

THE SCRIPTURE OF MASTER OF MEDICINE,
BERYL RADIANCE TATHĀGATA

THE SUTRA OF THE GIRL
CANDROTTARĀ

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BDK English Tripiṭaka Series

**THE SCRIPTURE OF MASTER OF MEDICINE,
BERYL RADIANCE TATHĀGATA**

(Taishō Volume 14, Number 450)

Translated by Nobumi Iyanaga

**THE SUTRA OF THE GIRL
CANDROTTARĀ**

(Taishō Volume 14, Number 480)

Translated by Rolf W. Giebel

**Bukkyō Dendō Kyōkai America, Inc.
2018**

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A Message on the Publication of the English Tripiṭaka

The Buddhist canon is said to contain eighty-four thousand different teachings. I believe that this is because the Buddha's basic approach was to prescribe a different treatment for every spiritual ailment, much as a doctor prescribes a different medicine for every medical ailment. Thus his teachings were always appropriate for the particular suffering individual and for the time at which the teaching was given, and over the ages not one of his prescriptions has failed to relieve the suffering to which it was addressed.

Ever since the Buddha's Great Demise over twenty-five hundred years ago, his message of wisdom and compassion has spread throughout the world. Yet no one has ever attempted to translate the entire Buddhist canon into English throughout the history of Japan. It is my greatest wish to see this done and to make the translations available to the many English-speaking people who have never had the opportunity to learn about the Buddha's teachings.

Of course, it would be impossible to translate all of the Buddha's eighty-four thousand teachings in a few years. I have, therefore, had one hundred thirty-nine of the scriptural texts in the prodigious Taishō edition of the Chinese Buddhist canon selected for inclusion in the First Series of this translation project.

It is in the nature of this undertaking that the results are bound to be criticized. Nonetheless, I am convinced that unless someone takes it upon himself or herself to initiate this project, it will never be done. At the same time, I hope that an improved, revised edition will appear in the future.

It is most gratifying that, thanks to the efforts of more than a hundred Buddhist scholars from the East and the West, this monumental project has finally gotten off the ground. May the rays of the Wisdom of the Compassionate One reach each and every person in the world.

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In the long history of Buddhist transmission throughout East Asia, translations of Buddhist texts were often carried out as national projects supported and funded by emperors and political leaders. The BDK English Tripiṭaka project, on the other hand, began as a result of the dream and commitment of one man. In January 1982 Dr. NUMATA Yehan, founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), initiated the monumental task of translating the complete Taishō shinshū daizōkyō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year the Translation Committee of the English Tripiṭaka was officially convened.

The initial Committee included the following members: (late) HANAYAMA Shōyū (Chairperson), (late) BANDŌ Shōjun, ISHIGAMI Zennō, (late) KAMATA Shigeo, (late) KANAOKA Shūyū, MAYEDA Sengaku, NARA Yasuaki, (late) SAYEKI Shinkō, (late) SHIOIRI Ryōtatsu, TAMARU Noriyoshi, (late) TAMURA Kwansei, (late) URYŪZU Ryūshin, and YUYAMA Akira. Assistant members of the Committee were as follows: KANAZAWA Atsushi, WATANABE Shōgo, Rolf Giebel of New Zealand, and Rudy Smet of Belgium.

After holding planning meetings on a monthly basis, the Committee selected one hundred and thirty-nine texts for the First Series of the project, estimated to be one hundred printed volumes in all. The texts selected were not limited to those originally written in India but also included works composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published. Given the huge scope of this project, accomplishing the English translations of all the Chinese and Japanese texts in the Taishō canon may take as long as one hundred years or more. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue until completion, even after all the present members have passed away.

Editorial Foreword

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven. He entrusted his son, Mr. NUMATA Toshihide with the continuation and completion of the English Tripiṭaka project. Mr. Numata served for twenty-three years, leading the project forward with enormous progress before his sudden passing on February 16, 2017, at the age of eighty-four. The Committee previously lost its able and devoted first Chairperson, Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. In October 1995 the Committee elected Professor MAYEDA Sengaku (then Vice President of Musashino Women's College) as Chairperson, and upon the retirement of Professor Mayeda in July 2016, the torch was passed to me to serve as the third Chairperson. Despite these losses and changes we, the Editorial Committee members, have renewed our determination to carry out the noble ideals set by Dr. NUMATA. Present members of the Committee are Kenneth K. Tanaka (Chairperson), MAYEDA Sengaku, ICHISHIMA Shōshin, ISHIGAMI Zennō, KATSURA Shōryū, NARA Yasuaki, SAITŌ Akira, SHIMODA Masahiro, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

The Numata Center for Buddhist Translation and Research was established in November 1984, in Berkeley, California, U.S.A., to assist in the publication of the translated texts. The Publication Committee was organized at the Numata Center in December 1991. In 2010, the Numata Center's operations were merged with Bukkyō Dendō Kyōkai America, Inc. (BDK America), and BDK America continues to oversee the publication side of the English Tripiṭaka project in close cooperation with the Editorial Committee in Tokyo.

At the time of this writing, in February 2017, the project has completed about sixty percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

Kenneth K. Tanaka
Chairperson
Editorial Committee of
the BDK English Tripiṭaka

Publisher's Foreword

On behalf of the members of the Publication Committee, I am happy to present this volume as the latest contribution to the BDK English Tripiṭaka Series. The Publication Committee members have worked to ensure that this volume, as all other volumes in the series, has gone through a rigorous process of editorial efforts.

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Moraga, California, are dedicated to the production of accurate and readable English translations of the Buddhist canon. In doing so, the members of both committees and associated staff work to honor the deep faith, spirit, and concern of the late Reverend Dr. Yehan Numata, who founded the BDK English Tripiṭaka Series in order to disseminate the Buddhist teachings throughout the world.

The long-term goal of our project is the translation and publication of the texts in the one hundred-volume Taishō edition of the Chinese Buddhist canon, along with a number of influential extracanonical Japanese Buddhist texts. The list of texts selected for the First Series of this translation project may be found at the end of each volume in the series.

As Chair of the Publication Committee, I am deeply honored to serve as the fifth person in a post previously held by leading figures in the field of Buddhist studies, most recently by my predecessor, John R. McRae.

In conclusion, I wish to thank the members of the Publication Committee for their dedicated and expert work undertaken in the course of preparing this volume for publication: Managing Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, Director of the BDK America English Tripiṭaka Project.

A. Charles Muller
Chairperson
Publication Committee

Contents

A Message on the Publication of the English Tripiṭaka		
	<i>NUMATA Yehan</i>	v
Editorial Foreword	<i>Kenneth K. Tanaka</i>	vii
Publisher's Foreword	<i>A. Charles Muller</i>	ix
The Scripture of Master of Medicine, Beryl Radiance Tathāgata		
Contents		3
Translator's Introduction		5
<i>The Scripture of the Merits of the Former Vows of Master of Medicine, Beryl Radiance Tathāgata</i>		11
Notes		33
The Sutra of the Girl Candrottārā		
Contents		39
Translator's Introduction		41
<i>The Sutra of the Girl Candrottārā</i>		43
Notes		83
Glossary		85
Bibliography		91
Index		95
A List of the Volumes of the BDK English Tripiṭaka (First Series)		105

**THE SCRIPTURE OF MASTER OF MEDICINE,
BERYL RADIANCE TATHĀGATA**

Contents

Translator's Introduction	5
The Scripture of the Merits of the Former Vows of Master of Medicine, Beryl Radiance Tathāgata	
Introduction	13
Twelve Great Vows of the Buddha Master of Medicine, Beryl Radiance Tathāgata	13
The Buddha Land of Master of Medicine, Beryl Radiance Tathāgata	16
Different Cases of the Manifestation of the Saving Power of Master of Medicine, Beryl Radiance Tathāgata	17
Worship of the Sutra and Master of Medicine, Beryl Radiance Tathāgata and Its Benefits	21
Ānanda's Belief in Master of Medicine, Beryl Radiance Tathāgata	23
Saving People on Their Deathbeds	24
Nine Kinds of Untimely Death	27
Twelve Great <i>Yakṣa</i> Generals	28
Conclusion	29
Appendix: Translation of the Interpolated Passage (T.450:406, n. 13)	31
Notes	33

Translator's Introduction

Bhaiṣajyaguru Buddha is an enigmatic buddha. He is a very popular buddha in many Buddhist countries, especially Japan, Tibet, probably in Korea as well, perhaps a little less in China, and even in Cambodia under the reign of Jayavarman VII (1125–1215, r. ca. 1181–1215),¹ yet he is almost unknown in India itself. One of the oldest Buddhist statues in Japan is that of Bhaiṣajyaguru Buddha, still preserved in Hōryūji (an inscription dates it to 607 but it is believed to have been created a little later). There are many Nara-period examples of this buddha as well. Among temples built during the Heian period, Tōji (the headquarters of the Shingon school) and Enryakuji (the headquarters of the Tendai school) have this buddha as the main statue, though one would expect a Mahāvairocana Buddha for the former and a Śākyamuni figure for the latter. Also surprising is that despite Bhaiṣajyaguru's great popularity and the fact that some esoteric ritual texts are centered on him, this buddha was never included in the main buddhas of the esoteric systems (he does not figure in any of the well-known mandalas). It is puzzling that while Bhaiṣajyaguru became so popular in countries other than India, he was so little known in his homeland itself (a perhaps somewhat similar situation to the case of Amitābha Buddha).

The *Scripture of the Merits of the Former Vows of Master of Medicine, Beryl Radiance Tathāgata*, translated here, exists in several versions. The oldest was translated into Chinese by the monk Huijian in 457, in southern China; this text is preserved as the twelfth fascicle of a sutra collection commonly known as the *Consecration Sutra* (Taishō 1331). This version does not seem to be a faithful translation of a Sanskrit text but rather a free translation of a prior version of the *Bhaiṣajyaguru-sūtra*, to which a number of additions by the Chinese translator were made. The second translation into Chinese, in 615, is attributed to Huiji and Dharmagupta, preserved as Taishō 449. This text corresponds very well with the Sanskrit text (in five manuscripts) found at Gilgit in 1931.² The paleographic evidence suggests that these manuscripts date to the fifth to sixth centuries C.E. The only other remaining Sanskrit text can be found in some fragments

quoted in the *Śikṣāsamuccaya* by Śāntideva (ca. 650–700), translated into Chinese in the Song period.³

Next in date is a translation done by Xuanzang in 650, the text translated here (Taishō 450). Xuanzang's translation uses many passages from the earlier translations by Huijian and Huiju. In this English translation I have used a Dunhuang manuscript of Xuanzang's translation (S. 2616), which is certainly the earliest complete copy of the text (dated 764).⁴ Another Chinese translation was made by Yijing in 707 (Taishō 451); this version is a much longer text than earlier versions and its second fascicle closely follows Xuanzang's translation. A Tibetan translation of the Sanskrit text was made by Jinamitra, Dānaśīla, Yeśes-sde, and others in the ninth century, '*Phags pa bcom ldan 'das sman gyi bla baiḍurya'i 'od kyi snon gyi smon lam gyi khyad par rgyas pa źes bya ba theg pa chen po'i mdo* (Tōhoku Derge Canon, vol. 87, no. 504; Peking Tibetan Tripiṭaka, vol. 6, no. 136; Narthang Tripiṭaka, vol. 89, no. 477).⁵ Also extant are some Sogdian and Khotanese fragments and a Mongolian version of Xuanzang's text translated from a Uighur version.⁶

A comparison of these different versions, especially between the earliest version by Huijian and the Sanskrit text and subsequent Chinese translations, reveals interesting facts. From a doctrinal standpoint all of the versions presuppose the existence of Amidism, but while the Sanskrit text and the subsequent Chinese versions repeatedly emphasize the extraordinary power of Bhaiṣajyaguru Buddha's name, whereby hearing this buddha's name is sufficient to be delivered from evil paths, etc., Huijian's translation contains far fewer laudatory mentions of the buddha's name.⁷ Moreover, in three cases in the Sanskrit and subsequent versions, where it is stated that hearing the Buddha's name has the effect of saving even those people who have committed evil acts and are in evil paths, Huijian's version says that hearing the sutra (and, in one case, understanding it) has the effect of making those who have committed evil acts "joyful and right" (T.1331:533b11–13, corresponding to T.450:406a3–9; T.1331:533b17–19 corresponding to T.450:406a18–20; T.1331:533b25–27 corresponding to T.450:406b1–5). It can be presumed from these differences that in the earlier translation by Huijian there was already a belief in a buddha's name and its magical power, but this was not as developed as in the Sanskrit text. In a sense, Huijian's text is more "rational" than later versions, in that it makes sense that hearing and understanding the Buddha's teaching would make people happy and well-behaved.

Incidentally, one sutra of the Buddha's names, the *Wuqian wubai foming shenzhou chuzhang miezui jing*, translated by Jñānagupta in 593 (between the first and second translations of our text) gives the name of Bhaiṣajyaguru Buddha in its full form (T.443:328c5): Bhaiṣajyaguru-vaiḍūrya-prabharāja, "Master of Medicine, King of Beryl Radiance."

Another important difference between Huijian's version and the Sanskrit text and subsequent translations is the fact that in the latter group of texts hearing Bhaiṣajyaguru Buddha's name is associated with the acquisition of the special power of recollecting past lives (known as *jāti-smara*) and consequently knowledge of acts and their retributions by those who heard his name; this power is not explicitly mentioned in Huijian's translation (the most important references among several passages are T.1331:533a26–b5, corresponding to T.450:405c11–24; T.1331:535c18–536a6, corresponding to T.450:407b12–29). How hearing the buddha's name "works," according to the Sanskrit text and subsequent versions, is as follows: Suppose that there are people who, ignoring the mechanism of acts and their retributions, avoid opportunities to make merit and instead commit evil acts. As the consequence of these evil acts, such people fall into evil paths. If during their lifetimes they had the chance to hear the name of Bhaiṣajyaguru Buddha, however, they will quickly be reborn as human beings, and because of this "good root" (i.e., hearing the buddha's name), they will remember their former lives and understand what acts bring about various retributions. Having this knowledge, they will no longer commit evil acts but will instead endeavor in religious practice and finally attain enlightenment. It is possible to consider this interpretation in the later versions as an attempt to rationalize the magical power of hearing Bhaiṣajyaguru Buddha's name. By associating the special power of knowledge of previous lifetimes to hearing the buddha's name, the Sanskrit text preserves the logical scheme of acts and their retributions and makes the Buddha the supreme guide in the religious path.⁸

This evolution seems to have an important repercussion for the representation of Bhaiṣajyaguru Buddha himself. We may ask whether this buddha is a "healer" of the physical body or of one's spiritual life, though of course he could serve both functions at the same time. Certainly the image of Bhaiṣajyaguru Buddha as a healer of physical diseases is conveyed not only by his name: *bhiṣaj* means "curing" or "healing," "healer" or "physician," "remedy" or "medicine"; and by his usual iconography, in which he is depicted holding in his left hand a pot

of medicine, but also by mention of illnesses and physical deformities in the sutra itself. If, as the Sanskrit text and subsequent versions repeatedly describe, his power resides in his name, which especially confers knowledge of prior lifetimes and the understanding of the mechanism of acts and their retributions, this implies the following sequence: death in the present life, rebirth into an evil destiny, and another rebirth into human life. In this sense, Bhaiṣajyaguru functions as a spiritual guide through transmigration, leading beings to the attainment of enlightenment. The evolution of the sutra from Huijian's translation to the Sanskrit text (and subsequent versions) seems to correspond to the evolution of this buddha's image from that of a physical healer to that of a supreme spiritual guide.

However, there is an important reservation to be raised here, especially in regard to Xuanzang's translation, which became by far the standard and most widespread version of the text in East Asia. A crucial passage in the last part of the sutra, in which a seriously ill person is on his deathbed, says that the dying person's "consciousness" is led by a messenger of King Yama; the latter weighs the person's good and bad acts and judges him. If the dying person's parents, relatives, and friends perform appropriate worship of Bhaiṣajyaguru Buddha (especially by making a five-colored banner), however, Huijian's text says that "after seven days or twenty-one days or thirty-five days or forty-nine days" his "consciousness is released and returns to his body," or, put more simply in the Sanskrit text, "his consciousness returns again," or, according to Xuanzang's translation, "the consciousness returns to that place." In any case, the meaning of this passage is ambiguous in all versions: is it that the person has already died when he receives Yama's judgment and is then reborn into a new life, or is it that he is simply in a coma (or an unconscious state) and even though he appears before Yama he returns to life thanks to Bhaiṣajyaguru Buddha's power?⁹

The intended meaning of the Sanskrit text seems to be that the person has died and is reborn into a new life; it emphasizes the "recollection" the consciousness will obtain; the deceased will be the "direct witness to the effects of merit, demerit, and the maturation of past actions."¹⁰ The corresponding passage in Huijian's version may be either of two possibilities. Although the doctrine of the knowledge of prior lifetimes is not explicit in the sentence "if that person has a clear understanding he will have faith in the effects of merits and demerits," and from the wording of the sentence "release of the consciousness and its return to its body," it would be more natural to understand this to mean that the person's

consciousness returns to his or her original body from a comatose state. The ambiguity of this passage may also be due to cultural differences in understanding “death” and “comatose state”; it is possible that in ancient times the distinction between these two states was not as clear as it is to us now.

There is another factor to consider here. The translation by Huijian was classed in the category of “scriptures of questionable authenticity” in the first catalogue of Chinese Buddhist texts, the *Chu sanzangji ji* (510–518) composed by Sengyou (445–518). This learned monk noted that “the latter part of the sutra contains methods for prolonging life (*xumingfa*), and therefore it circulated widely in his age” (T.2145:39a23).¹¹ “Life-prolonging methods” refers to the “life-prolonging banner” described in the passage about the dying person; the expression “life-prolonging” is another reason to see the passage as meaning that the person’s consciousness returns to his or her original body. The translation by Huiju and Dharmagupta, done as a critical reaction to Huijian’s version, does not use the expression “life-prolonging” (following faithfully the Sanskrit text), but the same expression reappears in Xuanzang’s translation.¹² With the wording about the consciousness that “returns to that place,” we might easily understand that the consciousness returns to the original body, as in Huijian’s version. As a result, Xuanzang’s version tends to confirm the impression made by Huijian’s text: *Bhaiṣajyaguru* Buddha has the power to resuscitate an almost dead (or recently deceased) person. In the East Asian Buddhist traditions that developed later, this constituted the mainstream belief about *Bhaiṣajyaguru* as a thaumaturgical healer of physical diseases, whose name many seriously ill royal or aristocratic people invoked in the hope of a “life-prolonging” miracle. This may well be the main reason for the extraordinary popularity of this buddha in many East Asian cultures.

Another major enigma in the *Bhaiṣajyaguru-sūtra* are the names of the twelve *yakṣa* generals enumerated at the end of the text. These names, with some minor variants, are the same in all of the different versions, yet they read very strangely as Sanskrit names, or in any other known language. The origin of these twelve *yakṣa* generals remains a mystery.

All in all, the *Bhaiṣajyaguru-sūtra* is a relatively simple Mahayana sutra that does not present difficult philosophical doctrines but in which can be found many elements of the popular beliefs of early medieval Indian society. Even though the text mentions the supramundane purposes aimed for in some of the

practices described within it, the main focus of the sutra is on the worldly benefits provided to believers by the name of Bhaiṣajyaguru Buddha. In this sense, this sutra can serve as a good example of texts representing Buddhism in everyday life in the Indian society of its period. The strong emphasis put on the (magical) powers obtained by simply hearing the buddha's name is such that it is possible to see in this sutra an early example of Tantric tendencies. The *dhāraṇī* found in the interpolated passage (see Appendix, p. 31) may be the outcome of a natural development of this tendency.¹³

There are several very good translations of the sutra, including an English translation of Taishō 450 by Raoul Birnbaum, an English translation of the Sanskrit text by Gregory Schopen, and a Japanese translation of the Sanskrit text by Yutaka Iwamoto.¹⁴ My translation attempts to follow the Chinese original as closely as possible, without sacrificing readability.

I wish to express my deep gratitude to the many colleagues and friends who provided necessary references and materials, with special thanks to Dr. Giuliana Martini, Dr. Hiram Woodward, and Dr. Yamabe Nobuyoshi. I would also like to mention the Digital Dictionary of Buddhism (<http://www.buddhism-dict.net/ddb/>), which has been very helpful and which I consulted for many of the entries in the Glossary.

*The Scripture of the Merits of the Former Vows of
Master of Medicine, Beryl Radiance Tathāgata*

Introduction

Thus have I heard. Once, the Bhagavat, wondering around to convert various countries, came to the city of Vaiśālī. He stayed under the tree of music, with eight thousand great *bhikṣus* and thirty-six thousand bodhisattva *mahāsattvas*. He was with kings, ministers, brahmans, and householders. He was also with *devas*, dragons (*nāgas*), *yakṣas*, human beings, and nonhumans. An innumerable assembly had respectfully gathered around him as he was preaching. 404c

At that moment, Dharma Prince Mañjuśrī, receiving the Buddha’s majestic power, arose from his seat, bared his shoulder on one side, and knelt with his right knee on the ground. Bowing toward the Bhagavat, with his palms joined, he said:

O Bhagavat, I sincerely wish that you will expound on the aspects of different buddhas’ names and the excellent merits of their former vows, in order to make those who listen to it remove the obstruction of their past acts, for the sake of the benefit and joy of all sentient beings in the age of the appearance of the semblance Dharma.

The Bhagavat then praised the youth Mañjuśrī:

Excellent, excellent, Mañjuśrī! Moved by great compassion, you have encouraged me to expound on different buddhas’ names and the merits of their former vows, in order to eradicate the obstruction of the past acts that bind sentient beings, and to benefit and bring peace and joy to all sentient beings in the age of the appearance of the semblance Dharma. You should listen now with the greatest attention and consider well what I shall explain for you.

Twelve Great Vows of the Buddha Master of Medicine, Beryl Radiance Tathāgata

405a

Mañjuśrī said, “I only beg you to preach. We will be pleased to listen [to you].”

The Buddha told Mañjuśrī:

If you go eastward beyond as many buddha lands as there are ten times the number of grains of sand in the Ganges River, you will find a realm known as Pure Beryl. Its buddha is named Master of Medicine, Beryl Radiance Tathāgata, Worthy of Offerings (Arhat), Perfectly Enlightened One, Perfect in Sapience and Action, Well Gone, Knower of the World, Unsurpassed Man, Tamer, Teacher of Gods and Humans, Buddha and Bhagavat. Mañjuśrī, that buddha, Bhagavat Master of Medicine, Beryl Radiance Tathāgata, when he first set out on the path of bodhisattva practice, produced twelve great vows in order to let all sentient beings obtain what they are seeking.

The first great vow was: “I vow that when I will in the future attain unsurpassed, perfect, complete *bodhi*, my body will emit a brilliant light that will brilliantly illuminate limitless, countless, boundless realms. This body will be adorned with the thirty-two marks of a great man and the eighty secondary marks. It will be so that all sentient beings will wholly resemble me without any difference.”

The second great vow was: “I vow that, when in the future I will attain *bodhi*, my body will be like beryl, [illuminating] within and without, with immaculate purity. Its radiance will be of great merit and will be lofty. My body will be good and reside tranquilly; [an aureole like] a glowing net will adorn it, and it will surpass the sun and moon [in its radiance]. All sentient beings in the darkness will be illuminated as if by the dawn, and will be able to accomplish their activities at their will.”

The third great vow was: “I vow that when in the future I will attain *bodhi*, with infinite and boundless sapience and skillful means, I will cause all beings to inexhaustibly obtain all the necessities of life. They will never lack for any of their needs.”

The fourth great vow was: “I vow that when in the future I will attain *bodhi*, if there are sentient beings who enter a mistaken path, I will cause them all to tranquilly reside in the path to *bodhi*. If there are those who enter the vehicle of listeners (*śrāvakas*) or that of self-enlightened ones (*pratyekabuddhas*), all will be brought to reside tranquilly in the Great Vehicle (Mahayana).”

