

KŪKAI'S  
SOKUSHIN-JŌBUTSU-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 Śubhakarasiṃha (善無畏, 637-735) and Vajrabodhi (金剛智, 671-741) produced Chinese translations of the *Great Sun Sūtra* and the *Diamond Peak Sūtra*, respectively, thereby promulgating what is called "genuine esotericism" (純密) as distinguished from "mixed esotericism" (雜密).<sup>1</sup> 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),<sup>2</sup> 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* (釋摩訶衍論). 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.

(2) *Sokushin-jōbutsu-gi* (即身成佛義), 1 fascicle, T.T. No. 2428.

<sup>1</sup> As for the two divisions of esotericism, see Y. Matsunaga's article, "Indian Esoteric Buddhism as Studied in Japan", *Mikkyōgaku mikkyōshi rombunshū*, Kōyasan, 1965, pp. 229-30.

<sup>2</sup> For his life, see J. M. Kitagawa's article, "Master and Saviour", *ibid.*, pp. 1-26.

(3) *Shōji-jissō-gi* (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-gi* (吽字義), 1 fascicle, T.T. No. 2430, a discourse on the significance of the mystic letter "HŪM", 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) *Hizō-hōyaku* (秘藏寶鑰), 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.

(6) *Hannyashingyō-hiken* (般若心經秘鍵), 1 fascicle, T.T. No. 2203, a commentary on the *Prajñāpāramitā-hṛdaya Sūtra*.

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" (十卷章) explaining the fundamentals of the Shingon doctrine. The theory of the ten-stage spiritual progress is more extensively discussed in the *Himitsu-mandara-jūjūshin-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" (*asaṃkhyā-kalpa*), during which one gradually accumulates merit, removes evil passions, and cultivates wisdom. All exoteric 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.<sup>3</sup> 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 Enlightenment. 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-jōbutsu-gi*. It is presumed that he wrote it during the Tenchō period (824-33).<sup>4</sup> It is also

<sup>3</sup> See S. Katsumata's article, "Kōbō Daishi Kūkai no mikkyōkan", *Mikkyōgaku mikkyōshi rombunshū*, p. 2.

<sup>4</sup> *Mikkyō daijiten*, reprint, Kyoto, 1969, p. 1404.

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).<sup>5</sup> 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.<sup>6</sup>

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-jōbutsu-gi*,<sup>7</sup> 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-jōbutsu-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 "jōbutsu".

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* (釋摩訶衍論), 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 (*samskr̥ta*), and the very essence of things is shown in Mahāyāna by such terms as "Dharma-nature" (法性, *dharmatā*), "True Thusness" (眞如, *taihatā*), and "Voidness" (空性, *sūnyatā*). Kūkai's view of the universe is that the six elements are its essence and are identical with the Dharmakāya 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 Buddhas, 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, *ādy-anutpāda*), 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 (Maṇḍala) of this original Buddha. In terms of the four kinds of Maṇḍalas, the universe is, first of all, a Mahā Maṇḍala (大曼荼羅) 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 Maṇḍala (三昧耶曼荼羅). 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 Maṇḍala (法曼荼羅). Lastly, movements of things in the universe represent deities' actions; hence, the universe is a Karma Maṇḍala (羯磨曼荼羅). The four kinds of Maṇḍalas which are usually shown in pictorial forms, seed-letters (種子, *bīja*), or act-signs, have thus a cosmic significance. As it is said in the *Sokushin-jōbutsu-gi*, each of the four kinds of Maṇḍalas 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 Buddhas 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

<sup>5</sup> S. Katsumata, *Kōbō Daishi chosaku zenshū*, Vol. 1, Tokyo, 1968, pp. 577-8.

<sup>6</sup> "The Writing of Kobo Daishi: The Doctrine of Bodily-Attaining-Buddhahood", *Mikkyō bunka*, Vols. 29-30, p. 31, Vol. 31, pp. 1-3.

<sup>7</sup> T.T., LXXVII, 391.

and perform specific oral and mental exertions. Therefore, Kūkai attaches great importance to the three kinds of practice, namely, Mudrā-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" (musō 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 "adhiṣṭhāna" (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,<sup>8</sup> "加持" is '佛所護念' (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 '往來涉入' (communication and penetration), and '持' has the meaning of '攝而不散' (holding and keeping something from dispersing). That is to say, '入我我入' (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 response), and (3) "顯得" (manifest realization). Firstly, all sentient beings intrinsically and spontaneously possess all the merit of the Vajradhātu and Garbhadhātu Maṇḍalas, 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 response. 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

<sup>8</sup> *Daimichikyō-kaidai* (concerning "Hokkaijōshin"), T.T., LVIII, 2.

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*<sup>9</sup> 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" (soku-shin-jō-butsu) have been devised. In the case of the intrinsic embodiment of Buddhahood, the phrase is read "sunawachi mi nareru butsu" (in itself one's body is an actualized Buddha). In the second case of realizing Buddhahood through empowerment and response, it is read "mi ni sokushite butsu to 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 to naru" (quickly one's body becomes Buddha's).<sup>10</sup>

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 it 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*,<sup>11</sup> of which the translator has chiefly availed himself of those written by Raiyu (1226-1304), Shōshin (1287-1357), Yūkai (1345-1416), and Donjaku (1674-1742).<sup>12</sup>

#### ABBREVIATIONS

T.T. = *Taishō Shinshū Daizōkyō*, ed. by J. Takakusu and K. Watanabe, Tokyo, 1924-9.

Ti.T. = *Tibetan Tripitaka* (Peking edition), ed. by D. T. Suzuki, Tokyo, 1954-9.

Zensho = *Shingonshū zensho*, Vol. 14, Kōyasan, 1933.

Zenshū = S. Katsumata, *Kōbō Daishi chosaku zenshū*, Vols. I and II, Tokyo, 1968-70.

<sup>9</sup> T.T., LXXVII, 391. See "The Writing of Kobo Daishi", *Mikkyō bunka*, Vol. 31, pp. 3-5.

