KÜKAI’S
SOKUSHIN-JÖBUTSU-GI
(PRINCIPLE OF ATTAINING BUDDHAHOOD
WITH THE PRESENT BODY)

by H. INAGAKI

INTRODUCTION

Chinese esoteric Buddhism entered a new epoch in the eighth century when Šubhakarasimha (善無畏, 637-735) and Vajrabodhi (金剛智, 671-741) produced Chinese translations of the Great Sun Sūtra and theDiamond Peak Sūtra, respectively, thereby promulgating what is called “genuine esotericism” (純密) as distinguished from “mixed esotericism” (雜密). Furthermore, Amoghavajra (不空金剛, 705-74) Vajrabodhi’s disciple, actively engaged in the dissemination of the teaching while translating a large number of esoteric texts which he had brought from India. It was his disciple Hui-kuo (惠果, 746-805) who transmitted the teaching to Kūkai when the latter visited China.

Kūkai (空海, 774-835),² popularly known by the name of Kōbō Daishi (弘法大師), after returning to Japan, propagated the esoteric teaching in Kyoto and elsewhere while writing a number of works. Being a faithful follower of the esoteric tradition, he based his system of thought on the teachings of Indian and Chinese masters and attached especially great importance to the sūtras of genuine esotericism and two treatises attributed to Nāgārjuna, namely, Treatise on Bodhi-Mind (菩提心論) and Commentary on the Treatise on Mahāyāna (佛地論釋論). He further developed and systematized the doctrine with his extensive knowledge and religious ingenuity. Thus, the system of the Shingon sect which he founded represents the apex of Buddhist esotericism.

Of all the works of Kūkai, the following six are considered the most important in the Shingon sect:

1. Ben-kenmitsu-nikyō-ron (辨顯密二教論), 2 fascicles, T.T. No. 2427, a treatise which compares exoteric and esoteric teaching and shows that the latter is superior because it was expounded by the Dharmakāya Buddha.


3. Shōji-jissō-ki (聲字實相義), 1 fascicle, T.T. No. 2429, a treatise which establishes the doctrine that Mahāvairocana’s preaching of Dharma is heard through phenomenal existences.

4. Unji-ki (文字義), 1 fascicle, T.T. No. 2430, a discourse on the significance of the mystic letter “HUM”, saying that it contains deep and boundless significance of the absolute truth and that one can attain the state of Mahāvairocana by contemplating on it.

5. Hīsa-hōyaku (聖藏寶髓), 3 fascicles, T.T. No. 2426, a discourse on the ten stages of spiritual progress which correspond to the ten categories of Buddhist and non-Buddhist paths.


These six works in nine fascicles and the Treatise on Bodhi-Mind, 1 fascicle, are put together in a collection of “The Ten-fascicle Books” (十巻章) explaining the fundamentals of the Shingon doctrine. The theory of the ten-stage spiritual progress is more extensively discussed in the Hīmitsu-mandara-jo-ōshin-ron (秘密曼荼羅十住心論), 10 fascicles, T.T. No. 2425.

In Kūkai’s system of thought, attainment of Buddhahood with the present body occupies the most important place. Ordinarily, Buddhahood is to be attained after three “incalculable aeons” (anamkhyā-kalpa), during which one gradually accumulates merit, removes evil passions, and cultivates wisdom. All esoteric teachings, Kūkai claims, more or less follow this pattern of practice, but esoteric teaching which is the direct and spontaneous revelation of the ultimate truth by the Dharmakāya Buddha presents a mysterious, transcendental means (神通乘) whereby one attains Buddhahood very quickly, even in the present life. This doctrine, however, was not Kūkai’s dogmatic elaboration. There is evidence that Amoghavajra and Hui-kuo had the same view.³ The theory of quick attainment of Buddhahood, it must be added, is not peculiar to esoteric Buddhism. The Tendai and Kegon schools have a similar doctrine, and Zen advocates instant realization of Enshōment. Kūkai’s contemporary and the founder of the Japanese Tendai sect, Saichō (最澄, 767–822), in fact, promulgated the teaching of quick realization of Buddhahood based on the Lotus Sūtra against the Hossō teaching which expounds gradual progress toward Enlightenment over the period of three incalculable aeons. In Kūkai’s view, Tendai and Kegon talk only about theoretical possibilities of attaining Buddhahood quickly and lack an actual experience of realization.

It is not known exactly when Kūkai wrote the Sokushin-jo-butsu-ki. It is presumed that he wrote it during the Tenchō period (824–33).⁴ It is also

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² For his life, see J. M. Kitagawa’s article, “Master and Saviour”, *ibid.*, pp. 1-26.


suggested that since the theory of the six elements is frequently mentioned in the works written after the first year of Tenchō (824), he must have written this work in the late Kōnin period (c.820–4). There is still another assumption placing the date of compilation between the eighth and the ninth year of Kōnin (817–18) based on an investigation into the relationship between Kūkai and Tokuichi, his contemporary and scholar of the Hossō doctrine.

The treatise consists of three parts: scriptural evidence, verse, and exposition of the verse. In Part I, eight passages are quoted from the Great Sun Sūtra, sūtras belonging to the Diamond Peak group, and the Treatise on Bodhi-Mind as the scriptural evidence for establishing the principle of attaining Buddhahood with the present body. The verse, consisting of two stanzas in eight lines, is attributed to the "great Ācārya of T'ang", namely Hui-kuo, in a different text of the Sokushin-joyobutsu-gi, but this ascription is not generally accepted because the text in question is thought to have been composed by some other person. The verse, indeed, forms an integral part of the Sokushin-joyobutsu-gi, presenting the essentials of the doctrine of attaining Buddhahood with the present body, and so it can be considered as the most important part of the entire system of Shingon esotericism. The first stanza explains the meaning of "sokushin", and the second one that of "joyobutsu".

It is important to note that in Parts II and III Kūkai follows the pattern of discourse adopted in the Treatise on the Awakening of Faith in Mahāyāna (大乘起信論) and the Commentary on the Treatise on Mahāyāna (释摩诃衍论), namely, (1) presentation of the essence (體) of all things, (2) phenomenal manifestations of the essence in concrete forms (相), and (3) activity and function (用) of the essence. The essential substance of the universe, according to Kūkai, is the six elements (六大, six mahābhūtas), viz., earth, water, fire, wind, space, and consciousness. In ordinary Buddhist teaching, these six are regarded as constituent elements of the phenomenal world (samskṛta), and the very essence of things is shown in Mahāyāna by such terms as "Dharma-nature" (法性, dharmatā), "True Thusness" (真如, tathatā), and "Voidness" (空性, śūnyatā). Kūkai's view of the universe is that the six elements are its essence and are identical with the Dharmakaya Buddha Mahāvairocana. As in other aspects of his esoteric doctrine, Kūkai presents the ultimate essence of things in positive and concrete terms where those familiar with Zen may expect a negative expression. These six elements and all phenomena, including all sentient beings and even Buddhhas, are in the relationship of "producing" elements and "produced"

things, but in reality it is not a relative relationship, and a popular concept of "creation" does not apply here. Though the first five are treated as material elements and the last one as the mental element, they are basically of the same nature. They penetrate each other and are mutually unhindered. Hence, what is material is mental, and what is mental is material. This provides the basis for universal, mutual unhinderedness through which the esoteric principle of the unity of man with Buddha is established. Kūkai further demonstrates that the first five elements represent the noumenal principle (理) and the last one signifies perfect wisdom (智). This means to say that the whole universe produced from the six elements is the embodiment of Mahāvairocana's noumenal principle and wisdom. In their original state, the six elements are "un-producing" (無作) and "un-produced" (不生). The "original unproducedness" (本不生, dhyānāupāda), indeed, is the keynote of genuine esotericism and is represented by the letter "A".