The fifth great vow was: “I vow that when in the future I will attain *bodhi*, if there are infinite and boundless sentient beings who practice

the brahmanic (pure) conduct in my Dharma, they will all infallibly observe the complete three sets of precepts. Even if there are those who violate [the precepts], as soon as they have heard my name they will regain purity and will not fall into evil destinies.”

The sixth great vow was: “I vow that when in the future I will attain *bodhi*, if there are sentient beings whose bodies are inferior, who have deficiencies in their sense organs, who are ugly, obstinate, and foolish, blind, deaf, dumb, convulsive, lame, hunchbacked, leprous, insane, or who have all sorts of diseases and sufferings, as soon as they have heard my name they will all obtain beauty and sagacity. Their sense organs will be intact and they will not suffer from any diseases.”

The seventh great vow was: “I vow that when in the future I will attain *bodhi*, if there are sentient beings who are afflicted by various diseases, who have no help and no one in whom to take refuge, who have neither doctor nor medicine, neither relatives nor home, who are destitute and who have much suffering, as soon as my name passes through their ears they will be cured of all diseases and their bodies and minds will reside in peace and joy. They will be provided with plentiful families and property and they will eventually realize unsurpassed *bodhi*.”

405b

The eighth great vow was: “I vow that when in the future I will attain *bodhi*, if there are women who, because of being female, are afflicted by the hundred failings [specific to women] and come to greatly dislike the female body, and they wish to rid themselves of it, as soon as they have heard my name their female bodies will be transformed into male bodies, with all the aspects of a great man, and they will eventually realize unsurpassed *bodhi*.”

The ninth great vow was: “I vow that when in the future I will attain *bodhi*, I will cause all sentient beings to escape from Māra’s net. They will be delivered from the bonds of all the non-Buddhist paths. If they fall into the dense forest of various kinds of wrong views, I pull them out and establish them in the correct view, in order to make them gradually cultivate and study various bodhisattva practices, [so that] they will quickly realize unsurpassed, perfect *bodhi*.”

The tenth great vow was: “I vow that when in the future I will attain *bodhi*, if there are sentient beings who are, according to the royal statutes,

bound with a rope, caned, jailed, imprisoned, or are to be executed, or who are tormented by innumerable other calamities, humiliations, or grievances, who are experiencing suffering in body and mind, if they hear my name, because of my merits and majestic divine power they will all be delivered from all sorrows and suffering.”

The eleventh great vow was: “I vow that when in the future I will attain *bodhi*, if there are sentient beings who are suffering from starvation and thirst, and who commit all kinds of various evil acts in search of [needed] food—if they hear my name and hold on to it in a singleminded way I will first provide them with more than enough excellent food and drink to satisfy their bodies, and after that I will provide them with the taste of the Dharma, and finally cause them to become established in peace and joy.”

The twelfth great vow was: “I vow that when in the future I will attain *bodhi*, if there are sentient beings who are poor and have no clothing, who suffer day and night from mosquitoes and horseflies, cold and heat, if they hear my name and hold on to it in a singleminded way they will obtain at will a variety of marvelous clothing. They will also obtain all precious adornments, flower garlands, unguents, and skills in musical and theatrical performance. I will cause them to have these things to perfect satisfaction, according to their wishes.”

405c O Mañjuśrī, these were are the twelve subtle and excellent vows that that Bhagavat, Master of Medicine, Beryl Radiance Tathāgata, Worthy of Offerings, Perfectly Enlightened One, produced when he was practicing the bodhisattva path. Moreover, Mañjuśrī, it would be impossible to completely describe the excellence of the great vows made when that Bhagavat, Master of Medicine, Beryl Radiance Tathāgata, was practicing the bodhisattva path, and the excellence of the adornments of the merits of his buddha land, even if I were to spend a *kalpa* or more than a *kalpa* to do so.

The Buddha Land of Master of Medicine, Beryl Radiance Tathāgata

Now, this buddha’s land is absolutely pure and there are no women there. There are neither evil destinies nor the sound of suffering. The ground

is made of beryl and the roads are marked with ropes of gold. The walls and gates, palaces and pavilions, windows and curtains are all made of the seven precious substances. It is similar to the Joyous Realm of the West (Sukhāvātī); its merits and adornments are no different. In that land there are two bodhisattva *mahāsattvas*, one named Universally Per-vading Solar Radiance (Sūryavairocana) and the other Universally Per-vading Lunar Radiance (Candravairocana). They are the chiefs of infinite countless hosts of bodhisattvas, all able to hold on to the treasury of the right Dharma of that Bhagavat, Master of Medicine, Beryl Radiance Tathāgata. This is why, Mañjuśrī, sons and daughters of good family, having faithful minds, should aspire to be born in this buddha's realm.

Different Cases of the Manifestation of the Saving Power of Master of Medicine, Beryl Radiance Tathāgata

At that moment, the Bhagavat again declared to the youth Mañjuśrī:

O Mañjuśrī, there may be sentient beings who, without knowing the [distinction between] good and evil, cling only to craving and avarice; and who, without knowing about giving and its fruits, are foolish and without wisdom and lack the roots of faith. They accumulate much wealth and treasure and strive to protect it. When they see a beggar approaching their minds are not pleased. If they are compelled to give they feel pain as if their own flesh had been deeply cut. Moreover, there are sentient beings with limitless greed and avarice. They amass much property, more than they need for their own use. How much less would they use it to give to their parents, wives, children, servants and maids, or workmen or beggars who come? These beings, after their life has finished, will be born in the realm of hungry ghosts (*pretas*) or of animals. But if in a past [existence as] a human being they overheard the name of Master of Medicine, Beryl Radiance Tathāgata, even though they are now in an evil path,¹⁵ as soon as they think of this tathāgata's name they will disappear from that place and will be reborn in the human realm of existence. They will obtain knowledge of their past lifetimes (*jāti-smara*). They will think of the suffering in the evil destinies with fear and will

no longer wish for worldly pleasure. They will like to practice compassionate giving and will praise donors. They will not be stingy with anything that they possess. They will even be able to successively donate their own heads, eyes, hands, feet, blood, flesh or [any] part of their bodies to whomever comes and asks them. How much more so [will they be able to distribute all their] other property?

406a

Moreover, Mañjuśrī, there may be sentient beings who have broken the precepts (*śīla*), even though they have received various trainings from the Tathāgata. There may also be those who, although they have not broken the precepts, have violated the regulations, or those who have not broken the precepts nor the regulations but have denigrated correct views. There may also be those who have not denigrated correct views but have abandoned the study of sutras preached by the Buddha and are unable to understand their profound meaning. There may also be those who have learned much but because of their arrogance their minds are obscured, [and they think that] they are right while others are not. They eventually come to detest the right Dharma and become the companions of Māra. All these foolish persons are led by themselves to practice wrong views, and they also drive innumerable millions of sentient beings to the great pitfall of danger. All these sentient beings will go to the hells or into the path of animals or that of the hungry ghosts, and they will endlessly remain in transmigration. [But] if they are able to hear the name of Master of Medicine, Beryl Radiance Tathāgata they will immediately abandon their evil doings and practice the good Dharma, and they will not fall into evil paths. Even if they cannot abandon evil behavior or practice the good Dharma, those who have sunk into evil paths, because of the majestic power of that Tathāgata's former vows, will be able to hear, just for a moment, the name [of that tathāgata]. [This will be enough to cause them] to be reborn again in the human path when their life [in the evil paths] comes to an end. They will obtain the correct view, assiduousness [in practice], and self-control in their aspiration. Thus, they will be able to abandon the householder's life and enter the renunciant's life in the Tathāgata's teaching. They will receive and maintain the basis of the training and they will not violate [the precepts]. [They will hold on to] correct views and learning

and they will understand the extremely profound meanings [of the teaching]. They will be far from arrogance and will not denigrate the right Dharma. [Thus,] they will not become Māra's companions. They will gradually practice the different bodhisattva practices and rapidly attain completion [of the path to enlightenment].

Moreover, Mañjuśrī, there may be sentient beings who are stingy, jealous, self-praising, and who defame others. They will fall into the three evil paths and undergo various kinds of violent suffering for innumerable thousands of years. After having undergone such violent suffering, after their life ends they will be reborn in the human world as oxen, horses, camels, or donkeys. [As these animals,] they will always be beaten and whipped. They will [always] be afflicted by hunger and thirst, and burdened by heavy loads on their backs as they travel the roads. If they are able to be reborn as human beings they will still be of low and humble status¹⁶ as slaves and menials, taking orders from others to serve them. They will never be free. [But] if in a previous life as a human such a person ever heard the name of the Bhagavat Master of Medicine, Beryl Radiance Tathāgata, because of this good cause he will remember it and take refuge in [that buddha] from the bottom of his heart. Thanks to the Buddha's divine power, he will be delivered from various sufferings. His faculties will be sharp; wise and learned, he will always seek the excellent Dharma and meet virtuous friends. He will completely sever forever Māra's net and break the shell of ignorance. He will dry up the river of defilements and will be delivered from birth, aging, illness, and death, and from misery and distress.

Moreover, Mañjuśrī, there may be sentient beings who like to have disagreements with others, who argue with them and make trouble for themselves and others. Through deeds, words, and thought they commit increasingly worse acts. Evolving thus, they constantly act in a harmful way and [even] plot to kill each other. Summoning the spirits of mountains, forests, trees, or charnel grounds, they kill various sentient beings and take their blood and flesh as sacrificial offerings to *yakṣas* and *rākṣasas*. They write down the names of their enemies or make figures of them on which they lay curses using black magic; they enchant and cast spells on [their enemies] and practice evil magic, invoking necromantic demons

406b

(*vetālas*) in order to break their lives and destroy their bodies. All such beings—if they are able to hear the name of this Master of Medicine, Beryl Radiance Tathāgata, all their evil actions will be unable to harm [others]. They will turn [their thoughts] and produce the mind of compassion. [They will think] of benefit, peace, and joy [for others]. They will have neither malice nor resentment. Each will rejoice at what he receives and will be content with it. They will not encroach on each other but will mutually make benefit.

Moreover, Mañjuśrī, there may be people of the four assemblies, *bhikṣus* (monks), *bhikṣuṇīs* (nuns), *upāsakas* (laymen), and *upāsikās* (laywomen), and other sons and daughters of good family with pure faith, who are able to hold on to the precepts of eightfold purification; having spent either¹⁷ one year or three months¹⁸ [in religious retreat], they have maintained their training. By these roots of good, they vow to be reborn in the Joyous Realm of the West (Sukhāvātī), the land of Amitāyus Buddha. Even if they listen to the right Dharma but still remain unconvinced, these people, if they are able to hear the name of the Bhagavat Master of Medicine, Beryl Radiance Tathāgata when their life comes to end, will be visited by eight bodhisattvas mounted on their supernatural power¹⁹ who will show them the road [to Sukhāvātī]. [Thus,] they will at once be born spontaneously by transformation in that realm, among many precious flowers of various colors. Or, based on this cause, some of them will be reborn in heaven, and even though they have been reborn in heaven their former good root will not be exhausted so that they will no longer be reborn in various evil paths. When their lifetime in heaven comes to an end they will be reborn among humans as a wheel-turning king (*cakravartin*) governing the four continents with almighty majesty, establishing innumerable hundreds of thousands of sentient beings in the path of the ten good deeds. Or some will be born in the family of a *kṣatriya* or a brahman, or in the family of a great householder who possesses great wealth and a storehouse that is [always] full. Their form will be beautiful. They will have a great retinue. They will be intelligent and wise, brave and intrepid like a great hero-warrior. If a woman hears the name of the Bhagavat Master of Medicine, Beryl Radiance

Tathāgata and holds on to it from the bottom of her heart, then after [her death] she will no longer receive a female body.²⁰

Worship of the Sutra and Master of Medicine, Beryl Radiance Tathāgata and Its Benefits

At that moment, the youth Mañjuśrī said to the Buddha:

O Bhagavat, I want to make a vow: In the age when the semblance Dharma appears, by various skillful means, may I cause the sons and daughters of good family with pure faith to hear the name of the Bhagavat Master of Medicine, Beryl Radiance Tathāgata. Even while they are asleep I will awaken their ears with the buddha's name. O Bhagavat, if there are [sentient beings] who hold this sutra and recite it, or explain its teaching and expound on it, or if they copy it themselves or cause others to copy it, and they respect and revere it, they should worship [the sutra] with various flower fragrances, perfumed unguents, powdered incense, burning incense, flower garlands, precious necklaces, banners, canopies, and music. They should make a pouch out of five-colored cloth and wrap [the sutra] in it. They should clean up the site, sweeping and sprinkling water, and set up a high place where they will place [the sutra] with care. At that time, the four great *deva* kings, with their retinues and innumerable hundreds of thousands of hosts of *devas*, will come to the site to worship and protect it. O Bhagavat, at places where this sutra treasure becomes widespread, if there are people who hold on to it, because of the merits of the former vows of this Bhagavat, Master of Medicine, Beryl Radiance Tathāgata, and because they heard his name, there will no longer be any untimely death in those places. Nor will there be any evil demons and spirits that steal the vital energy [of people]. Even if there are [those from whom the vital energy has] already been taken, they will recover it as before and their bodies and minds will be safe and joyous.

406c

The Buddha said to Mañjuśrī:

So it is, so it is. [It shall be exactly] as you say, Mañjuśrī. If there are sons and daughters of good family with pure faith who want to worship

that Bhagavat, Master of Medicine, Beryl Radiance Tathāgata, they should first make an image of that buddha's form, set up a clean seat, and place the image on it. They should scatter various kinds of flowers and burn various kinds of incense; they should adorn the place with various banners and flags. For seven days and seven nights they should observe the precepts of eightfold purification, eating pure food, bathing, cleansing and perfuming [their bodies], wearing new and pure garments. They should produce a mind without any impurity, without any anger and hatred. They should produce a mind of benefit, comfort, compassion, joyful giving, equanimity, and impartiality toward all sentient beings. They should play drums and sing praises while circumambulating to the right of the buddha image. Furthermore, they should recall the merits of that tathāgata's former vows and recite this sutra, consider its meanings, explain its teaching, and expound on it. Everything they wish for will be granted at their will. Should they want a long life, they will have it. Should they want to obtain great wealth, they will obtain it. Should they seek for a high rank in office, they will attain it. Should they wish for a son or a daughter, they will obtain them according to their wish.

407a

Suppose there is a person who suddenly has a nightmare, seeing various evil apparitions or monstrous birds coming in flocks, or suppose a hundred ominous portents appear in his house, if that person respectfully worships that Bhagavat, Master of Medicine, Beryl Radiance Tathāgata using all kinds of marvelous implements, the nightmares, evil apparitions, and inauspicious omens will all disappear and will no longer be able to trouble him. Or if they are threatened by water, fire, swords, poison, precipices, unruly elephants, lions, tigers, wolves, bears, poisonous snakes, bad scorpions, centipedes or millipedes, mosquitoes, or horseflies—if the person threatened by such dangers can recall that buddha from the bottom of his heart and worship him with respect he will be free from all of these fears. In the case of invasions [of one's country] from other countries, or thieves, or rebellions, if one recalls that tathāgata with respect he will be free from all [these calamities].

Moreover, Mañjuśrī, there may be sons and daughters of good family with pure faith, who until the end of their days, having never served other *devas*, wholeheartedly took refuge exclusively in the Buddha,

Dharma, and Sangha and held on to the prohibitions—either the five precepts, the ten precepts, the four hundred precepts of bodhisattvas, the two hundred and fifty precepts of *bhikṣus*, or the five hundred precepts of *bhikṣuṇīs*—but they violated some of the precepts they had taken. Such people may fear falling into evil paths. If they can recall that buddha’s name in a singleminded way and respectfully worship it, they will definitely never receive rebirth in the three evil paths. Or there may be women who at the moment of giving birth to a child experience extreme suffering. If they can recite that tathāgata’s name from the bottom of their heart and respectfully praise and worship him, all their suffering will be removed. The body of the newborn child will be complete. He will be beautiful and those who see him will be pleased. He will have keen sense organs, intelligence, and tranquility. He will seldom become ill and nonhuman beings will never be able to steal his vital spirit.

Ānanda’s Belief in Master of Medicine, Beryl Radiance Tathāgata

At that moment, the Bhagavat said to Ānanda:

The merits acquired by that buddha, Master of Medicine, Beryl Radiance Tathāgata, whom I thus praise, belong to the realm of the very profound activities of the buddhas and they are difficult to understand. Do you believe in them?

Ānanda replied:

O most virtuous Bhagavat, I do not hold any doubts about the sutra that the Tathāgata preaches. Why is this? [Because in] all the Tathāgata’s acts of body, speech, and thought there is none that is not pure. O Bhagavat, should the sun and moon fall down, or if Mount Sumeru tilts and moves, there will be no differences in the buddhas’ sayings. O Bhagavat, there may be sentient beings in whom the faculty of faith is incomplete. Hearing the teaching about the realm of the very profound activities of the buddhas, they may think: “Why does simply remembering the name of a single buddha, Master of Medicine, Beryl Radiance Tathāgata, allow

one to obtain merits of such excellent benefit?" Because of this unbelief they may instead denigrate [this teaching], thus losing great benefits through the long night [of samsara] and falling into evil paths, eternally revolving in them.

The Buddha said to Ānanda:

407b

These sentient beings, if they are able to hear the name of Bhagavat Master of Medicine, Beryl Radiance Tathāgata and hold on to it with their entire mind, without producing any doubt, then there will be no reason for them to fall into evil paths. O Ānanda, these are the very profound practices of the buddhas, difficult to understand and believe in. [If] you [can] now receive them, you should know that all this is due to the Tathāgata's majestic power. O Ānanda, all the listeners (*śrāvakas*), self-enlightened ones (*pratyekabuddhas*), or the bodhisattvas who have not yet attained the grounds [of the bodhisattva practices], all of them, except the bodhisattva bound to one more birth, are unable to understand and believe according to reality. O Ānanda, it is difficult to obtain a human body. It is more difficult to respectfully believe in and revere the Three Jewels. Hearing the name of Bhagavat Master of Medicine, Beryl Radiance Tathāgata is even more difficult. O Ānanda, that Master of Medicine, Beryl Radiance Tathāgata accomplished innumerable bodhisattva practices; he has innumerable skillful means and innumerable great vows. Even if I were to spend a *kalpa* or more than a *kalpa* to expound on [them], the *kalpa* would be rapidly exhausted. That buddha's practices of vows and his skillful means are inexhaustible.

Saving People on Their Deathbeds

At that moment in the assembly there was a bodhisattva *mahāsattva* named Saving Deliverance (Trāṇamukta). He arose from his seat, bared his shoulder on one side, and knelt with his right knee on the ground. Bowing [toward the Bhagavat] and joining his palms, he said to the Buddha:

O most virtuous Bhagavat, in the age when the semblance Dharma is appearing there may be sentient beings who, because of various sufferings,

are distressed. Unable to eat and drink, they are exhausted and emaciated by long illness. Their throat and lips are dry; they see darkness all around. The characteristics of death appear. Parents, relatives, friends, and acquaintances gather around such a person, lamenting and weeping. Then, while his body²¹ lies in its original place, he sees a messenger of Yama who takes his consciousness before King of the Dharma Yama. Now, each sentient being has an inborn genius [attached to him].²² This genius records all his actions as either good or evil and then gives this record to Yama, King of the Dharma. The king then interrogates [the dying person] and calculates the totals of his good and evil actions, and judges him thereby. At that time, if the ill person's relatives and friends are able to take refuge in Bhagavat Master of Medicine, Beryl Radiance Tathāgata for the sake of that person, and they invite monks to recite this sutra, light seven-storied lamps, and suspend a five-colored life-prolonging divine banner,²³ it is then possible for his consciousness to return to that place,²⁴ and he will clearly understand what he had experienced, as if in a dream. Or it could be that after seven days or twenty-one days or thirty-five days or forty-nine days his consciousness returns, as if he had awoken from a dream, and he will remember and know all the retributions of his good and not-good acts. Because he can actually see the retributions of his acts, even in the case of facing danger to his life²⁵ he will no longer commit any evil acts. This is why, sons and daughters of good family with pure faith, you should all hold on to the name of Master of Medicine, Beryl Radiance Tathāgata and, according to each one's capacity, respectfully worship him.

At that moment, Ānanda asked Saving Deliverance Bodhisattva:

407c

O, son of good family, how should we respectfully worship that Bhagavat, Master of Medicine, Beryl Radiance Tathāgata? And how should we make the life-prolonging banner and the lamp?

Saving Deliverance Bodhisattva said:

O most virtuous one, if there is an ill person who wishes to be delivered from suffering from illness, for the sake of this person one should observe the precepts of eightfold purification for seven days and seven nights.

One should donate according to his capacity food and drink and other goods to the community of *bhikṣus*. Throughout the six periods of the day and night one should revere and worship Bhagavat Master of Medicine, Beryl Radiance Tathāgata and recite this sutra forty-nine times. He should light forty-nine lamps and make seven images of the form of that tathāgata. In front of each image he should place seven lamps; each lamp must be as large as a cartwheel. For the duration of forty-nine days the light must never be extinguished. Make a banner of five colors measuring forty-nine hand-lengths long. Release creatures of various species, up to forty-nine in number. This will allow [the ill person] to surmount the danger [so that] he will not be fall into the grasp of evil demons.

Moreover, Ānanda, if a *kṣatriya* king who has received the ointment happens to experience calamities, such as an epidemic among the populace, an invasion from another country, a rebellion in his own realm, an inauspicious configuration of stars, eclipses of the sun or moon, wind and rain at inappropriate times, or too little rain out of season—in such cases, the *kṣatriya* king who has received the ointment should give rise to a mind of compassion toward all sentient beings. He should release imprisoned people under amnesty and worship that Bhagavat Master of Medicine, Beryl Radiance Tathāgata according to the method of worship described above. Thanks to this wholesome root and the power of that tathāgata's former vows, his kingdom will right away obtain peace and tranquility. There will be timely wind and rain, the grains will ripen, and all sentient beings will be without illness and will be happy and joyous. There will be no cruel *yakṣas* or other spiritual beings in his country who could cause sentient beings to suffer. All the inauspicious omens will disappear altogether. The *kṣatriya* king who has received the ointment will have a long life, he will be handsome and powerful; he will be free from illness and obtain increasing prosperity.

O Ānanda, if the emperor, the queen and consorts, the heir-apparent and other princes, the ministers and secretaries, the queen's attendant ladies, officials, and common people are troubled by the suffering of disease or other calamities, they also should make a five-colored divine banner and light lamps that burn continuously. They should release

various living creatures, scatter flowers of different colors, and burn famous incense. They will then be able to recover from illness and will be liberated from all troubles.

At that moment, Ānanda asked Saving Deliverance Bodhisattva, “O son of good family, how is it possible to increase the prosperity of someone whose life span is already exhausted?”

Saving Deliverance Bodhisattva said:

O most virtuous one, how can you not have heard the Tathāgata’s teaching about the nine kinds of untimely death? This is why it is recommended to make the life-prolonging banner, [light] lamps, and practice various meritorious [practices]. By doing these meritorious [practices], when one’s life span is exhausted he or she will not experience any suffering. 408a

Nine Kinds of Untimely Death

Ānanda asked, “What are these nine kinds of untimely death?”

Saving Deliverance Bodhisattva said:

Suppose there are sentient beings who are affected by a minor disease but have no doctor or medicine, and no one to take care of them, or even if they are able to see a doctor they are not given [appropriate] medicine, so that they die when normally they should not yet die. There are also [people] who believe in false teachings about misfortune and fortune given by masters of worldly evil demons, or they believe in non-Buddhist paths or inauspicious omens.²⁶ This raises in their mind the emotion of fear. As they are not correct in their minds they ask divinatory questions and, not seeing that this is a calamity,²⁷ they kill various sentient beings in order to propitiate spirits and appeal to demons and monsters, begging them for good fortune and a longer life. Yet in the end they cannot obtain anything; they are foolish and confused. They believe in evil [teachings] and distorted views. They eventually die in an untimely way and enter into hell without any [foreseeable] term of release.²⁸ This is called the first untimely death.

