

Vajragarbhatanrarājasūtra

A NEW WORK OF KING INDRABODHI

INTRODUCTION

The present text, the *Tsui shang ta sheng kin kang ta kiao pao wang king* (最上大乘金剛大教寶王經) was translated from Sanskrit by Fa-t'ien (法天) of the Song dynasty. Fa-t'ien was an Indian monk of Nālandā. His original name was probably Dharmadeva. He went to China in 973 and worked at Pien-leang under the patronage of the Song Emperors till his death in 1001. The large number of Sanskrit texts translated by him in this period belongs to the mystic school of Buddhism which is generally called Vajrayāna. The exact date of the present translation is not known but it might have been one of the earlier works of Fa-t'ien. In fact the official catalogue of the Buddhist texts, compiled in the Mongol period, the *Che yuan fa pao kien t'ong tsong lu* (至元法寶勘同總錄) would have us believe that it is one of those translations which were executed by Fa-t'ien between 973 and 981 (See Nanjio. *Catalogue*, no. 869). Nanjio restores the original title of the text as *Vajragarbharatnarāja-sūtra* which has also been provisionally accepted by the learned editors of the Catalogue of the Taisho edition (*Hobogirin*, 1128). A more literal translation of the Chinese title would however be: *Anuttara-mahāyānavajra-mahātantrārāja-sūtra*.

The special interest of the work lies in the fact that it is said to have been originally compiled by king Indrabodhi. The Mongol catalogue, the *Che yuan fa pao kien t'ong tsong lu* clearly tells us that the text was promulgated by the T'ien-tseu (天子) Yin-na-lo-pu-ti (印捺囉部帝) i.e. Devaputra Indrabodhi and that the origin of the mystic tradition goes back to that king (Bagchi—*Le Canon Bouddhique en Chine*, II, p. 588). The name of the king sometimes occurs as Indra-

bhūti in the Indian sources (B. Bhattacharya, *Two Vajrayāna Works*, one of the works is the *Jñānasiddhi* by Indrabhūti) but both the forms of the name, Indrabodhi and Indrabhūti are indiscriminately used in the Tibetan texts. He is mentioned as Rājan Indrabhūti of Uḍḍiyāna, Oḍḍiyānanarendra Indrabhūti, Rājan Indrabodhi and so forth (Cordier, *Catalogue du fonds tibétain*, II. pp. 36, 39, 56, 71, 96 etc.). The name is consistently given as Indrabodhi by the Tibetan historian Sumpa Khanpo (*Pag sam jon zang*, pp. 65, 107, 126). The Chinese transcription pu ti, again, may be restored only as -bodhi. Indrabodhi was probably the more popular form of the name.

The name of Indrabodhi or Indrabhūti stands very high in the tradition of the school of mystic Buddhism in India. According to all traditions, both Sanskrit and Tibetan, he was the king of Uḍḍiyāna, Oḍḍiyāna or Ugyan which was the ancient name of the Swat valley in North-West India and not Orissa, as some scholars have supposed. I have fully discussed the problem of its identification in a review which is now incorporated in my *Studies in the Tantras* (pp. 37 ff.). This is further confirmed by the present text. It is said here that the capital of king Indrabodhi was Mang-ngo-lo pu-lang (曼羅補) i.e. Maṅgalapuram. We know from other sources that Maṅgalapura, modern Manglaur, was the capital of Uḍḍiyāna (the Swat valley). Hiuan-tsang mentions the place as Mong-kie-li in his *Records*. Besides, M. Foucher has drawn attention to a miniature painting of Vajrapāṇi occurring in an illuminated Nepalese Ms. of the 8th-9th century. This Vajrapāṇi is described there as "the Vajrapāṇi of Maṅgakoṣṭha in Oḍḍiyāna." Maṅgakoṣṭha was only another name of Maṅgalapura (for a fuller discussion of the texts cf. *Studies in the Tantras*, p. 38). It is interesting to note that Vajrapāṇi was associated with the city of Maṅgalapura or Maṅgakoṣṭha. In the present text also, the mystic tradition handed down by Indrabodhi goes back to Vajrapāṇi who at the special request of Buddha had gone to Uḍḍiyāna and initiated the king to the mysticism of Vajrayāna. There is therefore no wonder

that a cult of Vajrapāṇi was in vogue in Uḍḍiyāna in the 9th century A.D.

