

7.2. He expounds a poem of ten verses containing the following subjects:
7.2.1. existence, non-existence, non-arising, non-destruction 有無不生滅⁸² (p. 1027a4),
7.2.2. praise to all the Buddhas, (p. 1027a5),
7.2.3. their wonderful sounds and the sound of the dharma drum, (p. 1027a8),
7.2.4. the cakravartin king’s rain of the seven treasures, (p. 1027a11),

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⁸¹ This bodhisattva bears a name which is extremely influenced by the chapter’s title, or vice versa. After his first introduction the bodhisattva is only called “Non staying” Apratiṣṭha 無住. It could be that dharma-carin 法行 is an honorific addition. Within the whole Chinese Canon this is the only occurrence of a bodhisattva called 無住法行. However, under the shorter name of “Non staying” 無住 he also appears in the Vajra-samādhi-sūtra (VSS), where he is the Buddha’s main interlocutor throughout the fourth chapter called the “Benefit of original enlightenment” 本覺利. If we leave aside the commentaries this bodhisattva exclusively appears within the confines of the PCJ and the VSS, which would suggest that he was “taken over” by the VSS from the PCJ (cf. note 6.2.2.). Further, his name resembles that of a Tathāgata mentioned in chapter nine of the PCJ. For an explanation of the name cf. footnote 9.4.

⁸² Note that the PCJ contains the expression 不生滅 also in the very last gāthā of chapter nineteen.
7.25. the Buddhas do neither stay nor not stay 不住不不住. (p. 1027a14).
7.26. the Tathāgatas of the ten directions who give out seals for opening the “dharma storage room” 發印開法藏. (p. 1027a16).
7.27. the *asamskṛta* shore,⁸³ (p. 1027a17).
7.28. and the revelation and spread of the Buddhist secrets, (p. 1027a21).

The bodhisattva’s prose section

7.3. All the following concepts are said “neither staying nor not staying” 不住不不住:
7.3.1. the five *skandhas* 五陰 of past, future and present, (p. 1027a23).
7.3.2. the *bodhipakṣa-dharmas*,⁸⁴ (p. 1027a24).
7.3.3. and the territories in front, behind, or in between, (p. 1027a25).
7.3.4. Then the bodhisattva requests the Buddha to explain “staying and non staying” 住不住 (this chapter’s title!), (p. 1027a27).

The Buddha’s reply

7.4. As a reply the Buddha also enumerates concepts which are all 不住不不住:
7.4.1. the marks of form, of perception, of conception, of practice and of consciousness, the inner and outer dharmas, (p. 1027a27),
7.4.2. the completion of the path, (p. 1027b2),
7.4.3. the *buddhaketras*, (p. 1027b4),
7.4.4. the *vajra-samādhi* 金剛三昧,⁸⁵ (p. 1027b5),

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⁸³ 我等今得聞 得住無為岸. The expression 無為岸 literally means the other shore, it is an expression referring to nirvāṇa, and it has been used in various texts of different translation periods. Interesting is the fact that it appears also several times in the 出曜經 (T4, no. 212, also translated by Zhu Fonian).

⁸⁴ 三十七品梵行, the thirty-seven *bodhipakṣa dharma*, the conditions of the path leading to bodhi. These include four *smṛtyupasthāna*, four *samyakprahāna*, four *ṛddhipāda*, five *indriya*, five *bala*, seven *bodhyanga*, and the eight-fold path (*mārga*). Cf. 3.2.3.

⁸⁵ Cf. footnote 6.2.2. and 7.1. On one hand the “Non staying” bodhisattva is only
7.4.5. *vaistārika* relics (the broken body relic, cf. 9.4.) 碎身舍利, (p. 1027b6),
7.4.6. the fact of traveling through hundred thousand *samādhīs*, (p. 1027b7),
7.4.7. the fact of not Praising oneself of having completed the fruits of the
path, (p. 1027b8),
7.4.8. the light emitted from the thirty two marks of a great being,\(^{86}\)
(p. 1027b9),
7.4.9. the twelve links of dependent origination *pratitya-samutpāda* 十二因縁,
(p. 1027b13),
7.4.10. the four non-obstructed wisdoms *pratisamvid* 四無間慧, (p. 1027b),
7.4.11. the emptiness of no-thought or no-wish *śūnyatā-animitta-apraniñhita* 空
無想願, i.e. vimokṣa, (p. 1027b7),
7.4.12. the four meditations *dhyāna* 四禪 and the four limitless wisdoms
*apramāṇa* 四無量慧, (p. 1027b14),
7.4.13. and the divine powers *rddhipāda* 神足力, (p. 1027b15).

\(^{86}\) Cf. note 13.13.3.

contained within the PCJ’s chapter seven and the *Vajra-samādhi-sūtra* (VSS), on the
other hand the *vajra-samādhi* is the only *samādhi* of chapter seven. From these two facts
it can be deduced that this bodhisattva seems to be specifically connected to the *vajra-
samādhi*, the *samādhi* in which the Buddha seated under the bodhi-tree attained
awakening. The *vajra-samādhi* appears in numerous other texts too. The PCJ mentions it
on several occasions: a) at the beginning of the narration it is the first *samādhi* into
which the Buddha enters for smashing his body into relics (1.14.), b) in chapter four
(4.14.5.) it is within this *samādhi* that the bodhisattva smashes his body into pieces, like
dust, every single dust particle changing into an actively releasing Buddha, c) in the
above mentioned passage, and d) in chapter fourteen (14.15.) where a whole passage is
consecrated to it. Note that the diamond or *vajra* plays an important role in the PCJ, not
merely as a *samādhi* but also as a land or kṣetra (cf. 9.3.).
SECOND PART

THE BUDDHA’S EXPOSITION ON THE EIGHT TASTES

No introductory passage

7.5. The Buddha addresses Kāśyapa, (p. 1027b17),

7.5.1. and proposes to explain the pool containing the eight-fold calm and
pure sweet dharma taste,\(^{87}\) (p. 1027b17).

7.5.2. Those who drink its water complete the path, (p. 1027b19).

7.5.3. A Buddha completes the dharma of the eight tastes, (p. 1027b24).

7.5.3.1. The eight tastes are described as follows: 1) the taste of happiness, 2)
the taste of the end, 3) the taste of dhyāna, 4) the taste of arrival, 5) the
taste of quietude, 6) the taste of the marks, 7) the taste of immobility,
and 8) the taste which can not be superseded,\(^{88}\) (p. 1027b24).

7.5.4. If a bodhisattva drinks this sweet dew juice he will not fall into the
three bad destinies, and will complete the most superior path,
(p. 1027b27).

7.5.5. When a bodhisattva gains his first understanding he is within the pond
of the seven bodhyāṅgas 七覺意池\(^{89}\) and the eight waters of release 八
解脱水,\(^{90}\) (p. 1027b29).

7.5.6. He dwells in the second bhūmi and can understand that these tastes are
no tastes, that this path is no path, that the ear does not hear sounds,
the nose does not smell fragrances, the tongue does not distinguish

\(^{87}\) 八清净甘露法池 this formulation is only found in the PCJ.

\(^{88}\) 一為喜味。二為盡味。三為定味。四為到味。五為靜味。六為相味。七為不動味。
八為不究竟味. The eight tastes appear also in the Āgamas. There exist lists
enumerating different categories. The above mentioned list of the eight tastes is unique
to the PCJ. Cf. 11.6.1. the eight-tastes water is also mentioned in relation to the
surroundings of Śikhin Buddha’s divine stūpa.

\(^{89}\) 七覺意 is one of the Chinese translations for the seven bodhyāṅgas and a rather
frequent formula, but the expression 七覺意池 is unique to the PCJ.

\(^{90}\) 八解脱水 is an original expression of the PCJ.
tastes. (p. 1027c1).

7.5.7. There is nothing to be distinguished because all the dharmas are deaf (!) —— 分別無所有。諸法聲故. (p. 1027c4).

The last sentence of the exposition

7.5.8. This is meant by the bodhisattva mahāsattva purely practicing all the pure and calm deeds, (p. 1027c5).

The chapter ends abruptly.

Chapter eight: The eight types of bodies91 (T12, p. 1027c6-1030a18) 八種
身品第八

Chapter eight has three parts. Part one starts as an Udāna type of teaching: the Buddha expounds eight grounds, different samādhis and the devil’s attempts to distract him from reaching anuttara samayak saṃbodhi. In part two he describes the Buddhas and buddhakṣetras of the eight directions. Part three contains the discussion between the Buddha and the “Pure eyes” bodhisattva on defilement, extinction of defilement and emptiness.

FIRST PART
THE BUDDHA AND THE DEVILS

8.1. The Buddha addresses the assembly92 (p. 1027c7)

91 The expression 八種身 used in this chapter’s title is unique to the PCJ. It might refer to the eight grounds and/or to the eight Buddhas of the eight directions.

92 Bodhisattva mahāsattvas, learned people (śaṅka) and those beyond learning (aśāṅka), the four types of beings: bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās 菩薩摩訶薩。學無學及四部眾。丘比丘尼優婆塞優婆夷. Note that here only human auditors are mentioned! Cf. 3.1.
8.2. The events preceding the encounter

8.2.1. All the living beings who are able to perform worship and who stay on one of the eight grounds [(1) gr. of vision 見地, (2) thin gr. 薄地, (3) pure gr. 淨地, (4) Tathāgata's gr. 如來地, (5) pratyekabuddha's gr. 辟支佛地, (6) gr. of no return 不退轉地, (7) gr. of bodhimanda 道場地, and (8) gr. of expounding the dharma 說法地] complete the most superior, equal and correct awakening, (p. 1027c8).

8.2.2. The ground of vision is when a bodhisattva expresses his intention to go towards anuttara-samyak-sambodhi 阿耨多羅三藐三菩提, (p. 1027c11).

8.2.3. He then sits under the bodhi tree wanting to dominate all the devils 欲降伏諸魔 and enters samādhi-dhyāna 三昧定 (follows a list of seven samādhis), (p. 1027c13).

The Buddha recalls the encounter with the devils 諸魔

8.3. The bad devils pāpiyas 異魔波旬 come to disturb the Buddha during his meditation, but it is said that they actually came urged by the Tathāgatas' great divine powers. Such events take place to show to the world that the Buddhist dharma is the highest one and wins over evil, (p. 1027c16).

8.3.1. When the devil tries to hurt the Buddha and makes the earth shake the Buddha does not move from his tolerance samādhi 忍 三昧.\(^{93}\)

\(^{93}\) These devils stand for Mara, the lord of the world of desire kāmadhātu, the highest of the six heavens, and his followers. To conquer the devils means to conquer one's passion and desires.

\(^{94}\) This expression forged by Dharmarakṣa is very redundant since it translates and transliterates the term for the devil, in Sanskrit Māra Pāpiyan. 波旬 is one of the transliterations used for the devil. Cf. Paul Pelliot's article on how “Po-pei-yuan” (Pāpiyan) was shortened to two characters, the second one being the character [📷] “hiuan” and how this character was then mistenkenly replaced by 句 “siun”: “PĀPIYĀN > 波旬 PO-SIUN”. T'oung Pao 通報, vol. XXX, Leiden, 1933, p. 85-99.
8.3.2. The Buddha makes countless devils fall down to the ground upside-down, as if they were ants, worms or flies, and makes them unable to move, (p. 1027c20).

The Buddha replays the scenes with the devils

8.4. The Buddha enters the abovementioned samādhi 三昧定, (p. 1027c23).

8.4.1. He affects all the Buddha-worlds which are full of devils who try to slander the Buddha saying that the śramaṇa Gautama 拘謨 is a coward, (p. 1027c24).

8.4.2. The Buddha speaks to the masses: The devil pāpiyas are my creation. It’s me who makes those devils’ heart good or bad,\(^96\) (p. 1027c26).

8.4.3. A deva-putra\(^97\) says to the Buddha that the living beings do not understand the worldly dharma (samurīti-dharma)\(^98\) how much less the dharma of the path (paramārtha), (p. 1027c28).

8.4.4. He justifies the "use of devils" to scare the people in order that they do not long for pleasure like in "the simile of the thousand eyes",\(^99\) (p. 1028a1).

A standard ending formula

8.5. Millions of beings establish themselves on the ground of non-retrogression, i.e. they all became avaivartikas, (p. 1028a1).

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\(^{95}\) Cf. 14.11, for the enduring-and-culmination-samādhi 忍頂三昧 (kṣānti-samādhi).

\(^{96}\) 佛告大眾，弊魔波旬是我所作。彼魔心者。為是惡心為是善心。

\(^{97}\) The deva-putra 天子 is called 拘毘. This transliteration is not known anywhere else.

\(^{98}\) The worldly dharma on suffering, cause, cessation, and the path (dharmānaya-duhkha-samudaya-nirodha-mārga-samurīti) 俗法類苦集滅道, is the teaching on the four truths; it stands for the śrāvaka doctrine, and the path’s dharma represents the Mahāyāna teaching.

\(^{99}\) "Thousand eyes" 千眼毘 is one of the names of Indra: 千眼帝釋天王.
SECOND PART

COSMOLOGY - THE BODHISATTVA’S “KṣETRA PILGRIMAGE”

The following introductory passage says that the bodhisattva is born in the kṣetras of the "ten directions", but de facto this chapter only treats the eight horizontal directions.