The second [untimely death] is to unexpectedly be subject to execution under royal statutes. The third is when one goes out hunting on a pleasure party and engages without restraint in debauchery and drunkenness. Unexpectedly one's vital energy is then taken away by a [demonic] non-human being. The fourth is when one is unexpectedly burned in a fire. The fifth is when one unexpectedly drowns in water. The sixth is when one is unexpectedly eaten by various wild animals. The seventh is when one unexpectedly falls from a mountain cliff. The eighth is when one is unexpectedly poisoned, cursed, imprecated, or [becomes the object of an evil spell] by necromantic demons (*vetālas*). The ninth is when one suffers from hunger and thirst and is unable to obtain food and drink, so that he or she unexpectedly dies.

These are abridged teachings by the Tathāgata on the untimely deaths, of which there are nine kinds. There are also innumerable other untimely [deaths] that are difficult to explain in detail.

Moreover, Ānanda, King Yama has control of the register of the names [of all the beings in] the world. If there are those who are not filial, who have committed the five capital crimes, who have broken and brought shame to the Three Jewels, who have infringed upon the law of ruler and subjects, or who have denigrated faith [and violated] the precepts, then the King of the Dharma Yama will punish them in accordance with his examination of the severity of their crimes. This is why I now urge all sentient beings to light lamps, make banners, release creatures, and engage in meritorious activities. Thus, people will be delivered from calamities and avoid meeting all kinds of difficulties.

Twelve Great *Yakṣa* Generals

408b At that moment in the assembly there were twelve *yakṣa* generals seated together. These were²⁹ the general Kimbhīra, the general Vajra, the general Mekhila, the general Antila, the general Anila, the general Saṅṭhila, the general Indāla, the general Pāyila, the general Māhura, the general Cindāla, the general Codhura, and the general Vikala. Each of these twelve *yakṣa* generals had retinues of seven thousand *yakṣas*. They raised their voices together and said to the Buddha:

O Bhagavat, having heard the name of Bhagavat Master of Medicine, Beryl Radiance Tathāgata, we have now received the Buddha's majestic power. We are no longer afraid of falling into evil paths. We are together all of the same mind in taking refuge in the Buddha, Dharma, and Sangha throughout our lives. We vow to bear the burden of bringing about benefit, enrichment, peace, and pleasure for all sentient beings. Wherever it may be, either in a village, town, capital, or remote forest, if there is anyone who spreads this sutra or holds onto the name of Master of Medicine, Beryl Radiance Tathāgata and respectfully worships him, we and our retinues will protect that person. All such people will be delivered from all suffering and difficulty and their wishes will all be completely fulfilled. Anyone who is ill and wishes to be delivered [from illness] should read and recite this sutra. Taking a five-colored rope, they should knot our names in it; when their wish is fulfilled they should untie the knots.

At that moment, the Bhagavat praised the *yakṣa* generals and said to them:

Excellent, excellent, *yakṣa* generals! You think of responding to the debt of gratitude for Bhagavat Master of Medicine, Beryl Radiance Tathāgata. You should always do thus, bringing about benefit, peace, and pleasure for all sentient beings.

Conclusion

At that moment, Ānanda said to the Buddha, "O Bhagavat, how should this Dharma gate be called, and how should we uphold it?"

The Buddha said to Ānanda:

This Dharma gate is called "The Teaching on the Merits of the Former Vow of Master of Medicine, Beryl Radiance Tathāgata." It is also called "The Teaching of the Divine Spell of the Twelve Divine Generals Benefiting Sentient Beings [and] the Fulfillment of [Their] Wishes." It is also called "The Eradication of all Karmic Obstructions." You should uphold this [sutra] as such.

When the Bhagavat finished teaching this [sutra], all the bodhisattva *mahāsattvas* and great listeners (*śrāvakas*), kings, ministers, brahmins, and householders, *devas*, dragons, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*,

The Scripture of Master of Medicine, Beryl Radiance Tathāgata

mahoragas, humans, and nonhumans—all in the assembly who heard the Buddha's teaching were greatly delighted, received it with conviction and faith, and practiced it.

[End of] *The Scripture of the Merits of the Former Vows of
Master of Medicine, Beryl Radiance Tathāgata*

The disciple Gu Chongjun, wishing for peace and producing the mind of *bodhi*, copied the scripture of Master of Medicine on the fifteenth day of the second month of second year of the Guangde era (764).

Appendix

Translation of the Interpolated Passage (T.450:406, n. 13)

Moreover, Mañjuśrī, when that Master of Medicine, Beryl Radiance Tathāgata attained *bodhi*, because of the power of his former vows he was able to observe sentient beings. He saw that some were suffering from various diseases and were emaciated because of lovesickness, desiccated, suffering from malaria, and so on; others had been poisoned by black magic; further, others were [naturally] short-lived or were to have untimely deaths. He then wanted to remove the suffering due to diseases and cause the beings' desires to be fulfilled.

At that moment, the Bhagavat entered into the *samādhi* called “Queller of the Sufferings of All Beings.” Having entered this *samādhi*, a great brilliant light shone from the excrescence on his head, and from its midst a great *dhāraṇī* was taught:

I honor the Bhagavat Master of Medicine, King of Beryl Radiance, Tathāgata, Arhat, Perfectly Enlightened One, saying: To the Healer, to the Healer, to the supreme Healer, hail! (*Namo bhagavate bhaiṣajyaguru-vaiḍūrya prabharājāya tathāgatāya arthate samyaksambuddhāya tadyathā. Oṃ bhaiṣajye bhaiṣajye bhaiṣajya-samudgate svāhā*).³⁰

Then, this *dhāraṇī* having been taught in the light, the great earth shook and emitted a great light. The suffering caused by the diseases of all sentient beings was removed. They all became peaceful and joyous.

O Mañjuśrī, if there is a son or daughter suffering because of disease, for the sake of that person one should always earnestly clean and bathe him or

her. One should provide them with food, medicine, or [clean] water free of insects, and recite the *dhāraṇī* over these things one hundred and eight times, [then] make that person take [the medicine, food, or water]. Then all their suffering from disease will disappear. If one desires something, just recite [the *dhāraṇī*] and one will obtain it; one will be without illness, his or her life will be prolonged, and at the end of their life he or she will be born in that realm [of Pure Beryl].³¹ One will attain the state of non-regression [on the path to the enlightenment] until final *bodhi*. This is why, Mañjuśrī, if there is a son or a daughter, who, with utmost sincerity, most respectfully worships that Master of Medicine, Beryl Radiance Tathāgata, that person should always hold on to that *dhāraṇī* and never forget it.

Moreover, Mañjuśrī, if there is a son or a daughter with pure faith who is able to hear the name of Master of Medicine, Beryl Radiance Tathāgata, Worthy of Offerings (Arhat), Perfectly Enlightened One and, having heard it, holds onto it and recites it—such a person should at dawn chew the tooth-stick, bathe, and purify himself. He should worship the image [of that buddha] with all kinds of fragrant flowers, burn incense, [offer] perfumed unguents, and play music of all sorts. He should copy this sutra by himself, or cause others to do so, and he should wholeheartedly hold onto it and try to understand its meaning. He should worship and reward the Dharma master [who teaches the sutra], offering him all the necessities of life, making sure that he lacks nothing. Having done this, that person will be covered by the protective thoughts of the buddhas, and all that he seeks for shall be fulfilled until he attains *bodhi*.

Notes

- ¹ See Hiram Woodward, “Cambodian Images of Bhaisajyaguru,” in Emma C. Bunker and Douglas Latchford, eds., *Khmer Bronzes: New Interpretations of the Past* (Chicago: Art Media Resources, 2011), pp. 497–502.
- ² This text was edited by Nalinaksha Dutt, *Gilgit Manuscripts*, Vol. 1 (Srinagar-Kashmir: Government of Kashmir, 1939) and a facsimile edition of the manuscripts was published by Raghu Vira and Lokesh Chandra, *Gilgit Buddhist Manuscripts*, Part 8 (New Delhi: International Academy of Indian Culture, 1974). A new, much more faithful, critical edition of the text appears in Gregory Schopen, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit,” unpublished Ph.D. dissertation (Canberra: Australian National University, 1978). Another critical edition of the Sanskrit text is in F. M. Hassnain and Tokan Sumi, *Bhaisajya-guru-sutra: Original Sanskrit Text with Introduction and Commentary* (New Delhi: Reliance Publishing House, 1995).
- ³ See the Chinese translation of the *Śikṣāsamuccaya*: T.1636:109c8–110a21, corresponding to T.450:407a9–12; 407a17–27; 407a27–b4; 406b6–19; 406b19–21. There is another quotation from the *Bhaiṣajya-sūtra*, 78b8–13, but it has no corresponding passage in T. 450.
- ⁴ The Taishō edition’s original text is the Goryeo printed edition; it is collated against the three printed editions of Song, Yuan, and Ming, an old printed edition of Song preserved in the Japanese Palace Library, the printed edition of the *Shukusatsu zōkyō* of Tokyo, and the oldest Dunhuang manuscript (S. 2616). The latter manuscript is photographically reproduced in Huang Yongwu, ed., *Dunhuang bao zang* (Taipei: Xinwenfeng chuban gongsi, 1981–1986), vol. 21, pp. 512a–521a.
- ⁵ The Tibetan text ‘*Phags pa bcom ldan ’das sman gyi bla baiḍurya ’i ’od kyi snon gyi smon lam gyi khyad par rgyas pa zes bya ba theg pa chen po ’i mdo* is critically edited by Schopen in his 1978 dissertation, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit.”
- ⁶ For the Sogdian and Khotanese fragments, see Émile Benveniste, *Textes Sogdiens: Mission Pelliot en Asie Centrale* (Paris: P. Geuthner, 1940), vol. III, pp. 82–92; Ernst Leumann, *Buddhistisch Literatur Nordarisch und Deutsch* (Leipzig: F. A. Brockhaus, 1920), vol. I, pp. 104–110; and Mauro Maggi, “Khotanese Literature,” in Ronald E. Emmerick, et al., eds., *The Literature of Pre-Islamic Iran: A History of Persian Literature Companion* (London: Tauris, 2009), vol. 1, p. 386. On the Mongolian version translated from Uighur, see Raoul Birnbaum, *The Healing Buddha* (Boston: Shambhala Publications, 2003, revised ed.), p. 60.

- ⁷ There are twenty-eight occurrences of the buddha’s name in Xuanzang’s translation and only five in Huijian’s version. It is also noteworthy that in Huijian’s and Huiju’s versions there is no occurrence of the sanctioned term *miaohao* (“buddha’s name”), which appears in the translations by Xuanzang and Yijing.
- ⁸ See Kayoko Nagao, “Girugitto bon ‘Yakushi-kyō’ no seiritsu: Bukkyō taishūka no hitokoma,” *Pāri-gaku bukkyō bunka-gaku* 7 (1994–1996): 101–110, and “Koyaku ‘Yakushi-kyō’ ni mirareru Yama rāja no kijutsu: Sansukuritto tekisuto wo shiya ni ireta kenkyū,” *Pāri-gaku bukkyō bunka-gaku* 21 (2007–2012): 37–51; Schopen, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit,” pp. 247–252, and “The Generalization of an Old Yogic Attainment in Medieval Mahāyana Sūtra Literature: Some notes on Jātismara,” *Journal of the International Association of Buddhist Studies* 6/1 (1983): 109–147.
- ⁹ See note 21.
- ¹⁰ Schopen, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit,” pp. 354–355.
- ¹¹ Birnbaum, *The Healing Buddha*, p. 57.
- ¹² See note 23.
- ¹³ See Keiya Noguchi, “Shoki mikkyō kyōten to shite no ‘Yakushi-kyō,’” *Mikkyō-gaku kenkyū* 44 (2012): 39–58.
- ¹⁴ Birnbaum, *The Healing Buddha*, pp. 151–172; Schopen, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit,” pp. 162–375 (with full annotation); Yutaka Iwamoto, “Yakushi nyorai hongān-kyō,” in *Daijō kyōten* (Tōkyō: Yomiuri shinbunsha, 1974), vol. 6, pp. 161–201.
- ¹⁵ I follow here the text of the Dunhuang manuscript. In the Taishō edition text, this passage would be rendered “they recall it in their evil destiny.” See T.450:405c20, n. 13.
- ¹⁶ Although the Dunhuang manuscript has *xiazei* (“low bandit”) here, I assume that this is a mistake for *xiajian*, according to the Taishō edition (T.450:406a17, n. 3), and translate accordingly.
- ¹⁷ The Dunhuang manuscript has *jie* (“precepts”) here, instead of *huo* (“either”), which appears in the Taishō edition (T.450:406b8, n. 9). I assume that the Dunhuang manuscript variant is a mistake.
- ¹⁸ In a variant found in the *Śikṣāsāmuccaya*’s quotation “three months” is replaced with “three years.” See T.1636:109c29; see also Schopen, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit,” p. 276.
- ¹⁹ The Taishō edition apparatus (T.1450:406, n. 12) gives a variant text here that reads “. . . there will be eight bodhisattvas—named Mañjuśrī, Avalokiteśvara, Mahāsthāmaprāpta, Akṣayamati, Baotanhua (Precious Sandal Flower), Bhaiṣajyarāja, Bhaiṣajyasamudgata, and Maitreya—coming mounted on empty space. . . .” (T.450:406, n. 11)

as the text of the Dunhuang manuscript. However, in fact, the Dunhuang manuscript (p. 515b, p. 516a in the photographic reproduction of the *Dunhuang baozang*, XXI) does not have this text. This text is given in the *Shukusatsu zōkyō* edition. The Taishō edition's note is certainly a mistake for the *Shukusatsu zōkyō* edition. These names are given in the oldest translation of this sutra in the twelfth scroll of the *Consecration Sutra* (T.1331:533c; the second character of the name Baotanhua is written 壇 instead of 檀); the same list can be also found in the *Jingtu lun* by Jiakai (first half of the seventh century), who quotes the *Yaoshi jing* (T.1963:94b). The name of the fifth bodhisattva, Baotanhua, is unknown elsewhere and has no standard Sanskrit equivalent.

- ²⁰ A note in the Taishō edition (T.450:406, n. 13) has an additional passage given in the *Shukusatsu zōkyō* edition. A translation of this passage appears in the Appendix. This text is the same as in Yijing's translation (T.451:414b22–c21). According to Birnbaum, *The Healing Buddha*, p. 171, n. 10: "This section, though found neither in the Dunhuang version of Xuanzang's translation nor in the Sanskrit manuscript remains, can be found in slightly altered form in the later expanded version of this sutra, the scripture of the Seven Healing Buddhas (Translation IV [T.451:414b22–c21]). It is also popularly incorporated into modern versions circulated among Chinese Buddhists, including a version in my possession recently published in Hong Kong. It is included in Walter Liebenthal's translation, *The Sutra of the Lord of Healing* (Peking: [Society of Chinese Buddhists,] 1936), and is also found in a Chinese version of the sutra circulated in Peking in the early 1930s, found in the collection of the late Prof. F. D. Lessing."

The interpolated passage contains a *dhāraṇī* in Chinese transliteration mainly consisting of Bhaiṣajyaguru Buddha's name. This may give the text the appearance of being an esoteric sutra. See Introduction, p. 10.

- ²¹ This passage raises a difficult problem of interpretation: does the dying person really die, or is on the point of dying, and the worship of Bhaiṣajyaguru Buddha allows him to be resuscitated, or rather does it mean that that person's "consciousness" will be reborn in a new body with the recollection of the acts of his former life and their retribution, given here in the form of the judgment rendered by King Yama, so that he will no longer commit any evil actions? As far as Xuanzang's Chinese text is concerned, this question has no answer. A common sense interpretation would be that it is difficult to imagine that a person who has been dead (or appears to be deceased) for as long as "seven, or twenty-one, or thirty-five, or forty-nine days" can then "return" to life. On the other hand, the multiples of seven days generally are ceremonial days for deceased persons.

The expression "the consciousness returns to that place" used in the Chinese text seems, at least at first glance, to mean that the consciousness of an apparently dead person returns to life in the same body (in Schopen's translation of the Sanskrit text, "The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit," p. 354, the corresponding phrase is simply rendered "his consciousness returns again"). This appears to have been the preponderant understanding in Japanese Buddhism, at least, where many ceremonies of worshipping Bhaiṣajyaguru Buddha were performed on the occasion of serious illness among emperors or other royal persons. In the Sanskrit text unearthed

at Gilgit, however, the word “cadaver” (Skt. *kaḍevara*) is used just at this point: “. . . in the last period, there will be beings afflicted with various diseases, having emaciated limbs from long illness, their lips and throat parched from hunger and thirst, in the presence of death, surrounded by weeping friends and relatives and kinsmen, seeing darkness in all directions, having drawn away by the servants of Yama. The cadaver of such a person. . .”; Schopen, “The *Bhaiṣajyaguru-sūtra* and the Buddhism of Gilgit,” pp. 354–355. The translation by Huiju and Dharmagupta also uses the word *shi* (“cadaver” or “corpse”) at the corresponding place (T.449:403c19). It is therefore most likely that in the Sanskrit text the meaning of this passage was that the person had died and was reborn into a new life (body). In East Asian Buddhism, however, Bhaiṣajyaguru Buddha was believed to be a miraculous doctor, able to resuscitate nearly dead or even already deceased people.

- ²² This “inborn genius” is the deity (or spirit) called “Born Together With” or “Born at the Same Time” (Skt. *sahajā devatā*; Ch. *jusheng shen*; Jp. *kushōjin*), about which there would have been many popular developments in China and in medieval Japanese Buddhism. See Michel Soymié, “Notes d’iconographie chinoise: Les acolytes de Tī-tsang (I),” *Arts Asiatiques* 14 (1966): 45–78, and “Notes d’iconographie chinoise: Les acolytes de Tī-tsang (II),” *Arts Asiatiques* 16 (1967): 141–170; Kayoko Nagao, “Kan’yaku butten ni okeru ‘kushōjin’ no kaishaku,” *Pāri-gaku bukkyō bunka-gaku* 13 (1999): 55–66.
- ²³ The “life-prolonging divine banner” (*xuming shenfan*) may be understood as a ritual implement that allows believers to experience no suffering at the moment of death (as will be stated later), but whether it really prolongs the life of a person whose natural life span has been exhausted is not clear. In the Sanskrit version, the translation by Huiju and Dharmagupta (Taishō 449), and the translation by Yijing (Taishō 451), the phrase “life-prolonging” does not appear (the implement is simply called a “banner”). It appears only in the translation by Huijian (Taishō 1331, twelfth fascicle) and in Xuanzang’s translation (Taishō 450). Some Chinese encyclopedic works report a legend about King Aśoka who became ill before completing the construction of his stupas but was cured by a “life-prolonging divine banner,” thanks to which he lived an additional twelve (or twenty-five) years; see T.2040:79a9–16, T.2122:568b16–24, and T.2123:38a6–14.
- ²⁴ See note 21.
- ²⁵ The Dunhuang manuscript has *jin* (“now”) here, instead of *ming* (“life”), which appears in the Taishō edition (T.450:407b27). I assume that this is a mistake and translate according to the Taishō edition variant.
- ²⁶ The compound *yaonie* means “inauspicious,” “calamitous,” or “inauspicious omens.”
- ²⁷ The text has *mi huo*, meaning “seek calamities,” but this does not make sense. In fact, Xuanzang reuses here the older translation by Huijian (T.1331:535c13). The first character, *mi*, is probably a scribal mistake for *bu jian*, meaning “not see[ing].” I

assume that the original wording was *bu jian huo* and translate accordingly. I would like to thank Dr. Ishii Kōsei for this correction of the text.

- ²⁸ The passage from “There are also [people] who believe in the false teachings. . . ” to here is found only in the oldest translation by Huijian, Xuanzang’s translation, and the translation by Yijing (Taishō 451). The Sanskrit version and the other Chinese translation (Taishō 449) do not have this passage.
- ²⁹ Almost all the *yakṣa* general names listed below (except the second, Vajra) are not known anywhere else, and their origins and meanings are unknown; see Keiyo Arai, “Yakushi jūni shinshō mei no kentō,” in Nakamura Hajime hakase kanreki kinenkai, ed., *Nakamura Hajime hakase kanreki kinen ronshū* (Tokyo: Shunjūsha, 1973), pp. 513–521.
- ³⁰ A simpler *dhāraṇī*, *Namo bhaiṣajyaguru vaiḍūrya prabha-rājāya tathāgatāya bhaiṣajye bhaiṣajya-samudgate svāhā*, can be found in the first translation by Huijian (T.1331: 536a25–27).
- ³¹ The “realm [of Pure Beryl]” is perhaps the Joyous Realm of the West (i.e., Sukhāvātī) of Amitābha Buddha. The text is not clear on this point.

**THE SUTRA OF THE GIRL
CANDROTTARĀ**

Contents

Translator's Introduction	41
The Sutra of the Girl Candrottārā	
Fascicle One	45
Fascicle Two	65
Notes	83

Translator's Introduction

The Sutra of the Girl Candrottārā was translated into Chinese by Jñānagupta in 591 C.E. Though the complete Sanskrit text is no longer extant, a short fragment is preserved in the Schøyen Collection. In addition, a verse passage is quoted by Śāntideva (mid-eighth century?) in his *Śikṣāsamuccaya* under the title *Candrottārādārikāparipṛcchā* (*Questions of the Girl Candrottārā*), and there also exists a Tibetan translation, dating from the early ninth century or before, in which the title is given as *Candrottārādārikāvyākaraṇa* (*Prediction Concerning the Girl Candrottārā*). Since Candrottārā both asks questions and receives a prediction, either title would seem appropriate, but the title *Candrottārādārikāvyākaraṇa* will be used here. The Chinese and Tibetan translations appear to be based on similar texts, and any differences that exist between them have not generally been noted in the translation.

The chief protagonist of this sutra is a girl by the name of Candrottārā, so called because when she was born she emitted from her person a brilliant light that was said to be “superior (*uttara*) to the radiance of the moon (*candra*).” She was born to Vimalakīrti, a wealthy householder of the Licchavi people in the city of Vaiśālī, and his wife Vimalā. Not long after her birth Candrottārā assumed the appearance of an eight-year-old girl of incomparable beauty, whereupon her father was overwhelmed by suitors hoping to win her hand in marriage. Unlike the Vimalakīrti of the *Vimalakīrtinirdeśa*, Candrottārā’s father is portrayed as a rather weak individual unable to stand up to the sometimes threatening approaches of her would-be suitors. Candrottārā solves the problem by promising to choose a husband in seven days’ time, but on the night of the sixth day she receives a visit from a messenger of the Buddha in the form of an image of a tathāgata seated in a lotus flower that appears miraculously in her right hand. Hearing about the Buddha from this tathāgata, she is filled with a longing to see him, and the following day she sets out together with her parents for the Mahāvana, a grove outside the city where the Buddha is staying. On the way she first delivers a discourse on the follies of desire to the crowd of people who have gathered

to see her, and she then meets Śāriputra, with whom she discusses some of the finer points of Buddhist doctrine. Eventually she arrives at the Mahāvana, where she further demonstrates her understanding of the Buddha's teachings through her answers to questions posed by a number of bodhisattvas and again by Śāriputra. She then makes ten vows in the presence of the Buddha, who predicts her future attainment of buddhahood. On hearing this prediction, she changes sex to become a boy, and the sutra ends with the boy Candrottara (his name being the masculine form of Candrottārā) leaving home to become a disciple of the Buddha.

This sutra is one of several Mahayana sutras in which the leading role is played by a woman or, as in this case, a young girl, and it is thus of particular interest for the light it sheds on the position of women in Buddhism. In this regard, it shows the ambiguity of several other works of this genre in that while Candrottārā points out the irrelevance of gender to the attainment of buddhahood, she ultimately changes her form into that of a boy.

Another point of interest is the depiction of her father, Vimalakīrti, which, as has already been noted, contrasts with the portrayal of Vimalakīrti in the *Vimalakīrtinirdeśa*. This raises the question of the relationship between this sutra and the *Vimalakīrtinirdeśa*. It has been suggested by some scholars that the present work is, along with the **Mahāvaipulyamūrdharāja-sūtra* (in which Vimalakīrti's son figures), a sequel to the *Vimalakīrtinirdeśa*. But it has also been argued that the *Candrottārādārikāvya-karaṇa* and the **Mahāvaipulyamūrdharāja-sūtra* predate the *Vimalakīrtinirdeśa*, which, it is claimed, further develops and refines their thought. It is perhaps impossible to reach any definitive conclusion regarding the relationship between these three works, at least at present.