As we have seen above, phenomenal manifestations of the six elements can be considered as self-manifestations of Mahāvairocana Buddha. The universe as such is, therefore, a pictorial presentation (Mandala) of this original Buddha. In terms of the four kinds of Mandalas, the universe is, first of all, a Mahā Manḍala (大曼茶羅) and various phenomenal existences can be considered as deities arising out of the original body, Mahāvairocana. Secondly, the universe is interpreted spiritually as a manifestation of his vows and ideas, and so various things in it are considered as swords, jewels, lotus-flowers, etc., held in the hands of the deities which represent their distinct vows and wishes. In this sense, the whole universe is a Samaya Mandala (三昧耶曼茶羅). Thirdly, the universe is a self-manifestation of Dharma, and each phenomenal existence is a letter of Dharma containing immeasurable meanings and merits. Also, various letters signifying deities in the Mantras are revealed as phenomenal existences in the universe. Hence, the whole universe is a Dharma Manḍala (法曼茶羅). Lastly, movements of things in the universe represent deities' actions; hence, the universe is a Karma Manḍala (羯磨曼茶羅). The four kinds of Mandalas which are usually shown in pictorial forms, seed-letters (種子, bija), or act-signs, have thus a cosmic significance. As it is said in the Sokushin-joyobutsu-gi, each of the four kinds of Mandalas is as immense as space and they penetrate each other, being mutually unhindered.

The real religious significance of Kūkai's theory of origination from six elements (六大緣起論) lies in the spontaneous function of Mahāvairocana. He manifests himself in various forms of Buddhhas and deities, and reveals Dharma to sentient beings. Since it is conceived that the activity of Mahāvairocana is displayed with his body, speech, and mind, one who seeks unity with him is required to take a specific physical posture

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7 T.T., LXXVII, 391.
and perform specific oral and mental exertions. Therefore, Kūkai attaches great importance to the three kinds of practice, namely, Mūdrā-sign, incantation of Mantra, and Samādhi-meditation. These three are called “the three mystic practices” (三密) - “mystic” because they are so profound and subtle that even the Bodhisattvas of the highest rank cannot recognize them. The three mystic practices originally belong to the Buddha, and the practitioner is only required to conform to them as they are transferred to him. It is further conceived ontologically that all sentient beings possess by nature the same mystic forms of action as the Buddha’s - as it is technically called “無相の三密” (mūsa no sammitsu) - but they do not realize them until they successfully perform the prescribed method of practice and attain unity with the Buddha.

The spiritual communication and unity between man and Buddha which thus involves physical, oral, and mental correspondence is expressed by the term “加持” (kaji). It is originally a Chinese translation of the Sanskrit “adhīṣṭhāna” (power, authority, blessing) which refers to the Buddha’s power brought to bear on a Bodhisattva, etc., to assist him in his spiritual progress. The term as it is interpreted by Kūkai refers to this power on the part of the Buddha and also response to and reception of it on the part of the practitioner. “加”, literally “adding”, and “持”, “holding”, are given these two distinct meanings. In other words, as Kūkai notes, “加” refers to the Buddha’s great compassion, and “持” man’s faith. In his introduction to the Great Sun Sūtra, Kūkai says, “加持 is 佛所讖念 (favoured by the Buddha) and 加被 (adding and endowing) in old translation. But these do not exhaust its implications. ‘加’ is the term for ‘行來入’ (communication and penetration), and ‘持’ has the meaning of ‘取而不蔽’ (holding and keeping something from dispersing). That is to say, ‘入我入’ (Buddha entering into me and I entering into Buddha) is the significance of the term.”

In explaining the principle of attaining Buddhahood with the present body, three kinds of “sokushin-jōbutsu” are distinguished: (1) “理具” (intrinsic embodiment), (2) “加持” (empowerment and correspondance), and (3) “顯得” (manifest realization). Firstly, all sentient beings intrinsically and spontaneously possess all the merit of the Vajradhātu and Garbhadhātu Mandalas, with their bodies containing the noumenal qualities of the five elements and with their minds embodying the Enlightenment-wisdom of the consciousness element. Therefore, they are in themselves Dharmakāya Buddhas. Secondly, one attains unity with Mahāvairocana Buddha through the three mystic practices of empowerment and correspondance. In this stage of practice, the practitioner is identical with Mahāvairocana as long as he is in the mystic Samādhi of Yoga, but when he leaves it he returns to the state of an ordinary man still bound by evil passions and desires. Thirdly, as the practitioner continues to perform the three mystic practices, he will attain the full realization of Buddhahood, with all his actions always in harmony with the Buddha’s. Since he thus manifestly realizes the intrinsic virtue of Mahāvairocana, his body is now the Buddha’s body, and the Buddha’s body his body.

The theory of the three kinds of attainment of Buddhahood should not be attributed to Kūkai because it appears in a different text of the Sokushin-jōbutsu-gi which was most probably composed by some other person, but it has been widely used in the Shingon sect to explain the deep meaning of this principle. In accordance with the three meanings of the principle, three distinct readings of “即身成佛” (sokushin-jōbutsu) have been devised. In the case of the intrinsic embodiment of Buddhahood, the phrase is read “sunawachi mi naren butsu” (in itself one’s body is an actualized Buddha). In the second case of realizing Buddhahood through empowerment and correspondance, it is read “mi ni sokushite butsu naru” (with the present body one becomes a Buddha). Lastly, with reference to the manifest realization of Buddhahood, the reading is “sumiyaka ni mi butsu naru” (quickly one’s body becomes Buddha’s). As Shingon esotericism is a highly sophisticated religious-philosophical system, it is impossible to discuss all aspects of the system in this article. The above introductory remarks on the principle of attaining Buddhahood with the present body may serve as an introduction to the whole system, which is the translator’s wish to discuss more fully in the future.

There are a number of old and modern commentaries on the Sokushin-jōbutsu-gi, of which the translator has chiefly availed himself of those written by Raiyu (1226-1304), Shinshō (1287-1357), Yūkai (1345-1416), and Donjaku (1674-1742).

**ABBREVIATIONS**


10 Mikkyō daijiten, p. 1403.

11 See Mikkyō daijiten, pp. 1404-5; Zenshū, 1, 578-9; Shin Bukkyō haidai jiten, ed. by H. Nakamura, etc., Tokyo, 1966, p. 252.

PRINCIPLE OF ATTAINING BUDDHAHOOD
WITH THE PRESENT BODY

by KUKAI (Kōbō Daishi)
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I SCRIPTURAL EVIDENCE

Question: Various sūtras and treatises expound attainment of Buddhahood in three (asamkhya) kalpas. What scriptural evidence is there to establish the principle of attaining Buddhahood with the present body?