8.6. From the Heaven of the thirty three gods Trāyastrimśa 切利天 the bodhisattva is reborn in the kṣetras of the ten directions 生十方刹 without depending on any of the four normal birth-procedures.\(^1\) (p. 1028a4).

IN THE EAST\(^2\)

8.7. Akṣobhya Buddha’s territory 阿閦佛境界

8.7.1. There the bodhisattva teaches and converts the beings and develops undefined (aniyata) 無記 roots, and those beings also develop such roots. (p. 1028a5).

8.7.2. This is Akṣobhya Buddha’s world 阿閦佛境界, (p. 1028a6).

IN THE NORTH\(^3\)

8.8. The “Light and shadow” buddhakṣetra 光影佛土

8.8.1. (like 8.7.1), (p. 1028a8).

8.8.2. Such are the living beings of the “wonderful light” buddhakṣetra 妙光佛土 of the pleasant world 欲樂世界,\(^4\) (p. 1028a9).

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\(^1\) Cf. note 4.16.2.

\(^2\) The east is not explicitly mentioned in the text, but according to Buddhist tradition Akṣobhya Buddha’s world is located in the east. Buddhist enumerations of the eight or ten directions usually start with the east.

\(^3\) The directions are always indicated in relation to our world, the sahāloka, in Chinese the “tolerance world” 忍世界.

\(^4\) This land is unknown to other texts.

\(^4\) The sentence is as follows: 欲樂世界妙光佛土眾生是也. The expression 欲樂世界 is unique to this passage. Based on the contents of this passage it can be assumed that
IN THE WEST\textsuperscript{105}

8.9. The Buddha Amitāyus land 無量壽佛國

8.9.1. The bodhisattva practices diligently, and asks for the pleasure to be reborn in the Buddha Amitāyus land 無量壽佛國,\textsuperscript{106} (p. 1028a10).

8.9.2. All the beings who are reborn there, regardless whether monks, nuns, lay brothers or sisters, have the same golden colour 皆同一金色,\textsuperscript{107} (p. 1028a12).

8.10. The world of laxity 懶慢界\textsuperscript{108}

8.10.1. This world is located towards the West twelve hundred millions of

some “favorable” world is being described. 欽樂 might be a translation for adhisukti. It would then mean that the “wonderful light” buddhāśraya is part of, or explained as, a world of bliss. Cf. 8.19. and note: 信解如來 has been rendered as Adhimukti Tathāgata.

\textsuperscript{105} The direction of this land is not stated, but according to unanimous tradition Amitāyus’s land is located in the West.

\textsuperscript{106} The Buddha names Amitāyus 無量壽佛 and “Amita” 阿彌陀佛 (below) are both mentioned alternatively and without clear distinction. The Chinese transcription 阿彌陀佛 may refer to either Amitāyus or Amitābha or to both of them. However the PCJ does not expressively mention Amitābha 無量光佛.

\textsuperscript{107} The PCJ as well as the 中陰經 (T12, no. 385, also by Zhu Fonian) both mention that Buddhas and their listeners all have golden bodies. This detail has been kindly brought to my attention by Mark Blum who is presently researching the 中陰經. Note that golden conversions also appear in 11.7. and 13.9.7.

\textsuperscript{108} This world of laxity and leisure is unique to the PCJ. The PCJ suggests that it is placed (as a sort of obstacle) in the West between our world and Amida Buddha’s world. No particular Buddha is mentioned. The place is also described in the PCJ as a country of leisure 懶慢國 and as such it has been quoted and treated in commentaries and sermons of the Pure Land tradition. Among these works, two were composed at Changan 長安 in the seventh century, the Shi jing tu qun yi lun 釋淨土群疑論 (T47, no. 1960, by Huai Gan 懷感) and the A mi tuo jing shu 阿彌陀經疏 (T37, no. 1757, by Ji 基), and both these commentaries mention the “Lazy land” in connection with Amida’s pure land: The further developments of this topic, such as for example the possible influence such a land exerted in later Pure Land discussions are left aside for future studies.
8.0.2. The people of that land live happily in such excessive leisure and luxury that although they had previously expressed their intention to be reborn in Amida Buddha’s land 阿弥陀佛国, they become so attached to this relaxation land that they can not move forwards to their first goal, (p. 1028a15).

8.0.3. Among trillions of beings only one person so far managed to be reborn in Amida Buddha’s land from there, (p. 1028a19).

8.0.4. Moral behavior and the observance of the precept of non-killing is encouraged to enhance to possibility of rebirth in Amitāyus’ land, (p. 1028a21).

IN THE SOUTH

8.11. The “Jumping” buddhakṣetra 跳躍佛刹109

8.11.1. The bodhisattva mahāsattva fully equipped with the six pāramitās110 is

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109 A Buddha or a buddhakṣetra called “Jumping” is unique to the PCI. Three texts which postdate the PCI contain Buddhas, Tathāgatas, and bodhisattvas with names such as “Vajra jumping” 金刚跳躍 or “Supreme jumping” 最跳躍: the Cheng yang zhu fo gong de jing 稱揚諸佛功德經 (T14, no. 434, p. 98a and p. 360a–360b), the Jin gang ding yu jia zhong tue chu nian song jing 金刚頂瑜伽中略出大念誦經 (T18, no. 866, p. 229b), and the Ci bei dao chang chan fa 慈悲道場懺法 (T45, no. 1909, p. 934b).

110 The following list of these six pāramitās contains: (1) giving dānā-pāramitā 施, (2) keeping the precepts śīla-pāramitā 戒, (3) forbearance kṣanti-pāramitā 忍, (4) assiduity viṇa-pāramitā 精進, (5) meditation dhyāna-pāramitā 禪定, release 解脫 and (6) wisdom prajñā-pāramitā 智慧. The listed terms follow the common order, but between the fifth and the sixth term, the list contains the term “release” 解脫, which is not a pāramitā. This term probably slipped into this list of the six pāramitās from the list of the five aspects of the Tathāgata’s dharma-kāya 五分法身, which contains similar terms but in a more transcendental meaning: 戒 (beyond morality), 定 (appeased), 慧 (omniscient) 解脱. (free and emancipated) 解脫知見 (knowing about this state of his). Cf. note 9.6.1: the list of the six pāramitās given in chapter nine contains slightly different formulations.
born in the southern “Jumping buddhāsetra”. Between Jambudvīpa and that world there are hundred millions of buddhāsetras, (p. 1028a22).

8.1.2. Living so far away from the kāma dhātu the living beings of that world do not have thoughts of foolishness or sensuality (litt. love, decadency and desire 愛姦欲). They cut off the thirty six types of wanton and practice extinction 斷三十六種姦欲行滅, (p. 1028a23).

8.1.3. They practice the thirteen austerities tapas 十三苦行. Various locations for the practice of walking and seated meditation cankrama/dhyāna 経行坐禪 are mentioned. They eat little or nothing and they always dress properly, (p. 1028a25).

8.1.4. These people teach that little covetousness is the real path, and that a lot of covetousness is not the path, (p. 1028b2).

8.1.5. They only possess the teaching of the one vehicle 純一乗學 and they understand emptiness śūnyatā and non-self anātman 解空無我, (p. 1028b4).

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111 The character 姦 has similar use as 淫 and means: excessive, shameless, obscene, indecent, to trouble, to exaggerate, to blind somebody, illicit sexual relations, decadency, etc.

112 The expression 十三苦行 is unique to the PCJ and the text actually mentions fewer “items”. This formula probably refers to the dhutagunas, the twelve-or thirteen-fold practice for monks aiming at eliminating all forms of attachments, a severe application of vinaya for monks in aranyaka. Cf 11.15, where the twelve-fold practice is mentioned as 十二頭陀. It is not excluded that the PCJ’s authors knew both lists (of twelve as well as of thirteen dhutagunas), but since they do not list all the practices, it is also possible that they did not realize that these numbered terms refer to the same concept, which is handled in a slightly different way by various schools. Cf. Jean Dantinne, Les Qualités de l’Ascète (Dhutaguna) — Etude sémantique et doctrinale, Thanh-Long, 1991, especially p. 5-10; Reginald A. Ray, Buddhist Saints in India—A Study in Buddhist Values and Orientations, New York/Oxford, 1994, especially the subsection “The Dhutagunās” at the beginning of chapter nine; and Eugène Burnouf, Introduction à l’Histoire du Bouddhisme Indien, 1844, Paris, p. 304-311.
A poem in praise of the “Jumping” Buddha

8.12. The Buddha expounds a poem containing ten and half āgāras:

8.12.1. The “Jumping” Buddha sat under a jambu tree 坐閩浮樹下 and was the first one who destroyed the net of desires samsāra, (p. 1028b9).

8.12.2. The king Brahmā playing on an emerald harp 琉璃琴 gracefully praised the Buddha’s virtues, (p. 1028b12).

8.12.3. When he finally emitted the bodhicitta 發道心 he turned the supreme dharma, (p. 1028b16).

8.12.4. He was like a rare and beautiful Udumbara flower 優曇鉢花, (p. 1028b19).

8.12.5. People in his kṣetra get rid of all their dust, pain and darkness. In contrast people in our world speculate on meditation and on the path 思惟禪定道 and therefore do not obtain any proof, (p. 1028b20).

8.12.6. As he had previously vowed with a “diamond will” 金剛志 he now emits his great brightness into all the buddhakṣetras, (p. 1028b26).

IN THE NORTH-EAST

8.13. The “Fruit maturation” land 果熟國 (phala-pāka)\textsuperscript{113}

8.13.1. In this distant (500 Gaṅgā number of kṣetras away) north-eastern land there is a Buddha called “Flower blossom” 花英 Tathāgata.\textsuperscript{114} The living beings of that land are not born through the usual four ways,\textsuperscript{115} but from a lotus flower. They are compassionate, happy and generous, (p. 1028b28).

8.13.2. After hundred seven difficulties 百七難\textsuperscript{116} they obtained the rddhi-

\textsuperscript{113} So far this land could not be found in any other text.

\textsuperscript{114} The “Flower blossom” Buddha is also unique to this passage. The Buddha’s name is followed by the ten titles, cf. footnote 1.21.

\textsuperscript{115} Cf. 4.16.2. and note. The beings have the same way of birth as their Buddha.

\textsuperscript{116} Hundred seven difficulties are not seen anywhere else in the Chinese Canon. Since a few lines later the PCJ mentions hundred seven meditations, there may occurred some
pāda powers and a fixed intention. The passage mentions seven out of the hundred seven different samādhis 百七三昧117 which they practice, (p. 1028c5).

A poem in honour of the “Flower blossom” Tathāgata

8.14. The Buddha expounds a (probably incomplete) poem consisting of five three quarter gāthās:


8.14.2. He has no thoughts about “I” and “others” 無我無彼想, (p. 1028c16).

8.14.3. His land is compared to Jambudvīpa, and he is compared to a cakravartin who posses the seven treasures, (p. 1028c17).

8.14.4. He universally emits light into all the buddhakṣetras where there are neither sun, moon, stars, nor the light of fire,118 (p. 1028c21).

IN THE NORTH-WEST

8.15. The “Treasure lapis lazuli” land 窮琉璃119

8.15.1. In this kṣetra located north-west (70,000 Gaṅgā number of kṣetras away) of Jambudvīpa there is a Buddha called “Wisdom completing” 慧成就 Tathāgata,120 (p. 1028c25).

8.15.2. The living beings of this land do not have wanton, anger or foolishness and thus do not fall into any of the three bad destinies, (p. 1029a1).

redundant repetition of the number 107. This number is not particular popular within other Buddhist texts.

117 The PCJ first mentions the hundred seven samādhis in its introductory poem in chapter one, cf. 1.5.10.

118 This seems to be the incomplete verse: 普照一切佛剎 彼無日月照 星宿及火光.

119 This land seems unique to the PCJ. Cf. 5.4.8., the “Non-form” kṣetra located also in the north-west but at a different distance.

120 No such Buddha is found in other sūtras. His name is followed by the ten titles.

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A poem in honour of the “Wisdom completing” Tathāgata

8.16. The Buddha expounds a poem containing eighteen gāthās strongly underlining the possibility of salvation:

8.16.1. Those who are already defiled, can permanently get rid of their defilement and obtain an immeasurable long life, (p. 1029a3).

8.16.2. In this land the beings practice mercy and receive the retribution of their samādhi, (p. 1029a7).

8.16.3. They are compared to Śākyamuni 諾迦文 who gave away everything, (p. 1029a8).

8.16.4. The members of the audience are addressed as Buddha’s children 汝等諸佛子: whoever expresses the wish, can be reborn there, (p. 1029a10).

8.16.5. Throwing away dhyāna one enters the first stage of dhyāna 拾禪入初禪 and then might reach the ninth stage without obstacles, (p. 1029a19).

8.16.6. The four truths have the fragrance of sandal wood, (p. 1029a28).

8.16.7. The wisdom and knowledge power of samādhi completely destroys the devil’s soldiers, (p. 1029a29).

8.16.8. By empty and pure concentration one should end all the mental bounds and throw away attention 心意 and vijñāna 識, (p. 1029b1).

IN THE SOUTH-WEST

8.17. The “No conception” land 無想刹121

8.17.1. The Buddha of this land (32 Gaṅgā number of kṣetras away) is called “Omnipresent” Tathāgata 一住如來,122 (p. 1029b9).