<sup>10</sup> *Mikkyō daijiten*, p. 1403.

<sup>11</sup> See *Mikkyō daijiten*, pp. 1404-5; *Zenshū*, I, 578-9; *Shin Bukkyō kaidai jiten*, ed. by H. Nakamura, etc., Tokyo, 1966, p. 252.

<sup>12</sup> Their commentaries are published in the *Shingonshū zensho*, Vol. 14, pp. 9-77, 79-171, 173-308, and 309-464, respectively.

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It was after the completion of my work that I knew of two translations of the *Sokushin-jōbutsu-gi*, one with an introduction published by the Translation Institute in Koyasan University in the *Mikkyō bunka*, Vols. 27-35, and the other by S. Beyer published in the same journal, Vol 82. After reading the translations, I believed that publication of my annotated translation would not be superfluous.

## PRINCIPLE OF ATTAINING BUDDHAHOOD WITH THE PRESENT BODY

(即身成佛義)

by KŪKAI (Kōbō Daishi)  
Translated by H. INAGAKI

### I SCRIPTURAL EVIDENCE

Question: Various sūtras and treatises expound attainment of Buddhahood in three (*asaṃkhyā*) kalpas.<sup>1</sup> 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.<sup>2</sup>

What is the exposition in the sūtras?

(1) The *Diamond Peak Sūtra* says,<sup>3</sup>

“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.<sup>4</sup>

(2) Again, it is said,<sup>5</sup>

<sup>1</sup> “*Asaṃkhyā*”, literally “incalculable”, is a unit of number given in the *Abhidharmakośa* as the fifty-second unit of decimal numeration. One *asaṃkhyā* kalpa is ordinarily required for a Bodhisattva to attain the stage of Joy, and three *asaṃkhyā* kalpas for him to attain Buddhahood.

<sup>2</sup> Collection of esoteric scriptures.

<sup>3</sup> Here refers to the 金剛頂一字頂輪王瑜伽一切時處念誦成佛儀軌, T.T., XIX, 320. Kūkai interprets “現證” as “realize with the present body or in the present life” though it is obvious that “現證” represents “*abhisam-budh*”, which means “realize completely”.

<sup>4</sup> 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.

<sup>5</sup> 金剛頂經瑜伽修習毘盧遮那三摩地法, T.T., XVIII, 331.

“If there are beings who encounter this teaching  
And practise it diligently, day and night, throughout the four  
periods of a day,<sup>6</sup>  
They will attain the stage of Joy in this life  
And realize Enlightenment after sixteen lives.”

I explain: “This teaching” refers to the Great King Teaching of Samādhi realized inwardly by the Dharmakāya Buddha.<sup>7</sup> “Stage of Joy” is not the first bhūmi mentioned in the exoteric teachings; it is the first stage of our Buddha-vehicle,<sup>8</sup> as fully explained in the section on stages.<sup>9</sup> “Sixteen lives” refers to the lives of the sixteen great Bodhisattvas;<sup>10</sup> they are fully explained in the section on stages.

(3) Again, it is said,<sup>11</sup>

“If one practises in accordance with this supreme principle,  
One will attain the highest Enlightenment in this life.”

(4) Again, it is said,<sup>12</sup>

“You should know that your body  
Becomes the Vajradhātu.<sup>13</sup>  
When your body has become Vajra,  
It is firm, solid and indestructible.  
I have attained the Vajra-body.”

<sup>6</sup> Early morning, midday, evening, and midnight.

<sup>7</sup> Refers to Mahāvairocana who is the eternally abiding Dharmakāya embodied as a Self-Enjoyment Body (自受用身).

<sup>8</sup> In the Shingon sect the ten stages (*bhūmi*) of Bodhisattvas are considered to be embraced in Buddhahood, whereas in other teachings they are the stages leading to Buddhahood. The first bhūmi in the Shingon sect corresponds to the eighth bhūmi in the exoteric teachings (Zensho, 322).

<sup>9</sup> Refers to the chapter on “Dwelling Mind” (住心品) in the *Great Sun Sūtra* (cf. Zensho, 92). Also it refers to the 分別聖位經 (full title: 略述金剛頂輪伽分別聖位修證法門, T.T. No. 87c) (Zensho, 323-4).

<sup>10</sup> A Shingon-practitioner gradually acquires the merit of practices represented by the sixteen Bodhisattvas and finally attains Buddhahood in the present life. The sixteen Bodhisattvas are four groups of four Bodhisattvas attending the four Buddhas in the four directions as depicted in the Vajradhātu Maṇḍala.

East — Akṣobhya (阿閼) Buddha — Vajrasattva (金剛薩埵), Vajrarāja (金剛王), Vajrarāga (金剛愛), and Vajrasādhu (金剛喜);

South — Ratnasambhava (寶生) — Vajraratna (金剛寶), Vajrateja (金剛光), Vajraketu (金剛幢), and Vajrahāsa (金剛笑);

West — Amitāyus (無量壽) — Vajradharma (金剛法), Vajratikṣṇa (金剛利), Vajrahetu (金剛因), and Vajrabhāṣa (金剛語);

North — Amoghasiddhi (不空成就) — Vajrakarma (金剛業), Vajrarakṣa (金剛護), Vajrayakṣa (金剛牙), and Vajrasaṃdhi (金剛拳) (cf. Toganoo, *Mandara no kenkyū*, Kōyasan, 1932, pp. 513-14). As for the relationship between the ten bhūmis and the sixteen Bodhisattvas, see Zensho, 324-8.

<sup>11</sup> 成就妙法蓮華經王瑜伽觀智儀軌, T.T., XIX, 594.

<sup>12</sup> 金剛頂瑜伽修習毘盧遮那三摩地法, T.T., XVIII, 329.

<sup>13</sup> “Vajra” implies wisdom, and “dhātu” means body (Zensho, 331).

(5) The *Great Sun Sūtra* says,<sup>14</sup>

“Without abandoning this body,  
One attains supernatural power over the objective world,<sup>15</sup>  
Wanders freely in the state of great void,  
And, moreover, accomplishes the Bodily Mystery.”