Answer: The Tathāgata expounds it in the Esoteric Piṭaka.

(1) The Diamond Peak Sūtra says,

"Those who practise this Samādhi
Will realize Buddha's Bodhi with the present (body)."

"This Samādhi" refers to the Samādhi of One Letter (i.e., BHRŪM) representing the Bhagavat Mahāvairocana incarnated as a Golden Cakravartin.

(2) Again, it is said,5

1 "Asamkhya", literally "incalculable", is a unit of number given in the Abhidharmakosā as the fifty-second unit of decimal numeration. One asamkhya kalpa is ordinarily required for a Bodhisattva to attain the stage of Joy, and three asamkhya kalpas for him to attain Buddhahood.

2 Collection of esoteric scriptures.

3 Here refers to the 金剛頂一字頂輪王妙個一切時處三密成佛體位, T.T. XIX, 320. Kūkai interprets "realize" as "realize with the present body or in the present life" though it is obvious that "realize" represents "abhisam-buddhi", which means "realize completely".

4 A Golden Cakravartin is the noblest and most powerful of all the four kinds of Cakravartins, or ideal kings in India, and is said to reign in the four continents. The other three are silver, copper and iron Cakravartins.

5 "Vajra" implies wisdom, and "dhātu" means body (Zensho, 331).
teachings expounded by the Enjoyment Body for the Sake of Others.¹⁰

(8) Again, it says,²⁰

"If a man seeking Buddha's wisdom
Attains Bodhi-Mind,
He will quickly reach the stage of Great Enlightenment
With the body born from his father and mother."

II Verse

This principle is established by the above passages of evidence in the scriptures. What are the distinct meanings of the words (即身成佛, "attaining Buddhahood with the present body") (as expounded) in these sûtras and treatises? A verse says,

"The six elements are mutually unhindered, everlastings, and in harmony (with Reality). [essence]
The four kinds of Mandalas are not separate from each other.
[form]
Empowerment and respondecence in the Three Mystic Practices quickly reveal (the Three Bodies of Buddha). [function]
Manifold relationships like Indra's net are shown as "即身" ("present or identical body"). [unhinderedness]
One spontaneously possesses All-Wisdom, With mental functions and mind-kings as numerous as the particles of the universe, Each embodying the Five Wisdoms and boundless wisdom; Because it functions like a clean mirror it is called Reality-Enlightenment Wisdom. [enlightenment]

I explain: With these two stanzas in eight lines I praise (the significance of) the four characters "即身成佛". These four characters contain boundless meaning. None of the Buddha's teachings goes beyond this one phrase. Hence, I have condensed them into these two stanzas to disclose the boundless virtue.

The verse is divided into two parts: the first stanza praises (the significance of) the two characters "即身", and the next one that of the two characters "成佛". The first part is further divided into four: the first line

¹⁴ The Great Sun Sūtra, T.T., XVIII, 21. Cf. Tibetan translation, Ti.T., V, 254, v, 8:

"mkuha la bsho ba ri gnad nii/ yna na bzhag bhrul ksn na da/ lha yi nig dan ma bo da/ saṅga pa de bran bthod pa da/"
(The state of a being in the heaven,
Also supernatural power of going anywhere,
Heavenly eye and ear
Are thus obtained by the Mantra-practitioner.)

¹⁵ One of the supernatural powers attributed to Buddhas and other sages: power of transforming the objective world at will or that of going anywhere at will; "rdbzhid bzhidhāhna" in Skt. (Mvy. 268). The Tibetan text suggests "rdzigs pha" (= bzhag bhrul rtags)।

¹⁶ The Great Sun Sūtra, T.T., XVIII, 45.

¹⁷ In the 52-stage division of Bodhisattvahood, the stage of Equal Bodhi (等覺) is the fifty-first stage and the tenth bhumī (十地) is the fifth.

¹⁸ 即身成佛 (full title: 金刚顶瑜伽中发阿耨多罗三藐三菩提心略) T.T., XXXII, 572.

¹⁹ The Shingon teaching distinguishes four kinds of Buddha's Body: Self-nature Body (自性身), Enjoyment Body (受用身), Transformed Body (化生身), and Homogeneous Body (普觉身). The first three correspond to Dharmaśākya, Sambhogakāya, and Nirmanakāya, respectively. Enjoyment Body is further divided into two: Self-Enjoyment Body (自受用身) and Enjoyment Body for the Sake of Others (他受用身). All the exoteric teachings, according to the Shingon teaching, were expounded either by the Enjoyment Body for the Sake of Others or by the Transformed Body (i.e., Sakyamuni, the historical Buddha).

²⁰ 即身成佛, T.T., XXXII, 574.
shows essence, the second, form, the third, function, and the fourth, unhinderedness. The second stanza presents four things: firstly, attainment to the Buddhahood of Dr̄makāya Buddha, secondly, innumerableness, thirdly, perfection, and, lastly, reason.

III Exposition

(1) First line

I explain: “The six elements” are the five elements\footnote{Five mahābhūtas, i.e., earth, water, fire, wind, and space elements.} and consciousness. The Great Sun Sūtra says,\footnote{The Great Sun Sūtra, T.T., XVIII, 9. Cf. Tibetan translation, Ti.T., V, 247, iii, 6-7:  \[skye ba med pa nas stogs pa\]  \[shing gi spyod yol rams spans shi\]  \[yes pa thams cad med pa ste\]  \[rgyu dan skyen dan bral ba yin\]  \[ston pabj ba sas mi tshab 'dra bai\]  \[I have realized the unproducedness of all dharmas; having abandoned the spheres of words, all faults are extinct; being free from causes and conditions, the wisdom of voidness is like space.\]  \[The wisdom of voidness is like space.\]}

“I have realized the original unproducedness, gone beyond the path of words, attained liberation from various faults, freed myself from causes and conditions, and realized that voidness is like space.”

This is the significance (of the six elements). A seed-mantra says, ‘A VI RA HŪM KHAM HŪM.’ The letter “A” signifying the original unproducedness of all dharmas represents the earth element.\footnote{The first five letters “A VI RA HŪM KHAM” (阿味聞前未) are given in the Great Sun Sūtra, T.T., XVIII, 20, as a mantra for subduing the four kinds of mātras (devils), liberating one from the six states of existence, and enabling one to attain All-Wisdom. The sixth letter “HŪM” is now added which is to represent the consciousness element based on the following remark in the 大樂金剛不空正覺三昧尊觀音波羅蜜多所應取: “The letter HŪM means the meaning of the cause; the meaning of cause is that Bodhi-Mind is the cause of Buddhahood,” T.T., XIX, 609.}

The letter “RA” represents the wind element.\footnote{Since “RA” is “raja” (realization), (“I have realized” indicates consciousness element). Sanskrit “buddha” and “bodhi” are derivatives of the same word (budh). “Buddha” is translated as “覺”, and “bodhi” as “知”. Therefore, “samayaksambodhi” used in various sūtras was formerly translated as “達知” (universally knowing) and later as “等覺” (equal enlightenment), for “覺” and “知” have the same meaning. This sūtra refers to consciousness as “覺” in accordance with the superior sense of the term. The only difference is whether it refers to the state of cause or that of result, the original or the derivative state. The verse of this sūtra makes this statement with reference to the five Buddhas’ Samādhis.}

Again, the Diamond Peak Sūtra says,\footnote{Causal state (因位) and resultant state (果位) refer to the unenlightened and enlightened state, respectively. As regards the correspondence between the five elements and the five Buddhas, Amoghapāra and Subbhadrasimha had different traditions:}

“All dharmas are originally unproduced; their substance is beyond verbal descriptions, pure and without defilement; though there are causes and karmas, they are like space.”