8.17.2. He distinguishes the five aggregates pañca-skandha 五陰: form rūpa 色, perception vedanā 受, mental conception samjñā 想, volition saṃskāra

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121 No other text mentions such a Buddha land. The terms 無想界 or 無想界天 or even 無想天 which can be found in other texts are not referring to a buddhakṣetra but rather to a stage of attainment in meditation or to a heaven.

122 This Buddha is unique to the PCJ; like the previous Buddhas he also bears the ten titles.
行, mental consciousness *vijñāna* 識, the six passions 六情 and the six
dusts 六塵, (p. 1029b14).

8.17.3. He destroys the heresy of *satkāyadrṣṭi* 壇破身惑.\(^{123}\) (p. 1029b15).

8.17.4. Four metaphors for the body

It has no existence like four snakes making a house; it is like poison
which ruins the people’s *dhyāna* path, like a bird whose heart is
insatiable, or like a dragon happy to dwell in a deep valley,
(p. 1029b16).

8.17.5. The metaphors for the Buddha’s path

In contrast the path is *asamskṛta*, pure, calm, spotless, and like a pure
Lotus flower, like the bright light of the sun and the moon,
(p. 1029b17).

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A poem in honour of the “Omnipresent” Tathāgata

8.18. The Buddha expounds a poem consisting in seven and half *gāthās*.

8.18.1. Those who get rid of their defilements and develop pure acts will be
able to follow the Buddha’s footprints, (p. 1029b18).

8.18.2. Special focus on the detachment from the mental bounds: the ego and
consciousness are mere dreams, shadows, and illusionary thoughts,
(p. 1029b25).

8.18.3. Those who possess wisdom and knowledge will orally preach countless
meanings. Every meaning has hundred million different sentences.
Emptiness has endless meanings, (p. 1029c1).

8.18.4. Through the six *pāramitās*, particularly through *dāna*, one gets rid of
his greedy thoughts, (p. 1029c4).

\(^{123}\) The rendering 壩破身惑 used here by Zhu Fonian is unique and literally means
“to destroy the confusion regarding the body”.

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IN THE SOUTH-EAST

8.19. The “Lapis lazuli” kṣetra 琉璃

8.19. The Buddha of this land (33 Gaṅgā numbers of kṣetras away) is called Adhimuktī Tathāgata 信解如來,125 (p. 1029c9).

8.19.1. After seven rebirth, of which the last three were without possible retrogression, he really reached parinirvāṇa 七生更三不復往來。即於現法般涅槃, (p. 1029c13).

THIRD PART

THE DISCUSSION BETWEEN THE BUDDHA AND THE “PURE EYES BODHISATTVA”

8.20. The introduction of the “Pure eyes” bodhisattva viśuddha-cakṣur- bodhisattva 眼淨菩薩,126 (p. 1029c16).

8.20.1. Scene of reverence

8.20.2. He requests the Buddha to explain wanton, anger, foolishness and karma from the point of view of Mahāyāna’s equality 與我等說平等大乘姦怒譁業, (p. 1029c18).

8.20.3. He asks which kind of ignorant people enter the gate of release in the past, future, and present, (p. 1029c18).

8.21. The Buddha congratulates the bodhisattva for his questions and says

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124 The 中陰經 (T12, p. 385, also tr. by Zhu Fonian) mentions this kṣetra, but says that it lays in the northern direction. The Tathāgata is also called differently: 北方去此八十七億恒河沙數。世界名琉璃。佛號音如來.

125 The Buddha’s name 信 解 literally means “Belief and understanding”, i.e. “Adhesion”. His name is also followed by the ten titles. Note that no other text mentions a Tathāgata called 信解, but that the PCJ’s chapter thirty has a bodhisattva called 信解脱 (p. 1052a24). Cf. the world of bliss 欲樂世界 in note 8.8.2., where 欲楽 might also stand for adhimuktī.

126 This person is first labeled deva-putra 天子 and then subsequently bodhisattva.
that he will open everybody's eyes 乃為一切開示眼目. (p. 1029c19).

8.22. The dialectical question-answer discussion between the Buddha and the bodhisattva

8.22.1. The first series of questions concern the eye and the form rūpa 色, weather the eye is the form or not, or whether it is both: form and non-form. The bodhisattva’s answer: Form is not based anywhere 色無住處也, (p. 1029c21).

8.22.2. How come then that we created its name calling it “form” 云何立字名曰色? Answer: This and the next world are for ever without remaining, we therefore speak about nirupadhiśesa-nirvāṇa,127 (p. 1029c24).

8.22.3. What is the origin from which vipññāna arose? Where do those go who extinguish all their defilements? Answer: Originally they came from emptiness and now they return again to emptiness, (p. 1029c27).

8.22.4. Is there any difference between the previous and the later emptiness? Answer: No! Neither can end, (p. 1029c29).

8.23. The Buddhas exposition for the “Pure eyes” bodhisattva

8.23.1. Thanks to the accumulated merits of his countless practices the Buddha can release all the drowning beings through his great mercy, (p. 1030a2).

Recall of the womb location

8.23.2. The Buddha says that now within the womb the fruit he had wished for developed its retribution and that he will get it today (i.e. nirvāṇa), (p. 1030a4).

8.23.3. The Buddha compliments those brave people who set up the determination not be born again neither in a womb, nor anywhere else, (p. 1030a6).

127 Cf. 2.9.7.
8.23.4. Reflections on awakening and non-awakening: awakening is when the Buddha enlightens the stupid people; non-awakening is when the awaked people cut off their bounds, (p. 1030a7).

A poem on the Buddha’s birth and subsequent events

8.24. The Buddha expounds a poem in four gāthās:
8.24.1. When the awakened Buddha arises in the world, he emits great light until far away, (p. 1030a11).
8.24.2. He stands alone and nobody dares to get close to him 獨立無敢近, (p. 1030a12).
8.24.3. He makes the ground shake, (p. 1030a13).
8.24.4. He controls his mind and enters concentration 執心入定意, (p. 1030a14).
8.24.5. The Tathāgata returns and enters among the living beings; by the production of causes, he creates effects 因造更造緣, (p. 1030a15).

The chapter ends abruptly (p. 1030a18).

Chapter nine: The single mass relic ekaghana variation (T12, p. 1030a19-1031b6) 全身舍利品第九

This chapter contains two distinct parts: the first part describes the kṣetras located underneath the earth and their various relics, and the second one contains a variety of similes and four mantras spoken by the Buddha and the four great kings.

FIRST PART

THE NINTH DIRECTION - THE FIVE “RELIC KṢETRAS” UNDERNEATH THE EARTH

All the five layers and five kṣetras are eighty four trillions of koṭi thick or eighty four

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trillions of kofi distant from each other.

The Buddha addresses the assembly

9.1. He introduces the concept of the “single form dharma” 一形法,129 (p. 1030a20).

The first five layers

9.2. The cosmology of the nadir is at first based on the four great elements: the great earth is eighty four trillions of kofi thick 八十四萬億里. Underneath there are four further layers of the same thickness: strong winds, water, fire and sand, (p. 1030a22).

IN THE NADIR

9.3. The Vajra-kṣetra

Under these five layers there is the Vajra-kṣetra 金剛刹, the Diamond land.130 All the Buddhas' ekaghana sarira131 全身舍利 (those relics

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128 Note that the direction of the kṣetras' location discussed in the first part of this chapter seems to represent the ninth direction, the nadir. This section is thus constituent part of the global “kṣetra cosmology” which started in the second part of the previous chapter. This cosmology is conceived rather realistically by placing all these kṣetras which contain relics underneath the earth, as a sort of living “archaeological” strata. The Fa yuan zhu lin 法苑珠林 (T53, no. 2122, p. 598c, composed by 道世 in 668) quotes the whole first part of chapter nine.

129 This term is unique to the PCJ; the only exception is found in the 法苑珠林's quotation. Cf. 13.9.10. where the PCJ mentions the “single dharma teaching”.

130 In this field no special Buddha is said to dwell, which indicates that there is a difference between this kṣetra and the previous buddhakṣetras. The Vajra-kṣetra is mentioned again in 11.6.3 as the location of Kāśyapa Buddha’s stūpa. Note that the diamond or vajra plays an important role in the PCJ, and that it is related to relics, not merely as a land but also as a samādhi, cf. 7.4.4. - 7.4.5.

131 For the distinction between multiple-fragmentary relics and single-solid relics, cf. Peter Skilling’s recent researches on Relics in Pāṭi Texts, and the Conference given at the
consisting of a solid single mass) are within this Vajra-kṣetra, (p. 1030a25).

9.4. The “Wonderful fragrance” kṣetra

Underneath there is the kṣetra called “Wonderful fragrance” Sugandha 妙香, with the Buddhas’ vaistārika relics 碎身舍利 (the fragmentary body relics, cf. 7.4.5). The Buddha of that land is called Apratiṣṭha Tathāgata 不住如來. 132 At present he is teaching the dharma and his disciples and entourage 翹屬 wander around educating and converting the beings, (p. 1030a27).

9.5. Recall of the womb and nirvāṇa setting

All this is like the Buddha teaching the beings while staying in the womb, where they can actually not see him and from where he does not see them either. This is indeed what is meant by all the relics, (p. 1030b3).

The “Pure and calm” country

9.6. Under the land of the fragmented body relics, there is a country called “Purity” (viśuddha 清淨 (cf. 13.15.3.). Its Buddha is called “All-over-light” 遍光, (p. 1030b6).

9.6.1. This Buddha’s light has a multitude of different colors and every single light ray becomes a Buddha. All these Buddhas skillfully expound the

132 This Tathāgata is unique to the PCJ. He also possess the ten titles 十號具足. His name resembles that of “Non staying” bodhisattva 無住菩薩 in chapter seven of the PCJ called “Dwelling and non dwelling” 住不住品, cf. 7.1. The Tathāgata’s name “Non dwelling” actually explains that he is neither settled nor dwelling in nirvāṇa, but still returning to worldly life saving the beings. Edgerton’s explanation of apratiṣṭha-nirvāṇa, BHS Dictionary, p. 48, coincides well with the PCJ’s description of the activities of this Tathāgata’s.
The *Pusa chu tai jing* (PCJ) (Legittimo)

six *pāramitās* \(^{133}\) (p. 1030b8).

9.6.2. The converted people reach the perfect fixed stage of emptiness and fearlessly praise the correct dharma, (p. 1030b12).

The “Gift of the boundless treasure” land

9.7. Underneath there is the “Gift of the boundless treasure” land 施無盡藏 of the Buddha called “Perceiving and helping” Tathāgata 觀助如來, \(^{134}\) (p. 1030b14).

9.7.1. He possess the special quality of “giving blessings and things” 施惠物. Those people who uphold the precepts receive the fruits of the path, (p. 1030b16).

9.7.2. This is the Tathāgata’s unique and extraordinary (*adbhuta*) gift 是謂如來一未曾有施, (p. 1030b17).

The *Dharma-dundubhi* world

9.8. Further below there exists the “Dharma drum” *Dharma-dundubhi* world 法鼓世界. Its Buddha is called “Good looking” Sudarśana 善見, \(^{135}\) (p. 1030b18).

9.8.1. All the beings there are from the same family and bear the same family name. When they hear the dharma they immediately understand it without difficulty, (p. 1030b19).

9.8.2. The *ekaghana* relics of this land are those left by one trillion of past Buddhas including Śākyamuni himself (!), and these relics are neither

\(^{133}\) The six *pāramitās* are listed as follows: *dāna* (giving 布施), *śīla* (keeping the moral precepts 持 戒), *kṣānti* (forbearance, enduring humiliation 忍 辱), *vīrya* (assiduity, intensively moving forwards 精進), *dhyāna* (meditation 禪定), and *prajñā* (wisdom 智慧). Cf. the footnote of 8.11.1.

\(^{134}\) He posses the ten titles 十號具足.

\(^{135}\) This Tathāgata’s name bears some resemblance with the first bodhisattva appearing in the PCJ, the "Happy view" 喜見菩薩. cf. 5.1.
staying in one place nor are they not staying in one place. (p. 1030b21).

9.8.3. The relics (?) move around in numerous kṣetras with fully developed light marks, manifesting their eighteen un-common avenika dharmas, they convert the beings until these obtain the realization of fearlessness 受無畏. (p. 1030b).

SECOND PART

THE FOUR GREAT KINGS PROTECTORS OF THE TEACHERS OF THE LAW

There is a thin common thread through the Buddha’s various expositions in prose and verse of this section. The people are first made to gain awareness of their shortcomings, and then they are consoled by the four kings’ mantras and promises to protect the dharma-bhanakas (the preachers of the dharma).

9.9. A poem by the Buddha (in fourteen ghātās) 138

9.9.1. The earth consisting of the Buddha’s bones

   It is impossible to calculate the Buddha’s experiences and multiple life, especially since the Buddha mentions one thing, but does not explain about others. To give an example: he has transformed himself into the shape of a white dog so many times that those bones if accumulated

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136 Since no change of subject can be deduced from the whole passage I suggest that the relic are meant to do all these conversions as if they were living Tathāgatas! The text says: 彼佛舍利不住一處非不住。周旋往來恒河沙剎土。光相具足隨眾生化無懈怠者。三十一億結使斷滅。妄想纏連二萬二千。十八持勝不共之法。示現教化受無畏證. If my understanding is correct this is an indeed interesting passage.

137 These expression is unique to the PCJ. Nowhere else is 無畏 謂 (sākṣatkāra) used in connection with fearlessness 無畏. All the manuscripts confirm the reading.