(6) Again, it says,<sup>16</sup>

“If you want to enter Perfection (Siddhi) in this life,  
Comply with (your Buddha's) empowerment and contemplate on it.  
After receiving the Mantra (of your Buddha) personally from your  
reverend teacher,  
Meditate on it until you become united with it. Then you will  
attain Perfection.”

“Perfection” mentioned in the sūtra refers to the Perfection (of five supernatural powers, etc.) by holding the Mantra and the Perfection of the Buddhahood of Dharmakāya. “The state of great void” means that Dharmakāya is unhindered like the great space, contains all the phenomenal forms and is everlasting; hence, “great void”. It is the basis on which all existing things rest; hence, “state”. “Bodily Mystery” means that even (Bodhisattvas of) the Equal Bodhi<sup>17</sup> cannot see the Three Mystic Practices of the Dharmakāya Buddha; and so how can those of the tenth bhūmi<sup>17</sup> have a glimpse of them? Hence, it is called “Bodily Mystery”.

(7) Also it is said in the Bodhisattva Nāgārjuna's *Treatise on Bodhi-Mind*,<sup>18</sup> “In the Mantra teaching alone is found (the theory of) attaining Buddhahood with the present body. Hence, it expounds the method of Samādhi. It is not found or mentioned in the various other teachings.”

“It expounds (the method of) Samādhi” refers to the Samādhi self-realized by the Dharmakāya. “Various other teachings” refer to exoteric

<sup>14</sup> The *Great Sun Sūtra*, T.T., XVIII, 21. Cf. Tibetan translation, Ti.T., V, 254, v, 8:

“mkhaḥ la ḥgro ba ſid dañ ni//  
yañ na rdzu ḥphrul rkañ pa dañ//  
lha yi mig dañ rna ba dañ//  
sñags pas de bzin ḥthob pa dañ//”  
(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.)

<sup>15</sup> 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; “*ṛddhividhiñāna*” in Skt. (Mvy. 208). The Tibetan text suggests “*ṛddhipāda*” (= *rdzu ḥphrul rkañ*).

<sup>16</sup> The *Great Sun Sūtra*, T.T., XVIII, 45.

<sup>17</sup> In the 52-stage division of Bodhisattvahood, the stage of Equal Bodhi (等覺) is the fifty-first stage and the tenth bhūmi (十地) is the fiftieth.

<sup>18</sup> 菩提心論 (full title: 金剛頂瑜伽中發阿耨多羅三藐三菩提心論), T.T., XXXII, 572.

teachings expounded by the Enjoyment Body for the Sake of Others.<sup>19</sup>

(8) Again, it says,<sup>20</sup>

“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 sūtras and treatise? A verse says,

“The six elements are mutually unhindered, everlasting and in  
harmony (with Reality). [essence]  
The four kinds of Maṇḍalas are not separate from each other.  
[form]  
Empowerment and response 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

<sup>19</sup> The Shingon teaching distinguishes four kinds of Buddha's Body: Self-nature Body (自性身), Enjoyment Body (受用身), Transformed Body (變化身), and Homogeneous Body (等流身). The first three correspond to Dharmakāya, Sambhogakāya, and Nirmāṇakāya, 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., Sākyamuni, the historical Buddha).

<sup>20</sup> 菩提心論, 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 Dharmakāya Buddha, secondly, innumerableness, thirdly, perfection, and, lastly, reason.

### III EXPOSITION

#### (1) First line

I explain: "The six elements" are the five elements<sup>21</sup> and consciousness. The *Great Sun Sūtra* says,<sup>22</sup>

"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-māntra says, 'A VI RA HŪM KHAM HŪM.'<sup>23</sup> The letter "A" signifying the original unproducedness of all dharmas represents the earth element.<sup>24</sup> The letter "VA" signifying transcending verbal expositions represents the water element.<sup>25</sup> Purity and non-defilement are referred to by the letter "RA", which represents the fire element.<sup>26</sup> That causal karmas are not to be

<sup>21</sup> Five mahābhūtas, i.e., earth, water, fire, wind, and space elements.

<sup>22</sup> The *Great Sun Sūtra*, T.T., XVIII, 9. Cf. Tibetan translation, Ti.T., V, 247, iii, 6-7:

"skye ba med pa űas rtogs pa//  
tshig gi spyod yul rñams spañs śiñ//  
ñes pa tharns cad med pa ste//  
rgyu dañ rkyen dañ bral ba yin//  
ston pañi ye śes mkbañ ħdra ba//"

(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.)

<sup>23</sup> The first five letters "A VI RA HŪM KHAM" (阿味囉訶欠) are given in the *Great Sun Sūtra*, T.T., XVIII, 20, as a Mantra for subduing the four kinds of māras (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 大樂金剛不空眞實三昧耶經般若波羅蜜多理趣釋: "The letter HŪM has the meaning of cause; the meaning of cause is that Bodhi-Mind is the cause (of Buddhahood)," T.T., XIX, 609.

<sup>24</sup> Since the original unproducedness refers to the immutable and immovable aspect of Reality, "A" corresponds to the earth element which represents solidity (Zensho, 231).

<sup>25</sup> Dharmakāya has two aspects: tranquility (定) and wisdom (慧), which are compared to clear and calm water and waves producing the sound of Dharma, respectively. Hence, "VA" of "vāda" (word) corresponds to the water element (*ibid.*, 231).

<sup>26</sup> "RA" stands for "rajas" (dust, impurity). Since Dharma-nature is the state in which all defilements and impurities have been burnt out, "RA" corresponds to the fire element (Zenshū, I, 47).

grasped is implied by the letter "HA", which represents the wind element.<sup>27</sup> "Like space" is implied by the letter "KHA", which represents the space element.<sup>28</sup> "I have realized" indicates the consciousness element.