This verse has the same (context) as the one in the Great Sun Sūtra.

“This dharmas” refer to all mental dharmas. The number of mindings and mental functions is immeasurable; hence, “all”, “Mind” and “consciousness” are different words with the same meaning. For this reason, Vasubandhu and others established the principle of Consciousness-Only based on (the theory) that the Three Worlds are merely (manifestations of) Mind. The explanation of the rest (of the verse) is the same as above.

grasped is implied by the letter “HĀ”, which represents the wind element.\footnote{“HA” stands for “hete” (cause). Dharma-nature is beyond all causes and conditions and is not a result of karmas, just like wind (ibid., 47).}

“Like space” is implied by the letter “KHA”, which represents the space element.\footnote{“KHA” means space. No dharma is to be grasped, like space (Zenšō, 361). Also Dharma-nature is unhindered and unrestricted like space (Zenšu, I, 47).}

“I have realized” indicates the consciousness element.

The word “ Consciousness” is used in the causal state, and “(wisdom)” in the resultant state. Since “知” is “realization”, (“I have realized” indicates consciousness element). Sanskrit “buddha” and “bodhi” are derivatives of the same word (budh). “Buddha” is translated as “覺”, and “bodhi” as “知”. Therefore, “samayaksambodhi” used in various sūtras was formerly translated as “達知” (universally knowing) and later as “等覺” (equal enlightenment), for “覺” and “知” have the same meaning. This sūtra refers to consciousness as “覺” in accordance with the superior sense of the term. The only difference is whether it refers to the state of cause or that of result, the original or the derivative state. The verse of this sūtra makes this statement with reference to the five Buddhas’ Samādhis.

Again, the Diamond Peak Sūtra says,\footnote{T.T., XVIII, 331.}

“All dharmas are originally unproduced; their substance is beyond verbal descriptions, pure and without defilement; though there are causes and karmas, they are like space.”

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“This dharmas” refer to all mental dharmas. The number of mindings and mental functions is immeasurable; hence, “all”, “Mind” and “consciousness” are different words with the same meaning. For this reason, Vasubandhu and others established the principle of Consciousness-Only based on (the theory) that the Three Worlds are merely (manifestations of) Mind. The explanation of the rest (of the verse) is the same as above.
Again, the Great Sun Sūtra says,

"I am in agreement with the mind-state,
Attaining freedom in reaching anywhere
And permeating universally various
Animate and inanimate beings.
The letter 'A' refers to the primordial life.
The letter 'VA' refers to water.
The letter 'RA' refers to fire.
The letter 'HŪM' refers to wind.
The letter 'KHA' is the same as space."

In the first line of the passage of this sūtra, namely, "I am in agreement with the mind-state," "mind" refers to consciousness-wisdom. The last five lines refer to the five elements. The middle three lines explain the unrestricted function and the quality of unhinderedness of the six elements. The Prajñāparamitā Sūtras, the Bracelet Sūtra, etc., also expound the principle of the six elements.

These six elements produce the four kinds of Dharmaśākas and the three kinds of worlds, such as all Buddhas, all sentient beings and receptacle-

32 T.T., XVIII, 38. Cf. Tibetan translation, Ti.T., V, 267, 1, 5–7:
"'ha ni sin 'kha gnas rtag pa'\n'kun gyi rje ste dbat phrug yin'\n'rgyu dan mi rgyu na sogs pas'\nmrtha dag nas ni rab tu khryab'\na 'zas bya ba srog gi mchog'\n'ba 'zas bya ba 'ta lngag du ba'd\n'ra 'zas bya ba me 'zas brjod'\n'ha'ni nam mkhar 'zas par byas'"
(The very self is to be placed in the position of heart.
I am the lord of all and the mighty one.
By various causes and non-causes, All are pervaded by me.
"A" is the best of life;
"VA" is explained as word;
"RA" is referred to as fire;
"HCM" is explained as wrath;
"KHA" is to be known as space.)

33 T.T., XXIV, 33. Cf. Tibetan translation, Ti.T., V, 263, 1, 5–7:
"chos kyi mthun 'dod gnam las ni'/
chos mams dag ni chams cad dan'/
sams 'gyas rnam ma dang las thon dan'/
rin 'grol skyob pa mams dan ni'/
bya'i chub sams dpa' bo dang las/\nde dba' ri sgyal ba mchog mams dan/\nsams can mud kyi btsun reng dang/\nbtags pa rim pa bza' bskyun snyi'/
chos mams snye dan gnas pa dang/
'gan las mtag tu bskyun 'gyur ha'/"
(From which dharmas-aspects,
All dharmas,
Buddhas, Śrāvakas,
Pratyekabuddhas, the protectors,
Valiant Bodhisattvas,
Likewise, supreme Jinas,
Worlds of beings and receptacles which are
Provisionally established arise in succession,
And from which arising and dwelling dharmas
Continually arise — .)

34 According to I-hsing (義净), commentator on the Great Sun Sūtra, the producing agent is the letter "A", which is identical with the Dharmakāya of Equality (平等法身), or Dharmakāya of Non-form (無相法身) (T.T., XXXIX, 726). The "Sūtra" is interpreted by him as Buddha's physical forms manifested from his Dharmakāya of Equality in accordance with different natures and conditions and the beings to be saved (ibid., 726). Here it is taken as meaning "situated", i.e., "lying in accordance with different conditions" (Zenbo, 242).

Three kinds of worlds are as follows: 1. 真實世界, receptacle-world, i.e., world where the Buddhas activity of edification takes place; 2. 衍生世界, sentient beings to be edified by the Buddha; and 3. 正覺世界, Wisdom-Enlightenment, i.e., various bodies of the Buddhas emanating from Enlightenment (發覺身土世界), T.T., XXXV, 418. Also they are: 1. 真實世界, five skandhas; 2. 衍生世界, sentient beings; and 3. 地獄世界, worlds where they inhabit (地獄世界).

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worlds. Hence, the Bhagavat Mahāvairocana sets forth a verse on the arising of Tathāgata and says,

"(The six elements) produce various conformable shapes of dharmas and dharma-aspects,
Buddhas, Śrāvakas,
World-saving Pratyekabuddhas,
Hosts of valiant Bodhisattvas,
And the Most Honoured Man as well.
Sentient beings and receptacle-worlds Are produced in succession.
Dharma which arise, dwell, and so on (i.e., change and perish), Are thus produced perpetually."

What meaning does this verse reveal? It reveals that the six elements produce the four kinds of Dharmaśākas, (four kinds of) Mandalas, and three kinds of worlds. Dharma refers to mental dharmas, and dharma-
there are (proper) positions, seed-letters, and Samaya-signs of the Sacred Ones. You should listen carefully. I will now explain." Then he sets forth a verse and says,

"The Mantra-practitioner should first

Place a Maṇḍala-platform in his own body.