It is extremely difficult to fix the age when king Indrabodhi flourished and to determine his exact place in the history of Buddhism. In the present text the king is said to have been contemporaneous with Buddha. But in mystic tradition Buddha with his assemblage of disciples is ever present to those whom he favours and anybody who has attained a certain degree of spiritual perfection can realise it. Therefore no importance can be attached to the present text in this matter. Dr. B. Bhattacharya (*Two Vajrayāna Works*, p. xi) believes that Indrabhūti lived in the beginning of the eighth century. He says: "In the Tangyur Catalogue of P. Cordier Indrabhūti is mentioned as the disciple of Anaṅgavajra. From the other Tibetan sources Indrabhūti appears to be the father of Guru Padmasambhava who went to Tibet in the year 747 A.D. at the instance of his brother-in-law Śāntaraḱṣita, both of whom were instrumental in founding the great monastery at Samye in Tibet in the year 749 A.D. modelled on the Odantapura style (Waddell. *Lamaism*, p. 28). If we take Indrabhūti as 30 years senior to his son, then his time will fall somewhere in 717 A.D. and if his Guru Anaṅgavajra is taken to be twelve years his senior then the time of Anaṅgavajra will be *cir.* 705 A.D." Of the two works published by Dr. Bhattacharya the first, the *Prajñopāyavinīścaya-siddhi* would be the work of this Anaṅgavajra and the other, *Jñāna-siddhi* that of his disciple, Indrabhūti.

It is however very difficult to build anything on the Tibetan tradition alone which has often mixed up personalities of the same name. Anaṅgavajra, the author of the *Prajñopāyavinīścaya-siddhi* could not have been the same person as the guru of Indrabhūti. The compiler of the *Subhāṣitasamgraha* has quoted a number of verses from the second chapter of the *Prajñopāyavinīścaya-siddhi* (verses 5 to the end) and has attributed them to a "new" or later Anaṅgavajra-*nūtan-Anaṅgavajrapādaih* (Bendall— *Subhāṣitasamgraha*, p. 5). The attri-

bute *nūtana*, "new," has evidently been used before the name to distinguish him from an earlier Anaṅgavajra. There is again another important indication in the last but one verse of *Prajñopāyavinīścaya-siddhi* (p. 27, verse 54) which has been ignored by Dr. Bhattacharya. A line of this verse runs as: *gurucaraṇāmbuja-sevā-vitayitam-amṛtaṃ śubbhākarākhyena*.—Dr. H. P. Shastri while noticing the ms. in his *Catalogue of Sanskrit Manuscripts in the Government Collection* (A.S.B., I, p. 110) took Śubbhākara to be the name of the guru of Anaṅgavajra. In Tibetan tradition there is mention of one Śubbhākara, viz. Śubbhākaragupta, a Buddhist sage, contemporary of Abhayākara-gupta when the latter was high priest of the Vajrāsana, Vikramaśilā and Nalendra (S. C. Das. *Pag sam jon zang*, pp. cxxii, 120). Abhayākara-gupta was a contemporary of the Pāla king Rāmapāla and flourished towards the end of the 11th century. The new (*nūtana*) Anaṅgavajra, the author of the *Prajñopāyavinīścayasiddhi*, therefore, did not flourish before the end of the 11th or the beginning of the 12th century. In fact the work does not seem to have an earlier character.