Lastly, it may also be noted that the Japanese novelist and poet Kōda Rohan (1867–1947) held that the *Candrottārādārikāvya-karaṇa* provided at least some of the inspiration for the well-known Japanese folktale *Taketori monogatari* (*The Tale of the Bamboo Cutter*). While any connection between the two is again impossible to prove, there are certain similarities between the girl Candrottārā and the Shining Princess of the latter, and possible links between the two works have since been mooted by others too.

The Sutra of the Girl Candrottārā

Translated by the Indian Trepiṭaka and Dharma Master
Jñānagupta during the Sui

Fascicle One

Thus have I heard. Once the Buddha was staying at the Grass Hermitage¹ in the Mahāvana in the land of Vaiśālī together with five hundred great monks, all of whom were arhats. With them were also eight thousand bodhisattvas, all of great virtue, who possessed great awesome power, had great supernatural faculties, had all received and upheld *dhāraṇīs*, had obtained unimpeded eloquence, had obtained the states of meditation, had obtained acceptance of the nonbirth [of dharmas], and were endowed with the five [supernatural] faculties; whatever they spoke was truthful, without falsehood, and free from praise or censure; they were not at all attached to their own attendants or to gain; they preached the Dharma for people without seeking any reward; they had obtained acceptance of the profound Dharma; they had crossed to the other shore; they were endowed with fearlessness; they had gone beyond [the reach of] the deeds of demons; they had no karmic bonds; they had no misgivings about the nature of dharmas; they had been successful in practicing for immeasurable hundreds of thousands of *nayutas* of eons; always with a pleasant expression, they encouraged practitioners with skillful phrases, never once frowning; they did not change their minds; their eloquence had no end; in addition, they had all achieved acceptance of the equality of dharmas; they were able to preach the Dharma in large assemblies without fear; they had gained the skill in means and inexhaustible wisdom to expound a single Dharma phrase for hundreds of thousands of billions of *nayutas* of eons; they knew that the three ages are like an illusory transformation and also like a mirage, like the moon [reflected] on water, like a dream, like a star,² and like space and an echo; they knew that the nature of dharmas is empty and without any [distinguishing] characteristic or objective; their minds were always quiescent; they dwelled in the Dharma of thusness, were free from taking and rejecting, and had already obtained immeasurable knowledge and skill in means, as well as the knowledge and skill in means for knowing the workings of the minds of all people; they could expound the Dharmas in accordance with the circumstances of whomsoever they were converting; they had no thoughts of harm toward any beings and were free from all cravings; nor did

they have any secondary mental afflictions, and they were endowed with the practice of forbearance; they had completely understood the nature of dharmas; they had already accomplished deeds of adornment in buddha fields; they were forever engaged in the *samādhi* of recollecting the Buddha and were also accomplished in the knowledge of soliciting the buddhas; they were able to cut off various mental afflictions and impulses; they sported in *samādhis* and *samāpattis*; and they had completely acquired knowledge and skill in means. Their names were:³ the bodhisattva and *mahāsattva* Mañjuśrīkumārabhūta, the bodhisattva Avalokiteśvara, the bodhisattva Mahāsthāmaprāpta, the bodhisattva Durabhisaṃbhava, the bodhisattva Gandhahastin, the bodhisattva Anikṣiptadhura, the bodhisattva Sūryagarbha, the bodhisattva Dhāraṇī[śvararāja], the bodhisattva Gandharaśmipramukta, the bodhisattva Garjitasvara, the bodhisattva Suvarṇaprabhāsaviniścayarāja, the bodhisattva Nārāyaṇa, the bodhisattva Ratnapāṇi, the bodhisattva Ratnamudrāhastā, the bodhisattva Gaganagaṇja, the bodhisattva Prāmodyarāja, the bodhisattva Priyadarśana, the bodhisattva Sattvatārin, the bodhisattva Nityodyukta, the bodhisattva Nityapramuditendriya, the bodhisattva Apayaṃjaha, the bodhisattva Vajra[pada]vikramin, the bodhisattva Trailokya[pada]vikramin, the bodhisattva Acala[pada]vikramin, the bodhisattva Amoghadarśin, the bodhisattva Śrīgarbha, the bodhisattva Padmaśrī, the bodhisattva Prākṛtagandhahastin, the bodhisattva Gambhīrapratibhāna, the bodhisattva Mahāpratibhāna, the bodhisattva Dharmodgata, the bodhisattva Dharmāniṣaṃcayita, the bodhisattva Siṃhavikrāntagāmin, the bodhisattva Sarvatrāsahara, the bodhisattva Sarvanīvaraṇaviṣkambhin, the bodhisattva Siṃhanādanādin, the bodhisattva Anabhilāpya,⁴ the bodhisattva Pratibhānakūṭa, the bodhisattva and *mahāsattva* Maitreya, and so on. With these at their head, there were also one hundred thousand bodhisattvas and *mahāsattvas* like these with them.

At that time, the World-honored One was staying at the Grass Hermitage in the Mahāvana in Vaiśālī, and kings, ministers, officials, very wealthy people, eminent householders, brahmans, laymen, ordinary people, and traveling merchants from afar all venerated, revered, and attended on him. At the time there was in that city a Licchavi by the name of Vimalakīrti. His family was extremely rich, his wealth was immeasurable, and his storehouses, abundantly full, could not be counted and were all full to overflowing with four-footed and two-footed animals and so on. He had a wife called Vimalā,

who was charming and upright, had a beautiful figure, and was endowed with womanly characteristics. Moreover, at the time she was fully nine months pregnant. She then gave birth to a girl of handsome appearance whose body was so perfect that those who saw her never tired [of looking at her]. When this girl was born, there was a great bright light that illuminated the interior of their house, filling every part of it. Likewise, when she was born, the earth shook and all the trees outside the entrance to the house exuded ghee, which flowed forth spontaneously. In the city of Vaiśālī all the large drums and small drums and various kinds of music sounded forth without being played, and from the sky above the heavens caused flowers to rain down. Inside the house there was in each of its four corners a hidden treasury that opened up of its own accord, from which emerged sundry secret treasures. When the girl was born, she did not cry at all but immediately raised her hands, clasping her palms with their ten fingers together, and spoke these verses:

Not having performed any evil deeds in the past,
 I have now obtained a body thus pure;
 Had I performed any evil deeds,
 I would not have been born into this extremely distinguished [family].
 Because I have since former times desisted from evil conduct,
 Been fond of generosity, self-controlled, and not heedless,
 And have revered and venerated those to be honored,
 I have gained birth in this worthy household.
 I recall how once the Buddha Kāśyapa,
 Begging for alms, entered Vaiśālī,
 And I, up on top of a mansion,⁵ saw the Honored One,
 And having seen him, my mind was purified.
 My mind having gained purity,
 I worshiped and venerated the Tathāgata.
 On that occasion I had at hand no fragrant flowers,
 Unguents, scented powder, or food and drink.
 Then I heard a voice in the sky:
 “The Buddha does not seek any reward from the world at large.
 He takes pity on all beings,
 And therefore he wanders about and comes begging for alms.

616a

If you wish to worship the Honored One,
You should generate the unsurpassed *bodhi* mind (*bodhicitta*).
Compared with offerings laid out in the three realms,
There is nothing like someone who faithfully generates thoughts of
the path.”

Having thus heard this voice in the sky,
I then saw the sublime marks of the buddhas,
Whereupon I generated the steadfast *bodhi* mind
And threw myself down from the top of that mansion.
Hovering in midair at the height of a *tāla* (palm) tree,
I then saw all the buddhas in the ten directions
And, just like the bejeweled Mount Sume[ru],
So too the body of the Buddha Kāśyapa.
At that moment, through the supernatural power of the buddhas,
My hands were filled with *māndāra* flowers,
Which I then scattered over Kāśyapa,
Whereupon they turned into a pure canopy of wondrous flowers.
Over the buddhas visible in the ten directions,
Their bodies adorned with sublime marks,
I [also] saw canopies of *māndāra* flowers,
Just like that over Kāśyapa.

I then spoke these words in midair:

“I pray that I may become a supremely honored one among two-legged
beings.

I shall practice for eons equal in number to the dust motes [of countless
world-systems],

And as long as I do not gain *bodhi*, I vow not to turn back.”

Gods and *nāgas*, as well as nonhumans and so on
Of the eight classes [of supernatural beings], two thousand in number,
On hearing this lion’s roar of mine,

Also generated the aspiration for unsurpassed *bodhi*.

Having forsaken [the Heaven of] the Thirty-three Gods,

I have returned to be born in Jambūdvīpa.

I have never abandoned wholesome conduct,

And therefore I urge you to cultivate meritorious deeds.

When I was in [the Heaven of] the Thirty-three Gods,
 I worshiped the Buddha Śākyamuni.
 I have now been born not for the sake of the five desires,
 But have returned simply to worship this Tathāgata.
 I recall that as retribution for deeds in former lives
 I was [re]born in eighty-nine places in all.
 The merit and virtue received are all like [what I have] now.
 The wise person should worship the Buddha.

Then, having spoken these verses, she fell silent. On account of her having performed deeds of roots of goodness in the past, her body was spontaneously clothed with garments worn by the gods and [adorned with] wondrous gems, and she emitted from her person a wondrous bright light surpassing the radiance of the moon which, golden in color, illuminated the interior of the house. On seeing this light, her parents named her Candrottārā (“Superior to the Moon”).

616b

Then, not long after Candrottārā had been born, she suddenly became the size of an eight-year-old. Wherever she walked, rested, sat, or stood, the ground shone brightly, and the pores of her body emitted the perfume of sandalwood, while her breath was fragrant like an *utpala* flower.

The sons of all the *kṣatriyas* and princes in the city of Vaiśālī, as well as all the sons of ministers, laymen, eminent householders, brahmans, and other leading families, distinguished lineages, and clans heard from afar about the fame of this girl Candrottārā, who was upright, charming, and without compare in the world. Having heard about her, they all burned with the fire of desire and cherished in their minds an ardent passion that filled their bodies. Every one of them formed the idea that he would like to win the girl Candrottārā as his wife.

Then, when all the sons had formed this thought, they all went to the house of the Licchavi Vimalakīrti, to whom they conveyed their interest, attending on his every move. They each promised immeasurable rare gems, camels, donkeys, elephants, horses, riches, and so forth. Some met with the Licchavi [Vimalakīrti] and threatened him verbally, saying, “I will carry her off,” while others shouted and made statements such as: “If you do not give me your daughter right now, I will without fail seize your beds, bedding, wealth, clothes, bodily jewelry, and all your accessories—I will take them all away.”

Or else they said that they would beat him or that they would tie him up. Engaging in frightening behavior such as this, they thus addressed him.

Then fear arose in the mind of the Licchavi Vimalakīrti, all the hair on his body stood on end, and he became anxious and unhappy. He thought, “Some of them want to carry off my daughter Candrottārā by force and take her away, while others want to come and take my life.” Then the Licchavi [Vimalakīrti] lost his senses, and, troubled and distressed, his eyebrows knitted and forehead creased, he turned toward his daughter with unblinking eyes, whereupon he cried out aloud and wept, his tears falling like rain.

Then Candrottārā, seeing her father anxious and wailing in this manner, asked him, “Father, why are you now distressed and wailing like this?”

616c Thereupon the Licchavi Vimalakīrti addressed her, saying, “Do you not realize that today, on account of you, everyone in the city has been hostile toward me? Consequently, they each want to come and vie for you. I now fear that with their power you will be carried away, my life and limbs harmed, and my riches all lost.”

Then Candrottārā replied to her father in verse:

Even if in the land of Jambūdvīpa
All beings there
Were each as strong as Nārāyaṇa,⁶
And people wielded in their hands sharp weapons
And pursued me to the utmost of their strength,
They would in the end be unable to harm me.
A compassionate mind is not harmed by poison or weapons,
Nor is it washed away or burned by water or fire;
It does not fear the effects of corpse demons (*vetāla*)
Or those who utter curses.
The compassionate mind is certainly without hatred,
And the compassionate mind ultimately does not fear others.
I have now aroused these thoughts of compassion,
To protect the world as I would protect my own person.
Nor I am presently causing others any suffering.
Therefore, who can hurt me?
Averse to desire, I myself have no thoughts of desire;

Compassionate, I am also without wrath and delusion.
 I do not have the afflictions of desire, anger, and delusion;
 Therefore, there is none who can hurt me.
 I regard all beings
 With the thought that they are all just like my parents.
 Those who have only this compassion toward the world
 Can never be deceived by others.
 Even if the sky were to vanish into the ground,
 Or [Mount] Sume[ru] fit into a mustard seed,
 Or the waters of the four oceans rest in a cow's hoofprint,
 Still nothing could befall me.

Then Candrottarā, having spoken these verses, said to her parents, “Honorable Mother and Father, if this is indeed the case, I ask that at the crossroads here in the city of Vaiśālī you sound a bell and make the following proclamation to everyone in the city: ‘Seven days hence our daughter Candrottarā will definitely go forth and, herself seeking marriage, will choose a husband. All you unmarried men should each bedeck yourselves with clothes and jewelry. You should also sweep the streets throughout the city, scatter fragrant flowers, incense, scented powder, garlands of flowers, and so on, preparing each and every one, and erect gemmed banners and hang up pennants and parasols. Array these various things in a pleasing manner yourselves.’” With various means such as this she asked her parents to have this done.

Then her parents, having heard what she had to say, accepted her words, left the house, and, in accordance with what she had said, sounded a bell and made the following announcement to everyone in the city:

Our daughter Candrottarā will, in seven days from today, go forth from home and, herself seeking marriage, will choose a husband. You should each make efforts to bedeck yourselves with [fine] clothes, sweep the streets, scatter fragrant flowers, incense, and scented powder, preparing each and every one, and erect gemmed banners, pennants, and parasols. Array these various things in a pleasing manner yourselves. 617a

Then, when everyone in the city had heard these words, their hearts danced for joy, and each decorated the front gardens of their houses and the streets

in a splendid manner that exceeded what was described above. At the same time, the sons of the *kṣatriyas*, ministers, brahmans, laymen, eminent householders, and artisans all washed their hair, bathed themselves, and applied fine perfumes, vying with each other in bedecking themselves with clothes and jewelry. Having done so, only then did they address their entourage of retainers with these words: “You should not waver in your minds, nor think of anything else. If the girl Candrottārā does not come toward me, you must use force and help me to seize her.”

Then, six days later, on the fifteenth [day of the light half] of the month when the moon was full, Candrottārā received the eight precepts of abstinence, and that night, being bright and quiet, she walked back and forth up on top of the mansion. Through the supernatural power of the Buddha a lotus flower suddenly appeared of its own accord in her right hand. Its stalk was gold, its petals silver, its stamens lapis lazuli, and its pericarp agate. This flower had altogether one hundred thousand petals and shone brightly, the quintessence of exquisite beauty. Inside the flower was an image of a Tathāgata sitting cross-legged, his body like gold in color, which had appeared spontaneously, and, radiant with awesome splendor, it illuminated [the roof of] the mansion. [The Tathāgata] was endowed with the thirty-two [major] marks of a [great] man, and his body was adorned with the eighty [minor] marks [of a great man]. The rays of light emitted by this image of the Tathāgata also completely illuminated the interior of Candrottārā’s house. When Candrottārā suddenly saw the flower in her right hand, she gazed at the image of the Tathāgata with reverence and was filled throughout her body with unbearable joy and ecstasy. She then questioned in verse the magically created image of the Tathāgata with these words:

I do not know, esteemed sir, whether you are a god or a *nāga*,
A *kiṃnara* or a *yakṣa*,
A demon or an *asura*.
O Mass of Merit, pray tell me.
This body of yours, honorable sir, is remarkable:
It is like the golden-colored sun and so on,
Or else it changes into a yellow-colored body,
And then suddenly looks like crystal, bright red in color.

I have no thoughts of existence regarding the body or mind,
 And on seeing your merits I am most joyful.
 Esteemed sir, by whom you have now been sent
 I do not know, nor from where you have come.
 I do not know to what your coming is due
 And, having come, where you wish to go.
 Your dignity is resplendent, like a mass of fire,
 And your virtue towers up like [Mount] Sume[ru].

617b

Thereupon the magically created image of the Tathāgata replied in verse to the girl Candrottārā:

I am now neither god nor *nāga*,
 Nor *yakṣa* or *gandharva*.
 The Lion of the Śākya tribe (Śākyasiṃha), the World-honored Buddha,
 Has today sent me to visit you.
 Therefore, I am neither a god, a *nāga*, a *yakṣa*,
 Or a nonhuman, nor a *kiṃnara*,
 Nor an [*a*]*sura* and so on among the eight classes of [supernatural]
 beings;
 I am verily the messenger of the Buddha of the Śākya tribe (i.e.,
 Śākyamuni).

Thereupon Candrottārā spoke again in verse to the magically created image of the Tathāgata with these words:

The World-honored Buddha whom you mentioned just now—
 What do his form, color, and body resemble?
 Pray describe his appearance for me,
 And once I have heard [your description], I shall think of him in
 that fashion.
 Moreover, you yourself say, “I am a messenger of the Buddha and
 the Dharma,”
 And yet you do not describe the marks of the Buddha for me.
 I see that your majesty and supernatural power
 Are without compare in the world, just like those of the Buddha.

Thereupon the magically created image of the Tathāgata replied again in verse to the girl Candrottārā:

The body of the Honored One is the color of genuine gold,
He is endowed with the thirty-two [major] marks of a great person,
And he is able to act as a field of merit for beings:
For this reason he is called a buddha.
He himself is able to apprehend all dharmas,
And he also comprehends the minds of beings,
Whether superior, middling, or inferior:
For this reason he is called a buddha.
He understands everything about worldly affairs
And comprehends all dharmas,
And, knowing all dharmas, he has reached the other shore:
For this reason he is called a buddha.
The minds of all beings
His own mind is able to know and see individually,
But he is not attached to either of the two loci
Of beings and minds.
By practicing generosity he was able to become a buddha,
And always observing the pure precepts,
And also forbearance, effort,
Meditation, and wisdom, he became a buddha.
There is nothing about worldly affairs that he does not know—
That is to say, about all the arts—
And he always espouses thoughts of loving-kindness, compassion,
[sympathetic] joy, and equanimity:
For this reason he is called a buddha.
He subjugates all demons,
His renown causes ten million worlds to quake,
And he is able to awaken by himself to the unsurpassed path:
For this reason he is called a buddha.
In the past he constantly turned
The unsurpassed wheel of all Dharmas,
Its rays of light fully illuminating ten million [buddha] fields,
And always expounded suffering, emptiness, and no-self.

617c

Buddha fields thousands in number,
Hundreds in number, billions in number, *nayutas* [in number],
His vast tongue is able to cover completely:
For this reason he is called a buddha.
Buddha fields thousands in number,
As numerous as the sands of the Ganges River,
He fills all completely with his great voice:
For this reason he is called a buddha.
Buddha fields thousands of billions in number
The Honored One can hold in his hand,
Remaining motionless in one spot for ten million eons:
For this reason he is called a buddha.
All the [Mount] Sume[ru]s in [buddha] fields,
Buddha fields thousands of billions in number,
The Honored One, having bound them together with a single hair of his,
Can carry with him to billions of [buddha] fields.
Hearing of it, he betook himself to the paramount state of the buddhas,
Became sovereign over the dharmas, and crossed to the other shore;
Having himself realized [the Dharma], he is able to lead [other]
beings across:
For this reason he is called a buddha.
Absolutely free, he is endowed with all ten powers,
Has also accomplished the four fearlessnesses,
And has no doubts about the Buddha Dharma:
For this reason he is called a buddha.
There is none who can consecrate the Buddha,
He is fully endowed with the accomplishments of the five kinds
of vision,
He is perfectly provided with the five faculties and the five powers,
And in the path of the seven factors of awakening he is undefiled.
He duly observes the prohibitory precepts and is pleasant to live with,
His tranquil concentration and self-discipline are quite without compare,
He is without deceitfulness and without crookedness, and his mind
is pliant:
For this reason he is called a buddha.

The Buddha is always in meditative states,
His mind is never even temporarily disturbed and is without fear,
And he knows when to speak to benefit beings:
For this reason he is called a buddha.
He is completely endowed with all virtues,
Is [an object of] worship for beings,
Possesses omniscience, and sees all dharmas:
For this reason he is called a buddha.
Were I to explain for one eon
Or for hundreds of tens of millions of eons
Why he is called a buddha,
I would be unable to finish explaining it: therefore he is called a buddha.

Thereupon Candrottārā, on hearing these verses, was filled throughout her body with unbearable joy and ecstasy, and in her mind there arose a longing to see the Tathāgata. Again she spoke in verse to the magically created image with these words:

618a “Now that you, honorable sir, have described his virtues,
I wish to see him. Would that be possible or not?
If a wise person were to hear Dharma like this,
He would certainly not wish to remain living at home.
If I do not see the Buddha now,
I will definitely neither drink nor eat,
Neither will I hanker for sleep,
Nor sit on a proper couch.
I am delighted to have seen you, honorable sir,
And on hearing of [the Buddha’s] virtues I have gained purity of mind.
If I were to see the Buddha’s form face-to-face,
I would engender thoughts of still greater joy.
It is difficult in the world to hear [even once] about the Buddha, a
 great man,
In the course of hundreds of thousands of billions of eons,
And I now have heard the name of him whose contaminants have
 been exhausted.
Where is the Honored One now?”

The magically created Tathāgata replied:
 “The Dharma King is presently in the Mahāvana.
 He has several hundred thousand followers,
 Pure, free from defilement, and all courageous.
 Each is able to bear a trigalactic [megagalactic world-]system,
 Holding it up in [one] hand for an eon without tiring.
 They have gained concentration, wisdom, and unimpeded eloquence
 And have fully obtained great learning, [vast] like the ocean.
 With supernatural faculties they can visit several billion [buddha] fields
 And make obeisance to all the buddhas in an instant,
 And, having worshiped tens of millions of buddhas,
 They come back again in an instant.
 They have no notion of self or notion of the Buddha
 And have no notion of a [buddha] field or notion of the Dharma.
 They are completely undefiled by any thoughts
 And act for the benefit of beings.
 If you wish to see the World-honored One
 And the assembly of great bodhisattvas and *śrāvakas*,
 And to hear the sublime Dharma of the buddhas,
 Go quickly to where the Great Guide is.”

Thereupon Candrottarā, holding that lotus flower with the magically created buddha, came down from the top of the mansion and went to her parents. On reaching them, she addressed her parents in verse with these words:

“Mother and Father, look at the flower I am holding,
 With its exquisite stalk, adamantine (i.e., golden) in color!
 See, too, the person inside the unsurpassed flower,
 Adorned with [fine] marks, like the king of mountains!
 Who would not worship
 This sublime and supreme Honored One?
 Mother, know that everywhere inside the house
 I now see a golden-colored radiance.
 His body cannot be fully measured,
 For it changes in an instant into various colors,
 Red, white, yellow, crimson, and crystal.

We must now make offerings.

The Great Sage Gautama is in the Mahāvana;

Quickly taking flowers, perfume, and scented powder,

Let us go together, Mother and Father, to make offerings,

And we will obtain immeasurable merits.”

On hearing this, her parents exclaimed, “Excellent!

These words of yours, Candrottārā, are of great benefit!”

They then prepared various kinds of perfumes,

Gemmed banners, pennants, parasols, and garlands of flowers.

618b Candrottārā’s parents and relatives

All donned the finest clothes

And fully prepared priceless rare gems,

Music, and various adornments,

And, having carefully prepared them, they set off from the house,

Wishing to go to the World-honored One in the Mahāvana.

Then, six days having elapsed, the seventh day—the day on which Candrottārā was expected—arrived, whereupon a great crowd of immeasurable thousands assembled and came together to see Candrottārā. At that time there were among the crowd some who had foregathered because of thoughts tormented by desire, while others had come because, looking at the city of Vaiśālī, they had seen all the adornments on the city walls and the carved decorations on the defensive watchtowers, battlements, windows, and balustrades with their painted balusters. There were innumerable men and women who crossed the city to see Candrottārā.