From the feet to the navel,

Form a great Vajra-platform.

From there to the heart,

Imagine a water-layer.

A fire-layer is above the water-layer;

A wind-layer is above the fire-layer."

I explain: "Vajra-layer" refers to the letter "A"; the letter "A" represents earth. Water, fire, and wind are to be known from the passage. "Maṇḍala-platform" refers to the space (element). "Mantra-practitioner" implies the mind element. "Sacred One" in the prose is a Maṇḍala Body; "seed-letter" is a Dharma Maṇḍala Body; "Samaya-sign" is a Samaya Maṇḍala Body; each of the three Bodies comprises a Karma Maṇḍala Body. Detailed explanations are given extensively in the sūtras. They are to be known from the passages (of the sūtras).

Again, it is said, 43 "The Bhagavat Mahāvairocana says, 'O Vajrapāni, the minds of various Tathāgatas bring forth actions, as in sports and dancing, displaying various forms extensively. They embrace the four elements, dwelling in the mind-king, and are identical with space. They produce great results, both visible and invisible, and produce various ranks of all Śrāvakas, Pratyekabuddhas and Bodhisattvas'."

What meaning does this passage reveal? It reveals that the six elements

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As regards the correspondence between the five elements and the five letters, Kūkai shows in the Hitadeki, Zenshū, II, 626, as follows:

<table>
<thead>
<tr>
<th>Element</th>
<th>colour</th>
<th>letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>space</td>
<td>blue</td>
<td>HUM</td>
</tr>
<tr>
<td>wind</td>
<td>black</td>
<td>RA</td>
</tr>
<tr>
<td>fire</td>
<td>red</td>
<td>VI</td>
</tr>
<tr>
<td>water</td>
<td>white</td>
<td>A</td>
</tr>
<tr>
<td>earth</td>
<td>yellow</td>
<td>A</td>
</tr>
</tbody>
</table>

41 Refers to Ācārya.

42 The Great Sun Sūtra, T.T., XVIII, 19. The passage is originally meant to show that various transformed Buddhas are produced from the Tathāgata's mind. Cf. Tibetan translation, T.T., V, 254, i, 6-8: "lag na rdo rje de bzin gi gags pa rnam kyi thugs las byun ba žes bya ba/ las bya bas rnam par ro rol no rian par phre ba rgyas pa khuma bai yin dag par ba du ba dus du/ o sems kyi rgyal po las gnas/ nam mi thar kun du khyan pa rnam ba dai/ ma rnam bai bho bho ba rnam ba/ šian thos da rna min rgyan dan byen chub sems dpal thams cad kyi rnam sum pa" (O Vajrapāni, from the mind of various Tathāgatas are produced "sports" with karmic actions, music with actions, manifold forms [of bodies] embracing the four elements, dwelling in the [state of] mind-king, encompassing universally like space, many visible and invisible results, direct perceptions of Śrāvakas, Pratyekabuddhas and Bodhisattvas.)

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"O Lord of Mystery, in laying out a Maṇḍala,

Therefore, it says next, 40 "O Lord of Mystery, in laying out a Maṇḍala,

---Continued from previous page

T.T., XXV, 546, etc. "世界", lit. "world", is here used with the sense of categories under which existing things are classified.

40 The Great Sun Sūtra, T.T., XVIII, 31. Cf. Tibetan translation, T.T., V, 262, i, 2-5: "gsan ba pa bzhag po/ gsal ba'i dkyil lhkhor rnam par rdug pa lha rnam kyi gnas yan dag par gnas par bsam pa sa bon dan bcas pa mtshan pa yod kyi/ de smin la legs par tu yid la zin aig dan/ nas khyod la bsad do/..."  

dan por snags pas dkyil lhkhor de/  
rin gi la rdug byas te/  
rin ba nas ni chu so la/  
thug gi bar du sa yir bsam/  
de nas gori du sfish kyi pa/  
sdom byron can gyis chu yir bsam/  
chu yi yan cad me yi ari/  
me yi yan cad rlu yin no/"

(O Lord of Mystery, a mystic Maṇḍala which is to be laid out is to be marked with thought of the proper positions of deities, coupled with their seeds; therefore, hearing that, hold it well in mind. I will expound it to you.

First of all, the Mantra-practitioner should establish

The Maṇḍala in his own body.

From the feet to the urinary organ

Form the thought of earth;

From there upwards to the heart

The diligent practitioner should form the thought of water.

Above water is fire;

Above fire is wind.

According to I-hsing, T.T., XXXIX, 727, an Ācārya should meditate on his body and think as follows before establishing a Maṇḍala:

(Part of the body) (shape) (element) (colour)

-top of the head (gem-shaped) space various

-neck (crescent) wind black

-heart (triangle) fire red

- navel (sphere) water white

(Cf. Zenesô, 34.)

Continued on following page
produce all things. How do we know? The reason is as follows: “minding-
ing” refers to the consciousness element; “embrace the four elements” indicates the four elements; “identical with space” refers to the space element. These six elements are producing agents. “Visible and invisible (results)” refer to the Worlds of Desire and Form and the World of Non-form, respectively. The rest are as shown in the passage. They are the produced dharmas.

Thus the passages of the sūtras all treat the six elements as the producing agents, and the four kinds of Dharmakāyas and the three kinds of worlds as the produced (dharmas). Though the produced dharmas, extending from Dharmakāya to the lower six realms, have the distinctions of fine and gross, great and small, they do not go beyond the six elements. For this reason, the Buddha expounds the six elements to be the essential substance of Dharmadhātu.

In various esoteric teachings the four elements, etc., are treated as insentient things; whereas, the esoteric teaching expounds that they are the Samaya Bodies of the Tathāgata. The four elements, etc., are not separate from the mind element. Though mind and matter are different, their essential nature is the same. Matter is mind, and mind is matter; they are mutually unobstructed and unobstructed. Wisdom is identical with object, and object with Wisdom; Wisdom is identical with Principle, and Principle with Wisdom; they are unobstructed and free. Though there are two kinds of things, producing and produced, they are (in reality) entirely beyond active-passive distinctions. What creation is there in the Principle of Naturalness? Words, such as producing and produced, are all mystic symbols. Don’t cling to the ordinary, superficial meanings and engage in various idle discussions.

The body thus made of the six elements which are the essential substance of Dharmadhātu, is unobstructed, (with the elements) mutually penetrating and harmonizing with each other, everlasting and immutable, and equally dwelling in Reality-End (bhūtātān). Therefore, the verse says,

“The six elements are mutually unobstructed, everlasting and in harmony (with Reality).”

“Unhindered” means “freely penetrating”, “Ever-lasting” means “immoveable”, “indestructible”, etc. “Yoga” (in harmony) is translated as “相應” (agreeing, uniting). Mutual agreement and penetration are the meaning of “師” (of “師身”).

According to 1-hsuing, visible and invisible results refer to various acts of dancing and sport (i.e., Buddha’s transformed bodies with which he saves sentient beings) and Nirvāṇa, respectively. Also they refer worldly results and the fruit of Bodhi, respectively (T.T., XXXIX, 700).

Principle (師) is the absolute truth or the principle of naturalness which is beyond our relative perceptions and is only realized with the indiscriminative wisdom (覺).