The word "識" (consciousness) is used in the causal state, and "智" (wisdom) in the resultant state.<sup>29</sup> Since "智" is "覺" (realization), ("我覺", "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 "智". Therefore, "samyaksambodhi" used in various sūtras was formerly translated as "遍知" (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.<sup>30</sup>

Again, the *Diamond Peak Sūtra* says,<sup>31</sup>

"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*. "All dharmas" refer to all mental dharmas. The number of mind-kings 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.

<sup>27</sup> "HA" stands for "hetu" (cause). Dharma-nature is beyond all causes and conditions and is not a result of karmas, just like wind (*ibid.*, 47).

<sup>28</sup> "KHA" means space. No dharma is to be grasped, like space (Zensho, 361). Also Dharma-nature is unhindered and unrestricted like space (Zenshū, I, 47).

<sup>29</sup> Causal state (因位) and resultant state (果位) refer to the unenlightened and enlightened state, respectively.

<sup>30</sup> As regards the correspondence between the five elements and the five Buddhas, Amoghavajra and Śubhakarasiṃha had different traditions:

(Five elements)	(Amoghavajra)	(Śubhakarasiṃha)
earth (A)	Mahāvairocana	Akṣobhya
water (VA)	Amoghasiddhi	Amitābha
fire (RA)	Ratnasambhava	Amoghasiddhi
wind (HA)	Amitābha	Amoghasiddhi
space (KHA)	Akṣobhya	Mahāvairocana

(Zenshū, I, 47 and Zensho, 115, 368-70.)

<sup>31</sup> T.T., XVIII, 331.

Again, the *Great Sun Sūtra* says,<sup>32</sup>

"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 *Prajñāpāramitā Sūtras*,<sup>33</sup> the *Bracelet Sūtra*,<sup>34</sup> etc., also expound the principle of the six elements.

These six elements produce the four kinds of Dharmakāyas<sup>35</sup> and the three kinds of worlds, such as all Buddhas, all sentient beings and receptacle-

<sup>32</sup> T.T., XVIII, 38. Cf. Tibetan translation, Ti.T., V, 267, i, 5-7:

"ña ni sñiñ kañi gnas b'zag pa//  
kun gyi rje ste dbañ phyug yin//  
rgyu dañ mi rgyu sna tshogs pas//  
mthañ dag ñas ni rab tu khyab//  
a zes bya ba srog gi mchog//  
ba zes bya ba tshig du bsad//  
ra zes bya ba me zes brjod//  
hūrñ zes bya ba khro bor bsad//  
kha ni nam mkhar ses par bya//"

(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;

"HŪM" is explained as wrath;

"KHA" is to be known as space.)

<sup>33</sup> 大般若波羅密多經, T.T., V, 990, says, "O Sudarśana, if the earth element is pure, the All-knowing Wisdom is pure; if the All-knowing Wisdom is pure, the earth element is pure. . . . If the elements of water, fire, wind, space, and consciousness are pure, the All-knowing Wisdom is pure; if the All-knowing Wisdom is pure, the elements of water, fire, wind, space, and consciousness are pure." Also 仁王般若波羅密多經, T.T., VIII, 831, says, "One contemplates on one's body as composed of (the elements of) earth, water, fire, wind, space, and consciousness, each element being impure."

<sup>34</sup> 菩薩瓔珞本業經, T.T., XXIV, 1013, says, "That all things are like illusions means that the five skandhas, viz. form, consciousness, perception, conception, and volition, the consciousness and space elements of the six elements, and the four elements — these dharmas have neither their own characteristics nor different characteristics and are like space."

<sup>35</sup> Refers to the four kinds of Buddha's Body. See note 19.

worlds.<sup>36</sup> Hence, the Bhagavat Mahāvairocana sets forth a verse on the arising of Tathāgata and says,<sup>37</sup>

"(The six elements) produce various conformable shapes<sup>38</sup>  
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.  
Dharmas 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 Dharmakāyas, (four kinds of) Maṇḍalas, and three kinds of worlds.<sup>39</sup> "Dharmas" refer to mental dharmas, and "dharma-

<sup>36</sup> Skt. "bhājana-loka"; the world as the place of living.

<sup>37</sup> The *Great Sun Sūtra*, T.T., XVIII, 31. Cf. Tibetan translation, Ti.T., V, 261, v, 6-7:

"chos kyī mtshan ñid gañ las ni//  
chos mams dag ni thams cad dañ//  
sañs rgyas rñams dañ ñan thos dañ//  
rañ rgyal skyob pa rñams dañ ni//  
byañ chub sems dpañ dpañ bo dañ//  
de bzin rgyal ba mchog rñams dañ//  
sems can snod kyī hñig rten dag//  
btags pa rim pa bzin hbyuñ ñiñ//  
chos rñams skye dañ gñas pa dag//  
gañ las rtag tu hbyuñ hgyur ba//"

(From which dharma-aspects,

All dharmas,

Buddhas, Śrāvakas,

Pratyekabuddhas, the protectors,

Valiant Bodhisattvas,

Likewise, supreme Jinās,

Worlds of beings and receptacles which are

Provisionally established arise in succession,

And from which arising and dwelling dharmas

Continually arise —)

<sup>38</sup> According to I-hsing (一行), 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). "隨類形" is interpreted by him as Buddha's physical forms manifested from his Dharmakāya of Non-form in accordance with different natures and conditions of the beings to be saved (*ibid.*, 726). Here it is taken as meaning "隨緣", lit. "following conditions", *i.e.*, varying in accordance with different conditions (Zensho, 124).