138 The poem contains poetical, abstract, or even quite abstruse similes and comparisons. Their tone sometimes reminds the similes of the Dhammapada, but no precise equivalence could so far be traced for any of the verses.
would make up hundred millions of Sumeru mountains. Punching a
needle into earth is therefore like punching it into the Buddha’s body.
Now if one adds the remaining other dogs the amount of experiences is
uncountable,\textsuperscript{139} (p. 1030c1).

9.9.2. The medicine of deathlessness from mount Sumeru

The Buddha has his mind under control, and is neither proud nor self
indulgent. Like somebody standing on the Sumeru mountain he pours
all the am\textit{\textipa{r}}\textipa{t}a potion, the medicine, from his bottle into the bottle of the
one who is holding up a bottle,\textsuperscript{140} (p. 1030c5).

9.9.3. The needle in the ocean

If a needle is thrown into the sea, I can stretch out my hand and get it.
But without wisdom the waters would swallow it and even after many
\textit{kal}\textit{\textipa{p}}\textit{\textipa{a}}\textit{\textipa{s}} one would not be able to get it,\textsuperscript{141} (p. 1030c18).

9.9.4. Sumeru a heap of ashes

The stupid and confused people of this world can not distinguish good

\begin{footnotesize}
\begin{enumerate}
\item In the Taoist work \textit{Laozi hua hu jing} 老子化胡經, T54, no. 2139, there are a few
sentences within the passage on the twelfth metamorphosis 十二變 which seem to relate
to this \textit{gāthā}. It is said that \textit{Laozi} the Master lived many lives searching for the path, that
meanwhile he changed into a white dog’s body for hundreds of lives, that the collected
bones of all these dogs make up mount Sumeru [for the sake] of being shown to later
generations 雙為白狗數百身。積骨曠蔽示後人。傳語後學須精勤。莫貪穢辱喪子身。思
累六趣更生難。不信我語至時看, p. 1269c22-1270a4. In a previous passage the text
also seems to refer to the teachings of the PCJ, since it says that for [the sake of] the
unhappy people the Master recited the sūtras [while being] within the womb 胎申誦經
不遇人, p. 1269c. These passages seem to have been influenced by the PCJ. The \textit{Laozi hua
hu jing} has probably been composed in the fourth century, but its precise date is
unknown, and it might also have been mended later on.
\item This scene of pouring am\textit{\textipa{r}}\textit{\textipa{t}a} the potion of deathlessness from one bottle into another
is not found in any other text. Interesting is the fact that in the original Indian mythology
the potion is by no means brotherly shared or offered by a higher being to lower beings,
but that it is the cause of disaccord and terrible fighting. cf. 5.4.6.
\item The motive of “a needle in the ocean” is also contained in a different simile in
chapter twenty four of the PCJ (24.11.2./p. 1047b18)
\end{enumerate}

\end{footnotesize}
and bad deeds. Sumeru, the four treasure mountain, they call a heap of ashes,\textsuperscript{142} (p. 1030c21).

9.9.5. The Kiṃnara king an insect

And they say about the Kiṃnara king 金翅飛鳥王 that he is a mosquito,\textsuperscript{143} (p. 1030c22).

9.9.5. Their ignorance is comparable to...

the insects who are in an ox’s footprint during the summer heat and who can not perceive the wideness and greatness of the ocean,\textsuperscript{144} (p. 1030c23).

9.9.6. Illusions

Illusions created by the light of the sun, the stupid ones call them “fire flames”, (p. 1030c24).

9.9.7. Conclusive verse

The Buddha makes clear that such beliefs are not the teachings he expounded, but that these are creations of the stupid people themselves,\textsuperscript{145} (p. 1030c25).

The Mantras\textsuperscript{146}

The Mantras are given in Chinese characters, in Chinese transcription and in

\textsuperscript{142} This example of people’s ignorance is unique to the PCJ. The expression used for the mountain is 須彌四寶山. In a slightly altered form (四寶須彌) it is already contained in the works of the early translator 安世高. Note however that there are particularly many mentions of the Sumeru mountain in this poem and generally in Zhu Fonian’s translations.

\textsuperscript{143} The Yang jue mo luo jing 央掘魔羅經 (T2, no. 120, p. 527c, translated by Guṇabhadra around the middle of the fifth century), includes a similar poem on “a bird mistakenly called insect”.

\textsuperscript{144} The metaphor of the insects living in the “pond” consisting of some rain water in the footprint of an ox follows the one of the golden bird by association of the evoked insects, and in contents these stanzas are related by the absurdity of the contrast between the great and the small.

\textsuperscript{145} 彼法非我造，愚惑行自成。
the transcription from a Tibetan reconstruction.\textsuperscript{147}

9.10. After the poem the Buddha immediately pronounces a mantra, he literally “expounds some incantation words” 說咒呪, (p. 1030c27).

The first mantra by the Buddha

9.11. 伊闍魔闍 茶聶茶離聶 淪同 翅離翅, (p. 1030c27).

\begin{verbatim}
Mi mo mi cha pi cha li pi chun long chi li chi.
Imi momi kṣapi kṣacapi ṭuthum kṣilikṣi
\end{verbatim}

The heavenly king Vaiśravaṇa 毘沙門大天王 protects the beings

9.12. Vaiśravaṇa honors the Buddha and says that he will protect the practice of the dharma among the good people and protect their bodies by the three lights and the three shadows. He adds some abstract reflections and questions on body, light and shadow, but he does not say any mantra,\textsuperscript{148} (p. 1030c29).

\textsuperscript{146} The Mantras contained in the PCJ and in other texts translated by Zhu Fonian will be part of a separate study. For example the 十住斷結經 (T10, no. 309) has a passage containing seven dhārani. Further, five rather long dhārani are included in the 大會經 of the 長阿含經 (T1, no. 1, p. 79b-82a). In this text however the kings do not speak out the dhārani, they protect them! The corresponding Pāli text, the Mahāsāmaṇya-sutta of the Dīgha-nikāya (PTS, vol. II, p. 253ff) has no dhārani. I wish to thank Peter Skilling for pointing out to me that the dhārani are also contained in the Tibetan version, cf. Peter Skilling, Mahāsūtras, vol. I-II, p. 75-76, Oxford, 1997.

\textsuperscript{147} The Tibetan reconstructions are taken from a Chinese dhāraṇī manual called 大藏全咒. I wish to thank Yamano Chieko 山野千恵子, researcher at the Buddhist Research Institute of the Chizandenbōin 智山伝法院仏教学研究室, for introducing this work to me. There also exists a recent edition by Lin Guangming 林光明 called The New Edition of All Mantras in Mahāpiṭaka (新編大藏全咒), Taipei, 2001.

\textsuperscript{148} I suppose that the preceding mantra pronounced by the Buddha was originally ascribed to Vaiśravaṇa because it seems that his words should have been preceded or followed by a mantra like in the case of the other three kings.
9.13. A poem by the Buddha on body, light and shadow (in four and half gathas)

9.13.1. The body is composed of the four elements and unstable; annually it is reborn like the body of a caterpillar, (p. 1031a5).

9.13.2. Having no doubts about the shadow’s shadow all complete the most superior path, (p. 1031a13).

The second mantra by Dhrtarāṣṭra 提頭頰吒


Yi xi Mo xi Yan fu Yan lan fu tu tu le chi
Ehe moheyam bhuyaṃ laṃbhudhudhurakṣi

The third mantra by Virūdhaka 毘樓勒叉天王

9.15. 伽梨 伽羅梨 尼稚 究槃稚, (p. 1031a20).

fia li fia luo li Ni zhi Jiu pan zhi
Khari kharari ni ti kubhari ti

The fourth mantra by Virūpakṣa 毘樓挃叉天王

9.16. 舍彌 舍彌 鋘婆大磨樓醳, (p. 1031a24).

She mi She mi Bo po da mo lou xi
Śami śami papadamaluhi

A poem by the Buddha on the marks of the relics (in three and half gathas)

9.17. The Buddha is endowed with the marks of the entire-body relic and of the tiny dust-like relics. He saves all the beings preventing them to fall into the three bad destinies, covers and protects them with his great mercy, (p. 1031b1).

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149 Each of the following three kings worships the Buddha and before and after the mantra expresses his intention to protect the teachers of the law.
Standard ending formula

9.18. At that time thirty two hundred million beings expressed their determination to follow the superior and equal path, (p. 1031a5).

Chapter ten: Permanence and impermanence nityā-anityā (T12, p. 1031b7-1032a29) 常無常第十

This chapter contains the expositions held alternatively by the Buddha and the Ānitya-grāha bodhisattva and a final poem relating to the theme announced in the title. Most of the argumentation bases on the pattern of “neither this nor its opposite, nor both of them, nor none of them”.

Opening scene

10.1. The bodhisattva “Grasping impermanence” Ānitya-grāha 觀見無常 worships and praises the Buddha saying that his attainments are not what arhats or pratyekabuddhas can reach, (p. 1031b8).

The bodhisattva expounds his understanding and asks for an explanation

10.2.1. Originally there is no true nature. The Tathāgata can change from one body into another, or even appear as an ekaghana relic or as vaistārika relics. He might not appear at all or only in a single buddhakṣetra or in many, (p. 1031b11).

10.2.2. He questions the meaning of permanence and impermanence, and more precisely he asks whether the ninth stage where he is staying today is permanent or impermanent, (p. 1031b16).

150 Elsewhere in the PCJ this bodhisattva is called “Permanence-impermanence” Nityānitya 常無常.
The Buddha questions “Grasping impermanence” bodhisattva

The bodhisattva answers all the questions with: “it is not so” 對日非也.

10.3.1. Is the form rūpa 色 of a free man kulaputra 族姓子 permanent, or impermanent, or both, or neither, (p. 1031b19)?

10.3.2. Is his form without residue niravaśeṣa 無餘 or with residue sāvaśeṣa 有餘, or both, or neither, (p. 1031b22)?

10.3.3. Are vedanā, samjñā, sanskāra and vijñāna 受想行識 permanent, impermanent, both, or neither, (p. 1031b25)?

10.3.4. Are these concepts with or without residue, both, or neither? Is nirvāṇa pure? Is it impure? Is it both or neither, (p. 1031b28)?

10.3.5. On what is nirvāṇa’s true nature based, (p. 1031c4)?

10.3.6. Are there neither existing living beings nor non-existing ones, (p. 1031c5)?

The bodhisattva gives a synthesis

10.4.1. As long as living beings have conceptions and wishes they did not yet cut their bounds. Emptiness however is without conceptions or wishes. That is why I said that nirvāṇa is based nowhere, (p. 1031c6).

10.4.2. Nature is itself naturally empty; everything is emptiness; nirvāṇa is emptiness, (p. 1031c8).

10.4.3. The Tathāgata does neither discriminate between such concepts as

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151 I translate kulaputra as “free man”, in the sense that he is a member of a certain family or clan, and not a slave.

152 Cf. chapter six. for example 6.3. The formulation 受想行識 appears in numerous texts, and sometimes it is even preceded by 色. As for example in one of the poems of the first chapter of the 長阿含經 (T1, no. 1, p. 8a28-29): 色受想行識 猶如朽故車 能諦觀此法 則成等正覺.

153 The whole passage uses 不見. Although this usually means “not to see” or “not to view”, here it seems more appropriate to understand it as “not to consider” or even “not to distinguish” or “not to discriminate”. This does not mean that the Tathāgata is not able to distinguish or understand the difference between the listed things or events. The
existence, birth and extinction, nor between stableness and confusion, upholding the precepts and offending them, tolerance and anger [...], (p. 1031c10).

10.4. The Tathāgata does neither consider the buddhakṣetras as pure nor does he see any living beings getting rid of their defilement, (p. 1031c13).

10.5. This was said by the bodhisattva while he was standing in the place of non-standing, (p. 1031c15).

10.6. The Buddha answers by a poem (in twenty gāthās)
10.6.1. The brahmaṇcyā practice destroys the evil worlds through the power of endurance, (p. 1031c16).
10.6.2. Everybody (kulaputra) shall come and he will understand the nature of permanence and impermanence, (p. 1031c20).
10.6.3. At first the defilements erased the effects of the Buddha’s good practices, but when he removed them all he became pure like gold, (p. 1031c22).
10.6.4. Wisdom prajñā is the leader of the world showing the path and “opening the eyes of the blind”,\textsuperscript{154} (p. 1031c24).
10.6.5. The “asamskṛta pratītya-samutpāda marga” promotes the six abhijnās.\textsuperscript{155} This great dharma treasure was given to the lowest people in order that they can get rid of their covetousness and lust, (p. 1031c26).
10.6.6. If one focuses on the six pāramitās, giving up what one cherishes

\textsuperscript{154} 闇無目 literally means: opening [the eyes of those who] have no eyes.
\textsuperscript{155} The "unconditioned cause and effect path" 無為因緣道 is a formula unique to the PCJ. For a list of the six abhijnās given within the PCJ cf. to 14.14.9.
without any regret, and leaving the house,\textsuperscript{156} one can complete the path, (p. 1032a5).

10.6.7. The dharma's drum is beaten in thousands of worlds\textsuperscript{157} and shakes those evil worlds, (p. 1032a10).

10.6.8. You! All types of beings! Depend upon the six divine powers! Think with the mind and then let the body follow; so wherever you go, there will be no worries, (p. 1032a11).