In the Tibetan collection of the Bstan ḥgyur there is a large number of works attributed to Indrabhūti. But even a superficial examination of the catalogue shows that there were various Indrabhūtis and not one. There is mention of (1) Ācārya Mahā Indrabhūti (Cordier, *Catalogue*, II, p. 55), (2) Rājan Mahā Indrabhūti (*ibid.*, pp. 97, 108, 110, 112), (3) Rājan Indrabhūti, the great king of Oḍyan or Urgyan, Oḍḍiyāna-narendra Indrabhūti, (*ibid.*, pp. 36, 39, 40, 55, 70, 71, 96); (4) Rājan Madhyamendrabhūti or Indrabhūti hbiñ po (*ibid.*, p. 49), (5) Ācārya Indrabhūti (*ibid.*, p. 109). It is possible that 1, 2 and 3 are the names of the same person, king Indrabhūti of Uḍḍiyāna but he was certainly different from nos. 4 and 5. It is difficult to say which of these Indrabūtis was the author of the *Jñānasiddhi* edited by Dr. B. Bhattacharya, as in the Tibetan translation of the work there is no mention of the author (*A complete catalogue of the Tibetan Buddhist canons*, Tohoku University, no. 2219). The great king Indrabhūti of

Uḍḍiyāna was certainly the person who according to the tradition had adopted mystic Buddhism with 500,000 householders (*Pag sam jon zang*, pp. 65, 107, 126).

There is an important *guru-paramparā* (lineage of gurus) in the Tibetan sources (see Cordier, Catalogue, II. p. 211) in which Padmavajra is the first teacher. We have then Anaṅgavajra, Ācārya Indrabhūti (also mentioned as Rājan in the Tibetan catalogue of the Bstan ḥgyur collection), Bhagavatī Lakṣmī, Līlavajra, Dārika-pāda, Sahajayogini Cintā and Ḍombī-Heruka. The same lineage also occurs in a Sanskrit text published by Prof. S. Lévi (*Bulletin of the School of Oriental Studies*, London, VI, 1930-32): Padmavajra, Anaṅgavajra, Indrabhūti, Lakṣṇīkarā, Līlavajra, Dārikapāda, Cintā and Ḍombī-Heruka. It should be noted that in the same text we get another list where there is the name of a different Indrabhūti who belonged to the school of Nāgārjuna: Nāgārjuna, Sarvanātha, Indrabhūti, (Uḍini Vajrayoginī?), Tilopā, Nāropā, Advayavajra etc. Tilopā and his disciple Nāropā were contemporaries of king Mahīpāla of Bengal and lived in the end of the 10th and beginning of the 11th centuries A.D. Nāropā (also called Naḍapāda) in his *Sekoddeśatīkā* (edited by Dr. M. E. Carelli, Gaekwad's Oriental Series) quotes from the works of two teachers, Nāgārjuna and Indrabhūti, of the line to which he himself belonged. Indrabhūti is simply mentioned as Indrabhūtipāda and one verse is quoted from his *Jñānasiddhi* (ibid., p. 58 = *Jñānasiddhi* p. 36, verse 47 *apratīṣṭhitam yathā kāśam* ...). As he precedes Tilopā in the line only by one generation (if we exclude the name of Uḍini Vajrayogini) this Indrabhūti also lived in the 10th century. It was he who was most probably the author of the *Jñānasiddhi* which would be a work of the 10th century.

Thus Indrabhūti, the author of the *Jñānasiddhi* belonged to the line of Nāgārjuna and was different from Indrabhūti, the king of Uḍḍiyāna, who belonged to the line of Padmavajra. Although the

texts have made him a sort of semi-mythical personage he was in all likelihood a historical person and was responsible for the dissemination of the traditions of the mystic school of Buddhism called Vajrayāna. It is difficult to say anything on the date of king Indrabhūti. He might have been a contemporary of Śāntirakṣita, as the Tibetan tradition says and belonged to the 8th century. It seems that there is an indirect reference to the age of Indrabhūti in the story of his earlier existence (pūrva-nidāna) as given in the Chinese text. It is said that when the law had lasted for one thousand years after the nirvāṇa of Buddha, Vajrapāṇi who initiated Indrabhūti to the mystic cult left Uḍḍiyāna and retired to a neighbouring hill named Mahādhara where he disappeared. According to this tradition king Indrabhūti lived in the 11th century after the nirvāṇa i.e. either in 6th or 7th century A.D. The origin of Vajrayāna may go back to that time but most of the works (including the present one) which include traditions handed down by Indrabhūti seem to be later compilations. The nature of the present work shows that it belongs to an age when the Vajrayāna teachers (Vajrācāryas) were shamelessly exploiting the names and works of the great teachers of the school to their own benefit. Buddhism in North India had not come to that stage before the 9th and the 10th centuries A.D. It is not even impossible that Fa-t'ien had taken with him a recently compiled work with him from Nālandā while he was leaving for China in the last quarter of the 10th century.