(2) Second line

Concerning the line, “The four kinds of Mañḍalas are not separate from each other,” the Great Sun Sūtra says. All Tathāgatas have (three kinds of) Mystic Bodies, namely, letter, sign, and figure.” “Letter” refers to the Dharma Mañḍala. “Sign” refers to various ensigns, namely, Samaya Mañḍala. “Figure” is a body endowed with the marks and characteristics of excellence, namely, Mahā Mañḍala. Each of these three bodies has specific postures and act-signs; this is called Karma Mañḍala. These are the four kinds of Mañḍalas.

According to the exposition of the Diamond Peak Sūtra, the four kinds of Mañḍalas are as follows:

Firstly, Mahā Mañḍala: it refers to each Buddha or Bodhisattva’s body endowed with the marks and characteristics of excellence. A painting of his figure is also called Mahā Mañḍala. It also refers to the main Honoured One with whom (a practitioner) attains unity through the Five-Aspect (Meditation) for Attaining the Buddha’s Body. It is also called Mahā Wisdom-Seed.

Secondly, Samaya Mañḍala: it refers to things held in the hands, such as ensigns, swords, wheels, jewels, vajras, and lotus flowers. It is also a painting of such things. It also refers to a Mudrā which takes its shape from the “diamond bonds” formed by joining the two palms. It is also called Samaya Wisdom-Seed.

44 The Great Sun Sūtra, T.T., XVIII, 44, says, “佛說法身有三種性字所對字母形象 (O Lord of Mystery, various Honoured Ones have three kinds of bodies, namely, letter, mudrā, and figure.)” Cf. Tibetan translation, Ti. T., V, 554v, 1–7: “gong drol ba bskyæ bya ba de la lha brgyud ma ngam pa’i dge gsum yi de pa’i phyag tyod na’i grags so” (O Lord of Mystery, now the forms [rupa] of the Honoured One are of three kinds: letter [skorpa], sign [mudra], and form [rupa]).

45 Probably refers to such sūtras belonging to the Diamond Peak division as: 金剛頂經宗鏡十八會指揮, T.T., XVIII, 286–7, and 部隊所部內, ibid., 889–9.

46 Refers to “五相成身”, the fivefold meditation for realizing Buddhahood of the Diamond Realm: (1) 造像慧心, or attainment of the Bodhi-Mind, which one realizes by meditating on one’s mind until one perceives it to be like a full moon, measuring the length of a forearm in diameter, which symbolizes one’s original (i.e., innate) Bodhi-Mind; (2) 禅習慧心, or practice for perfecting the Bodhi-Mind; this is a repeated meditation on one’s Bodhi-Mind in which one perceives the full moon in one’s mind expand infinitely and, then, contract to the original size; (3) 成金剛心 or accomplishing the adamantine Bodhi-Mind; here one perceives in one’s mind the lotus-flower, vajra, or other Samaya-forms of one’s Honoured One, thereby making the Bodhi-Mind firm and solid; (4) 金剛身, or attainment of the Vajra Body; meditation in which one attains unity with the Honoured One, thereby obtaining the Samaya Body and (5) 佛身, or perfection of the Buddha’s Body; here one’s Samaya Body turns into the Karma Body of the Honoured One. See 金剛頂經宗鏡十八會指揮, T.T., XVIII, 284, and 師之記, T.T., XXXII, 574. The phrase, “五相成身本草”, is quoted from the 部隊所部內, T.T., XVIII, 859. Cf. S. Saku’s article “Gojōjōkōn ni kake”, MIKIBIYAKA MIKIBIYAKU ROMBUNSHI, Koyasan, 1965, pp. 397–409.

47 According to the Hia-hi, Zenshū, I, 635, the term is “摩利支天妙屋羅” (= mahājñānakārī) in Skt.

Thirdly, Dharma Mandala: It refers to the seed-Mantra of one's Honoured One; namely, the seed-letter written in the position of each (deity). It also refers to all the Samādhis of Dharma-kāya's and the words and meanings of all the sūtras. It is also called Dharma Wisdom-Seal.

Fourthly, Karma Mandala: it refers to various postures and act-signs of Buddhas, Bodhisattvas, etc., and also cast and clay images. It is also called Karma Wisdom-Seal.

The four kinds of Mandalas and four kinds of Wisdom-Seals are immeasurable. Each of them is as immense as space. That is not separate from this; this is not separate from that; it is just as space and light are mutually unhindered and unobstructed. Hence, it is said, “The four kinds of Mandalas are not separate from each other.” “Not separate” is the meaning of “道”.

(3) Third line

“Empowerment and response in the Three Mystic Practices quickly reveal (the Three Bodies of Buddha)“ is to be explained. “The Three Mystic Practices“ are: firstly, Bodily Mystic Practice, secondly, Oral Mystic Practice, and thirdly, Mental Mystic Practice. The Dharmakāya Buddha's Three Mystic Practices are so profound and subtle that even Bodhisattvas of the Equal Bodhi and the tenth bhūmi cannot perceive them; hence, “Mystic”. Each Honoured One equally possesses the Three Mystic Practices, numerous as the particles of the universe; one gives empowerment to another, and another responds to one. So it is with the Three Mystic Practices of sentient beings. Hence, it is said, “empowerment and response in the Three Mystic Practices.” If a Mantra-practitioner, after discerning this significance, holds his hands in the Mudrā, recites the Mantra with his mouth, and settles his mind on the Samādhi, he will quickly attain the Great Siddhi through the mutual correspondence and agreement of the Three Mystic Practices.

For this reason, a sūtra says,52

“These three mystic letters (i.e. OM, BHŪM, and KHAM) of Mahāvairocana Buddha,
Each contains immeasurable (significations).”

53 Refers to the four kinds of Dharmakāyas.
54 Refers to the original Dharmakāya Buddha Mahāvairocana; also the four kinds of Bodhi's Bodies.
52 一切法攝持一切時剎世界或佛境界 T.T. XIX. 322. “共一字無異” in the third line is given as “共一字無異” in the Taishō Tripitaka.
54 According to Yūkai, the three letters “OM, BHŪM, KHAM” refer to bodily, oral, and mental mysteries, respectively (Zensho, 277). Donjaku explains that they represent the three meanings of the letter “A”, i.e., unproducedness (不生), existence (有), and voidness (空) (Zensho, 412).

If a man impresses his heart with (Mahāvairocana’s) seal54 and mystic letters,
He will realize the (Great, Perfect) Mirror Wisdom55
And quickly obtain the Bodhi-Mind
And the Adamantine Body.
If he impresses his forehead with them, it should be known,
He will realize the Wisdom of Equality
And quickly obtain the body of the Stages of Sprinkling (abhiseka),
With a mass of merits adorning his body.
If he impresses his mouth with the mystic words,
He will realize the Wisdom of Excellent Discrimination,
Thereby turning the Wheel of Dharma,
And obtain the body of Buddha's wisdom.
If he impresses his head with the recitation of the mystic letters,
He will realize the Wisdom of Accomplishing Metamorphoses
And produce the Buddha's transformed bodies,
Thereby taming the beings difficult to tame.
If he impresses his whole body
With the seal and mystic letters,
He will realize the Wisdom of Essential Substance of Dharma
Of Mahāvairocana Buddha.”