10.6.9. The Buddha's merits amount to a Sumeru mountain, (p. 1032a14).

10.6.10. With the sword of knowledge the Buddha cuts off the millions of bounds of those who are hard to be freed, (p. 1032a19).

10.6.11. By the eight-fold liberation\textsuperscript{158} the Buddha shows the tasty juice of the sweet dharma-cloud and satisfies all thirsty ones, (p. 1032a21).

10.6.12. When he did not yet practice \textit{dhyāna} he used to participate in silly gatherings, but since his views were wrong he could not grasp what he aspired to understand, but now he wanders around in \textit{dhyāna} without any obstruction, in total freedom; he will never again obtain any birth, (p. 1032a23).

Standard ending formula with a particular number
Eighty four billions of living beings become \textit{avaivartikas}, (p. 1032a27).

\textbf{Chapter eleven: Felicity anumodanā (T12, p. 1032b5-1033b16) 隨喜品第十ー}

This chapter contains a discussion between the Buddha and the bodhisattva Uṣṇīṣa-

\textsuperscript{156} 出家 "leaving the house" is synonymous to \textit{pravrajyā} "enter ascetic life", i.e. "become a monk".

\textsuperscript{157} 大千 is an abbreviation for the \textit{trichiliomegachilio-kosmos} 三千大千世界, cf. 3.4.

\textsuperscript{158} Cf. 11.3.2.
rāja on three past Buddhas and different types of bodhisattvas who should be worshiped.

**Opening scene**

11.1. The bodhisattva Uṣṇīṣa-rāja 頂王, leader of twenty five thousand people whom he brought with him from his eastern “Safe-dwelling-world” 安住世界, worships the Buddha, (p. 1032b6).

**The bodhisattva Uṣṇīṣa-rāja praises and questions the Buddha**

11.2. He addresses him with all the ten epithets of a Buddha and praises him by recalling all what he has heard about him, (p. 1032b8):

11.2.1. that he stays in the womb teaching and converting the beings, (p. 1032b10),

11.2.2. and that no other Buddha has ever explained this dharma, which is difficult to be grasped, (p. 1032b11),

11.3.1. He questions the Buddha on how many different countries’ beings he converted, (p. 1032b14).

11.3.2. He adds some reflections on the asamskṛta path leading to the eightfold release aśā-vimokṣa\(^{159}\) and the pure brahmaçaryā which makes without hesitation for ever, (p. 1032b15).

11.4. The Buddha compliments Uṣṇīṣa-rāja for his comments and questions, (p. 1032b16).

11.5. The Buddha grasps Śīkhin Tathāgata’s stūpa

11.5.1. By the power of the samādhi’s fixed meditation 三昧禅定之力 the Buddha stretches out the arms of his golden body 舒金體臂 and lifts up

\(^{159}\) Cf. 10.6.11.
the seven-treasure divine stūpa of Śikhin Tathāgata,\textsuperscript{160} (p. 1032b18).

11.5.2. Description of the stūpa and of its fences, ponds, and parks. The ponds’ water has the eight tastes of sweet dew. In its surroundings there are ducks, wild geese, mandarin ducks, and another hundred thousand different types of singing birds, (p. 1032b20).

11.6. The Buddha expounds a poem for Uṣṇīṣa-rāja (in fourteen gathas)

11.6.1. The flowers around Śikhin Buddha’s divine stūpa are in gold and the trees’ stems in silver. The eight-tastes water\textsuperscript{161} satiates those who are hungry and thirsty. While being in the womb the Buddha completed merits and virtues and then reached nirvāṇa. His stūpa totally fills all the kṣetras, (p. 1032b26).

11.6.2. Later Konākamuni Buddha\textsuperscript{162} reached nirvāṇa. Without interruption he taught and converted many disciples to the three vehicles. His kṣetra lays in the east. He converted the beings while staying in the womb. (p. 1032c10).

\textsuperscript{160} 式棄如來七寶神塔; Śikhin is the 20\textsuperscript{th} Buddha of the 24 past Buddhas, and the 2\textsuperscript{nd} of the list of the 7 Buddhas. He was born in Arunāvatī, his body was very great and he lived 70,000 years. He died in Sīlavatī where a stūpa was built over his relics. His name refers to his uṣṇīṣa which stands up like a flame. The transcription 式棄 for Śikhin has also been used by Zhu Fonian in the 出曜經 (T4, no. 212). There are also other texts which bear this transcription. For a compact presentation of the various main past Buddhas cf. to Jan Nattier, \textit{Once upon a Future Time}, p. 19–25, Berkeley, 1991.

\textsuperscript{161} For the PCJ’s explanation of the eigh-tastes water see 7.5.1. to 7.5.3.1, and 7.5.5, as well as the corresponding footnotes.

\textsuperscript{162} 拘那含牟尼 is a transcription for Kanakamuni or Konākamuni, the 23\textsuperscript{rd} in the list of the 24 Buddhas, and the 5\textsuperscript{th} in the list of the 7 Buddhas. He is said to have lived 30,000 years. His relics were scattered and were held in various stūpas. The name is said to have been derived from an original form Kaṇakāgamana, so called because at his birth a shower of gold fell over the world. Zhu Fonian uses the same transcription in the 增壹阿含經 (T2, no. 125) and in the 出曜經 (T4, no. 212). It can also be found in many other texts.
11.6.3. Then Kāśyapa Buddha\textsuperscript{163} also had a seven-treasure stūpa which is located within the Vajra-buddhaśeṭra.\textsuperscript{164} (p. 1032c15).

11.6.4. Now, I, Śākyamuni bring bravely forth this unique teaching. Staying in my mother’s womb I save the living beings of the kāmadhātu from falling into hell, (p. 1032c19).

The Buddha turns everybody into golden color

11.7. The Buddha by his divine powers transforms the beings of the one-billion-worlds into shiny golden color.\textsuperscript{165} The bodhisattvas, the disciples and followers, all feed on dhyāna and release as their food and drink, (p. 1032c25).

11.8. Short discussion between the Buddha and Uṣṇīṣa-rāja

11.8.1 The Buddha asks the bodhisattva whether he has converted many beings and performed many worships in those countries he traveled, (p. 1032c28).

11.8.2. Uṣṇīṣa-rāja answers that he had countless opportunities, (p. 1033a1).

11.10. The Buddha’s explains who should be worshiped

11.10.1 The Buddha explains that those who worship a surpassing avaivartika bodhisattva who will become a Buddha in his next life 一生補處\textsuperscript{166} will obtain the highest merits, (p. 1033a3).

11.10.2. The Buddha proposes to teach the aryāṣṭāṅgika-marga by which one

\textsuperscript{163}佛迦葉尊, Kāśyapa Buddha, is the last of the list of the 24 past Buddhas, and the 6\textsuperscript{th} of the list of the 7 Buddhas. He lived 20,000 years. His body was also very large and a huge stūpa is said to have been build over his relics. His name is believed to be a traditional Indian clan name.

\textsuperscript{164} Note that the Vajra-kṣetra is introduced in 9.3.

\textsuperscript{165} Cf. 8.9.2. and 13.9.7.

\textsuperscript{166} The expression 一生補處 literally means “in one life” and corresponds to ekajāti-pratibuddha: only one more birth is needed before attaining Buddha-hood.
gets rid of the eight “up-side-downs”,\textsuperscript{167} but in reality he praises the worship of the \textit{āryaśāṅgika-mārga} bodhisattva 八正道菩薩,\textsuperscript{168} saying that it will bear the greatest merits, (p. 1033a6).

11.11. There follows a list of the items which can be offered for worship,\textsuperscript{169} (p. 1033a8).

11.12. If people worship a bodhisattva possessing the four \textit{smṛtyupasthānas} 四意止菩薩\textsuperscript{170} that will bring them even greater luck, (p. 1033a14).

\textsuperscript{167} 八頑倒 might be a non-standard form for the eight improper heterodox practices (八邪) in opposition to the \textit{āryaśāṅgika-mārga}, the eight-fold Path of the holy. Only three other texts besides the PCJ mention 八頑倒: the \textit{Da fang deng da ji jing pu sa nian fo san mei fen} 大方等大集經菩薩念佛三昧分 (T13, no. 415, by Dharmagupta), the \textit{Da fang deng da ji jing} 大方等大集經 (T13, no. 397, p. 394c, tr. by Narendrayaśas), and the \textit{Yue shang nü jing} 月上女經 (T14, no. 480, by Jñānagupta). All three are translations of the sixth century. Many texts, also other translations by Zhu Fonian, use 頑倒 in a more common sense of 煩惱 \textit{kleśa}, bad passions and delusions, or for any bad deed.

\textsuperscript{168} Such a bodhisattva is unknown to other texts and only appears in this chapter of the PCJ. I think that this term is used to describe a particular type of bodhisattva.

\textsuperscript{169} Cloths, quilts, drinks, food, beds, mats, other bed-related tools, medicine against the illness of getting thin, grounded fragrances, mixed fragrances, sandal wood, other fragrances, umbrellas made of silk and decorated with flowers, and tools for the bodily convenience 衣被飲食床敷臥具病瘦醫藥搗香雜香栴檀末香撤採花蓋便身之具.

\textsuperscript{170} The four \textit{smṛtyupasthānas}, the four stations of mindfulness or awareness, are listed at the beginning of the thirty seven \textit{bodhipāksa} dharmas, cf. the footnote of 7.3.2. In Chinese 四意止菩薩 literally means “four intention stop bodhisattva”. Here the term serves to describe a certain type of bodhisattva and should not be taken as a proper name. No other text contains such a bodhisattva. Note that the Chinese expression 四意止 is a rather old formula and was probably forged by An Shigao 安世高 in the middle of the second century (cf. for example the \textit{Ma yi jing} 門意經, T17, no. 732, the \textit{Da an ban shou yi jing} 大安般守意經, T15, no. 602, or the \textit{Chan xing san shi qi pin jing} 禪行三十七品經, T15, no. 604). It was then used by other archaic translators in the later second or early third century, such as Zhi Qian 支謙 (cf. the \textit{Wei ri za nan jing} 惟日雜難經, T17, no. 760) and Lokakṣema, Zhi lou jia chen 支婁迦谶, (cf. the \textit{Pan zhou san mei jing} 般舟三昧經, T13, no. 418). In the later third century and early fourth century the expression was much employed by Dharmarakṣa and in the fourth century by Zhu Fonian who employs this expression in numerous of this translations and is probably the last
11.13. If people worship a bodhisattva who will become a Buddha in his next life\textsuperscript{171} and who turns the most superior dharma-wheel within his mother’s womb, they will become like the Buddha, (p. 1033a15).

11.14. Then the Buddha enters one last time the womb-palace and his body is emptiness, non-existence, śīla, dhyāna, wisdom, and vimokṣa, (p. 1033a19).

11.15. He practices the dvādaśa dhutagunāḥ 十二頭陀,\textsuperscript{172} (p. 1033a22).

11.16. Uṣṇīśa-rāja praises the Tathāgata in a poem (containing ten gāthās)

11.16.1. Vījñāna is the origin of the life-and-death-cycle and it is also the way to nirvāṇa, (p. 1033a24).

11.16.2. In the past all the Buddhas’ bodies which were left behind converted the beings without limit, (p. 1033b1).

11.16.3. The eightfold path is the most superior teaching; its main and only focus is to release all what has live, (p. 1033b2).

11.16.4. The teachings of the sūtras have the shape of a relic; the abhijñā powers flow through the world, (p. 1033b3).

11.16.5. The stūpas of the six Buddhas are treasure houses, towers, made of the seven treasures, (p. 1033b5).

11.16.6. The different beings now staying within the womb are converted and obtain the Buddha’s reality as their nature, (p. 1033b8).

11.16.7. The light of every single relic is projected everywhere within the buddhakṣetras, (p. 1033b11).

11.16.8. Now I want to return to my original country and broadly preach the Tathāgata’s teaching, (p. 1033b14).

\textsuperscript{171} Cf. 11.10.1.

\textsuperscript{172} The PCJ’s authors mention the twelve-fold ascetic practices, as well as the list counting thirteen practices. Cf. 8.11.3. and note.
A particular closing section

11.17. After this exposition Uṣṇīṣa-rāja makes three rounds around the Buddha turning towards the right pradaksīna 右 逓 and leaves, (p. 1033b15).

Chapter twelve: The inquiring mind regarding the five paths (T12, p. 1033b17–1034a19) 五道尋識品第十二

In the first part of this chapter Maitreyya, in the presence of the Buddha, tries to tell the destiny of some dead people with the help of their skeletons,\(^{173}\) then in the later part the Buddha expounds the bodhisattva path and the ungraspable Tathāgata’s cognition.

No proper opening section

Objects of cognition abhimukha 識所趣

12.1. The Buddha gives a unique list of cognitions which he wishes to manifest,\(^{174}\) (p. 1033b18).

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\(^{173}\) Three anthologies quote this event from the PCJ: the Shi jia pu 釋迦譜 (T50, no. 2040, p. 73b), the Zong jing lu 宗鏡錄 (T48, no. 2016, p. 745a–745c), and the Fan yi ming yi ji 翻譯名義集 (T54, no. 2131, p. 1154b–1154c).