<sup>39</sup> Three kinds of worlds are as follows: 1. 器世間, receptacle-world, *i.e.*, world where the Buddha's activity of edification takes place; 2. 衆生世間, sentient beings to be edified by the Buddha; and 3. 智正覺世間, Wisdom-Enlightenment, *i.e.*, various bodies of the Buddha emanating from Enlightenment (華嚴經探玄記, T.T., XXXV, 418). Also they are: 1. 五陰 (or 五衆) 世間, five skandhas; 2. 衆生世間, sentient beings; and 3. 國土世間, worlds where they inhabit (大智度論,



aspects" refer to material dharmas. Also, "dharmas" is a general term, whereas "dharma-aspects" refer to distinctive aspects (of dharmas). Hence, the following lines say that Buddhas, Śrāvakas, Pratyekabuddhas, Bodhisattvas, sentient beings and receptacle-worlds are produced in succession. Also, "dharmas" refer to the Dharma Maṇḍala; "dharma-aspects" refer to the Samaya Maṇḍala Bodies; from "Buddhas" to "sentient beings" are the Mahā Maṇḍala Bodies; and "receptacle-worlds" refer to the lands on which they rest. "Receptacle-worlds" is a general term for the Samaya Maṇḍala. Also, "Buddhas", "Bodhisattvas" and (sages of) the Two Vehicles refer to the world of Wisdom-Enlightenment; "sentient beings" refer to the world of sentient beings; and "receptacle-worlds" refer to the world of receptacle. Also, the producing agents are the six elements; "various conformable forms" are the produced dharmas, namely, the four kinds of Dharmakāyas and the three kinds of worlds.

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

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






<sup>40</sup> The *Great Sun Sūtra*, T.T., XVIII, 31. Cf. Tibetan translation, Ti.T., V, 262, i, 2-5: "gsaṅ ba paḥi bdag po/ gsaṅ baḥi dkyil ḥkhor mnam par dgod pa lha rnam kyī gnas yaṅ dag par gnas par bsaṃ pa sa bon daṅ bcas pas mtshan pa yod kyis/ de ñon la legs par rab tu yid la zuṅ ḥig daṅ/ ṅas khyod la bsad do// . . .

daṅ por sṅags pas dkyil ḥkhor de//  
raṅ gi lus la dgod byas te//  
rkaṅ ba nas ni chu so la//  
thug gi bar du sa yir bsaṃ//  
de nas goṅ du sñiṅ kaḥi bar//  
sdom brtson can gyis chu yir bsaṃ//  
chu yi yan cad me yi ste//  
me yi yan cad rluṅ 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
		(sphere) water	white
navel		(square) earth	yellow

(Cf. Zensho, 34.)

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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-layer.  
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"<sup>41</sup> implies the mind element. "Sacred One" in the prose is a Mahā 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,<sup>42</sup> "The Bhagavat Mahāvairocana says, 'O Vajrapāṇi, 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 *Hizōki*, Zenshū, II, 626, as follows:

(Element)	(colour)	(letter)
space	blue	KHAM (𑖕)
wind	black	HŪM (𑖬)
fire	red	RA (𑖔)
water	white	VI (𑖦)
earth	yellow	A (𑖅)

<sup>41</sup> Refers to Ācārya.

<sup>42</sup> 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, Ti.T., V, 254, i, 6-8: "lag na rdo rje de bzin gsegs pa rnam kyī thugs las byuṅ ba zes bya ba/ las bya bas rnam par rol pa spyod paḥi rol mo rim par phyē ba rgyas pa khams bzi yaṅ dag par bsdu ba bsdu pa/ sems kyī rgyal po la gnas pa/ nam mkhaḥ itar kun du khyab pa mthoṅ ba daṅ/ ma mthoṅ baḥi ḥbras bu maṅ ba/ ṅon thos daṅ raṅ saṅ rgyas daṅ byaṅ chub sems dpaḥ thams cad kyī maṅ sum pa// (O Vajrapāṇi, 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.)



produce all things. How do we know? The reason is as follows: "mind-king" 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.<sup>43</sup> 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 exoteric 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 unhindered and unobstructed. Wisdom is identical with object, and object with Wisdom; Wisdom is identical with Principle,<sup>44</sup> and Principle with Wisdom; they are unhindered 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 unhindered and unobstructed, (with the elements) mutually penetrating and harmonizing with each other, everlasting and immutable, and equally dwelling in Reality-End (*bhūtakoti*). Therefore, the verse says,

"The six elements are mutually unhindered, ever-lasting and in harmony (with Reality)."

"Unhindered" means "freely penetrating". "Ever-lasting" means "immovable", "indestructible", etc. "Yoga" (in harmony) is translated as "相應" (agreeing, uniting). Mutual agreement and penetration are the meaning of "即" (of "即身").

<sup>43</sup> According to I-hsing, 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 to worldly results and the fruit of Bodhi, respectively (T.T., XXXIX, 700).

<sup>44</sup> Principle (理) is the absolute truth or the principle of naturalness which is beyond our relative perceptions and is only realized with the indiscriminative wisdom (智).

## (2) Second line

Concerning the line, "The four kinds of Maṇḍalas are not separate from each other," the *Great Sun Sūtra* says,<sup>45</sup> "All Tathāgatas have (three kinds of) Mystic Bodies, namely, letter, sign, and figure."

"Letter" refers to the Dharma Maṇḍala. "Sign" refers to various ensigns, namely, Samaya Maṇḍala. "Figure" is a body endowed with the marks and characteristics of excellence, namely, Mahā Maṇḍala. Each of these three bodies has specific postures and act-signs; this is called Karma Maṇḍala. These are the four kinds of Maṇḍalas.

According to the exposition of the *Diamond Peak Sūtra*,<sup>46</sup> the four kinds of Maṇḍalas are as follows:

Firstly, Mahā Maṇḍala: 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 Maṇḍala. 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).<sup>47</sup> It is also called Mahā Wisdom-Seal.<sup>48</sup>

Secondly, Samaya Maṇḍala: 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"<sup>49</sup> formed by joining the two palms. It is also called Samaya Wisdom-Seal.

<sup>45</sup> The *Great Sun Sūtra*, T.T., XVIII, 44, says, "秘密主請尊有三種身所謂字印形像" (O Lord of Mystery, various Honoured Ones have three kinds of bodies, namely, letter, mudrā, and figure.) Cf. Tibetan translation, Ti.T., V, 255, v, 6-7: "gsaṅ ba paḥi bdag po/ de la lhaḥi gzugs ni rnam pa gsum ste/ yi ge daṅ phyag rgya daṅ gzugs so" (O Lord of Mystery, now the forms [rūpa] of the Honoured One are of three kinds: letter [akṣara], sign [mudrā], and form [rūpa].)