Thereupon Candrottārā, carrying the flower, and her parents and their retinue, bearing garlands of flowers, unguents, scented powder, various kinds of incense, fine raiments, gemmed banners, pennants, and parasols and [playing] various kinds of music, surrounded by an entourage of attendants, set off from the house into the streets. Then, when Candrottārā and her retinue had gone out into the streets and were thus moving along, a crowd of immeasurable and infinite thousands of people saw Candrottārā making her way along the streets, whereupon they went to where she was, and every one of them cried out, “This is my wife! This is my wife!” At that time in the great city of Vaiśālī people came running all at once, yelling and shouting, toward the girl Candrottārā.

Then, seeing the great crowd rushing toward her, she immediately rose up into the air to the height of a *tāla* [tree], and, holding the flower, she remained hovering in midair and addressed the great crowds in verse:

Behold this wondrous body of mine,
 Like genuine gold and tinged with the color of fire!
 It is not by engendering thoughts of desire in the past
 That one is able to gain an exquisite body like this.
 Those who reject lust as if it were a pit of fire
 And are not attached to worldly affairs,
 Who practice ascetic practices, control the six sense organs,
 And practice the pure practices of celibacy,
 And who, on seeing others' wives, do not crave for them,
 But form the notion of "sister" and "mother" toward them all—
 They will produce a charming body
 That people will enjoy looking at without ever tiring.
 The pores of my body emit a wondrous fragrance—
 Do you not smell it pervading this city?
 It was not gained by being suffused with thoughts of desire,
 But is all due to the fruits of generosity and self-discipline.
 I now have no thoughts of lust at all, 618c
 So do not engender desire toward one who is desireless.
 This venerable image will now bear witness for me
 That I speak the truth and that there is nothing false [in what I say].
 In the past you may have been my father,
 And in the past I may have been your mother.
 We were father, mother, and siblings to each other;
 How could one engender thoughts of desire toward these?
 In the past I may have killed you,
 And you may also have killed me.
 Each has been an enemy and we have killed each other;
 How could one produce notions of desire toward these?
 It is not by having desire that one gains beauty,
 And those with desire will assuredly be born in an unwholesome state,
 Nor will those with thoughts of desire be liberated:

For this reason one must now renounce thoughts of desire.
If one falls into hell, among hungry ghosts,
Among the varieties of animals,
Or among *kumbhāṇ[ḍa]*s, *yakṣas*, *asuras*,
And *piśācas*, it is all because of desire.
Being one-eyed, tongueless, lame, or deaf,
Having a physical appearance that is quite ugly,
And all sorts of defects
All come from thoughts of much desire in past actions.
If in a future life one becomes a wheel[-turning] king (*cakravartin*),
Śakra, lord of the Thirty-three Gods,
Great Brahmā, Masterful One (Īśvara), or other gods,
It all comes from having extensively practiced pure celibacy.
Being blind from birth or dumb, losing one's senses,
Or becoming a pig, dog, horse, donkey, camel,
Elephant, cow, tiger, fly, mosquito, gadfly, and so on—
It is all because of much desire that one gains this retribution.
Those who are born as large landowners, into joyful homes,
And as wealthy people, eminent householders, and laymen—
It is all because of having practiced celibacy
That they have presently won joy and always experience happiness.
Bearing a heavy burden, boiling and roasting, having one's nose
infused with smoke,⁷
Being shackled and manacled, [suffering from] beating and abuse
of one's person,
Decapitation, having one's feet cut off, one's nose cut off, or one's
eyes gouged out,
Or becoming a servant for others—all are due to desire.
If you wish to become *pratyekabuddhas*, arhats,
Or the bodies of buddhas adorned with the marks [of a buddha],
Themselves awakened, awakening others, and widely beneficent,
It all comes from abandoning notions characterized by desire.
Acting with desire is not just one kind of affliction,
And many are the [resulting] faults that are of no benefit.
If you wish to be liberated from desires quickly,

Come with me to where the Tathāgata is.
 There is no other refuge able to eradicate sin;
 There are only the buddhas, honored by gods and humans.
 Go quickly to where the Honored One is,
 For a buddha is difficult to behold [even once] in immeasurable eons!

Then, when Candrottārā had spoken these verses to the people, the entire earth shook, and innumerable gods in the sky raised their voices in a great clamor, their bodies and robes waving about, and sang aloud, immeasurable and incalculable [in number]; they caused heavenly flowers to rain down in their hundreds and thousands and played all kinds of music impossible to describe in full. 619a

Then, when the great crowd had seen and heard this, they produced thoughts of eschewing desires and so on and produced thoughts of the remarkable and thoughts of the unprecedented, whereupon all the hair on their bodies stood on end. They no longer had any desire, any anger, any ire, any greed, any delusion, any wrath, any jealousy, any envy, any strife, any other mental afflictions, or any impulses; their bodies were all suffused with joy, and they each formed notions of father, mother, brothers, sisters, relatives, elders, and so on toward one another. Having abandoned all mental afflictions, each made obeisance to the girl Candrottārā with their heads [touching the ground]. Then the great crowd cast the fragrant flowers, scented powder, unguents, garlands of flowers, raiments, jewelry, and so on that they were holding toward Candrottārā. Having been cast, through the supernatural power of the Buddha they turned into a canopy over the magically created Tathāgata, which was half a *yojana* in diameter.

Thereupon Candrottārā descended from the sky to a height of four fingers⁸ from the ground and, with her feet walking on air, proceeded on her way. In an instant she had left the city of Vaiśālī, intending to head toward where the Tathāgata Śākyamuni was. Wherever Candrottārā placed her feet the ground shook, and the great crowd, numbering eighty-four thousand people, followed Candrottārā and left [Vaiśālī] one after another.

At the time the elder Śāriputra, together with five hundred monks, who had that morning arranged their robes and taken their almsbowls, was coming toward the city of Vaiśālī in order to beg for alms. The company of *śrāvakas* then saw from afar Candrottārā coming toward them, surrounded in front

and behind by the great crowd. Śāriputra then addressed the elder Mahākāśyapa, saying, “Venerable Kāśyapa, that person coming [toward us] is the girl Candrottārā, intending to head toward where the Buddha is. Let us interrogate her and, according to the gist [of her replies], test whether or not she has gained acceptance [of the Dharma].”

Thereupon the elder Śāriputra and the other five hundred monks continued on their way and came to where the girl Candrottārā was. Having reached her, [Śāriputra] addressed her: “Where do you intend going now?”

The girl Candrottārā answered the elder Śāriputra, “Honorable Śāriputra, just now you asked me, ‘Where do you intend going now?’ I too am now simply going the same way that you, Śāriputra, are going.”

619b Thereupon Śāriputra responded to Candrottārā with these words: “I am now about to enter the city of Vaiśālī, whereas you have just now come from there. How can you answer, ‘I too am now going the same way that you, Śāriputra, are going?’”

Thereupon Candrottārā again answered the elder Śāriputra, “But, Śāriputra, on what do you rely whenever you raise your feet and lower your feet?”

Śāriputra said, “I rely on space when I now both raise my feet and lower my feet.”

She again answered Śāriputra, “I too likewise always rely on space when I raise my feet and place my feet. Moreover, the realm of space does not make any distinctions. For this reason I said, ‘I too am simply going the same way that you, Honorable Śāriputra, are going.’ Honorable Śāriputra, be that as it may, where are you now going, Śāriputra?”

Śāriputra said, “I am now going thuswise to nirvana.”

She then said to Śāriputra, “Honorable Śāriputra, are not all dharmas going to nirvana? I too am now going there.”

Thereupon the elder Śāriputra again questioned Candrottārā with these words: “If all dharmas are headed toward nirvana, why have you now not reached extinction [in complete nirvana (i.e., *parinirvāṇa*)]?”

She answered, “Honorable Śāriputra, if one is headed toward nirvana, then one does not reach extinction. Why? Because in going to nirvana one is neither born nor extinguished. Going to nirvana is indiscernible and is in essence undifferentiated and inextinguishable. In this sense, going to nirvana is nirvana.”

Thereupon Śāriputra again questioned Candrottārā with these words: “By which vehicle is it that you are now going [to nirvana]? Are you going by the *śrāvaka* vehicle, or are you going by the *pratyekabuddha* vehicle, or are you going by the Great Vehicle (Mahayana)?”

Thereupon Candrottārā answered Śāriputra with these words: “Honorable Śāriputra, just now you asked me by which vehicle I am going [to nirvana]. I shall now ask you something in return, Śāriputra. Pray answer me just as you please. Does the Dharma that you, Śāriputra, have realized go by the *śrāvaka* vehicle, or does it go by the *pratyekabuddha* vehicle, or does it go by the Great Vehicle?”

Thereupon Śāriputra again answered her with these words: “That is not the case, Candrottārā. Why? That Dharma is undifferentiable and nonverbal, and it is neither separate, nor one, nor many.”

Thereupon Candrottārā answered the honorable Śāriputra, “Therefore, one should not differentiate the dharmas. In all marks—the mark of oneness, the mark of difference, the mark of nondifference—there is nothing that can reside there. Hence there is truly nothing to be extinguished in nirvana.”

Thereupon the elder Śāriputra again addressed Candrottārā with these words: “It is remarkable, quite remarkable, how this eloquence of yours now is without any hindrance. Therefore, in former times on how many other buddhas have you attended?”

619c

Thereupon Candrottārā answered Śāriputra with these words: “Honorable Śāriputra, just now you asked me, ‘In former times on how many other buddhas have you attended?’ As many as there are apexes of reality and Dharma realms.”

Śāriputra then again asked her, “How many are there of the apexes of reality and Dharma realms of which you speak?”

She again answered, “They are no different [in number] from ignorance, existence, craving, and so on.”

Śāriputra then again asked her, “And how many are there of ignorance, existence, and craving?”

She answered, “They are no different [in number] from the realms of beings.”

Śāriputra then asked her, “And how many realms of beings are there?”

She answered, “As many as the spheres of buddhas past, future, and present.”

Śāriputra said, “If that is so, what are you saying? What does it explain?”

She answered, “I have replied in accordance with your questions.”

Śāriputra then again asked her, “What did I ask?”

She answered, “You asked about letters.”

Śāriputra said, “Letters disappear without trace.”

She answered, “Honorable Śāriputra, in all dharmas thus characterized by annihilation, whoever asks and whoever answers are both characterized by annihilation and are inapprehensible.”

[End of] Fascicle One of *The Sutra of
the Girl Candrottārā*

Fascicle Two

Thereupon the elder Śāriputra again questioned Candrottārā with these words: “You are currently in the stage of a bodhisattva, having these marks of acceptance [of the Dharma], and before long you will succeed in accomplishing *anuttarā samyaksambodhi*.”

Thereupon Candrottārā spoke these words: “Honorable Śāriputra, *bodhi* is nonverbal and is expressed only by means of provisional designations and letters. ‘Accomplish’ is also an expression consisting of a provisional designation. Be it far or near, in both cases these are [mere] letters. Honorable sir, why did you make this statement: ‘Before long you will succeed in accomplishing *anuttarā samyaksambodhi*’? Honorable Śāriputra, *anuttarā samyaksambodhi* has no locus of birth and is ineffable; it has no essential nature, nor can anything be accomplished there. Why? The essence of *bodhi* is not characterized by duality, and therefore *bodhi* is nondual and free from duality.” 620a

Thereupon Śāriputra addressed the girl Candrottārā with these words: “You should just go on ahead now to where the Buddha is. Shortly, in order to listen to the Dharma, we [too] will head back there before long and come to listen to the Dharma.”

Thereupon Candrottārā again addressed the elder Śāriputra: “Honorable Śāriputra, the Tathāgata does not preach for those who listen to the Dharma, nor does he preach for those who desire the Dharma.”

Śāriputra said, “If that is so, for whom does the Tathāgata preach the Dharma?”

She answered, “Honorable Śāriputra, for those who, if there is something to be heard, do not produce notions of attachment and show no signs of delight. The Tathāgata preaches the Dharma for people like this.”

Thereupon Śāriputra again spoke to Candrottārā with these words: “If there are beings who visit the Buddha to listen to the Dharma so as to hear the Dharma, does the Tathāgata then not preach the Dharma for them?”

Thereupon Candrottārā again answered him, “If there are beings who form this notion, that the Tathāgata preaches the Dharma for me, such beings dwell in the notion of self. Those who have truly penetrated Dharma nature

do not have this thought, and they never say, ‘The Buddha preaches this Dharma for us.’”

Thereupon the honorable Mahākāśyapa addressed the elder Śāriputra: “Honorable Śāriputra, this girl is now on her way to the Buddha. Today there will most certainly be a great discourse on the Dharma. We too should turn back, and today it would be better if we did not eat. We must not find ourselves out and about, unable to hear this discourse on the Dharma.”

Consequently the multitude of *śrāvakas* then turned back and followed Candrottārā to where the Buddha was.

Thereupon Candrottārā slowly made her way to the Grass Hermitage in the Mahāvana and, going to where the Buddha was, prostrated herself at the feet of the Buddha and circled around him to the right three times. The fragrant flowers, scented powder, unguents, raiments, money, gemmed banners, pennants, and parasols that she had brought to offer to the Buddha she scattered over the Buddha and, having scattered them, scattered some more. Then the great crowd also scattered over the Buddha the fragrant flowers, garlands of flowers, unguents, and scented powder that they had brought and, having scattered them, scattered some more. The flowers that were scattered turned into a canopy of flowers over the Buddha’s head, covering a full ten *yojanas* in length and breadth.

620b Thereupon the youth Mañjuśrī addressed the girl Candrottārā with these words: “In former times where did you abandon your body to be born here? When you abandon this body, where will you be reborn?”

She answered, “Mañjuśrī, what do you think? Where did the image of the Tathāgata seated in a lotus flower that I am now holding abandon its body to be born here? If it were now to abandon this body, where would it be born?”

Mañjuśrī then said to Candrottārā, “That is merely a magical creation. Now, for anything that is said to be a magical creation there is no abandoning of its body, nor is there subsequently any birth.”

She answered, “It is so, it is so, Mañjuśrī. All dharmas are in their original essence magical creations, and in those dharmas I see neither a time for abandonment, nor do I see a time for birth.”

Thereupon the bodhisattva Amoghadarśin addressed the girl Candrottārā with these words: “It is so, Candrottārā. As it is impossible to become a buddha with a woman’s body, why do you not change your woman’s body now?”

She answered, “Good sir, in that which is devoid of essence there is no returning and no changing. All dharmas are also like this. Why do you [want to] make me change my woman’s body?”

Thereupon the bodhisattva Dharaṇīṃdhara addressed Candrottarā with these words: “Have you ever seen the Tathāgata or not?”

She answered, “Good sir, I see the Tathāgata just as [I now see] the magically created buddha held in my hand.⁹ The Tathāgata is the same as this and no different.”

Thereupon the bodhisattva Pratibhānakūṭa addressed Candrottarā with these words: “Are you now able to discuss the meaning of the Dharma or not?”

She then answered, “Good sir, the essence of the Dharma realm is ineffable and it cannot be encompassed by the reckoning of letters.”

Thereupon the bodhisattva Asaṅgapratibhāna addressed Candrottarā with these words: “What sort of Dharma did you hear from past tathāgatas?”

She answered, “Good sir, look up now at the sky above. The Tathāgata’s preaching of the Dharma is the same as this sky and no different. That which is listened to is also like this. Good sir, the marks of that Dharma are, moreover, the same as the sky and are neither different nor separate from it.”

Thereupon the bodhisattva Gaganagañja addressed her: “How did you offer gifts to the buddhas to whom you made gifts in former times and how did you redirect [the merit of those gifts]?”

She answered, “Good sir, if I were to make gifts for the Buddha and Sangha to this magically created buddha image, what would be the merit gained?”

The bodhisattva Gaganagañja then said to Candrottarā, “This buddha is a magical creation. If you were to make gifts to him, there would be no mark of merit.”

She answered, “Good sir, so it was for me too. The gifts that I made in the presence of tathāgatas in former times and the redirection [of their merit] also had this mark and were also redirected in this manner.” 620c

Thereupon the bodhisattva Apratihatacitta spoke these words: “How are you now able to be universally compassionate toward all beings?”

She answered, “Good sir, just like those beings and no differently from them.”

The bodhisattva then said, “What about those beings?”

She again answered, “Beings are neither in the past, nor in the future, nor

in the present, and the mind of compassion is also like this. It is encompassed neither by the past, nor by the future, nor by the present, nor can it be expressed verbally. Good sir, the mind of compassion is like this.”

Thereupon the bodhisattva Prāmodyarāja questioned her with these words: “Have you now gained the Dharma eye or not?”

She answered, “Good sir, I have now not even gained the physical eye, let alone the Dharma eye.”

Thereupon the bodhisattva Sthiramati addressed her with these words: “For how long now have you been practicing *bodhi*?”

She answered, “Good sir, I have generated *bodhi* for just as long as the mirage has existed until now.”

Thereupon the bodhisattva Maitreya addressed her: “When will you succeed in accomplishing *anuttarā samyaksambodhi*?”

She answered, “At the same time that the bodhisattva Maitreya succeeds in transcending the stage of conduct of an ordinary person.”

Thereupon the elder Śāriputra said to the Buddha, “World-honored One, it is remarkable how eloquent this girl is and how she engages in dialogue with these great armored dragons, standing tall without sitting down and without bowing in obeisance to the bodhisattvas.”

Thereupon Candrotarā addressed Śāriputra with these words: “Honorable Śāriputra, for example, just as even a small fire can burn all manner of things because its essence is to burn, in this very same way, Honorable Śāriputra, there is also no difference between bodhisattvas and buddhas, and when they wish to burn all mental afflictions in all conduct, there are no mental afflictions, either their own or others’, that they cannot burn.”

Thereupon Śāriputra again asked her, “When you accomplish *anuttarā samyaksambodhi*, what will that buddha field be like?”

621a She answered, “Honorable Śāriputra, in my future buddha field there will not be any petty conduct, petty wisdom, or narrow-minded language like that of yours today, Śāriputra. I will most certainly take a buddha field like this.”

Thereupon Śāriputra again said to Candrotarā, “You have already said that the entire Dharma realm and the essence of the Tathāgata are the same and no different. In the view [you expressed] just now, why is there a distinction between better and worse?”

The girl Candrottarā said, “Honorable Śāriputra, for example, just as water in the ocean and that in a cow’s hoofprint are the same and no different, yet the cow’s hoofprint cannot hold immeasurable and infinite beings as can the ocean, in this very same way, Honorable Śāriputra, even though buddhas and *śrāvakas* are identical to the Dharma realm, *śrāvakas* cannot bring great benefit to immeasurable and infinite hosts of beings as can buddhas.

“Again, Śāriputra, for example, just as there is empty space inside a mustard seed and there is also empty space in the world-systems in the ten directions, and even though there is no difference between these two [kinds of] empty space, yet the space of the mustard seed cannot accommodate villages and cities and cannot establish [Mount] Sume[ru] and the ocean, as can the space in world-systems in the ten directions, in this very same way, Honorable Śāriputra, even though buddhas and *śrāvakas* are identical with respect to emptiness, characteristiclessness, and objectivelessness, *śrāvakas* cannot bring great benefit to immeasurable and infinite hosts of beings as can buddhas, tathāgatas, arhats, and *samyaksambuddhas*.”

Thereupon the elder Śāriputra said, “Thus, Candrottarā, is the liberation obtained by a buddha and by a *śrāvaka* not the same?”

Candrottarā answered, “Honorable Śāriputra, you must not make any such statement, saying that the liberation of buddhas and *śrāvakas* is the same.”

Then Śāriputra again asked her, “What is the reason for that?”

She again answered, “Honorable Śāriputra, I now wish to ask you something. Explain it for me, if you so please. When you realized liberation of the mind, were you able to make this trigalactic megagalactic world-system flat like the palm of your hand or not? Did the trees and mountains all bend down toward you or not? Were you able to eliminate all evils or not? Did you completely remove the mental afflictions of all beings or not? Were you able to win the obeisance of all gods or not? Did hordes of demons gather and come, filling [the surrounding area for] thirty *yojanas*, or not? Did you give rise to the mind of wisdom and obtain liberation in a single instant of thought or not? Were you also able to subjugate all the demons’ retainers or not?”

Then Śāriputra answered the girl Candrottarā with these words: “Not one of those things happened to me.”

She again said, “Honorable Śāriputra, when the Bodhisattva (i.e., Śākyamuni) was at the site of *bodhi* such marvelous things happened, and there

621b

also occurred [other] immeasurable and infinite wonderful things. Honorable Śāriputra, there exist between the *śrāvakas*' liberation and the buddhas' liberation such distinctions of better and worse, superior and inferior. Honorable sir, why do you conceive of the thought that the liberation of buddhas and tathāgatas is the same as that of *śrāvakas*?"

Thereupon the World-honored One praised the girl Candrottarā with these words: "Excellent, excellent, Candrottarā! You have done well to speak now with such unimpeded eloquence!"

Thereupon the magically created image of the Tathāgata that was in the girl Candrottarā's right hand rose from the flower, went to where the World-honored One was, circled around him a full three times, and entered into him through his navel. On account of the Buddha's supernatural power the earth shook.

Thereupon every single pore of the World-honored One emitted a lotus flower, like genuine gold in color, with petals made of silver and pericarps made of precious gems.¹⁰ Inside each of these flowers there then spontaneously emerged a buddha sitting cross-legged. These magically created images of the Tathāgata, adorned with various marks, pervaded the buddha fields in the ten directions, where they spontaneously appeared, preaching the Dharma for them. The sound of the Dharma phrases expounded in those buddha fields was also heard in this tathāgata field through the supernatural power of the Buddha.

Thereupon Candrottarā, seeing such wonderful supernatural powers, was filled throughout her body with unbearable joy and ecstasy, whereupon she took the lotus flower held in her right hand and threw it onto the Tathāgata's body. On reaching him, the flower turned into a canopy of flowers over the Buddha's head. The canopy was square and had four pillars beneath it, and it was exactly equal in length and breadth as if it had been marked out with an inking line. Inside the canopy there spontaneously and magically appeared a seat adorned with many gems, and the top of the seat was covered with immeasurable heavenly raiments. There then suddenly appeared on that seat the image of a magically created buddha resembling Śākya[muni], sitting cross-legged on the seat, clear and distinct. Moreover, when the girl Candrottarā threw the flower, she had made the following prayer:

World-honored One, I pray that through the power of the cause of this root of goodness, if in future ages beings dwell in the attributes of the

self, I may preach the Dharma for them and remove those attributes of the self.

Thereupon, through the supernatural power of the Buddha, there suddenly appeared a second lotus flower in her right hand. At this she again threw the flower toward the Tathāgata. On reaching him, the flower became a second canopy [of flowers] above the Tathāgata, adorned with many gems as described above. Then she again said:

621c

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings dwelling in [wrong] views of the self, I may preach the Dharma for them and remove their [wrong] views of the self.

Thereupon, through the supernatural power of the Buddha, there suddenly appeared a third lotus flower in her right hand. She then again threw this flower toward the Tathāgata, whereupon it magically turned into a third canopy of flowers, adorned with many gems as described above. Then she again said:

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings dwelling in all aspects of discrimination, I may preach the Dharma for them and remove their discrimination and also remove their greed, anger, and delusion.

Thereupon there suddenly appeared a fourth lotus flower in her right hand. She again threw the lotus flower toward the Tathāgata. It reached [the area above] the Buddha's head and again magically turned into a fourth canopy of flowers, adorned as described above. She again said:

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings dwelling in the four inverted views, I may preach the Dharma for them and rid them of their four inverted views.

Thereupon, again on account of the power of the supernatural faculties of the Tathāgata, there suddenly appeared a fifth lotus flower in her right hand. She then again threw the flower toward the Tathāgata. On reaching him, the flower again turned into a fifth canopy of flowers over the Buddha's

head, the canopy's adornments again as described above. She then again said:

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings shrouded by the five obscurations, I may preach the Dharma for them and rid them of their five obscurations.