\(^{174}\) The list contains the cognitions of the path 向道識, the profane 俗識, the conditioned samskṛta 有為識, the unconditioned asamskṛta 無為識, the soiled āśrava 有 浊識, the un-soiled anāśrava 無 浊識, the flower 花識, the fruit (or the result) 果識, retribution 報識, non-retribution 無報識, devas and nāgas 天龍識, yakṣas 鬼神, asuras 阿修羅 garudas 迦羅 鬘, kimnaras 締颉 羅, mahoragas 摩祇羅伽, humans and non-humans 人非人, the beings of the twenty eight heavens 二十八天識, and the cognition of the hells without possible salvation 下至無救 獄識. The purpose of the list becomes apparent later in the chapter. It intentionally lacks the Tathāgata’s cognition, which is the conclusive subject of this chapter.
THE DESTINY OF THE SKELETONS

12.2. Within the womb the Buddha fills the universe with skeletons, and asks Maitreya whether he is able to distinguish their destinies, (p. 1033b22).

12.2.1. Maitreya says he is not able to do so, since he has not yet completed all the abhijñana powers, (p. 1033b24).

12.2.3. Nevertheless the Buddha asks him to contemplate the skeletons and to cause the cognition with regard to all the living beings, (p. 1033b25).

12.3. Telling the destiny by hitting the skeletons with a stick

12.3.1. Maitreya strikes a skeleton with the “magic diamond stick” made of the seven treasures and says that this person had strong feelings of hate and was reborn among the nāgas, (p. 1033b28).

12.3.2. The next bones he strikes belonged to a man who accomplished the ten good acts and was reborn in the upper heaven, (p. 1033c2).

12.3.3. The next skeleton he strikes belongs to a man who offended the rules of discipline and who was reborn in hell, (p. 1033c3).

12.3.4. He strikes many other bones too. According to the retribution of their

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175 The text says “skeletons with joined-together bones” 骨鎖骸骨.

176 The Buddha actually calls him Ajita 阿私陀, meaning “the Untamed”, another name for Maitreya, only mentioned once in the PCJ.

177 Note that although the Buddha says “contemplate” 觀, Maitreya uses an instrument rather than “insight power” to complete his task. The following story resembles that of Vaṅgisa, a Brahmin who could tell the destiny of the dead by the sound produced when scratching their skulls. Cf. Per-Arne Berglie, “The Brahman Who Tapped on the Skulls of the Dead”, Sauhrdyamāṅgalam: Studies in Honour of Siegfried Lienhard on his 70th Birthday, Stockholm, 1995, p. 41-54. This paper was kindly brought to my attention by Peter Skilling.

178 For the ten kuśala-pakṣas the PCJ uses the unique expression 十跡行具.
acts the people’s destinies lay between the highest of the twenty eight heavens and the lowest of hells, (p. 1033c4).

12.3.5. Then Maitreya strikes an ekaghaṇa śarīra but is unable to understand its destiny. He thinks that the bones might belong to a Tathāgata who entered nirvāṇa, (p. 1033c6).

12.4. The Buddha predicts a future Buddha position for Maitreya and incites him to understand the function (or literally the support) of cognition knowledge, (p. 1033c9).

12.5. Maitreya says that the Buddha is ungraspable, and that neither he nor others of this limited world are able to measure him. He admits to have the fox’s doubts 狐疑,\(^{179}\) and begs the Buddha to make him and others understand (p. 1033c11).

12.6. The Buddha says that neither Maitreya nor others of this limited world can understand the divine and ungraspable cognition of a Tathāgata. Still he proposes to explain the Buddhas’ cognitions as well as those of every single bodhisattva,\(^{180}\) (p. 1033c15).

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\(^{179}\) The expression about the fox’s doubts is already contained in a the *A na bin di hua qi zi jing* 阿那邠邠化七子經, T2, no. 140, an early translation by An Shigao 安世高. Zhu Fonian inserted this expression in many of his translations: 佛説阿含經 (T1, no. 1), 增壹阿含經 (T2, no. 125), 出曜經 (T4, no. 212), 十住斷結經 (T10, no. 309), 墨蠑衆合經 (T16, no. 656) and the 四分律 (T22, no. 1428). It can also be found in texts by other translators. The expression bears a good meaning when used with a negation: 無有狐疑 and it bears a bad meaning when used without negation as in the above passage: 有狐疑.

\(^{180}\) The following section is of particular rhetoric interest since it proposes to teach what can not be understood (typical feature of Mahāyāna sūtras) and instead explains the bodhisattvas’ stages.
THE TATHĀGATA’S AND THE BODHISATTVAS’ COGNITIONS
This last section contains a monologue in prose and verse by the Buddha.

1st stage
12.7.1. A bodhisattva of the beginning stage did not yet accumulate enough merits, but he obtains the abhijñā, (p. 1033c19).

2nd stage
12.7.2. A bodhisattva of the second stage by his divine eye perceives the lands of return and no-return, the kāma-, rūpa-, and the arūpya-dhātu, as well as all the Western buddhaksetras. He renders homage to all the Buddhas. He knows how many kalpas (from one up to a hundred billion) it will take him to reach his goal, (p. 1033c20).

3rd stage
12.7.3. In the third land he understands the soppadhiśāsa-nirvāṇa 餘涅槃 and the nirupadhiśāsa-nirvāṇa 無餘涅槃,\(^{181}\) (p. 1033c24).

4th stage
12.7.4. Then he perceives the cognition-dharmas 識法 of all the previous stages, (p. 1033c26).

5th stage
12.7.5. In the fifth land a bodhisattva distinguishes the inferior sections 分別下品 of the path, (p. 1033c27).

6th stage
12.7.6. Within the sixth stage the avaivartika bodhisattva can advance to the stage of those who have only one existence left, (p. 1033c28).

\(^{181}\) Cf. footnote 2.9.7.
6th to 8th stage

12.7.7. In the following stages the bodhisattva sees the eighth, seventh, and sixth lands. Needless to say that hitting and distinguishing the skeletons belongs to the extraordinary matters, (p. 1034a1).

The ten titles of a Buddha

12.8. The Buddha tells Maitreya he should know the Buddha’s ten titles 十號 and that only a Buddha knows a Buddha’s divine cognition, (p. 1034a3).

12.9. The Buddha expounds a poem for the masses (in five and half gāthās)

12.9.1. All sorts of defilement can only be cut off with the sword of knowledge and wisdom, (p. 1034a8).

12.9.2. Wisdom can bring light to the stupid and blind ones, (p. 1034a10).

12.9.3. The Buddha’s cognition 佛識 can be seen everywhere; his relics are joined-together bones; correctly diminished like dust, so tiny and thin that they can not be seen, (p. 1034a11).

12.9.4. The Buddha’s cognition is very wonderful; it is neither sanskr̥ta nor asamskr̥ta 非為非不為, (p. 1034a14).

12.9.5. Maitreya will also become a Buddha and he will also offer his relics, (p. 1034a16).

12.9.6. The womb teaching, before my mother gave birth to me, was also like the present one, (p. 1034a17).

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182 For the list cf. 1.2.1. Note that the PCJ is probably the only text in which the Buddha explains the ten titles to Maitreya. It is indeed curious that the future Buddha is being instructed in such a basic subject.

183 In these verses the concepts of ekaghana relic and dust-relics are spoken of as if they were the same phenomenon, although previously they are well distinguished, cf. particularly 9.3. and 9.4.
Final section
12.9.8. Upon hearing this poem Maitreya walked around the Buddha seven rounds 達佛七匝 bowing to the Buddha’s feet with his head and face and then returned to his original position 還就本位 (p. 1034a18).

Chapter thirteen: All the Buddhist practices are without distinction
184 (T12, p. 1034a20–1035c19) 諸佛行齊無差別品第十三
This chapter contains three parts: in the first and second part the Buddha introduces the idea that everybody can be released although men are released first, and in the third part, in a discussion with Akṣayamati bodhisattva, he explains how various gods and countless women all become Buddhas.

No proper opening section

FIRST PART
13.1. The Buddha shows an extraordinary image 奇特像. 186 He transforms all the bodhisattvas into Buddhas fully equipped with the light

184 This title may have two different meanings: first, that the Buddhist practices do not differ for male, female, correct or wicked persons, that essentially they are all equal, and therefore no distinction or grading should be conceived regarding their practice, or second, that the practice of all the Buddhas is without distinction, that they all practiced in the same way to attain their state. According to the contents of chapter thirteen I would prefer the first interpretation. Nevertheless the second reading is very plausible too because of the multiple Buddhas preaching together. Cf. particularly verse 13.6.5.

185 The beginning of the PCJ’s chapter thirteen is contained in the eleventh scroll of the Fa yuan zhu lin 法苑珠林 (T53, no. 2122, p. 371b).

186 This image refers to a metamorphosis which he performs on himself, then based on his own change he transforms the bodhisattvas. In 13.8. he is said to return [to his previous appearance].
marks.\textsuperscript{187} (p. 1034a21).

13.2. By different mouths but by the same sounds they all expound the teaching. Their cooperation is perfect, (p. 1034a22).

13.3. They explain the dharma six times: 1) they only release countless men, no women, 2) only women, no men, 3) only people with correct views, 4) only people with evil views, 5) exactly the same amount of men and women, and 6) the same amount of evil and correct people, (p. 1034a25).

13.4. The Buddhas always explain the teaching using countless dharmaparyāya,\textsuperscript{188} (p. 1034b1).

13.5. These are the treasure of all the Buddhas’ essence/secret 諸佛祕要之藏 acquired during the “preliminary traditional” learning during their previous lives, (p. 1034b5).

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A poem on the ungraspable performances of the Buddhas (in eight gāthās)

13.6. At that time the Buddhas by their different mouths but with the same voice expound a poem,\textsuperscript{189} (p. 1034b6):

13.6.1. What we originally wished has now already received its fruits. The golden body 金體, the soft voice and all the marks have been completely developed, (1034b7).

13.6.2. From the Tuṣita Heaven I chose the place to be reborn, entered my mother’s womb and made all the Tathāgatas and other beings gather here, (1034b11).

13.6.3. Unrelated outsiders may say that I have not yet completed the path. But the living beings I converted while being in the womb are several times

\textsuperscript{187} 畢一切菩薩盡作佛身光相具足。

\textsuperscript{188} Cf. note 4.7.5.5.

\textsuperscript{189} This sentence introducing the poem clearly states that all the Buddhas expound it together and the first gatha has the subject “we” 我等, nevertheless the third to the eighth gathas have the subject “I” 吾.
more than those I converted after I became a Buddha, (1034b13).

13.6.4. The sutras I expounded would need eighty-four billion elephants to be carried. I perfectly remember them without degradation or loss, I leave behind the teachings which do not develop the path, and spread the correct teaching of the womb, (1034b15).

13.6.5. The Buddhas’ practices are without distinction, perfectly equal and without any difference. Only a Buddha knows a Buddha’s quantity of merits and virtues and their meanings. (1034b19).

13.6.6. People wish to grasp a thinkable Buddha 欲得思議佛 and his unique and special deeds, but after countless kalpas they can not even get a tiny part of him, (1034b21).

13.7. After the Buddhas expounded this poem and teaching for the first time only men, no women, stood up from their seats becoming avaivartikas with indestructible believing hearts, (p. 1034b23).

SECOND PART

13.8. At that time Śākyamuni returns [to his previous appearance] holding his great divin powers like before, without any difference, (p. 1034b24).

13.9. A second poem by the Buddha on further performances (in eleven and half gāthās)

13.9.1. Alone and without any teacher I obtained the path to nirvāṇa, (1034b27).

13.9.2. You, who are all gathered here, will obtain all you wished! Joyful are indeed these beneficial acts, (p. 1034c3).

13.9.3. For ever I got rid of “the cause and effect of dependent origination” hetu-pratyaya 因緣, bounds and obstructions. I have no place where to

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190 佛陀無差別 等無若於佛 唯佛能知佛 功德多少義。
go,\textsuperscript{191} \begin{footnotesize}(p. 1034c5)\end{footnotesize}.

13.9.4. I was in the sphere of Indra’s net,\textsuperscript{192} and managed to destroy it by myself, \begin{footnotesize}(p. 1034c6)\end{footnotesize}.

13.9.5. The stupid and confused ones do not see the reality and fall into the nāma-rūpa-pratyaya 名色緣.\textsuperscript{193} They did not yet obtain the vision of the secret truth 密諦観 for distinguishing the origin of the sufferings’ marks 苦相本,\textsuperscript{194} \begin{footnotesize}(p. 1034c7)\end{footnotesize}.

13.9.6. It is impossible to adequately speak about the efforts I underwent, likewise one can not talk about the lion’s roar of a future Buddha or about the kalpa of fire and violence 燎焰惡劍劫, \begin{footnotesize}(p. 1034c9)\end{footnotesize}.

13.9.7. I educated and gave good influence to the suffering living beings, according to their varna I colored the laymen and novices,\textsuperscript{195} and I

\begin{footnotesize}\textsuperscript{191} "No place where to go" 無處所 stands for nirvāṇa.

\textsuperscript{192} The text has 吾我羅網法 自然得毀壞. However 羅網法 as such does not bear any meaning. It could be a shortening for 因陀羅網法界 indra-jāla-dharma-dhātu, the domain of Indra’s net full of illusions and delusions, or it could be that the slightly redundant term 吾我 is an early copyist’s mistake for 因陀.