<sup>46</sup> Probably refers to such sūtras belonging to the Diamond Peak division as: 金剛頂經瑜伽十八會指歸, T.T., XVIII, 286-7, and 都部陀羅尼目, *ibid.*, 898-9. Cf. *Hizōki*, Zenshū, II, 616.

<sup>47</sup> Refers to "五相成身觀", the fivefold meditation for realizing Buddhahood of the Diamond Realm: (1) 通達菩提心, 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) 修菩提心, 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 adamant Bodhi-Mind; here one perceives in one's mind-moon the lotus-flower, vajra, or other Samaya-forms of one's Honoured One, thereby making the Bodhi-Mind firm and solid; (4) 證金剛身, or attainment of the Vajra Body; meditation in which one attains unity with the Honoured One, thereby obtaining the Samaya Body; and (5) 佛身圓滿, or perfection of the Buddha's Body; here one's Samaya Body turns into the Karma Body of the Honoured One. See 金剛頂經瑜伽十八會指歸, T.T., XVIII, 284, and 菩提心論, T.T., XXXII, 574. The phrase, "五相成身尊瑜伽"; is quoted from the 都部陀羅尼目, T.T., XVIII, 899. Cf. S. Sakai's article "Gosōjōshinkan ni tsuite", *Mikkyōgaku mikkyōshi rombunshū*, Kōyasan, 1965, pp. 397-409.

<sup>48</sup> According to the *Hizōki*, Zenshū, II, 623, the term is "摩訶般若勿他羅" (= *mahājñānamudrā?*) in Skt.

<sup>49</sup> See E. D. Saunders, *Mudrā*, London, 1960, p. 119.

Thirdly, Dharma Maṇḍala: 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 Dharmakāyas<sup>50</sup> and the words and meanings of all the sūtras. It is also called Dharma Wisdom-Seal.

Fourthly, Karma Maṇḍala: 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 Maṇḍalas 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 Maṇḍalas are not separate from each other." "Not separate" is the meaning of "卽".

### (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<sup>51</sup> 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,<sup>52</sup>

"These three mystic letters (*i.e.* OM, BHŪM, and KHAM)<sup>53</sup>  
Of Mahāvairocana Buddha,  
Each contains immeasurable (significances).

<sup>50</sup> Refers to the four kinds of Dharmakāyas.

<sup>51</sup> Refers to the original Dharmakāya Buddha Mahāvairocana; also the four kinds of Buddha's Bodies.

<sup>52</sup> 一字頂輪王一切時處念誦成佛儀軌, T.T., XIX, 322. "共一字無量" in the third line is given as "共一字無異" in the *Taishō Tripiṭaka*.

<sup>53</sup> According to Yūkai, the three letters "唵 (OM), 𑖀 (BHŪH), 欠 (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) seal<sup>54</sup> and  
mystic letters,  
He will realize the (Great, Perfect) Mirror Wisdom<sup>55</sup>  
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 Stage of Sprinkling (*abhiṣeka*),  
With a mass of merits adorning his body.  
If he impresses his mouth with the mystic words,  
He will realize the Wisdom of Excellent Discernment,  
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  
Dharmadhātu,  
The space body of Dharmadhātu  
Of Mahāvairocana Buddha."

It is also said,<sup>56</sup> "Entering the meditation on Dharmakāya-Thusness, one realizes the equality, like space, of the perceiving subject and the object perceived.<sup>57</sup> 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 asaṃkhyā

<sup>54</sup> Refers to the mudrā called "勝身三摩耶" (Excellent Body Samaya); "Excellent Body" here refers to Buddha's Body (Zensho, 412).

<sup>55</sup> The five wisdoms represent the five Buddhas in the five quarters:

East	Akṣobhya	Great, Perfect Mirror Wisdom (ādarsa-jñāna, 大円鏡智)
South	Ratnasambhava	Wisdom of Equality (samatā-jñāna, 平等性智)
West	Amitābha	Wisdom of Excellent Discernment (pratyavekṣaṇā-jñāna, 妙觀察智)
North	Amoghasiddhi	Wisdom of Accomplishing Metamorphoses (kṛtyānuṣṭhāna-jñāna, 成所作智)
Centre	Mahāvairocana	Wisdom of Essential Substance of Dharma Realm (dharmadhātusvabhāva-jñāna, 法界体性智).

<sup>56</sup> 成就妙法蓮華經王瑜伽觀智儀軌, T.T., XIX, 602.

<sup>57</sup> According to Donjaku, "緣" (lit. condition) and "相" (aspect) here refer to "能緣" (perceiving function of mind) and "所緣" (object of perception), respectively (Zensho, 417). According to Shōshin, "一緣" has the meaning of "能緣所緣不生" (non-arising of the perceiving and the perceived) and "一相" 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,<sup>58</sup> thus 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,<sup>59</sup> thereby fulfilling the great task of the Buddha."

Again it is said,<sup>60</sup> "If (a practitioner) avails himself of the teaching arising out of the inwardly realized wisdom of self-enlightenment<sup>61</sup> expounded by the Self-Enjoyment Body of Mahāvairocana Buddha and also avails himself of the wisdom of the Enjoyment Body for Others' Sake of Vajrasattva in the state of the great Samantabhadra,<sup>62</sup> he will meet a Maṇḍala Ācārya<sup>63</sup> and be able to enter the Maṇḍala. That is to say, he will acquire the Karma (for abiding by the precepts)<sup>64</sup> and, as (the Ācārya) conjures up Vajrasattva in Samantabhadra Samādhi, Vajrasattva will enter his body. Owing to the divine power of empowerment, he will instantly attain immeasurable Samayas<sup>65</sup> and Dhāraṇī-gates. (The Ācārya) transforms with the wonderful Dharma his disciple's seeds of innate self-attachment.<sup>66</sup> The disciple will immediately acquire in his body the merit

<sup>58</sup> In the 52-stage division of Bodhisattvahood, "初地" (the first bhūmi) is the forty-first stage, and "妙覺" (Supreme Bodhi) is the fifty-second.