It is also said,56 “Entering the meditation on Dharmakīya-Thusness, one realizes the equality, like space, of the perceiving subject and the object perceived.57 If a man practises it exclusively and without interruption, he will enter the first bhūmi in this life and acquire instantly the provision of merit and wisdom to be accumulated during the period of one asamkhyaya

54 Refers to the mudrā called "勝身三摩耶” (Excellent Body Samaya); “Excellent Body” here refers to Buddha's Body (Zensho, 412).
56 According to Donjaku, “相” (lit condition) and “相” (aspect) here refer to "相縁" (perceiving function of mind) and "所縁" (object of perception), respectively (Zensho, 417). According to Shōshin, "相縁" has the meaning of “相縁所縁不生” (non-arising of the perceiving and the perceived) and “相” means “無相” (non-aspect) (Zensho, 151).
kalpa. Owing to the empowerment of many Tathāgatas, he will soon reach the tenth bhūmi, the stage of Equal Bodhi and (finally) that of Supreme Bodhi, thereby attaining Sarvajñā (All-Wisdom), equality of self and others, and the same Dharmakāya as all the ‘Tathāgatas’. He will then benefit infinite sentient beings always with the unconditioned great compassion, thereby fulfilling the great task of the Buddha.

Again it is said, if (a practitioner) avails himself of the teaching arising out of the inwardly realized wisdom of self-enlightenment expounded by the Self-Enjoyment Body of Mañjuśrī (Bodhisattva) and also avails himself of the wisdom of the Enjoyment Body for Others' Sake of Vajrasattva in the state of the great Samantabhadra, he will meet a Mañḍala Ācārya and be able to enter the Mañḍala. That is to say, he will acquire the Karma (for abiding by the precepts), and, as (the Ācārya) conjures up Vajrasattva in Samantabhāda Samādhi, Vajrasattva will enter his body. Owing to the divine power of empowerment, he will instantly attain immeasurable Samayas and Dharani-gates. (The Ācārya) transforms with the wonderful Dharma his disciple’s seeds of innate self-attachment. The disciple will immediately acquire in his body the merit and wisdom to be accumulated during the period of one great asamkhyā kalpa, whereas he will be considered to have been born into the Buddha’s family. He has been born from the mind of all the ‘Tathāgatas, from the Buddhas’ mouth, from the Buddhas’ Dharma, and from the teaching of Dharma, and has acquired the treasure of Dharma. The treasure of Dharma refers to the teaching of (awakening) Bodhi-Mind through the Three Mystic Practises. [This shows the benefit which a practitioner gains from his Ācārya’s performance of the method of empowerment and respondence when he receives the precept of Bodhi-Mind for the first time.] By just looking at the Mañḍala, he produces the pure faith in a moment. As he sees it with joyful mind, the seeds of Vajradhātu are planted in his Álaya-consciousness. [This passage shows the benefit he gains on seeing various Honourable Ones in the Mañḍala-assembly for the first time.] He fully receives a Vajra name as he is commissioned with the task (of succeeding to the Buddha’s place) at the ceremony of Sprinkling. After this he obtains the vast, profound, and inconceivable teaching, whereby he transcends (the results of) the Two Vehicles and ten bhūmis. If a man fixes his thought on and practises this teaching of the five mystic Yogas of great Vajrasattva uninterruptedly, throughout the four periods of a day, whether walking, standing, sitting, or lying, then he will remove all attachment to self and things in the realm of visible, audible and perceptible objects, thereby attaining equality (of all things), and he will realize the first bhūmi in the present life and advance gradually (in the Bodhisattva’s stages). Owing to the practice of the five mystic (Yogas), he will not be tainted in Samsāra or attached to Nirvāṇa. He will widely benefit (beings of) the five states of existence in the boundless Samsāra. Displaying tens of billions of incarnate bodies, he will wander freely in various states of existence and bring sentient beings to perfection, enabling them to attain the rank of Vajrasattva. [This shows the inconceivable benefit of the teaching which one gains when practising in accordance with the prescribed rites.]

85 In the 52-stage division of Bodhisattvavatubh, 謀地 (the first bhūmi) is the forty-first stage, and 謀覺 (Supreme Bodhi) is the fifty-second.

86 One of the three kinds of compassion, which are as follows: (1) 聖生慈悲, compassion toward sentient beings with the attached view regarding self and elements, (2) 慈悲無盡, compassion without self-attachment but still contaminated with the attachment to elements which constitute one’s self and beings to be saved, and (3) 慈悲無盡, compassion without attachment to self or elements.

87 論語, 論語, lit. great Samantabhadra Vajrasattva. Samantabhāda represents the compassion and virtue of benefiting sentient beings, and Vajrasattva is the head of the Bodhisattvas who received the esoteric teaching directly from Mañjuśrī the Buddha. In esoteric Buddhism they are considered as the same Bodhisattva (Zensho, 153). The state of the great Samantabhadra corresponds to the stage of Equal Bodhi (ibid.).

88 A Mañḍala Ācārya is a master who establishes a Mañḍala and leads his disciples into it.

89 諳, karma, in Skt., is here the act of proclaiming the precepts one has received in order to produce in one’s body (or mind) a karmic force for observing them.

90 Samaya has four implications: (1) 平等, equality of Buddha and sentient beings, (2) 聖法, vow of saving sentient beings, (3) 去舊, removal of evil passions through Buddha’s empowerment, and (4) 聳聳, awakening the minds of sentient beings. Here it refers to “one hundred and eight Samādhā” (according to Donjaku, Zensho, 421).

91 In the Consciousness-Only school two kinds of self-attachment are distinguished: (1) 愁生慈悲, innate self-attachment, and (2) 分別慈悲, self-attachment arising from wrong views and thoughts. The former is more deeply rooted and difficult to eradicate than the latter and is only to be removed in the Samādhi immediately preceding the attainment of Buddhasattva, whereas the latter is removed at the attainment of the first bhūmi (i.e., the stage of Joy). In esoteric Buddhism, however, specific achievements in different stages are not always followed; one’s innate self-attachment is removed (or, as it is said here, transformed) in the stage of Joy.

92 This means that one has attained the first bhūmi.

93 Refers to the nature (= dhātu) of Buddha’s wisdom which is indestructible like adamant (= ugra). In other words, it is one’s originally pure mind (原性空净心) represented by the letter “A” (Zensho, 426).

94 The eighth consciousness, also called 聳聳 (store-consciousness) and 種子 (seed-consciousness), is the base-consciousness of one’s existence and preserves “seeds” of one’s actions and phenomenal manifestations of one’s objective world. The seeds of adamant-nature planted in the Álaya-consciousness have the efficacy to suppress evil tendencies of mind and lead one to Buddhadharm (Zensho, 53).

95 尊阿底室底, and Pratyekabuddhayā. Three mystic practices of union with five Bodhisattvas, namely, Vajrasattva and four attending Bodhisattvas = Desire (欲), Touch (觸), Lust (愛), and Pride (誇). By the performance of the five mystic Yogas one realizes identity of Nirvāṇa and Samsāra (Zensho, 54–5).