\textsuperscript{193} The text has the strange formulation 四色緣. Besides the PCJ only the Ren wang ban ruo shi xiang lun 仁王般若實相論, an apocryphon, a manuscript from the Nakamura Collection, T85, no. 2744, bears this strange term. 色緣 is mostly preceded by 名. The formulation 名色緣 was repeatedly used by Zhu Fonian himself in his translations of the 長阿含經 (T1, no. 1), the 增壹阿含經 (T2, no. 125), the 十住斷結經 (T10, no. 309), the 菩薩煥略經 (T16, no. 656), and the 鼻奈耶 (T24, no. 1464). 四色緣, probably an early error based on the similarity of the handwritten characters 名 and 四, has been replaced by me with 名色緣 (nāma-rūpa-pratyaya).

\textsuperscript{194} 愚惑不見真 自殻四色緣 未得密諦観 分別苦相本: “the vision of secret truth” and “the origin of the sufferings’ marks” are terms unique to the PCJ. “The origin of the marks” 相本 found in other texts never appears in relation to sufferings.

\textsuperscript{195} 陶冶苦眾生 隨色染其素. It is not absolutely clear what is meant by 色 in 隨色, but maybe the verse refers to varna, the Indian social caste. Further 素 can mean a simple person, a laymen, or even a novice. This verse unequivocally confers the image that different people are converted and released by different means, but that afterwards they all become the same color, the same genre. Cf. 8.9.2. and 11.7.
endured their humiliations and injuries without any award,
(p. 1034c11).

13.9.8. Before coming to this world I underwent repeated transformations
without ever staying anywhere for a long time, (p. 1034c13).

13.9.9. The origin of the present connections, are in the asamśkrta-place,
(p. 1034c16).

13.9.10. At first I explained the single teaching eka-dharma 一法教¹⁹⁶ that when
there is no birth, no extinction is produced either, (p. 1034c18).

13.10. When the Buddha had explained this poem all men, women, correct and
evil beings obtained total faith and were able to reach the stage of
avaivartikas, (p. 1034c20).

THIRD PART

HOW THE FOUR TYPES OF BEINGS CAN BECOME BUDDHAS

The following exposition is repeatedly said to have been told by the Buddha for
Aṣṭāyamati bodhisattva.

13.11. In a vivid speech the Buddha addresses the bodhisattvas mahāsattvas

13.11.1. He proposes to show the Tathāgata’s divine power transformation, and
to refute such believes that those who obtained a woman’s body are not
Buddhas, (p. 1034c22).

13.11.2. He asks: Do you want to know how these four types of beings¹⁹⁷ manage

¹⁹⁶ “The teaching of eka-dharma” or “the single teaching” is a rare formulation within
the Chinese Canon.

¹⁹⁷ Usually “the four types of beings” are the male and female lay disciples, the monks
and the nuns. Part one and two of this chapter however mention “male, female, good and
evil being” which also constitutes a group of four. Moreover the third part will mention
“Brahmā, Māra, Indra and women” also four in number. It can be assumed that this
to become Buddhas, (p. 1034c24)?

13.12. Scene of reverence and request
13.12.1. A bodhisattva called Akṣayamati 無盡意 “Possessing an imperishable or endless mind” worships the Buddha and requests him to openly preach and explain the above subject, (p. 1034c25).
13.12.2. He asks whether after death, the body in one’s next life will immediately become a Buddha, (p. 1034c28).
13.12.3. The Buddha addresses directly the bodhisattva Akṣayamati telling him that he will explain this matter for him, (p. 1034c29).

**Ninety one kalpas ago Brahmā became a Buddha**

13.13. Brahmadeva 梵天王 called Mahāpratibhāna “Great eloquence” 大辯才 knew all about the past and present and was permanently enjoying a relaxed way of life in his heavenly palace when he decided to become a Buddha, (p. 1035a1).

13.13.1. He cut his beard and hair and wore the monk’s robe, (p. 1035a3).
13.13.2. He mindfully sat in meditation under the tree within his palace, (p. 1035a5).
13.13.3. Immediately he became a Buddha endowed with the thirty two marks of a great being and the eighty minor marks,\(^{198}\) (p. 1035a6).
13.13.4. All his heavenly family members practiced the bhikṣu’s correct dharma 比丘正法 and obtained the stage of arhat, (p. 1035a7).
13.13.5. The heavenly women reached the śrota-āpanna-, sakṛdāgāmin-, and

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\(^{198}\) The thirty two distinctive marks of a great being (dvātrīṃśa mahāpuruṣa-lakṣaṇa 三十二大人相) and the eighty minor distinctive marks of a Buddha (aṣṭi anuṣayaṇa 八十種隨形好 or 八十種好) are the totality of the outer signs every Buddha possesses. For the PCJ’s explanation of some of the thirty two marks of a great being cf. the second part of chapter four (4.7. onwards).


anāgāmin-stages and immediately in that place (i.e. where they were at that time) they reached parinirvāna.\textsuperscript{199} (p. 1035a8).

\textbf{Seventy six kalpas ago Māra became a Buddha}

13.14. The king of the sixth level heaven,\textsuperscript{200} the leader of the one-billion-worlds was called “Badly hurting” 害惡, (p. 1035a11).

13.14.1. When he thought over his experiences he started to regret that he had orally abused the three things to be honored 三寶\textsuperscript{201} for which he would get the retribution of falling deep down into the three lower destinies, (p. 1035a13).

13.14.2. He decided that it would be much better if he and his family practiced the \textit{brahmacaryā}, (p. 1035a15).

13.14.3. After many numerous \textit{kalpas} the devil reached the tenth stage and expounded the Buddha’s accomplishments and merits, (p. 1035a19).

13.14.4. He became a monk, practiced the path, and became perfectly endowed with all the marks, (p. 1035a20).

13.14.5. He reached the correct enlightenment. By emitting a great light he universally shone into the evil worlds. Everybody saw with his own eyes how Māra became a Buddha, (p. 1035a22).


\textsuperscript{199} 彼天女眾有得須陀洹斯陀含阿那含不往還此間。即於彼般涅槃。

\textsuperscript{200} The Chinese text says simply “the devil” 魔 but from the description of his reign it is clear that this story refers to Māra the king of hell. The PCJ refuses to accord an own identity to this devil, since here he looses his particularities becoming a Buddha, and in 8.1. to 8.4. he is reduced to a creation of the Buddha.

\textsuperscript{201} This term probably stands for \textit{triratna} 三宝, the three treasures: the Buddha, the dharma, and the \textit{samgha}. 
Sixty one kalpas ago Indra became a Buddha

13.15. Śakra Indra 釋天子 was staying in the East, he had trained his heavenly eye and made it pure; his heart felt pleasure in meditation, and he wished to become a monk and follow the Buddha’s path, (p. 1035a28).

13.15.1. Signs of decline showed that his long life would end before long: his heavenly followers were decreasing, he had indulged in sleeping, his body became dusty and dirty, the flowers in his gardens fade away, his precious throne did not procure him any pleasure, and what he ate was not sweet,202 (p. 1035a29).

13.15.2. He took a bath and washed himself in the park’s pool,203 hoping to find a Buddha from whom he could obtain the Buddhist defenses 佛禁戒, (p. 1035b3).

13.15.3. After completing the Buddha’s path he discovered a Buddha called “Countless-empty-acts” 無量空行 in the upper direction, in a world called “purity” 清淨 (cf. 9.6.). He reached that Buddha’s place in a moment as short as it takes a person to bend and stretch out his arm, (p. 1035b5).

Indra’s devoted poem

13.16. Indra worshiped and praised the Buddha’s merits by a poem (in three gāthās), (p. 1035b8):

13.16.1. The Buddha’s light marks enlighten the ten directions and dominate the devils, (p. 1035b10).

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202 Gods have innumerable advantages and lead a beautiful and long life, but their state and life is not eternal. After hundred thousands of years when they approach their end, certain signs of decadence become apparent. The above pathetic description refers to these obvious marks of decay.

203 In an Indian context the bathing and washing takes place as a preparatory ritual of purification necessary for the success of a subsequent ceremony.
13.16.2. Pure people practice the brahmacarya; the Buddha expounds the real teaching in various ways without ever diverging from the original practice of the dharma, (p. 1035b12).

13.16.3. I am the master of all the heavens and would like to practice the pure and calm path; only the Buddha enables people to reach the save and stable place, (p. 1035b14).

The Buddha praises Indra

13.17.1. Very well, you have expressed your wish to pull the living beings out of their sufferings and make them reach, obtain and complete what they did not yet reach, obtain, and complete.²⁰⁴ (p. 1035b16).

13.17.2. You wish to cause the blind people to see the brightness, the deaf to hear the voices, the hunchbacked to stretch, and those without hands and feet to obtain hands and feet, (p. 1035b18).

13.17.3. You shall return to your original palace and sit under the path’s tree, (p. 1035b19).

13.18. Indra’s recovery and attainments

13.18.1. Indra returned to his heavenly palace where all bloomed again; the previous signs of decline extinguished forever, (p. 1035b21).

13.18.2. He was able to accomplish the most superior and correct enlightenment, and all the ninety three hundred million heavenly women of whom he was the leader completed the proof of the four fruits of the path.²⁰⁵ (p. 1035b23).

²⁰⁴ Somehow it is surprising that the Buddha is speaking these and the following words to Indra since Indra has not (yet) expressed his wish to rescue others but seems merely concerned about his own salvation.

²⁰⁵ They “completed the proof of the four fruits of the path” 成四道果証, means that they reached the states of a śrāla-apanna, a sakṛdāgāmin, an anāgāmin and an arhat.
Trillions of kalpas ago women became Buddhas

13.19. A long time ago there was a world called “Fire-flame”火焰 of a Buddha called “Tathāgata without desires”無欲如來, who explained the dharma providing release for the beings, (p. 1035b25).

13.19.1. All the people on his land received a woman’s body. They understood impermanence and did not identify their bodies neither with suffering nor with emptiness, (p. 1035b29).

13.19.2. They entered the state in which there is no type of defilement, hate, dislike or bodily suffering, (p. 1035c1).

13.19.3. They all expressed their intention, and put on the iron cuirass of fearlessness著無畏鎧, (p. 1035c2).

13.19.4. They wished to release all the living beings and purify the buddhakṣetras taking away dirt and evil, (p. 1035c2).

13.19.5. Trillions of women following the same practice understood that emptiness has no marks, grasped the teaching of no-desires, and every day, every hour, they would mentally concentrate on it three times, (p. 1035c4).

13.19.6. They immediately completed the Buddha’s path and were fully equipped with all the marks, (p. 1035c6).

13.19.7. In life as well as in the moment of death they stayed in freedom. Through the small they obtained the great, and through the great they entered the small, (p. 1035c6).

13.19.8. Immediately on that day they converted innumerable living beings and released them into the nirupadhiśeṣa-nirvāṇa, (p. 1035c7).

13.19.9. Thus they did neither throw away nor receive a body to complete the Buddha’s path, (p. 1035c8).

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206 His name is followed by the ten titles as given in a footnote under 1.2.1. Note that this Tathāgata is unique to the PCJ.

207 Cf. footnote 2.9.7.
A poem containing the essence of the above teaching (in three and half gāthās)

13.20.1. The dharma’s nature is like the great ocean, it does not record what it is or not, thus the common, or the wise and holy people are absolutely equal; there is neither high nor low, (p. 1035c11).

13.20.2. Only by extinguishing the dirt within one’s heart, it is possible to obtain the proof as easily as turning over one’s hand, (p. 1035c13).

13.20.3. Originally there are no dharmas and thus there are no separate practices for men and women, (p. 1035c15).

13.20.4. It is possible to obtain a different body (i.e. a Buddha body) while staying in this defiled world. Only a few people get rid of their defilement after numerous sufferings. This is due to their limitations and obstructions, (p. 1035c16).

Closing sentence

13.21. After hearing this poem, eighty four trillion beings strongly made up their minds that they all wished to become Buddhas without undergoing any further birth, (p. 1035c18).

Chapter fourteen: Definite and indefinite acts vyākṛta-avyākṛta-karma (T12, p. 1035c20-1037c3) 行定不定品第十四

This chapter contains an introduction, a first section on the Buddha’s light emission and other particularities, such as his hairs, and a second section focused on bodhisattvas’ samādhis and how they affect the living beings.
INTRODUCTION

Description of the bodhisattva called "Permanently laughing" Nityasmita 常笑

14.1. By his six abhijñā powers208 he deeply distinguishes the power of merit; he is liberated, possesses good eloquence and is fearless. He understands that all dhammas are empty, (p. 1035c21).

14.2. Reverence, praise and request to the Buddha

14.2.1. The "Permanently laughing" bodhisattva worships the Tathāgata and praises his great holy divine knowledge and says he heard about the conversion of the living beings within the womb, (p. 1035c27).

14.2.2. He asks the Buddha to explain why some beings can not complete the path although they express their intention and suffer numerous sufferings, whereas others express their mind regarding the path in the morning, and immediately can become a Buddha,209 (p. 1036a2).

FIRST PART

THE BUDDHA'S PARTICULARITIES

14.3. The Buddha says that the Tathāgata's dharma and nature can not be grasped, and that the same goes for arhats and pratyekabuddhas, (p. 1036a7).