The doctrines of the Vajrayāna as explained in the present text generally agree with what we know from other sources. The text commences with an enumeration of the different vehicles (Yāna) of Buddhism. It is said that there are four kinds of laws viz. the Śrāvakayāna (聲聞乘), the Pratyeka-Buddhayāna (緣覺乘), the Vaipulya-Mahāyāna (方廣大乘) and the Anuttara-Vajra Mahāyāna (最上金剛乘). We are further told that the first two of these four vehicles are of advantage only to one's own self and not to others. The two forms of Mahāyāna constitute the higher aspects of the

Buddhist faith and of them again the Vajrayāna is said to be the highest of all forms of Buddhism. It is the law of profound mystery.

The Vajrayāna is explained in the following terms: "If a Bodhisattva cultivates the anuttara-mahā-bodhicitta (菩提心) he is known as the Vajrayāna-sattva. This bodhicitta is of advantage not only to one's own self but also to others. By cultivating it a Bodhisattva Mahāsattva can unfold the upāya (方便) and make all the indriyas (根) their corresponding viṣayas as well as their causes (根境界) attain the anutpāda-dharmakṣānti" (無生法忍). The anutpāda-dharmakṣānti is the state of the non-origination of things. It is a fundamental doctrine of Mahāyāna in so far as it is a condition precedent to the attainment of Buddhahood. Vasubandhu has explained it in his *Vijñaptimātratāsiddhi*. He says that the dharmas remain in an incipient stage in the great storehouse of consciousness called ālayavijñāna. This ālayavijñāna is the cause of the origination of the dharmas. Arhatship consists in bringing about its retroversion (vyāvṛtti, parāvṛtti). This is the state of the non-production of dharmas. Sthiramati while commenting on the passage says that Arhatship depends on the acquisition of two kinds of knowledge, the knowledge of the destruction of passions and the knowledge of the non-production of things (kṣayajñānānutpādayñāna-lābhāt). The same thing is also stated in the *Abhidharmakośa* (VI. 50 a, b) which is a Hinayāna work. It is said that Arhatship depends on the acquisition of two kinds of knowledge, one which destroys the flow of consciousness and the other which stops their reproduction. In the *Abhidharmakośa* it is further (VI, 67 a, b) said that the illumination (bodhi) consists in the acquisition of the knowledge of destruction and the knowledge of non-production (Lévi—*Matériaux pour l'étude du système Vijñaptimātra*, p. 78). So far as the stages of spiritual progress is concerned it is stated that the anutpādadharmakṣānti is attained in the eighth stage or bhūmi (cf. Rahder—*Dāsabhūmika-sūtra*, p. 63):
sa sarva-dharmāṇām ādyanutpanatām ca 'yathābhūtam avatarati

ajātātām ca/alakṣaṇātām ca/ ... anutpattikadharma-kṣāntiprāpta ityucyate. It is also in this stage that the vyāvṛtti or parāvṛtti i.e. retroversion of the consciousness that produces the dharmas, takes place (cf. A note on the word Parāvṛtti—*Studies in the Tantras*, p. 87).

But a true follower of the Vajrayāna must not remain contented by attaining this stage for himself. He also works for others so that all beings may acquire the state of non-production of dharmas. So it has been said in the present text: “The nature of the Bodhisattva is characterised by great kindness, compassion, gladness and indifference—maitrī, karuṇā, muditā and upekṣā (慈悲喜捨). The Bodhisattva loves to practise these four laws so that all living beings may acquire the anutpādadharmakṣānti.”