<sup>59</sup> One of the three kinds of compassion, which are as follows: (1) 衆生緣慈悲, compassion toward sentient beings with the attached view regarding self and elements, (2) 法緣慈悲, compassion without self-attachment but still contaminated with the attachment to elements which constitute one's self and beings to be saved, and (3) 無緣慈悲, compassion without attachment to self or elements.

<sup>60</sup> 金剛頂瑜珈金剛薩埵五秘密修行念誦儀軌, T.T., XXX, 535.

<sup>61</sup> "自覺", self-enlightenment, because the ultimate Enlightenment is to be attained through the realization of one's mind-nature.

<sup>62</sup> 大覺寶金剛薩埵, lit. great Samantabhadra Vajrasattva. Samantabhadra represents the compassion and virtue of benefiting sentient beings, and Vajrasattva is the head of the Bodhisattvas who received the esoteric teaching directly from Mahāvairocana 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.*).

<sup>63</sup> A Maṇḍala Ācārya is a master who establishes a Maṇḍala and leads his disciples into it.

<sup>64</sup> "羯磨", "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.

<sup>65</sup> "Samaya" has four implications: (1) 平等, equality of Buddha and sentient beings, (2) 本誓, vow of saving sentient beings, (3) 除障, removal of evil passions through Buddha's empowerment, and (4) 驚覺, awakening the minds of sentient beings. Here it refers to "one hundred and eight Samādhis" (according to Donjaku, Zensho, 421).

<sup>66</sup> In the Consciousness-Only school two kinds of self-attachment are distinguished: (1) 俱生起我執, innate self-attachment, and (2) 分別起我執, self-attachment arising from wrong views and thoughts. The former is more deep-rooted and difficult to eradicate than the latter and is only to be removed in the Samādhi immediately preceding the attainment of Buddhahood, 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.

and wisdom to be accumulated during the period of one great asaṃkhyā kalpa, whereat he will be considered to have been born into the Buddha's family.<sup>67</sup> 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 Practices." [This shows the benefit which a practitioner gains from his Ācārya's performance of the method of empowerment and response when he receives the precept of Bodhi-Mind for the first time.] "By just looking at the Maṇḍala, he produces the pure faith in a moment. As he sees it with joyful mind, the seeds of Vajradhātu<sup>68</sup> are planted in his Ālaya-consciousness."<sup>69</sup> [This passage shows the benefit he gains on seeing various Honoured Ones in the Maṇḍala-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<sup>70</sup> and ten bhūmis. If a man fixes his thought on and practises this teaching of the five mystic Yogas of great Vajrasattva<sup>71</sup> 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 Saṃsāra or attached to Nirvāṇa. He will widely benefit (beings of) the five states of existence<sup>72</sup> in the boundless Saṃsāra. 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 rite.]

<sup>67</sup> This means that one has attained the first bhūmi.

<sup>68</sup> Refers to the nature (= dhātu) of Buddha's wisdom which is indestructible like adamant (= vajra). In other words, it is one's originally pure mind (自性清淨心) represented by the letter "A" (Zensho, 426).

<sup>69</sup> The eighth consciousness, also called "藏識" (store-consciousness) and "種子識" (seed-consciousness), which 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 Ālaya-consciousness have the efficacy to suppress evil tendencies of mind and lead one to Buddhahood (Zensho, 53).

<sup>70</sup> Śrāvakayāna and Pratyekabuddhayāna.

<sup>71</sup> Three mystic practices of union with five Bodhisattvas, namely, Vajrasattva and four attending Bodhisattvas - Desire (欲), Touch (觸), Lust (覺), and Pride (慢). By the performance of the five mystic Yogas one realizes identity of Nirvāṇa and Saṃsāra (Zensho, 54-5).

<sup>72</sup> Hell, realms of preta (hungry ghost), animals, human and heavenly beings.

Again, it is said,<sup>73</sup> "With the Three Mystic Adamantine Practices as the contributing condition,<sup>74</sup> one realizes the resultant stage of Vairocana's Three Bodies."<sup>75</sup>

The sūtras such as have been quoted above all expound this teaching of the Samādhi with quick efficacy based on the inconceivable supernatural powers.<sup>76</sup> 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.<sup>77</sup> 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)." "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" 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,

<sup>73</sup> 金剛頂瑜伽金剛薩埵五秘密修行念誦儀軌, T.T., XX, 539.

<sup>74</sup> "增上緣", "adhipati-pratyaya" in Skt., is one of the four conditions for the emergence of a mental or material phenomenon. The four conditions are as follows: (1) 因緣 (hetu-pratyaya), the direct cause, (2) 等無間緣 (samanantara-pratyaya), the condition that the preceding thought must perish so that the present thought takes place, (3) 所緣緣 (ālambana-pratyaya), the condition that an object must be present so that a mental element may arise depending on it, and (4) 增上緣, all other conditions which contribute to and do not hinder the emergence of a thing.

<sup>75</sup> Dharmakāya, Sambhogakāya, and Nirmānakāya.

<sup>76</sup> The Shingon teaching is based on the Tathāgata's transcendental powers; hence, it is also called "神通乘", vehicle of transcendental powers (Zensho, 58, etc.).

<sup>77</sup> Powers of seeing and hearing anything at any distance, of going anywhere at will, of remembering former states of existence, and of knowing others' thought.

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-distinct and distinct.

Therefore, the Mantra of three equals and unhinderedness reads, "ASAME TRISAME SAMAYE SVĀHĀ".<sup>78</sup> The first word means "unequal"; the next one means "three equals"; and the following one means "three equalities". "Three" refers to Buddha, Dharma, and Saṃgha. 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,<sup>79</sup>

"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,<sup>80</sup> "One who seeks various causes and effects, such a

<sup>78</sup> The *Great Sun Sūtra*, T.T., XVIII, 12 and 24.