Thereupon, through the supernatural power of the Buddha, there suddenly appeared a sixth lotus flower in her right hand. She again took the lotus flower and threw it toward the Tathāgata. On reaching him, it again magically turned into a sixth canopy of flowers over the Buddha's head, adorned as described above. Then she again said:

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings attached to the six sense fields,¹¹ I may preach the Dharma for them and free them from that attachment.

Thereupon, through the supernatural power of the Buddha, there suddenly appeared spontaneously in her right hand a seventh lotus flower. She then again threw the flower toward the Tathāgata. On reaching [the area above] the Buddha's head, it again changed into a seventh canopy of flowers, its shape and size as described above. She then again said:

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings dwelling in attachment to the seven consciousnesses,¹² I may preach the Dharma for them and make them sever that [attachment].

Thereupon, through the supernatural power of the Buddha, there suddenly appeared an eighth lotus flower in her right hand. She again took it and threw it toward the Buddha. On reaching him, the flower gradually turned into an eighth canopy of flowers, its shape and dimensions again as described above. At this she again said:

World-honored One, I pray that in future ages with this root of goodness, if there are beings attached to the eight inverted views, I may preach the Dharma for them and make them completely eliminate them.

Thereupon, through the supernatural power of the Buddha, there suddenly

appeared a ninth lotus flower in her right hand. She again took it and threw it from afar at the Buddha's head. On reaching him, the flower again gradually turned into a ninth canopy of flowers, the canopy's dimensions as described above. At this she again said:

World-honored One, I pray that on account of this root of goodness, if in future ages there are beings dwelling in the nine impulses,¹³ I may preach the Dharma for them and rid them of the nine impulses.

Thereupon, through the supernatural power of the Buddha, there suddenly appeared a tenth lotus flower in her right hand. At this she again threw the flower at the Tathāgata's head. On reaching him, the flower again gradually turned into a tenth canopy of flowers, its adornments and dimensions as described above. She then again said:

World-honored One, I pray that on account of this root of goodness I may in future ages be endowed with the ten powers, just like and no different from the World-honored One, who now emits great rays of light and illuminates [buddha] fields in the ten directions.

Thereupon those magically created canopies of flowers reached up to the palace of Brahmā, and consequently because of those canopies of flowers the gods, from the earth-dwelling [gods] to Great Brahmā, came together with immeasurable tens of millions of heavenly hosts and assembled there.

Thereupon the World-honored One smiled. Now, the buddhas have a rule that when they smile they emit from their mouth light of various colors. The light was of the colors blue, yellow, red, white, and crystal and of colors such as gold and silver. Moreover, the radiance of this light extended to immeasurable and infinite buddha fields, reaching everywhere as far as Brahmā's heaven and obscuring the sun and moon. The awesome power of the light rays was intense and incomparable, and, bright and resplendent, they reentered the crown of the Buddha's head.

Thereupon the elder Ānanda, who was in the assembly, rose from his seat, arranged his robes, bared his right arm, placed his right knee on the ground, clasped his palms with their ten fingers together, and asked the Buddha in verse the reason for his smile and radiating of light:

622b

You who are omniscient and not sightless,
You who have no doubts about any dharmas,
You who universally illuminate the world with a light that is impartial—
What is the reason for your smile?
For eons in the past you practiced generosity,
Your pure practice of the precepts was like a precious gem,
And you dwelled in forbearance, unmoving, like [Mount] Sume[ru]—
What is the reason for your radiance and smile just now?
You have always cultivated effort and meditation,
You have gained emancipation from birth-and-death and so on in all
[realms of] existence,
And the workings of your mind are profound, like the ocean—
What is the reason for your smile and radiating of light?
You constantly practice loving-kindness and compassion without
respite,
And also [sympathetic] joy and equanimity in the same manner,
And you are able to rescue those who have lost their way—
What is the reason for your smile and radiating of light?
The rays of light emitted from every single one of your pores
Pervade immeasurable [buddha] fields in the ten directions,
Suddenly obscuring the light of the sun and moon,
Depriving them of their majesty, and granting sight to others.
The sounds emitted are wondrous and pure
And are of sixty kinds, O world's sole Honored One;
Whosoever hears them never tires of hearing them,
And they are able to eliminate all mental afflictions.
The immeasurable multitudes in [buddha] fields in the ten directions,
With all the workings of their minds,
You, World-honored One, having known them, resolve their web
of doubt—
What is the reason for your smile and radiating of light?
Who has now determinedly generated the aspiration for the path?
Who has now got on the broad (Vaipulya) vehicle of the Buddha?
Who has now thus fulfilled their heart's desire,
So that the World-honored One smiles and radiates light?

Who has now subjugated the four kinds of demons,
 Namely, the demon of mental afflictions, the demon of death,
 The demon of the [five] aggregates, and the heavenly demon?
 What is the reason for your smile and radiating of light?
 World-honored One, who has now realized the great boon?
 Who has enriched the Dharma, O lion among men?
 Whose fame has reached [buddha] fields in the ten directions,
 So that you thus smile and radiate light?
 The Omniscient One has extinguished that which is unwholesome,
 Among all practice of compassion yours is the most compassionate,
 And you have severed all discrimination—
 What is the reason for your smile and radiating of light?
 Who has now gained a vast boon?
 And who has now gained a mind with its wishes fulfilled?
 Who is it that has now amalgamated the ten powers,
 So that you thus radiate light and smile?
 Ten million gods in empty space,
Yakṣas, garuḍas, mahoragas,
 And heavenly maidens, clasping their palms together in obeisance,
 Gaze upon the World-honored One with joyous hearts.
 Immeasurable assembled bodhisattvas,
 From [buddha] fields in the ten directions, all gaze upward,
 Their profound knowledge [as deep] as the ocean, wishing to hear
 the Dharma—
 What is the reason for your radiance and smile, O you with a purified
 mind?

Thereupon the World-honored One answered Ānanda in verse:

622c

Ānanda, you see this girl,
 Clasping her palms with their ten fingers together before me.
 Seeing the wondrous supernatural faculties of the buddhas,
 She has generated the aspiration for unsurpassed *bodhi*.
 In the past she has seen three hundred buddhas,
 And toward those whom she saw birth after birth and life after life
 She constantly engendered respect and venerated them,

Always asking how to realize *bodhi*.
She prayed not to be born in evil paths,
And prayed only to be born among gods and humans.
Wherever she was born she never forgot the *bodhi* mind,
And she knew her former lives after life's end.
She once saw the Tathāgata named Kāśyapa,
And because while on top of a mansion she threw herself down
In offering to the Honorable Kāśyapa,
She has now obtained acceptance of nonbirth and of conformity
[to the path].

Again, there was the Buddha called Krakucchanda,
To whom she offered up a set of fine raiments,
Because of which she has now gained a golden-colored body,
Pure and resplendent like the moon.
There was the Buddha Kanakamuni,
To whom she made offerings of fragrant flowers and powdered unguent,
Wherefore her mouth emits a wondrous fragrance,
Like sandalwood or an *utpala* [flower].
[There was] the Buddha named Śikhin, honored among two-legged
beings,

Upon whom she gazed for a full seven days,
Because of which both her eyes are the color of a blue lotus,
And beings who see her never grow tired [of looking at her].
She renounced all desires for five hundred lives,
Always practicing the pure practices of celibacy.
If anyone arouses desire and comes to see her,
He obtains a pure mind without desire.
For this reason she was born in [the Heaven of] the Thirty-three Gods,
From where she came to be born in the Licchavi tribe.
Wherever she is born she knows the former conditions [of her past
lives]

And skillfully expounds verses with subtle phrasing.
She teaches and converts her parents and kin
And benefits immeasurable beings.

Out of a desire to teach and convert and to generate *bodhi*,
 She was born into [the family of] a distinguished great Licchavi.
 Girls and boys, men and women
 She has taught and converted, causing them to enter the Buddha's
 vehicle.

Twenty-three thousand human beings
 She has brought to maturation on the path to immeasurable *bodhi*.
 She will transform her woman's body
 And before long leave home [to become a renunciant] in my Dharma.
 Having widely practiced the pure great practices of celibacy,
 When his life ends here he will be reborn in heaven.
 From heaven, at life's end, he will again be born here,
 And in the subsequent evil age he will defend my Dharma,
 Bring benefit to these beings,
 And, forsaking his life, be reborn in Tuṣita [Heaven].
 In the future, when Maitreya descends to be born [in this world],
 He will become a son in the family of the wheel[-turning] king of
 the *śāṅkha*.¹⁴

Among those people he will possess many skills and arts
 And be charming, upright, and endowed with virtues.
 He will worship the Honored One (Maitreya) for three months,
 Surrounded by multitudes to the left and right,
 And will leave home [to become a renunciant] in the Buddha's presence,
 Followed by a multitude of six thousand three hundred [people].
 Having received and upheld that Buddha's true Dharma,
 He will thereafter be reborn in the Land of Happiness (Sukhāvātī).
 Having succeeded in going to see Amitābha,
 He will make obeisance, venerate him, and make offerings.
 To the fields of the buddhas of the [present] Good Eon,
 All world-systems in the ten directions,
 And tathāgatas [as numerous as] the sands of the Ganges River—
 To all those multitudes he will bring benefit.
 With the power of effort, wisdom, and meditation
 He will worship these World-honored Ones,

623a

And after having worshiped the buddhas for eons,
He will teach and convert multitudes of immeasurable tens of millions.
In a subsequent eighty thousand *koṭis* of eons
He will become a buddha by the name of Candrottara.¹⁵
This Honored One called Candrottara
Will emit from the white tuft between his eyebrows a wondrous light,
A light that is golden in color and most resplendent,
Radiant and completely illuminating his buddha field.
The sun and moon, the light of fire, [the light of] *maṇis* (gems),
And the lights of constellations will not appear at all,
And all because of this light there will be no distinction
Between night and day, years and months, and the four seasons.
In that [buddha] field there will be no *pratyekabuddhas*,
And *śrāvakas* and arhats will also be unknown;
Multitudes of pure and courageous bodhisattvas
Are all that the Honored One will have.
The bodies of these multitudes will all be the color of gold,
They will be fully adorned with one hundred kinds of marks,
And they will all be called “wondrously delightful to people.”
In that [buddha] field there will be none born of desire from the womb,
And they will be born spontaneously and magically in lotus flowers;
Having been born, they will possess great dignity,
And it will be impossible to count them by means of computation.
Their immeasurable supernatural faculties will extend to all [buddha]
fields,
And their acceptance of the nonbirth of dharmas will be unimpeded.
In that [buddha] field there will be no demons or non-Buddhists,
Nor will there be any who violate the precepts or any wicked
companions.
People will receive pure recompense like those in Tuṣita [Heaven],
And for those who are born in this [buddha] field
The [pleasurable] experiences that are their reward will all be equal.
An exquisite net of gold, silver, and pearls
Will, with its vastness, completely cover this world.
The life span of this great World-honored One will be long,

And he will dwell in the world for seventy-three thousand eons.
 When his life ends, and after his nirvana and passage into extinction,
 The true Dharma will remain in the world for a full eon,
 And regardless of whether this Honored One is in the world or has
 passed into extinction,
 There will be no difference in the perdurance of the Dharma teachings.
 Were I to extol for one eon
 The merits of this World-honored One and his [buddha] field,
 Analogies [like those] taught today
 Would be like taking a single drop of water from the ocean.

Thereupon Candrottārā, having heard directly from the Buddha his conferral of a prediction, danced with immeasurable joy and rose up into the air 623b
 to a height of seven *tāla* trees from the ground. Remaining at [a height of] seven *tāla* [trees], she immediately changed her woman's body, transforming it into that of a boy, whereupon the entire earth shook, loud sounds rang out, a shower of heavenly flowers rained down, and a great bright light was emitted, completely illuminating the world. Then the bodhisattva Candrottara, remaining in midair, praised the Buddha in verse with these words:

Even if [Mount] Sume[ru] were to move, the sky tumble down to earth,
 The abodes of [*a*]suras be all completely destroyed,
 The ocean dry up, and the moon fall from the sky,
 The Tathāgata would never utter false words.
 Even if the multitudes in the ten directions were of the same mind,
 Or fire became water and water became fire,
 The greatest Honored One, with immeasurable merits,
 Would benefit beings without any contrary statements.
 Earth and space might become mixed together,
 One hundred [buddha] fields might all fit into a mustard seed,
 And a snare might be used to bind a violent wind,
 But the Tathāgata would never speak falsely.
 Because of these true words of the World-honored One
 I shall assuredly dwell in the path to *bodhi*;
 The earth just now shook everywhere,
 And the fact that I shall realize *bodhi* is certain and indubitable.

I have now obtained a prediction of *bodhi*,
And in my turning of the Dharma wheel there will be no difference
From the Dharma taught by the World-honored One
And what I have heard during hundreds of eons.
About him who benefits gods, humans, the eight classes of [super-
natural] beings,
As well as monks, the four groups [of practitioners],
And immeasurable bodhisattvas—
About the Buddha you should not engender any doubts.
In the future you will all become [buddhas] without any distinction;
Therefore, you should definitely generate the *bodhi* mind.
Dharmas are all like illusory transformations,
And what the buddhas have taught is like a dream.
Here there is no person (i.e., “self”), no nourisher,
Being, life [principle], or *pudgala* (person).
The original nature of these dharmas
Is, for example, no different from empty space.
The woman’s body I previously had,
That body was empty in essence and unreal;
Having no real essence, it was empty,
And empty of essence, it had no substance and was inapprehensible.
Inverted views of the body arise from discrimination,
And discrimination is like a bird flying in the sky.
If in your minds you wish to accomplish the Buddha’s *bodhi*,
And if you also wish to subjugate the four demonic hosts,
And also wish to turn the sublime great Dharma wheel
In a trigalactic megagalactic [world-]system,
You should generate with intensity the aspiration for *bodhi*
And venerate and worship the Bhagavān,
And before long you will become honored ones of merit,
Identical to the true essence and no different.
To this beneficent man, honored *śramaṇa*,
And him who is honored among two-legged beings, I bow down.
He who bestows what he loves will always gain love,
And he who bestows the riches of the Dharma will gain freedom.

623c

The Buddha is the basis of happiness and grants happiness,
 And he vanquishes foes and demons.
 I praise the supreme Honored One among those who should be praised,
 And I praise him who is free and without envy.
 In the directions I see in my mind
 I pray that I may see buddhas, inconceivable [in number],
 Radiating light like the Lion of the Śākyas now,
 And that I may also be recognized by the buddhas in the ten directions.
 All are of the same essence and have awakened to the single Dharma;
 In the Dharma of thusness there is no duality whatsoever.
 Immeasurable beings are identical to the apex of reality,
 And whosoever accepts this will become a buddha.

Thereupon the bodhisattva Candrottara, having spoken these verses, descended from the sky and made obeisance with his head [touching the ground]. As he was making obeisance, and before his head had left the ground, buddhas, immeasurable hundreds of thousands in number, appeared before his eyes. In unison these buddhas conferred the prediction regarding Candrottara, that he would accomplish *anuttarā samyaksambodhi*. When the bodhisattva Candrottara witnessed with his own eyes these hundreds of thousands of buddhas conferring the prediction, he was filled throughout his body with unbearable joy and ecstasy, whereupon he asked the Tathāgata to admit him [to his order] as a renunciant, saying, “How wonderful! I but beg you, World-honored One, to grant me admission [to your order] as a renunciant in the Dharma that you yourself have taught.”

The Buddha then addressed the bodhisattva Candrottara: “If that is really the case, you must ask your parents whether or not they will allow you [to leave home].”

Thereupon the parents by whom the boy (formerly the girl Candrottara) had been begotten, having witnessed these transformations and supernatural events, and having heard from the Buddha the conferral of the prediction regarding him, said to the Buddha, “So be it, World-honored One. We permit it. We but beg you, World-honored One, to sanction his admission [to your order] as a renunciant. We also pray that in a future age we may encounter this Dharma.”

Thereupon the World-honored One released the boy and admitted him [to his order] as a renunciant.

Then, when the boy left home [to become a renunciant], twelve thousand people all generated the mind of *anuttarā samyaksambodhi*. When the Buddha taught this basis of the Dharma, another seventy *nayutas* of gods and humans distanced themselves from impurities, freed themselves from defilement, and attained pure vision in all dharmas. Another five hundred monks attained the exhaustion of contaminants and their minds gained liberation. Another two hundred nuns together with twenty thousand similar people, some of whom had not yet generated [the mind of] *anuttarā samyaksambodhi*, also generated the mind of *bodhi*.

When the Buddha had finished expounding this sutra, the bodhisattva Candrottara, the elder Ānanda, the multitudes of bodhisattvas, and the gods, humans, *asuras*, *gandharvas*, and other eight classes of [supernatural] beings in that great assembly rejoiced and practiced it.

[End of] Fascicle Two of *The Sutra of
the Girl Candrottārā*

Notes

- ¹ The Tibetan translation indicates that this refers to the Kūṭāgāraśālā, the name of a hall or house in the Mahāvana, a grove or wood near the city of Vaiśālī, where the Buddha stayed on several occasions.
- ² For “star” the Tibetan translation has *mig yor*, corresponding to Sanskrit *pratibhāsa* (“appearance, illusion”). It is possible that the Chinese translation was influenced by the verb *prati-√bhās*, which can mean “to shine, have a bright appearance.”
- ³ It should be noted that some of the Sanskrit equivalents of the bodhisattvas’ names in this section are purely tentative.
- ⁴ The Chinese has a double negative, suggesting perhaps Anirabhiḷāpya.
- ⁵ According to the Sanskrit fragment of a subsequent passage, this corresponds to *prāsādātala*, signifying the flat roof of a high building or palace.
- ⁶ In Hindu mythology Nārāyaṇa is often identified with Viṣṇu; he was incorporated into Buddhism as a protective deity who is said to possess great physical strength, and therefore he often appears as a symbol of great strength.
- ⁷ The exact meaning of “bearing a heavy burden” is unclear; judging from the Sanskrit *kabhallitāpa*, it should perhaps be read together with “boiling and roasting.” The meaning of *kabhallitāpa* is also uncertain, but it seems to refer to some sort of torture involving boiling and directed at the victim’s skull. “Having one’s nose infused with smoke” suggests a form of torture involving asphyxiation.
- ⁸ Sanskrit *aṅgula*, a unit of measurement equal to the width of a finger.
- ⁹ Or, following the Tibetan, “I see the Tathāgata just as the magically created buddha held in my hand [sees him].”
- ¹⁰ The name of the type of gem is given as *śrīgarbharatna*.
- ¹¹ “Six sense fields” may refer to either the six sense organs (eyes, ears, nose, tongue, body, and mind) or the six sense objects (form, sound, smell, taste, tangible objects, and mental objects).
- ¹² So reads the Chinese, although the Tibetan has “beings in the seven stations of consciousness,” referring to seven places or states in which conscious rebirth takes place.
- ¹³ According to the Tibetan translation, “nine impulses” refers to the nine causes of thoughts of malice (*āghātacittavastu*), which are traditionally defined as the thought

Notes

that (1) “Someone has done me an injury,” (2) “Someone is doing me an injury,” (3) “Someone will do me an injury,” (4)–(6) “Someone has done, is doing, will do an injury to someone who is dear and pleasant to me,” and (7)–(9) “Someone has done, is doing, will do a favor to someone who is hateful and unpleasant to me.”

¹⁴ The *śaṅkha*, or conch, is one of the “four great treasures,” each of which is presided over by a king of the same name.

¹⁵ Candrottara is the masculine form of Candrottārā.

Glossary

apex of reality (*bhūtakoti*): Ultimate reality.

arhat (“worthy of offerings”): A saint who has completely eradicated the passions and attained liberation from the cycle of birth and death (*samsara*); arhatship is the highest of the four stages of spiritual attainment in the Hinayana. The term is also used as an epithet for a buddha.

asura: A demigod; a class of supernatural beings who are in perpetual conflict with the gods (*devas*). *See also* eight classes of supernatural beings.

Bhagavan/Bhagavat (“Blessed One”): A venerable teacher; an epithet of a buddha.

bhikṣu: A Buddhist monk.

bhikṣuṇī: A Buddhist nun.

bodhi: Enlightenment.

bodhi mind (*bodhicitta*): Aspiration for enlightenment; also, the mind (*citta*) identical with enlightenment (*bodhi*).

bodhisattva (“enlightening being”): One who has engendered the aspiration to achieve enlightenment (*bodhicitta*) for the sake of all sentient beings. The spiritual ideal of the Mahayana. *See also* *bodhi* mind; *mahāsattva*; Mahayana.

bodhisattva bound to one birth: A bodhisattva who in the next life will become a buddha. In the present buddha age it is Maitreya.

brahman: The priestly class in the Indian caste system.

buddha field/land (*buddhakṣetra*): A cosmic world or realm in which a particular buddha dwells; a world or world-system constituting a buddha’s sphere of activity and influence.

deva: A god or divine being; a class of supernatural beings. *See also* eight classes of supernatural beings.

dhāraṇī: Originally, the ability to comprehend and retain the Buddhist teachings. It also came to refer to special mnemonic formulae believed to encapsulate the essence of the teachings and have great power.

dharma: Element of existence in a broad sense, including material/physical and immaterial/mental phenomena.

Glossary

Dharma: The teaching or doctrine; ultimate truth or reality.

eight classes of supernatural beings: Eight categories of nonhuman beings: (1) *devas* (gods or heavenly beings), (2) *nāgas*, (3) *yakṣas*, (4) *gandharvas*, (5) *asuras*, (6) *garuḍas*, (7) *kiṃnaras*, and (8) *mahoragas*. See also *asura*; *deva*; *gandharva*; *garuḍa*; *kiṃnara*; *mahoraga*; *nāga*; *yakṣa*.

eight inverted views: The four inverted views of ordinary people, who do not recognize the world of delusion for what it is, and the four inverted views of *śrāvakas* and *pratyekabuddhas*, who recognize the world of delusion for what it is, but do not recognize the world of enlightenment for what it is. The former mistake impermanence for permanence, suffering for happiness, no-self for self, and impurity for purity, while the latter mistake permanence for impermanence, happiness for suffering, self for no-self, and purity for impurity.

eight precepts of abstinence (*aṣṭāṅgapoṣadha*): Eight precepts observed by lay Buddhists on certain days of each month, when they abstain from (1) killing, (2) stealing, (3) engaging in sexual intercourse, (4) telling lies, (5) ingesting intoxicants, (6) wearing bodily ornaments, using perfume, and singing and dancing, (7) sleeping on a raised bed, and (8) eating after noon.

five desires (*pañcakāma*): The five desires that arise through contact of the five sense organs (eyes, ears, nose, tongue, and body) with the five sense objects (form, sound, smell, taste, and tangible objects).

five faculties (*pañcendriya*): Five moral faculties conducive to enlightenment: (1) faith, (2) effort, (3) mindfulness, (4) meditation, and (5) wisdom.

five hundred precepts of *bhikṣuṇīs*: Precepts that Buddhist nuns are bound to observe. In reality, the number is not five hundred but varies between two hundred and seventy-seven and three hundred and seventy-seven.

five kinds of vision (*pañcacakṣus*): Five kinds of perceptive faculties: (1) physical eye, (2) divine eye, (3) wisdom eye, (4) Dharma eye, and (5) Buddha eye.

five obscurations (*pañcanīvaraṇa*): Five mental impediments: (1) greed, (2) hostility, (3) torpor and drowsiness, (4) frivolity and regret, and (5) doubt.

five powers (*pañca balāni*): Five powers or attributes exercised by the five faculties. See also five faculties.

five precepts: The minimal set of moral restrictions to be observed by lay Buddhist practitioners: (1) not killing, (2) not stealing, (3) not engaging in debauchery, (4) not engaging in false speech, and (5) not consuming intoxicants.

five supernatural faculties (*pañcābhijñā*): Five supernatural powers: (1) supernatural vision, (2) supernatural hearing, (3) the ability to know others' thoughts, (4) the ability to know former lives, and (5) the ability to perform miracles such as appearing anywhere at will.