Light from the tongue

14.4. Then by his divine powers he brings out his large and long tongue210

208 The footnote of 14.14.9. contains the PCJ's list of these supernatural powers.

209 This question clearly refers to the previous chapter's teaching, cf. for example the verse 13.20.4.

210 For the light coming forth from the Buddha's tongue cf. 4.7.4. and 4.7.4.1. where it is said that each light ray changes into a Buddha.
emitting light to the East into countless buddhaksetras. The living beings of the five paths see the light and come to the Tathāgata’s place, (p. 1036a8).

**Light from between the eyebrows**

14.5. Also between the eyebrows of the Buddha, from the ārya, the “white hair mark” 白毬相, comes out light and reaches the living beings of billions of kṣetras who all come to the Tathāgata’s place, (p. 1036a11).

**The poem for “Permanently laughing” bodhisattva**

14.6. The Buddha expounds a poem (in seventeen incomplete gāthas)

14.6.1. The first two gāthas contain an unusual numerological listing, (p. 1036a14).

14.6.2. People of scarce wisdom are not happy, their oral acts receive many retributions, (p. 1036a18).

14.6.3. Appraisal of modesty, decency and mercy, (p. 1036a19).

14.6.4. If one destroys his good roots the consequences will follow him like a shadow, (p. 1036a22).

14.6.4. When one expresses the wish to release all the living beings the efforts of his virtue are completed, (p. 1036a24).

14.6.5. Thoughts are countless: when one extinguishes, a new one arises. Like a fire in the mountains burns the woods, the hearts’ thoughts burn the dharma, (p. 1036a26).

14.6.6. Countless people with courage conquer the devil’s army, (p. 1036a28).

**Verses mentioning hairs and pores**

14.6.7. In a human body there are altogether 640,000 pores; wisdom can explain all the hairs’ practices and retributions, (p. 1036a29).

14.6.8. The people of Jambudvīpa²¹¹ receive the ugliest appearance: out of every pore grows a thin hair, (p. 1036b2).
14.5.9. The Tathāgata's diamond body has thirty seven dense hairs which can not be burned by fire and which reach the upper heavens, (p. 1036b4).
14.6.10. No ghost or god would ever manage to cut the Buddha's hair, (p. 1036b6).
14.6.11. The actions of this world do not bear the marks of non-production asamkṛta lakṣaṇa, (p. 1036b11).
14.6.12. The Buddha has a diamond body, and his real and true marks are never exposed to the outside; his inner marks can be known when being affected by his divine power, (p. 1036b13).

14.7. A list of retributions related to a bodhisattva mahāsattva able to release the living beings, (p. 1036b18-25).

SECOND PART  
BODHISATTVA MAHĀSATTVAS' SAMĀDHIS

The water-realmsamādhi 水界三昧
14.8. A bodhisattva can turn the one-billion-worlds\textsuperscript{212} into water worlds, (p. 1036b25).
14.8.1. In dhyāna the monk is able to view such worlds without feeling disturbed by the insects, turtles or big fishes, (p. 1036b26).
14.8.2. Sometimes people see the bodhisattva entering the water-meditation and they throw tiles, stones, plants and wood into the water, but the bodhisattva's heart is like emptiness and nothing can disturb him, (p. 1036b29).
14.8.3. Such a great divine power of samādhi is difficult to be grasped, and can not be understood by arhats and pratyekabuddhas, (p. 1036c6).

\textsuperscript{211} The unique Chinese transliteration used by Zhu Fonian is 闌浮利. The final character 利, pronounced li might indicate a dialectal ending.
\textsuperscript{212} Cf. 3.4.

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14.8.4. A bodhisattva may also enter the five sections of the dharmakāya 入五分法身, seven days long, without being defiled by the surrounding insects, moths, worms and ants, (p. 1036c7).

14.8.5. Like me today he will explain the dharma everywhere. Those who see the Tathāgata’s divin merits will be reborn according to their wishes: in a buddhakṣetra or anywhere else, (p. 1036c11).

The immovable samādhi of the lion dashing forward 不動師子奮迅三昧

14.9. When a bodhisattva enters this samādhi all the worlds shake and the living beings of those worlds all take refuge in the path, wear dreadful cloths 披懶恥衣 and get rid of their pride, (p. 1036c14).

The concentration of the dispersed body 散身定意

14.10. In this meditation a bodhisattva recognizes the beings endowed of consciousness vijñāna and their respective origin and destiny, (p. 1036c19).

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213 Cf. to the note of 8.11.1.

214 The expression “dispersed body” or “dispersing body” 散身 is rare within the Chinese Canon but nevertheless has been employed in two different senses even by the same translator. Dharmarakṣa in some verses uses the expression 散身 once for the body dispersing at the moment of death 老病倉促散身, (cf. the Jian bei yi qie zhi de jing 滅病一切智德經, T10, no. 285, p. 477c), and once when referring to the stupa of the non-fragmented relics, i.e. the full body relics 不散身骨合全舍利起七寶塔 of a Buddha called Devarāja 天王佛 (cf. the Zheng fa hua jing 正法花經, T9, no. 263, p. 105b–105c). A few other texts by different translators use 散身 in this later sense of dispersed relics of a Buddha, for example the Shi he mei jing 私呵味經 (T14, no. 532, p. 811c, translated by Zhi Qian 支謙) has 時童獨如來因散身骨, and the Shou leng yan san mei jing 首楞嚴三味經 (T15, no. 642, p. 644a, translated by Kumārajīva) says 度天人已入於涅槃。散身舍利流布天下. In our passage here it is uncertain whether the bodhisattva meditates on his bodily decomposition after death or on how he will disperse his body into fragmented relics.
The enduring-and-culmination-samādhi 忍頂三昧 (ksānti-samādhi)\textsuperscript{215}

14.11. A bodhisattva can change his body into an omnipresent hand- and footless insect, (p. 1036c22).

14.11.1. He will be called a flesh lump 肉聚 and taste like sweet dew 甘露, (p. 1036c24).

14.11.2. Those who eat him will all feel full, (p. 1036c25).

The concentration’s power samādhi-bala 三昧力

14.12. Through this samādhi’s power a bodhisattva can change mountains, rivers and stone walls into sweet dew looking like stone honey 狀如石蜜, (p. 1036c28).

14.12.1. It satisfies those who eat it, frees them from their illnesses and causes them to wish rebirth in the endless world 無盡世界, (p. 1036c29).

The samādhi of solitary walking 獨步三昧

14.13. When a bodhisattva has entered this samādhi all the people who see his walking will control their sins and thus will not enter a bad destiny, (1037a1).

14.13.2. Through the purity of his bodily, oral and mental deeds 身口意淨 the bodhisattva causes them to become avaivartikas, (1037a4).

The samādhi of the delightful dharma 樂法三昧 - PART I

14.14. When a bodhisattva enters this samādhi he causes the beings to take refuge by moving forwards to the bodhisattva’s place, (p. 1037a7).

14.14.1. They wish to become monks and follow the brahmačarıya. Like the Buddhas they keep a correct appearance, uphold the disciplinary rules śīla 禁戒, and teach the dharma, (p. 1037a9).

\textsuperscript{215} The Chinese name of this samādhi literally means “tolerant head” or “enduring head” and could refer here to the bodhisattva’s appearance as a sort of flesh lump body with only a head on it. Cf. the reversed order of characters in 14.14.7.
14.14.2. Thus they are able to dwell on the ground of bright wisdom \textit{p\=a\=nd\=ita bh\=umi} 明慧地, the eighth level of a bodhisattva which is not practiced by those of the two vehicles (p. 1037a10).

\begin{center}
The concentration without obstructions \textit{无礙定}
\end{center}

14.14.3. Through the Buddha’s great mercy a bodhisattva enters the \textit{dhy\=ana} without obstructions, (p. 1037a13).

14.14.4. He makes all the types of organisms 群萌 of the one-billion-worlds\textsuperscript{216} give to their parents, siblings and friends all their possessions, (p. 1037a1).

14.14.5. He gives out treasures and essential things to everybody in need and while doing so he converts the beings and makes them stay on the ground of the pleasant dharma 在樂法之地, (p. 1037a15).

\begin{center}
The \textit{sam\=adhi} of the delightful dharma 樂法三昧 - PART II
\end{center}

14.14.6. Everybody is instructed according to his respective practice and path of \textit{sa\=kr\=\=dg\=\=amin} 斯陀含者, \textit{an\=g\=\=amin} 阿那含者, \textit{arhat} 阿羅漢者 or bodhisattva 善薩道者. (p. 1037a)

14.14.7. For those engaged in the bodhisattva’s path he explains the dharma of patience \textit{ks\=\=a\=nti}, the head among the six \textit{p\=aramit\=as} 六度頂忍之法,\textsuperscript{217} (p. 1037a)

14.14.8. For those who go towards the Buddha’s path 向佛道者,\textsuperscript{218} he explains

\begin{footnotesize}
\textsuperscript{216} Cf. 3.4.
\textsuperscript{217} Cf. 8.11.1. and footnote for the six \textit{p\=aramit\=as}.
\textsuperscript{218} If we assume the existence of a certain parallelism in the sentences describing the various persons’ paths, it seems that those on the path “turned towards the Buddha” are a category of its own. The PCJ bears traces of the early diversifications of Buddhist doctrines and of different (parallel) developments and evolutions. It can be assumed that its authors acknowledged a diversity of Buddhist practices during their own time. The persons who are said on a path “turned towards the Buddha” might be those who’s practice focuses on worshiping the Buddha, a specific Buddha or even a multitude of
\end{footnotesize}
the pure omniscience, the conversion of the beings, the practice within the buddhakṣetras, the worship of all the Buddhas, (p. 1037a24).

14.14.9. A list of the six abhijñās\(^{219}\) concludes the description of the joyful-dharma-samādhi’s powers 樂法三昧神力, (p. 1037a26).

**The diamond concentration vajra-samādhi**

14.15. In the vajra-samādhi\(^{220}\) the bodhisattva transforms all the worlds into seven-treasure lands, supporting the poor, thirsty and hungry ones he instructs on the results of greediness 慇貪之果, (p. 1037b1).

14.15.1. A greedy husband will be reborn as a ghost, as a heavy loaded beast, as a totally poor and despised person or as a slave, (p. 1037b3).

14.15.2. In heaven there are no wanton deeds, (p. 1037b5).

14.15.3. Description of the possible punishments for wanton in the hells,

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Buddhas praying for rebirth in their buddhakṣetra. Other readings might be possible and I am thankful for any suggestion. The complete passage states: 云何樂法之地。導引彼衆應須陀洹道。與說真要斷三見法。應斯陀含者。與說七生久久成道。應阿那含者。與說善法無五陰覆蔽。應阿羅漢者。與說涅槃受證無疑。應菩薩道者。與說六度頂忍之法發意進趣。向佛道者。與說究竟淨一切智。修治佛土教化眾生。從一佛國至一佛國。供養禮事諸佛世尊得六神通。眼能徹視耳能徹聼。自識宿命知他人心。身能飛行諸塵垢盡。不復狐疑於佛法眾。是名菩薩摩訶薩入樂法三昧神力所感, (p. 1037a19–29). Note that this “category” is also mentioned in chapter thirty three of the PCJ which contains a long list on human types, i.e. on those person worthy to be called “human”: 向佛道者於不向者。是謂人種, (p. 1054c10).

\(^{219}\) The listed six abhijñās are: 1) the eyes can thoroughly see 眼能徹視 divyacakṣus, 2) the ears can thoroughly hear 耳能徹聼 divyaśrotra, 3) knowledge of one’s own previous lives 自識宿命 parvanivāsānusmṛti-jñāna, 4) knowledge of others’ minds 知他人心 paracīlā-jñāna, 5) the body can fly 身能飛行 yādhi-sāksātkriyā and 6) the extinction of all dust and dirt 諸塵垢盡 āsravakṣaya-jñāna. A seventh point, a conclusive comment, is added to this list: “not to have ever again any doubts in any of the Buddha’s dharmas” 不復狐疑於佛法眾. The “comment” might be seen as part of āsravakṣaya-jñāna. This descriptive list of the six abhijñās is the first of its kind given within the PCJ.

\(^{220}\) Cf. note 7.4.4.
14.54. The bodhisattva explains impermanence, and that the body is not a place where one stays for a long time. He causes those who committed sins to emerge from their sufferings into the ground of non-suffering 令受罪人盡得拔苦至無苦地. (p. 1037b7).

14.56. All this is possible thanks to the samādhis and concentrations on the Buddha's great mercy 佛大慈三昧定意. (p. 1037b13).

14.57. A poem by the Buddha (in seven gāthās)

14.57.1. To advance on the asamskṛta path multiple and continuous efforts are necessary, like when building a house, one needs wood, a prepared piece of land, walls and pillars, (p. 1037b16).

14.57.2. The Buddha's path is like the great empty; it is not only developed out of one practice, (p. 1037b19).

14.57.3. Countless people have been saved by countless Buddhas. (p. 1037b21).

14.57.4. I now release those who are not yet released 悟末悟 and make them follow the eightfold correct path. (p. 1037b23).

14.57.5. I awakened by myself 自覺 without any teacher and thus could become everybody's guide and show the town of non-existence²²¹ (p. 1037b26).

Closing section

14.18. Countless living beings gave up their corrupted conceptions, did never again aspire or rejoice at affaires of the household gṛhāvāsa 俗家業, and expressed their wish to seek for the most superior path, (p. 1037b29).

²²¹ 無為城, an other name for nirvāṇa, litteraly means "the town of non-existence", or if 無為 is taken as asamskṛta "the unconditioned town".
List of the quoted works


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