<sup>79</sup> T.T., XVIII, 22. Cf. Tibetan translation, Ti.T., V, 256, iv, 5-6.

"na ni hjiḡ rten daṅ po yi//  
hjiḡ rten mgon zes bsgrags pa yin//  
bla med gzod nas ḡi ba ni//  
mñam pa med paḡi chos bsad do//"  
(I am the primordial being of the world;  
I am called "Lord of the World" [lokanātha].  
Being unsurpassed and originally tranquil,  
I expound the unequalled Dharma.)

<sup>80</sup> The *Great Sun Sūtra*, T.T., XVIII, 19. Cf. Tibetan translation, Ti.T., V, 253, iv 8-v 2: "gsaṅ ba paḡi bdag po/ gaṅ dag rgyu las hbras bu mñon par ḡdod paḡi mi blun po de dag ni/ gsaṅ ba paḡi bdag po/ gsaṅ sṅags rnam kyī gsaṅ sṅags mtshan ḡid rab tu mi ses pa yin no// de ciḡi phyir ze na/ rgyu ni byed par ma gsuṅs te// hbras bu ḡaṅ de la yod ma yin//"

fool does not know the Mantra and the characteristics of the Mantra.<sup>81</sup> 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,<sup>82</sup> "The kinsmen produced from the Self-nature,<sup>83</sup> the sixteen great Bodhisattvas such as Vajrapāṇi, and so forth,<sup>84</sup> each brings forth five hundred million koṭis 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". "薩般若" (All-Wisdom) is Sanskrit. An older word "薩云"<sup>85</sup> is a

—Continued from previous page

rgyu ni rgyu yis stoñ pa na//  
de ni ci ltar rgyur yañ hgyur//  
de bas gsañ snags hbras bu ni//  
rgyu dañ las bral (text: hbras) śes par bya//"

(O Lord of Mystery, those stupid men who seek effects out of causes, 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.)

<sup>81</sup> "眞音眞音相" is interpreted by Shōshin as "the noumenal substance (性) and the phenomenal aspect (相) of the Mantra" (Zensho, 165), by Yūkai as "the Mantra as the relative existence (世諦) and the Mantra as the absolute reality (實相)" (*ibid.*, 297), 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 Siddhi.

<sup>82</sup> Adapted from the sūtra, 金剛峯樓閣一切瑜伽瑜祇經, T.T., XVIII, 254.

<sup>83</sup> All the deities surrounding Mahāvairocana Buddha are manifestations of his Self-nature Body (自性身, *svabhāvakāya*) (according to Raiyu, Zensho, 68). Donjaku explains them to be self-glorifying bodies of the Buddha (*ibid.*, 451).

<sup>84</sup> The sūtra further mentions four female deities representing Bodhisattva's four cardinal virtues (四攝行) and eight attending female deities.

<sup>85</sup> 內藏百寶經 translated by Lokakṣema of the Later Han Dynasty mentions "薩云若" (T.T., XVII, 753). Other transcriptions are "薩云然", "薩波囉", and "薩若伐" (mistake for "薩伐若") (Zensho, 300).

corrupted abridgement. If spelt in full, it is "薩羅婆枳孃曩"<sup>86</sup> (*sarvajñāna*), which is translated as "一切智智" (all-knowing wisdom). With regard to "一切智智", "智" means "discernment" and "discretion". Each and every Buddha possesses five wisdoms, thirty-seven wisdoms,<sup>87</sup> and wisdoms as numerous even as the particles of the universe.

The next two lines reveal this significance. In showing the quality of "discernment", the word "智" (wisdom) is used. In showing (the meaning of) "collectively arising", it is called "心" (mind).<sup>88</sup> To show (the meaning of) "rule and holding", we have the word "法門" (dharma-gate).<sup>89</sup> No word (of the above three) is separate from personality. Such personalities are more numerous than the particles of the universe. Hence, it is called "一切智智" (all knowing wisdoms). The use of the appellation is different from that of exoteric teachings in which one (all-knowing) wisdom is set against all (objects).<sup>90</sup> "Mind-kings" refer to the wisdom of essential substance of Dharmadhātu, etc.<sup>91</sup> "Mental functions" refer to the many-included-in-one consciousness.<sup>92</sup>

"Each embodying the Five Wisdoms" shows that each mind-king and each mental function has these (five wisdoms). "Boundless wisdom" means exalted, extensive, and innumerable (wisdoms).

"Because it functions like a clean mirror, it is called Reality-Enlightenment Wisdom," gives the reason. For what reason are all Buddhas called "覺智" (Enlightenment-wisdom)? The answer is: Just as all the forms are reflected in a clean mirror on a high stand, so it is with the Tathāgata's Mind-mirror. The clean mirror of Mind hangs high on the top of Dharmadhātu, being serene and shining on all without perversion or mistake. What Buddha does not possess such a clean mirror? Hence, it is said, "Because it functions like a clean mirror, it is called Reality-Enlightenment Wisdom."

<sup>86</sup> "枳孃" represents "jñā" (wisdom); also transcribed as "社若", "賢若", "賢若", "慎若", "吉讓", "社擊", "枳慧", and "枳讓" (Zensho, 454).

<sup>87</sup> The five wisdoms and the thirty-seven wisdoms correspond to the five families (*kula*) and the thirty-seven deities of the Diamond Realm Maṇḍala.

<sup>88</sup> "心" is Chinese for the Skt. "citta", which is traditionally interpreted as deriving from "√ci" (to heap up, accumulate).

<sup>89</sup> "Dharma" derives from "√dhr" (to hold, support).

<sup>90</sup> The term "一切智智" (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.

<sup>91</sup> "Etc." implies the other four wisdoms.

<sup>92</sup> The term "多一識" appears in the 釋摩訶衍論, T.T., XXXII, 606, in which it refers to the ninth consciousness.