- four assemblies: The four groups of followers of the Buddhist teachings: monks (*bhikṣus*), nuns (*bhikṣuṇīs*), lay male practitioners (*upāsakas*), and lay female practitioners (*upāsikās*).
- four fearlessnesses (*caturvaiśāradya*): Four kinds of fearlessness or confidence possessed by buddhas and bodhisattvas; those of a buddha are: (1) confidence in being enlightened with respect to all dharmas, (2) confidence in knowing that all one's impurities have been extinguished, (3) confidence in having elucidated the obstacles to Buddhist practice, and (4) confidence in the correctness of one's way of liberation.
- four hundred precepts of bodhisattvas: The four hundred disciplinary precepts of a bodhisattva. These are mentioned without further details only in *The Scripture on the Merits of the Former Vows of Master of Medicine, Beryl Radiance Tathāgata*.
- four inverted views (*viparyāsacatuṣka*): The four inverted views of ordinary people. *See also* eight inverted views.
- gandharva*: A class of heavenly beings, famed for their musical skills. *See also* eight classes of supernatural beings.
- garuḍa*: A type of mythical bird; a class of heavenly beings. *See also* eight classes of supernatural beings.
- grounds of bodhisattva practices: Stages of practices for advanced bodhisattvas, of which there are ten in number.
- hungry ghosts (*pretas*): One of the three evil destinies; those reborn as "hungry ghosts" are said to be always suffering from starvation and thirst.
- Joyous Realm of the West (Sukhāvātī): The buddha land of Amitābha Buddha, a paradisiacal realm.
- kalpa*: An eon, an immensely long period of time.
- kiṃnara*: A class of heavenly beings, half bird and half human, often associated with music. *See also* eight classes of supernatural beings.
- koṭi*: A large number, a crore.
- kṣatriya*: A member of the warrior or noble class in the Indian caste system; political rulers or military leaders.
- kumbhāṇḍa*: A type of evil spirit.
- mahāsattva* ("great being"): A standard epithet of a bodhisattva, often used in conjunction with the word "bodhisattva"; an epithet used for the greatest bodhisattvas. *See also* bodhisattva.
- Mahayana ("Great Vehicle"): A form of Buddhism that developed in India around 100 B.C.E. and exalts as its religious ideal the bodhisattva. *See also* bodhisattva.

Glossary

mahoraga: A type of mythical snake. *See also* eight classes of supernatural beings.

Mañjuśrī: A bodhisattva who represents especially the idea of wisdom. Also called “Dharma Prince.”

Māra: The Evil One, the personification of death.

Mount Sumeru: In Buddhist cosmology, the highest mountain rising from the center of the world, surrounded by an ocean in which the four continents that comprise the world of human beings are situated.

nāga: A class of serpentlike beings; usually rendered in Chinese as “dragon.” *See also* eight classes of supernatural beings.

nayuta: A high number.

nonhuman beings: A being or entity that is other than human; these can be *devas*, *kiṃnaras*, *nāgas*, *raṅsasas*, etc., but usually refer some type of demonic being. *See also* eight classes of supernatural beings.

piśāca: A class of flesh-eating demons.

pratyekabuddha (“self-enlightened one”): A sage who has attained enlightenment without the guidance of a teacher and who intends neither to guide nor teach others.

rākṣasa: A type of demon, said to devour human beings.

samādhi: A state of focused concentration or mental composure.

samāpatti: A state of meditational attainment, of which nine are traditionally distinguished.

Sangha: The Buddhist community.

semblance Dharma: The second of the three ages of the Buddhist Dharma, following the age of the true Dharma, in which the Buddha’s teaching is practiced but enlightenment is no longer possible. The third and last age of the Dharma is the decadent Dharma.

seven factors of awakening (*sapta bodhyaṅgāni*): Seven practices conducive to enlightenment: (1) mindfulness, (2) investigation of the teaching, (3) effort, (4) joy, (5) serenity, (6) meditation, and (7) equanimity.

seven precious substances: Most commonly, gold, silver, beryl, crystal, agate, ruby, and cornelian.

six periods of the day and night: A full day (twelve hours) is divided into three periods and a full night into three periods.

śrāvaka (“listener”): Originally, a disciple of the historical Buddha, one who directly heard his teachings. Later used as a general term for followers of early Buddhism, to distinguish them from adherents of Mahayana Buddhism. *See also* Mahayana.

tathāgata: Literally, “he who has thus gone (or come)”; a designation for a buddha.

ten good deeds: The ten good deeds (or wholesome behaviors) are (1) not killing, (2) not stealing, (3) not engaging in adultery, (4) not engaging in false speech, (5) not using harsh speech, (6) not speaking divisively, (7) not engaging in idle speech, (8) not being greedy, (9) not being angry, and (10) not having wrong views. The list may vary.

ten powers (*daśa balāni*): The ten powers of a buddha; the power to (1) distinguish right and wrong in every situation; (2) recognize the karmic relationships between all actions in the past, present, and future; (3) understand all stages of meditation, liberation, and concentration; (4) judge the superiority or inferiority of the mental capabilities of sentient beings; (5) know the inclinations and motivations of all sentient beings; (6) know the differences in the dispositions of sentient beings; (7) know all the destinies that sentient beings will follow; (8) know the former existences of oneself and others; (9) know the future existences of sentient beings; and (10) know one’s own eradication of all defilements.

ten precepts. *See* ten good deeds.

thirty-two marks and eighty secondary marks of a great man: Physical marks that appear on the body of a buddha.

three ages (*tryadhvan*): Past, present, and future.

three sets of precepts: These consist of: (1) keeping all precepts (*saṃvara-śīla*), (2) practicing all virtuous deeds (*kuśala-dharma-saṃgrāhaka-śīla*), and (3) granting mercy to all sentient beings (*sattvārtha-kriyā-śīla*).

two hundred and fifty precepts: The perfect or complete set of precepts that are obligatory for both monks and nuns.

upāsaka: A male Buddhist lay devotee.

upāsikā: A female Buddhist lay devotee.

utpala: A blue lotus.

vetāla: A class of demonic beings, said to be able to manipulate the corpses in burial grounds.

wheel-turning king (*cakravartin*): An ideal king governing all the world.

yakṣa: A class of semidivine beings originally regarded as possessing a generally benevolent disposition, although they are sometimes classed with more malignant spirits. *See also* eight classes of supernatural beings.

Yama: A *deva* said to be the ruler of the hell realms. He is sometimes called “King of Dharma.”

yojana: A unit of measurement, variously calculated, corresponding to several miles.

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Index

A

- Acalapadavikramin, 46
affliction(s), 50, 60
 mental, 46, 61, 68, 69, 74, 75
Akṣayamati, 34n19
alms, 47, 61
Amidism, 6
Amitābha/Amitāyus, 5, 20, 37n31, 77
Amoghadarśin, 46, 66
Anabhilāpya/Anirabhilāpya, 46, 83n4
Ānanda, 23–24, 25–28, 29, 73, 75, 82
Anikṣiptadhura, 46
anuttarā samyaksambodhi, 65, 68, 81, 82
 See also bodhi, perfect, complete/
 unsurpassed
Apayaṃjaha, 46
apex(es) of reality, 63, 81
Apratihatacitta, 67
arhat(s), 45, 60, 69, 78
Asaṅgapratibhāna, 67
Aśoka, King, 36n23
asura(s), 29, 52, 60, 82
Avalokiteśvara, 34n19

B

- Baotanhua, 34n19
Bhagavān/Bhagavat, 13, 17, 21, 23, 24,
 29, 31, 80
 See also Buddha
Bhaiṣajyaguru, 5–10, 35nn20, 21
 See also Master of Medicine, Beryl
 Radiancance Tathāgata

- Bhaiṣajyaguru-sūtra*, 5, 9
 See also Scripture of the Merits of the
 Former Vows of Master of Medicine,
 Beryl Radiancance Tathāgata, The
Bhaiṣajyarāja, 34n19
Bhaiṣajya-samudgata, 34n19
Bhaiṣajya-sūtra, 33n3
 See also Bhaiṣajyaguru-sūtra
bhikṣu(s), 13, 20, 23, 26
 See also monk(s)
bhikṣuṇī(s), 20, 23
 See also nun(s)
Birnbau, Raoul, 10
birth, 19, 23, 24, 41, 47, 60, 65, 66, 75
birth-and-death, 74
 See also rebirth; samsara; transmigration
bodhi, 14, 15, 16, 31, 32, 48, 65, 68, 76,
 77, 79, 80
 aspiration for, 48, 80
 path of/to, 14, 79
 perfect, complete/unsurpassed, 14, 15,
 48, 75
 site of, 69
 See also enlightenment
bodhicitta. *See bodhi*, aspiration for;
 bodhi mind/mind of
bodhi mind/mind of, 30, 48, 76, 80, 82
bodhisattva(s), 16, 17, 20, 23, 24, 34n19,
 42, 45, 46, 57, 66, 67, 68, 75, 78, 79,
 80, 82, 83n3
mahāsattva(s), 13, 17, 24, 29, 46
practice(s), 14, 15, 19, 24
stage, 65

Index

- Bodhisattva, 69
See also Śākyamuni
- Brahmā, 60, 73
- brahman(s), 13, 2, 29, 46, 49
- buddha(s), 5, 7, 9, 14, 19, 22, 23, 24, 32, 46, 48, 54, 55, 56, 57, 60, 61, 63, 66, 67, 68, 69, 70, 73, 75, 77, 78, 80, 81
image, 8, 22, 32, 67
magically created, 57, 67, 70, 83n9
name, 6–7, 10, 13, 21, 23, 34n7
See also samyaksambuddhas; tathāgata(s)
- Buddha, 7, 18, 21, 24, 28, 29, 41, 42, 45, 47, 49, 53, 55, 56, 57, 62, 65–66, 67, 68, 70, 71, 72, 73, 74, 77, 79, 80, 81, 82, 83n1
name, 6, 7
power, 13, 19, 29, 52, 61, 70, 71, 72, 73
teaching(s), 6, 30, 42
See also Śākyamuni; Tathāgata
- Buddha Dharma, 55
See also Dharma
- Buddha, Dharma, and Sangha, 22–23, 29
See also Three Jewels
- buddha field(s)/land(s)/realm/spheres, 14, 16, 17, 46, 54, 55, 57, 64, 68, 70, 73, 74, 75, 78, 79
See also Joyous Realm of the West; Land of Happiness; Pure Beryl realm
- buddhahood, 42
- C**
- cakravartin*. *See* king(s), wheel-turning
calamity(ies), 16, 22, 26, 27, 28, 36n27
See also inauspicious, omens
- Cambodia, 5
- Candravairocana. *See* Universally Per-
vading Lunar Radiance
- Candrottara, 42, 78, 79, 81–82, 84n15
- Candrottarā, 41–42, 49–54, 56–58, 61–64, 65–70, 79, 81, 84n15
- Candrottarādārikāparipṛcchā*, 41
See also *Sutra of the Girl Candrottarā, The*
- Candrottarādārikāvyaḥkaraṇa*, 41, 42
See also *Sutra of the Girl Candrottarā, The*
- celibacy, 59, 60, 76, 77
See also practice(s), pure
- China, 5, 36n22
Ming period, 33n4
Song period, 6, 33n4
Sui period, 43
Yuan period, 33n4
- Chinese, 5, 6, 9, 10, 33n3, 35nn20, 21; 36n22, 37n28, 41, 83nn2, 4, 12
- Chu sanzangji ji*, 9
- coma/comatose state, 8–9
- compassion, 13, 22, 50, 51, 54, 74, 75
mind of, 20, 26, 68
- concentration, 55, 57
See also meditation/meditative
- consciousness(es), 8–9, 25, 35n21
seven, 72, 83n12
- Consecration Sutra*, 5, 34n19
- craving(s), 17, 45, 63
See also desire(s)
- D**
- Dānaśīla, 6
- death, 8, 9, 19, 21, 25, 35n21, 36n23, 75
untimely, 21, 27–28, 31
nine kinds of, 27–28
See also birth-and-death
- deathbed(s), 8, 24
- defilement(s), 19, 57, 82
- demon(s), 21, 27, 27, 45, 52, 54, 69, 75, 78, 81
corpse/necromantic, 19, 28, 50
four demonic hosts/four kinds of, 75, 80
- designation(s), provisional, 65
See also letters

desire(s), 31, 41, 49, 50, 58, 59–60, 61,
 74, 76, 77, 78
 five, 49
 See also craving(s)
 desire/greed, anger, and delusion, 51, 71
 deva(s), 13, 21, 22, 29
 See also god(s)
 dhāraṇī(s), 10, 31–32, 35n20, 37n30, 45
 Dharaṇīmdhara, 67
 Dhāraṇīśvararāja, 46
 dharma(s), 45, 54, 55, 56, 62, 63, 64, 66,
 67, 74, 80, 82
 acceptance of the nonbirth of, 45, 78
 nature of, 45, 46, 80
 Dharma, 15, 16, 18, 19, 32, 41, 45, 53, 56,
 57, 62, 63, 65–66, 67, 70, 71, 72, 73,
 75, 77, 79, 80, 81, 82
 eye, 68
 gate, 29
 nature, 65
 phrase(s), 45, 70
 realm(s), 63, 67, 68, 69
 right, 17, 18, 20
 semblance, 13, 21, 24
 true, 77, 79
 wheel, 54, 80
 See also Buddha Dharma; Buddha,
 Dharma, and Sangha
 Dharmagupta, 5, 9, 35n21, 36n23
 Dharma King, 57
 See also Buddha
 Dharmaniḥsaṃcayita, 46
 Dharmodgata, 46
 Digital Dictionary of Buddhism, 10
 discrimination, 71, 75, 80
 disease(s), 7, 9, 15, 26, 27, 31, 32, 35n21
 See also ill/illness
 doctor, 15, 27, 35n21
 See also healer; medicine
 dragon(s), 13, 29, 68
 See also nāga(s)

dream, 25, 45, 80
 See also mirage
 duality, 65, 81
 See also nondual
 Dunhuang, 6, 33n4, 34nn15–17, 19; 36n25
Dunhuang baozang, 34n19
 Durabhisambhava, 46

E

East Asia(n), 8, 9, 35n21
 effort(s), 51, 54, 74, 77
 eight classes of supernatural beings, 48,
 53, 80, 82
 See also asura(s); deva(s); garuḍa(s);
 gandharva(s); kimnara(s); mahoragas;
 nāga(s); yakṣa(s)
 eloquence, 45, 57, 63, 70
 See also lion's roar
 emptiness, 54
 emptiness, characteristiclessness, and
 objectiveness, 69
 enlightenment, 7, 8, 19, 32
 See also bodhi
 Enryakuji, 5
 See also Tendai school
 eon(s), 45, 48, 55, 56, 57, 61, 74, 78, 79,
 80
 See also kalpa
 equanimity, 22, 54, 74
 esoteric, 5, 35n20
 See also Tantric
 evil(s), 17, 27, 69, 77
 act(s)/actions/deed(s), 6, 7, 16, 20, 25,
 35n21, 47
 demons/spirits, 21, 22, 26, 27
 destiny(ies)/path(s), 6, 7, 8, 15, 16, 17,
 18, 20, 23, 24, 29, 34n15, 76
 three, 19, 23
 magic/spell, 19, 28
 extinction, 62, 79
 See also nirvana

F

- faith, 8, 23, 28, 30
 pure, 20, 21, 22, 25, 32
 roots of, 17
 female/woman's body(ies), 1, 15, 21, 66–
 67, 77, 79, 80
See also woman/women
 five capital crimes, 28
 five-colored:
 banner, 8, 25, 26
 cloth, 21
 rope, 29
 five faculties, 55
 five kinds of vision, 55
 five obscurations, 72
 flower(s), 20, 21, 22, 27, 32, 47, 48, 51,
 52, 57, 58, 59, 61, 66, 70, 71, 72, 73,
 76, 79
 garlands, 16, 21, 51, 58, 61, 66
māndāra, 48
utpala, 49, 76
See also lotus flower(s)
 forbearance, 46, 54, 74
 four assemblies/four groups of practi-
 tioners, 20, 80
See also laymen; laywomen; monk(s);
 nun(s)
 four continents, 20
 four fearlessnesses, 55
 four oceans, 51

G

- Gaganagañja, 46, 67
 Gambhīrapratibhāna, 46
 Gandhahastin, 46
 Gandharaśmipramukta, 46
gandharva(s), 29, 53, 82
 Ganges River, 14, 55, 77
 Garjitasvara, 46
garuḍa(s), 29, 75

- Gautama, 58
See also Buddha
 gem(s), 49, 58, 70, 71, 74
śrīgarbharatna, 83n10
See also jewelry; treasure(s)
 generosity, 47, 54, 59, 74
See also giving
 Gilgit, 5, 33n21
 giving, 17, 18, 22
See also generosity
 god(s), 49, 52, 53, 60, 61, 69, 73, 75, 76,
 80, 82
See also *deva*(s)
 good/goodness, 14, 17, 19
 acts/deeds, 8, 25
 ten, 20
 root(s), 7, 20, 49, 70, 71, 72, 73
 Good Eon, 77
See also eon(s); *kalpa*
 Grass Hermitage, 45, 46, 66
See also Mahāvāna
 Great Guide/Great Sage, 57, 58
See also Buddha
 great man, 15, 56
 thirty-two and eighty secondary marks
 of, 14, 52
See also Buddha
 Great Vehicle, 14, 63
See also Mahayana; vehicle(s)
 Gu Chongjun, 30

H

- healer, 7, 8, 9, 31
See also doctor; medicine
 heaven(s), 20, 47, 77
 Brahmā's, 73
See also Heaven of the Thirty-three
 Gods; Tuṣita Heaven
 Heaven of the Thirty-three Gods, 48, 49,
 76

heavenly, 61, 70, 73, 75, 79
 hell(s), 18, 27, 60
 Honored One, 47, 48, 54, 55, 56, 57, 61,
 74, 77, 78, 79, 81
See also Buddha; World-honored One
 Hōryūji, 5
 householder(s), 13, 18, 20, 29, 41, 46,
 49, 52, 60
See also laymen; laywomen
 Huijian, 5–9, 34n7, 36nn23, 27; 37nn28,
 30
 Huiju, 5, 6, 9, 34n7, 35n21, 36n23
 hungry ghosts, 17, 18, 60

I

ill/illness(es), 8, 9, 19, 23, 25, 26, 27, 29,
 32, 35n21, 36n23
See also disease(s)
 illusion/illusory transformation(s), 45,
 80, 83n2
 impulses, 46, 61
 nine, 73, 83n13
 inauspicious, 26, 36n26
 omen(s), 22, 26, 27
 India/Indian, 5, 9, 10, 43
 Īśvara, 60
 Iwamoto, Yutaka, 10

J

Jambūdvīpa, 48, 50
 Japan/Japanese, 5, 10, 35n21, 36n22, 42
 Japanese Palace Library, 33n4
 Jayavarman VII, 5
 jewelry, 49, 51, 52, 61
See also gem(s); treasure(s)
 Jiagai, 34n19
 Jinamitra, 6
Jingtu lun, 34n19
 Jñānagupta, 7, 41, 43
 Joyous Realm of the West, 17, 20, 37n31

K

kalpa, 16, 24
See also eon(s)
 Kanakamuni, 76
 karmic, 29, 45
 Kāśyapa, 47, 48, 62, 76
See also Mahākāśyapa
 Khotanese, 6, 33n6
kiṃnara(s), 29, 52, 53
 king(s), 13, 25, 29, 46, 57, 84n14
deva, 21
kṣatriya, 26
 wheel-turning, 20, 60, 77
 King of the Dharma. *See* Yama
 Kōda, Rohan, 42
See also *Taketori monogatari*
 Korea, 5
 Kōsei, Dr. Ishii, 36n27
 Krakucchanda, 76
kṣatriya(s), 20, 26, 49, 52
 Kūṭāgāraśālā, 83n1
See also Mahāvāna

L

Land of Happiness, 77
 laymen, 20, 46, 49, 52, 60
 laywomen, 20
 letters, 64, 65, 67
See also designations, provisional
 liberation, 69, 70, 82
 Licchavi, 41, 46, 49, 50, 76, 77
 life-prolonging, 9, 36n23
 banner, 9, 25, 27, 36n23
 light/light ray(s), 4, 26, 31, 41, 47, 49,
 52, 54, 73, 74, 75, 78, 79, 81
See also radiance
 Lion of the Śākyas, 53, 81
See also Śākyamuni
 lion's roar, 48
See also eloquence

Index

listeners, 14, 24, 29

See also śrāvaka(s),

lotus flower(s), 41, 52, 57, 66, 70, 71, 72,
73, 78

See also flower(s)

loving-kindness, 54, 74

M

magic, black/evil, 19, 31

magical:

creation(s), 66, 67

power(s), 6, 7, 10

magically created, 52, 53, 54, 56, 57, 61,
67, 70, 83n9

Mahākāśyapa, 62, 66

See also Kāśyapa

Mahāpratibhāna, 46

Mahāsthāmaprāpta, 34n19, 46

**Mahāvaipulyamūrdharāja-sūtra*, 42

Mahāvairocana, 5

Mahāvāna, 41, 42, 45, 46, 57, 58, 66,
83n1

See also Grass Hermitage

Mahayana, 9, 14, 42, 63

See also Great Vehicle

mahoragas, 30, 75

Maitreya, 34n19, 46, 68, 77

maṇi. *See gem(s)*

Mañjuśrī, 13–14, 16–22, 31–32, 34n19, 66

Mañjuśrīkumārabhūta, 46

Māra, 15, 18, 19

Martini, Dr. Giuliana, 10

Master of Medicine, Beryl Radiance

Tathāgata, 7, 13, 14, 16, 17, 22–26,
29, 30, 31–32

buddha land of, 16–17

name of, 17–21, 23, 24, 29, 32

vows of, 21, 31

twelve great, 13–16

*See also Bhaiṣajyaguru; Pure Beryl
realm*

medicine, 7–8, 15, 27, 32

See also doctor; healer

meditation/meditative, 45, 54, 56, 74, 77

See also concentration

merit(s), 7, 8, 13, 14, 16, 17, 21, 22, 23,
24, 49, 53, 54, 58, 67, 79, 80

meritorious activities/deeds/practices, 27,
28, 48

mind(s), 17, 18, 21, 22, 24, 27, 29, 45,
49, 50, 52, 54, 55, 56, 69, 74, 75, 76,
79, 80, 81, 82, 83n11

bodhi/of bodhi, 30, 48, 80, 82

body(ies) and, 15, 16, 53

compassionate/of compassion, 20, 22,
26, 50, 68

pure/purified/purity of, 47, 56, 75, 76

ministers, 13, 26, 29, 46, 48, 52

mirage, 45, 68

See also dream

Mongolian, 6, 33n6

monk(s), 5, 9, 20, 25, 45, 61, 62, 80, 82

See also bhikṣu(s)

moon, 14, 23, 26, 41, 45, 49, 52, 73, 74,
76, 78, 79

See also star(s); sun

Mount Sumeru, 23, 48, 51, 53, 55, 69,
74, 79

mustard seed, 51, 69, 79

N

nāga(s), 13, 48, 52, 53

See also dragon(s)

name, of buddha(s), tathāgata(s), 6–8,
10, 13, 17, 18, 21, 23, 34n7

Nārāyaṇa, 46, 50, 83n6

nirvana, 62, 63, 79

complete, 62

See also extinction

Nityapramuditendriya, 46

Nityodyukta, 46

non-Buddhist(s), 15, 27, 78

nondual, 65

See also duality

nonhuman(s), 13, 23, 28, 30, 48, 53

no-self, 54

See also self

nuns, 82

See also *bhikṣuṇī(s)*

O

offering(s), 19, 48, 58, 76, 77

omniscience/omniscient, 56, 74

Omniscient One, 75

See also Buddha

ordinary people/person, 46, 68

P

Padmaśrī, 46

parinirvāṇa. *See* nirvana, complete

path(s), 7, 14, 18, 48, 54, 76

to *bodhi*/enlightenment, 14, 19, 32, 77, 79

bodhisattva, 14, 16

non-Buddhist, 15, 27

of the seven factors of awakening, 55

See also evil(s), destiny(ies)/path(s)