96 Hell, realms of preta (hungry ghost), animals, human and heavenly beings.
Again, it is said,73 “With the Three Mystic Adamantine Practices as the contributing condition,74 one realizes the resultant stage of Vairocana’s Three Bodies.”75

The sūtras such as have been quoted above all expound this teaching of the Samādhi with quick efficacy based on the inconceivable supernatural powers.76 If a man practises diligently, day and night, in agreement with the prescribed rite, he will obtain with the present body the five supernatural powers.77 If he practises on and on, he will advance and enter the Buddha’s stage without abandoning the present body. Detailed explanations are given in the sūtras.

For this reason, it is said, “Empowerment and response in the Three Mystic Practices quickly reveal (the Three Bodies of Buddha).”78 “加持” (empowerment and response) indicates the Tathāgata’s great compassion and a sentient being’s faith. “加” (empowerment) means that the sun of Buddha is reflected in the mind-water of a sentient being. “持” (holding, response) means that the mind-water of the practitioner perceives the sun of Buddha. If the practitioner meditates on this principle well, he will quickly reveal and realize the original Three Bodies with the present body owing to the correspondence of the Three Mystic Practices. Hence, it is said “quickly reveal”. The meaning of “即身” (identical or present body) is the same as that of the secular words “即時” (instantly) and “即日” (on the same day).

(4) Fourth line

“Manifold relationships like Indra’s net are shown as ‘with the present body’ ” shows with a metaphor that the Three Mystic Practices, numerous as the particles of the universe, of various Honoured Ones are perfectly fused and unhindered. “帝網” (Indra’s net) means Indra’s net of jewels. “身” (body) refers to one’s own body, Buddha’s body, and sentient beings’ bodies; these are called “body”. Also there are four kinds of bodies; namely, self-nature, enjoyment, transformed, and homogeneous (bodies) are referred to as “body”. Also there are three kinds (of bodies): letter,

mudrā, and figure. These bodies are in manifold relationships and are like a lamp and its images in the mirrors, penetrating each other. That body is this body; this body is that body. Buddha’s body is sentient beings’ bodies; sentient beings’ bodies are Buddha’s body. They are not-identical and identical, not-different and different.

Therefore, the Mantra of three equals and unhinderedness reads, “ASAME TRISAME SAMAYE SVĀHĀ.”79 The first word means “unequal”; the next one means “three equals”; and the following one means “three equalities”. “Three” refers to Buddha, Dharma, and Samgha. Also it refers to body, word, and mind; also, mind, Buddha, and sentient beings. These three things are equal with each other, constituting oneness. They are one but innumerable, innumerable but one. And yet they are not in disorder. Hence, it is said, “Manifold relationships like Indra’s net are shown as ‘with the present body’.”

(5) Fifth to eighth lines

Concerning the line, “One spontaneously possesses All-Wisdom”, the Great Sun Sūtra says,79

“I am the primordial being of all,
Called ‘the Support of the World’;
I expound the Dharma unparalleled;
I am from the beginning tranquil and unsurpassed.”

“I” is the word referring to the Bhagavat Mahāvairocana himself. “All” means innumerable (things). “Primordial being” means the original forefather who has realized from the beginning and spontaneously all the dharmas which are thus unrestricted. The Tathāgata’s Dharmakāya and the Dharma-nature of sentient beings possess this principle of original tranquillity. But since sentient beings do not realize and know this, Buddha expounds this principle and enlightens them.

Again, it is said,80 “One who seeks various causes and effects, such a

73 The Great Sun Sūtra, T.T., XVIII, 12 and 24.
76 The Shingon teaching is based on the Tathāgata’s transcendental powers; hence, it is also called “神通教”, vehicle of transcendental powers (Zenho, 55, etc.).
77 Powers of seeing and hearing anywhere at any distance, of going anywhere at will, of remembering former states of existence, and of knowing others’ thought.
fool does not know the Mantra and the characteristics of the Mantra. For what reason?

Since it is expounded that a cause is not the agent (of the effect),
The effect is unproduced.
Since the cause is void,
How can there be an effect?
One should know that the effect of the Mantra
Is entirely separated from causes and effects."

The significance of the spontaneous possession (of All-Wisdom) is
equally revealed by the verses quoted above, that is, “I have realized the original unproducedness; . . . Freed myself from causes and conditions” and “All dharmas are originally unproduced; . . . Though there are causes and karmas, they are like space.”

Also, the Diamond Peak Sūtra says, “The kinsmen produced from the Self-nature, the sixteen great Bodhisattvas such as Vajrapāni, and so forth, each brings forth five hundred million kōtis of subtle Dharmakāyas, Adamant (Bodies).”

Passages such as this have the same import.

“Spontaneously” shows that all dharmas are naturally as they are.
“具足” (possess) has the meaning of “accomplish” and “without deficiency.” “悉數若” (All-Wisdom) is Sanskrit. An older word “悉雲” is a

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rgyu ni rgyu yin ston pa na
de ni ci ltar rgyu yan byngst!/
de las sngags lha bris bu ni
rgyu dan las bral (text: lha bris) sas par byas?"

(O Lord of Mystery, those stupid men who seek effects out of causes are, Lord of Mystery, ignorant of the Mantra-characteristics of various Mantras. For what reason?

It is expounded that cause does not function (i.e., bring about effect);
Effect does not exist either.
Since cause is in itself void,
How can it become a cause?
Hence, the effect of Mantra is
Separated from cause—so one should know.)

81 “悉雲” is interpreted by Shōnin as “the noumenal substance (性) and the phenomenal aspect (相) of the Mantra” (Zensho, 162), by Yūkai as “the Mantra as the relative existence (世徳) and the Mantra as the absolute reality (實相)” (ibid., 257), and by Donjaku as “the cause and the effect (i.e., the real aspect) of the Mantra” (ibid., 140). Donjaku further explains that the cause of the Mantra is the recitation of the Mantra and its effect is Siddi.

82 All the deities surrounding Mahāvairocana Buddha are manifestations of his Self-nature Body (自性身, sahkhdekoḍaka) (according to Ruiyu, Zensho, 68). Donjaku explains them to be self-glorifying bodies of the Buddha (ibid., 453).

83 The sūtra further mentions four female deities representing Bodhisattva’s four cardinal virtues (四善行) and eight attending female deities.

84 内藏百寶鑄鋳記 which represents the later Han Dynasty mentions “悉雲” (T.T., XVII, 752). Other transcriptions are “悉雲”, “悉雲漢”, and “悉者梵” (mistake for “悉梵”) (Zensho, 300).

85 “悉雲” represents “知” (wisdom); also transcribed as “知者”, “知者”, “知者”, “知者”, “知者”, “知者”, “知者”, and “知者” (Zensho, 444).

86 The five wisdoms and the thirty-seven wisdoms correspond to the five families (kula) and the thirty-seven deities of the Diamond Realm Mañjūśrī.

87 “Dharma” derives from “/dharm” (to hold, support).

88 “一切智” (all-knowing wisdom) is singular in ordinary interpretation and refers to the perfect wisdom which takes numerous things as its objects and perceives their real aspects. Here it is interpreted to be numerous wisdoms which the Mantra-practitioner attains.

89 “Etc.” implies the other four wisdoms.

90 The term “一切不思議” appears in the 謳摩列切論, T.T., XXXII, 666, in which it refers to the ninth consciousness.