*'Phags pa beom ldan 'das sman gyi bla
baiḍurya 'i 'od kyi sñon gyi smon lam
gyi khyad par rgyas pa zes bya ba
theg pa chen po 'i mdo*, 6, 35n5

power(s), 6, 7, 8, 9, 10, 13, 16, 17, 18, 19,
24, 26, 29, 31, 45, 50, 70, 73, 77

five, 55

supernatural, 20, 48, 52, 53, 61, 70, 71,
72, 73

ten, 55, 73, 75

practice(s), 7, 10, 18, 24, 27, 46, 48, 59, 75

bodhisattva, 14, 15, 19, 24

pure, 59, 74, 76, 77

Pṛākṛtagandhahastin, 46

Pṛāmodyarāja, 46, 68

Pratibhānakūṭa, 46, 67

pratyekabuddha(s), 14, 24, 60, 63, 78

precepts, 15, 18, 28, 34n17, 54, 55, 74, 78

of *bhikṣus*, *bhikṣuṇīs*, and *bodhisattvas*,
23

eight, of abstinence/of eightfold purifi-
cation, 20, 22, 23, 25, 52

five, 23

ten, 23

prediction, 41, 42, 79, 80, 81

*Prediction Concerning the Girl Candrot-
tarā*. *See* *Candrottarādārikāvyaḥkaraṇa*

Priyadarśana, 46

Pure Beryl realm, 14, 32, 37n31

See also buddha field(s)/land(s)/realm/
spheres; Master of Medicine, Beryl
Radiance Tathāgata

purity, 14, 15, 47, 56

Q

Questions of the Girl Candrottarā. *See*
Candrottarādārikāparipṛcchā
quiescent/quiet, 45, 52

R

radiance, 14, 49, 57, 73, 74, 75

See also light/light ray(s)

rākṣasas, 19

Ratnamudrāhastā, 46

Ratnapāṇi, 46

realm(s), 14, 17, 20, 23, 26, 63, 74

three, 48

See also buddha field(s)/land(s)/realm/
spheres; Dharma, realm(s); Joyous
Realm of the West; Pure Beryl realm

rebirth, 8, 23, 83n12

See also birth-and-death; samsara;
transmigration

recollection, 8, 35n21

renunciant, 18, 77, 81, 82

retribution(s), 7, 8, 25, 35n21, 49, 60

S

- Śakra, 60
 Śākyaṃuni, 5, 49, 53, 61, 69, 70
See also Buddha; Tathāgata
 Śākyasiṃha. *See* Lion of the Śākyas
samādhis, 46
 “Queller of the Sufferings of All Beings,” 31
 of recollecting the Buddha, 46
samāpattis, 46
 samsara, 24
See also birth-and-death; rebirth; transmigration
samyaksambuddhas, 69
 sandalwood, 49, 76
śaṅkha, 77, 84n14
See also treasure(s), four great
 Sanskrit, 5, 6, 7, 8, 9, 10, 33n2, 34n19, 35nn20, 21; 36n23, 37n28, 41, 83nn2, 3, 5, 7, 8
 Śāntideva, 6, 41
 Śāriputra, 42, 61–64, 65, 66, 68–70
 Sarvaṇīvaraṇaviṣkambhin, 46
 Sarvatrāsahara, 46
 Sattvatārin, 46
 Saving Deliverance, 24–25, 27
 Schopen, Gregory, 10
Scripture of the Merits of the Former Vows of Master of Medicine, Beryl Radiance Tathāgata, The, 5, 10, 11–32
See also *Bhaiṣajyaguru-sūtra*
 self, 57, 65, 71
See also no-self
 self-control/self-discipline, 18, 47, 55, 59
 self-enlightened ones. *See* *pratyekabuddha(s)*
 Sengyou, 9
 sense(s), 50, 60
 sense fields, six, 72, 83n11
 sense objects, six, 83n11
 sense organs, 15, 23
 six, 59, 83n11
 seven factors of awakening, 55
 Shingon school, 5
See also esoteric; Tantric
 Shining Princess, 42
See also *Taketori monogatari*
Shukusatsu zōkyō, 33n4, 34n19, 35n20
 Śikhin, 76
Śikṣāsamuccaya, 6, 33n3, 34n18, 41
śīla. *See* precept(s)
 Siṃhanādanādin, 46
 Siṃhavikrāntagāmin, 46
 skillful means/skill in means, 14, 21, 24, 45, 46
 Sogdian, 6, 33n6
 son(s) and daughter(s) of good family, 17, 20, 21, 22, 25, 27
śramaṇa, 80
śrāvaka(s), 57, 61, 63, 66, 69, 70, 78
See also listeners
 Śrīgarbha, 46
 star(s), 26, 45, 33n2
See also moon; sun
 Sthiramati, 68
 stupas, 36n23
 suffering(s), 15, 16, 17, 19, 23, 24, 25, 26, 27, 29, 31, 32, 36n3, 50, 54, 60
 Sukhāvātī. *See* Joyous Realm of the West; Land of Happiness
 sun, 14, 23, 26, 52, 73, 74, 78
See also moon; star(s)
 supernatural, 81
 faculties, 45, 57, 75, 78
 power(s). 20, 48, 52, 53, 61, 70, 71, 72, 73
See also eight classes of supernatural beings
 Sūryagarbha, 46
 Sūryavairocana. *See* Universally Pervading Solar Radiance

sutra(s), 5, 6, 7, 8, 9, 10, 18, 21–22, 23, 25, 26, 29, 32, 34n19, 35n20, 41, 42, 82
 esoteric, 35n20
 Mahayana, 9, 42
Sutra of the Girl Candrotarā, The, 41, 43–82
 Suvarṇaprabhāsavinīścayarāja, 46
 sympathetic joy, 54, 74

T

Taketori monogatari (The Tale of the Bamboo Cutter), 42
See also Kōda, Rohan; Shining Princess
 Tantric, 10
See also esoteric
 tathāgata(s)/Tathāgata, 17, 18, 22, 23, 24, 26, 27, 28, 41, 47, 49, 52, 53, 54, 56, 57, 61, 65, 66, 67, 68, 69, 70, 71, 72, 73, 77, 79, 81, 83n9
See also buddha(s); Buddha
 Tendai school, 5
 Three Jewels, 24, 28
See also Buddha, Dharma, and Sangha
 thusness, 45, 81
 Tibet/Tibetan, 5, 6, 33n5, 41, 83nn1, 2, 9, 12, 13
 Tōji, 5
See also Shingon school
 Trailokyapadavikramin, 46
 Trāṇamukta. *See* Saving Deliverance
 transformation(s), 20, 81
See also illusion/illusory transformation(s)
 transmigration, 8, 18
See also birth-and-death; rebirth; samsara
 treasure(s), 17, 21, 47
 four great, 84n14
 tree(s), 13, 19, 47, 69
tāla, 48, 79
 Tuṣita Heaven, 77, 78

U

Uighur, 6, 33n6
 Universally Pervading Lunar Radiance, 17
 Universally Pervading Solar Radiance, 17
upāsakas. *See* laymen
upāsikās. *See* laywomen

V

Vaipulya. *See* vehicle(s), broad
 Vaiśālī, 13
 Vajrapadavikramin, 46
 vehicle(s), 63
 broad, 74
 Buddha, 74, 77
 of listeners/*śrāvaka*, 14, 63
 of self-enlightened ones/*pratyekabuddha*, 14, 63
See also Great Vehicle
vetālas. *See* demon(s), corpse/necromantic
 view(s), 68
 correct, 15, 18
 distorted/inverted/wrong, 15, 18, 27, 71, 80
 eight inverted, 72
 four inverted, 71
 Vimalā, 41, 46
 Vimalakīrti, 41, 42, 46, 49–50
Vimalakīrtinirdeśa, 41, 42
 virtue(s), 45, 49, 53, 56, 77
 Viṣṇu, 83n6
 vow(s), 13–16, 18, 21, 22, 24, 26, 31, 42
 twelve great, of Master of Medicine, Beryl Radiance Tathagata, 13–16

W

wisdom, 17, 45, 54, 57, 68, 69, 77
 woman/women, 15, 16, 23, 28, 47, 49, 50, 51, 53, 54, 56, 58, 74, 77, 78, 79
See also female/woman's body
 Woodward, Dr. Hirano, 10

Index

- world(s), 19, 28, 47, 49, 50, 51, 53, 54, 56, 74, 77, 78, 79
- World-honored One(s), 46, 53, 57, 58, 68, 70, 71, 72, 73, 74, 75, 77, 78, 79, 80, 81, 82
- See also* Buddha; Honored One
- worldly, 10, 18, 27, 54, 59
- world-system(s), 48, 69, 77
- trigalactic megagalactic, 57, 69, 80
- Wuqian wubai foming shenzhou chuzhang miezui jing*, 7
- X**
- Xuanzang, 6, 8, 9, 34n7, 35nn20, 21; 36nn23, 36; 37n28
- Y**
- yakṣa*(s), 13, 19, 26, 28, 29, 52, 53, 60, 75
- general(s), twelve, 9, 28–29, 37n29
- Anila, 28
- Antila, 28
- Cindāla, 28
- Codhura, 28
- Indāla, 28
- Kimbhīra, 28
- Māhura, 28
- Mekhila, 28
- Pāyila, 28
- Ṣaṅghila, 28
- Vajra, 28, 37n29
- Vikala, 28
- Yama, 8, 25, 28, 35n21
- Yamabe, Dr. Nobuyoshi, 10
- Yaoshi jing*, 35n19
- Ye-śes-sde, 6
- Yijing, 6, 34n7, 35n20, 36n23, 37n28

BDK English Tripiṭaka (First Series)

Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

Title	Taishō No.
Ch. Chang ahan jing (長阿含經)	1
Skt. Dīrghāgama	
Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015)	
<i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume II, 2017)	
<i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume III, 2018)	
Ch. Zhong ahan jing (中阿含經)	26
Skt. Madhyamāgama	
Eng. <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume I, 2013)	
Ch. Dasheng bsheng xindi guan jing (大乘本生心地觀經)	159
Ch. Fo suoxing zan (佛所行讚)	192
Skt. Buddhacarita	
Eng. <i>Buddhacarita: In Praise of Buddha's Acts</i> (2009)	
Ch. Zabao zang jing (雜寶藏經)	203
Eng. <i>The Storehouse of Sundry Valuables</i> (1994)	
Ch. Faju piyu jing (法句譬喻經)	211
Eng. <i>The Scriptural Text: Verses of the Doctrine, with Parables</i> (1999)	
Ch. Xiaopin banruo boluomi jing (小品般若波羅蜜經)	227
Skt. Aṣṭasāhasrikā-prajñāpāramitā-sūtra	

Title	Taishō No.
Ch. Jingang banruo boluomi jing (金剛般若波羅蜜經)	235
Skt. Vajracchedikā-prajñāpāramitā-sūtra	
Ch. Daluo jingang bukong zhenshi sanmoye jing (大樂金剛不空眞實三麼耶經)	243
Skt. Adhyardhaśatikā-prajñāpāramitā-sūtra	
Eng. <i>The Sutra of the Vow of Fulfilling the Great Perpetual Enjoyment and Benefiting All Sentient Beings Without Exception</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Renwang banruo boluomi jing (仁王般若波羅蜜經)	245
Skt. *Kāruṇikārājā-prajñāpāramitā-sūtra	
Ch. Banruo boluomiduo xin jing (般若波羅蜜多心經)	251
Skt. Prajñāpāramitāhṛdaya-sūtra	
Ch. Miaofa lianhua jing (妙法蓮華經)	262
Skt. Saddharmapuṇḍarīka-sūtra	
Eng. <i>The Lotus Sutra</i> (Revised Second Edition, 2007)	
Ch. Wuliangyi jing (無量義經)	276
Eng. <i>The Infinite Meanings Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Guan Puxian pusa xingfa jing (觀普賢菩薩行法經)	277
Eng. <i>The Sutra Expounded by the Buddha on Practice of the Way through Contemplation of the Bodhisattva All-embracing Goodness</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Dafanguang fo huayan jing (大方廣佛華嚴經)	279
Skt. Avataṃsaka-sūtra	
Ch. Shengman shizihou yisheng defang bianfang guang jing (勝鬘師子吼一乘大方便方廣經)	353
Skt. Śrīmālādevīsīmhanāda-sūtra	
Eng. <i>The Sutra of Queen Śrīmālā of the Lion's Roar</i> (2004)	
Ch. Wuliangshou jing (無量壽經)	360
Skt. Sukhāvāṭīvyūha	
Eng. <i>The Larger Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	
Ch. Guan wuliangshou fo jing (觀無量壽佛經)	365
Skt. *Amitāyurdhyāna-sūtra	
Eng. <i>The Sutra on Contemplation of Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	

Title	Taishō No.
Ch. Amituo jing (阿彌陀經) Skt. Sukhāvativyūha Eng. <i>The Smaller Sutra on Amitāyus</i> (in <i>The Three Pure Land Sutras</i> , Revised Second Edition, 2003)	366
Ch. Da banniepan jing (大般涅槃經) Skt. Mahāparinirvāṇa-sūtra Eng. <i>The Nirvana Sutra</i> (Volume I, 2013)	374
Ch. Fochuibo niepan lüeshuo jiaojie jing (佛垂般涅槃略說教誡經) Eng. <i>The Bequeathed Teaching Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	389
Ch. Dizang pusa benyuan jing (地藏菩薩本願經) Skt. *Kṣitigarbhapraṇidhāna-sūtra	412
Ch. Banzhou sanmei jing (般舟三昧經) Skt. Pratyutpanna-buddhasammukhāvasthita-samādhi-sūtra Eng. <i>The Pratyutpanna Samādhi Sutra</i> (1998)	418
Ch. Yaoshi liuli guang rulai benyuan gongde jing (藥師琉璃光如來本願功德經) Skt. Bhaiṣajyaguru-vaiḍūrya-prabhāsa-pūrvapraṇidhāna-viśeṣavistara Eng. <i>The Scripture of Master of Medicine, Beryl Radiance</i> <i>Tathāgata</i> (2018)	450
Ch. Mile xiasheng chengfo jing (彌勒下生成佛經) Skt. *Maitreyavyākaraṇa Eng. <i>The Sutra That Expounds the Descent of Maitreya Buddha</i> <i>and His Enlightenment</i> (2016)	454
Ch. Wenshushili wen jing (文殊師利問經) Skt. *Mañjuśrīparipṛcchā Eng. <i>The Sutra of Mañjuśrī's Questions</i> (2016)	468
Ch. Weimojie suoshuo jing (維摩詰所說經) Skt. Vimalakīrtinirdeśa-sūtra Eng. <i>The Vimalakīrti Sutra</i> (2004)	475
Ch. Yueshangnü jing (月上女經) Skt. Candrottarādārikā-paripṛcchā Eng. <i>The Sutra of the Girl Candrottarā</i> (2018)	480
Ch. Zuochan sanmei jing (坐禪三昧經) Eng. <i>The Sutra on the Concentration of Sitting Meditation</i> (2009)	614

Title	Taishō No.
Ch. Damoduoluo chan jing (達磨多羅禪經)	618
Ch. Yuedeng sanmei jing (月燈三昧經)	639
Skt. Samādhirāja-candrapradīpa-sūtra	
Ch. Shoulengyan sanmei jing (首楞嚴三昧經)	642
Skt. Śūraṅgamasamādhi-sūtra	
Eng. <i>The Śūraṅgama Samādhi Sutra</i> (1998)	
Ch. Jinguang ming zuishengwang jing (金光明最勝王經)	665
Skt. Suvarṇaprabhāsa-sūtra	
Ch. Dasheng rulengqie jing (大乘入楞伽經)	672
Skt. Laṅkāvatāra-sūtra	
Ch. Jie shenmi jing (解深密經)	676
Skt. Saṃdhinirmocana-sūtra	
Eng. <i>The Scripture on the Explication of Underlying Meaning</i> (2000)	
Ch. Yulanpen jing (盂蘭盆經)	685
Skt. *Ullambana-sūtra	
Eng. <i>The Ullambana Sutra</i> (in <i>Apocryphal Scriptures</i> , 2005)	
Ch. Sishierzhang jing (四十二章經)	784
Eng. <i>The Sutra of Forty-two Sections</i> (in <i>Apocryphal Scriptures</i> , 2005)	
Ch. Dafanguang yuanjue xiuduoluo liaoyi jing (大方廣圓覺修多羅了義經)	842
Eng. <i>The Sutra of Perfect Enlightenment</i> (in <i>Apocryphal Scriptures</i> , 2005)	
Ch. Da Biluzhena chengfo shenbian jiachi jing (大毘盧遮那成佛神變加持經)	848
Skt. Mahāvairocanaḥhisambodhi-vikurvitādhiṣṭhāna-vaipulyasūtreन्द्रa- rājanāma-dharmaparyāya	
Eng. <i>The Vairocanaḥhisambodhi Sutra</i> (2005)	
Ch. Jingganding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來真實攝大乘現證大教王經)	865
Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānāḥhisamaya-mahākālaparāja	
Eng. <i>The Adamantine Pinnacle Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	
Ch. Suxidi jieluo jing (蘇悉地羯囉經)	893
Skt. Susiddhikara-mahātantra-sādhanaopāyika-ṭaṭala	
Eng. <i>The Susiddhikara Sutra</i> (in <i>Two Esoteric Sutras</i> , 2001)	

Title	Taishō No.
Ch. Modengqie jing (摩登伽經)	1300
Skt. *Mātaṅgī-sūtra	
Eng. <i>The Mātaṅga Sutra</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
Skt. *Mahāsāṃghika-vinaya	
Ch. Sifen lü (四分律)	1428
Skt. *Dharmaguptaka-vinaya	
Ch. Shanjianlü piposha (善見律毘婆沙)	1462
Pāli Samantapāsādikā	
Ch. Fanwang jing (梵網經)	1484
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<i>The Brahmā's Net Sutra</i> (2017)	
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Skt. Upāsakaśīla-sūtra	
Eng. <i>The Sutra on Upāsaka Precepts</i> (1994)	
Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍)	1519
Skt. Saddharmapuṇḍarīka-upadeśa	
Eng. <i>The Commentary on the Lotus Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Shizha biposha lun (十住毘婆沙論)	1521
Skt. *Daśabhūmika-vibhāṣā	
Ch. Fodijing lun (佛地經論)	1530
Skt. *Buddhabhūmisūtra-śāstra	
Eng. <i>The Interpretation of the Buddha Land</i> (2002)	
Ch. Apidamojushe lun (阿毘達磨俱舍論)	1558
Skt. Abhidharmakośa-bhāṣya	
Ch. Zhonglun (中論)	1564
Skt. Madhyamaka-śāstra	
Ch. Yüqie shidilun (瑜伽師地論)	1579
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Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā Eng. <i>The Thirty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1586
Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā Eng. <i>The Treatise in Twenty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1590
Ch. She dasheng lun (攝大乘論) Skt. Mahāyānasamgraha Eng. <i>The Summary of the Great Vehicle</i> (Revised Second Edition, 2003)	1593
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Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa	1609
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī	1642
Ch. Zhang suozhi lun (彰所知論) Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	1645
Ch. Putixing jing (菩提行經) Skt. Bodhicaryāvatāra	1662
Ch. Jingangding yuqie zhongfa anoduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	1665

Title	Taishō No.
Ch. Dasheng qixin lun (大乘起信論)	1666
Skt. *Mahāyānaśraddhotpāda-śāstra	
Eng. <i>The Awakening of Faith</i> (2005)	
Ch. Shimoheyān lun (釋摩訶衍論)	1668
Ch. Naxiān bīqiu jīng (那先比丘經)	1670
Pāli Milindapañhā	
Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊)	1710
Eng. <i>A Comprehensive Commentary on the Heart Sutra</i> (<i>Prajñāpāramitā-hṛdaya-sūtra</i>) (2001)	
Ch. Miaofāliānhuā jīng xuānyī (妙法蓮華經玄義)	1716
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Ch. Xiūxī zhīguān zuochān fāyào (修習止觀坐禪法要)	1915
Ch. Tiāntāi sījiāo yī (天台四教儀)	1931
Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Guóqīng bāi lù (國清百錄)	1934
Ch. Zhènzhōu Línjī Huìzhāo chānshī wúlu (鎮州臨濟慧照禪師語錄)	1985
Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	
Ch. Fōguó Yuānwú chānshī bìyān lù (佛果圓悟禪師碧巖錄)	2003
Eng. <i>The Blue Cliff Record</i> (1998)	
Ch. Wúmén guān (無門關)	2005
Eng. <i>Women's Gate</i> (in <i>Three Chan Classics</i> , 1999)	
Ch. Liúzǔ dàshī fābào tān jīng (六祖大師法寶壇經)	2008
Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000)	

Title	Taishō No.
Ch. Xinxin ming (信心銘) Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999)	2010
Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005)	2012A
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Ch. Chixiu Baizhang qinggui (勅修百丈清規) Eng. <i>The Baizhang Zen Monastic Regulations</i> (2007)	2025
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Ch. Longshu pusa zhuan (龍樹菩薩傳) Eng. <i>The Life of Nāgārjuna Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2047
Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳) Eng. <i>Biography of Dharma Master Vasubandhu</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2049
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Title	Taishō No.
Ch. Datang xiyu ji (大唐西域記) Eng. <i>The Great Tang Dynasty Record of the Western Regions</i> (1996)	2087
Ch. Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch. Hongming ji (弘明集) Eng. <i>The Collection for the Propagation and Clarification of Buddhism</i> (Volume I, 2015) <i>The Collection for the Propagation and Clarification of Buddhism</i> (Volume II, 2017)	2102
Ch. Fayuan zhulin (法苑珠林)	2122
Ch. Nanhai jigui neifa zhuan (南海寄歸內法傳) Eng. <i>Buddhist Monastic Traditions of Southern Asia</i> (2000)	2125
Ch. Fanyu zaming (梵語雜名)	2135
Jp. Shōmangyō gisho (勝鬘經義疏) Eng. <i>Prince Shōtoku's Commentary on the Śrīmālā Sutra</i> (2011)	2185
Jp. Yuimakyō gisho (維摩經義疏) Eng. <i>The Expository Commentary on the Vimalakīrti Sutra</i> (2012)	2186
Jp. Hokke gisho (法華義疏)	2187
Jp. Hannya shingyō hiken (般若心經秘鍵)	2203
Jp. Daijō hossō kenjin shō (大乘法相研神章)	2309
Jp. Kanjin kakumu shō (觀心覺夢鈔)	2312
Jp. Risshū kōyō (律宗綱要) Eng. <i>The Essentials of the Vinaya Tradition</i> (1995)	2348
Jp. Tendai hokke shūgi shū (天台法華宗義集) Eng. <i>The Collected Teachings of the Tendai Lotus School</i> (1995)	2366
Jp. Kenkairon (顯戒論)	2376
Jp. Sange gakushō shiki (山家學生式)	2377
Jp. Hizōhōyaku (秘藏寶鑰) Eng. <i>The Precious Key to the Secret Treasury</i> (in <i>Shingon Texts</i> , 2004)	2426
Jp. Benkenmitsu nikyō ron (辨顯密二教論) Eng. <i>On the Differences between the Exoteric and Esoteric Teachings</i> (in <i>Shingon Texts</i> , 2004)	2427

Title	Taishō No.
Jp. Sokushin jōbutsu gi (即身成佛義) Eng. <i>The Meaning of Becoming a Buddha in This Very Body</i> (in <i>Shingon Texts</i> , 2004)	2428
Jp. Shōji jissōgi (聲字實相義) Eng. <i>The Meanings of Sound, Sign, and Reality</i> (in <i>Shingon Texts</i> , 2004)	2429
Jp. Unjigi (吽字義) Eng. <i>The Meanings of the Word Hūṃ</i> (in <i>Shingon Texts</i> , 2004)	2430
Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004)	2514
Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004)	2527
Jp. Kōzen gokoku ron (興禪護國論) Eng. <i>A Treatise on Letting Zen Flourish to Protect the State</i> (in <i>Zen Texts</i> , 2005)	2543
Jp. Fukan zazengi (普勸坐禪儀) Eng. <i>A Universal Recommendation for True Zazen</i> (in <i>Zen Texts</i> , 2005)	2580
Jp. Shōbōgenzō (正法眼藏) Eng. <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume I, 2007) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume II, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume III, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume IV, 2008)	2582
Jp. Zazen yōjin ki (坐禪用心記) Eng. <i>Advice on the Practice of Zazen</i> (in <i>Zen Texts</i> , 2005)	2586
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Title	Taishō No.
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