The śūnyatā, the fundamental truth of the Mahāyāna is stated to be the goal. This truth has two aspects, the absolute—pāramārthika (真諦) and the relative—sāṃvṛtika (俗諦). The latter, the relative truth concerns the world of phenomena or the dharmas. It consists of the 4 iryāpathas (威儀) or the deportments—walking, standing, sitting, and lying down, 5 skandhas (蘊), 4 dhātus (界), 6 indriyas (入) or internal senses and the 5 viśayas (境). But these which constitute the world of phenomena are only true from a relative point of view. From the ultimate or pāramārthika point of view they are mere illusions. Their nature is described in the present text by some stock similes found in most of the philosophical texts of the Mahāyāna. It is said: “All kinds of forms, rūpa (色相) are like the magical performance (*indrajāla*—幻化), the mirage (*mrgatṛṣṇikā*—陽焰), the reflection of the moon in the water (*udake candra*—水中月), the water bubbles (*budbuda*—水上泡), the reflection in the mirror (*prati-bimba*—鏡中像), the dream (*svapna*—夢), the lightning (*vidyut*—電), the city of kien-ta-p’o (Gandharvanagara—乾闥婆城), the rainbow (*indradhanu*—虹霓) etc. This way of seeing things is known as Paramārtha-satya.” The Paramārthika or higher knowledge consists of 18 kinds of śūnyatā (空) and 18 kinds of *adrṣṭa-śūnyatā*

(不見空). The 18 kinds of śūnyatā are said to be neither permanent nor impermanent (*naiva śāsvata naiva aśāsvata* —非常無常) and so they are called truth. The 18 kinds of śūnyatā are as enumerated in the present text are the same as the first 18 of the 20 Śūnyatā described in the *Abhisamayālamkāra* (cf. *The Analysis of the Abhisamayālamkāra* by Dr. E. Obermiller, fasc. ii, pp. 126 ff.). Obermiller, following Stcherbatsky, has translated the word śūnyatā as ‘relativity.’ The last two of the 20 kinds of śūnyatā which do not occur in the present text are: “the relativity of the essence of existence” and “the relativity of a foreign origin” (ibid., pp. 140-141). The adṛṣṭa aspect of the 18 kinds of śūnyatā does not occur in the *Abhisamayālamkāra*.

This is all that is said on the philosophy of Vajrayāna in the present text. It is the fundamental doctrine of the Mahāyāna philosophy and has no special feature. But the mystico-religious practices are the most important in this system of the Mahāyāna and they are also enumerated in the present text. It consists of the various kinds of yoga that are generally mentioned as Yoga, Samādhi-Yoga, Samanta-mukha-samādhi etc. The methods of these Yogic practices are not stated. It is said that this Yoga leads to the attainment of various spiritual powers called Siddhi (成就). The eight siddhis are enumerated in the present text: *ārya-bhaiṣajya* (聖藥), *caḥsur-bhaiṣajya* (眼一), *khadga-bhaiṣajya* (劍一), *pāśa-bhaiṣajya* (索一), *vajracakra-bhaiṣajya* (金剛輪一), *vajradanḍa-bhaiṣajya* (金剛杆一), *ratnabhāṇḍa-bhaiṣajya* (寶瓶一) and *upānaba-bhaiṣajya* (革屨一). I have not been able to trace the significance of these eight siddhis. The eight siddhis, well-known in the Brahmanical texts are: the power to become small (*animā*), the power to become large (*mahimā*), the power to become light (*laghimā*), the power to obtain anything (*prāpti*), the power to do anything at will (*prakāmya*), the power to establish mastery over anything (*iṣitvaṃ*), the power to bring anything under control (*vaśitvaṃ*) and the power to move at will (*kāmavasāyitvaṃ*). However different the expressions may appear to be, some of these spiritual powers must

have been meant by the eight siddhis mentioned above. Other spiritual powers mentioned in the text are the power to enter the earth (入地), the power to enter the siu-lo cave (sura-guhā 一入修羅窟) and the power to become invisible.

In the present text the Vajrācāryas receive great consideration. It is said: "You should know that after the nirvāṇa of Buddha, the Vajrācāryas are your masters. It has been so before in the countless preceding kalpas..." and again: "Oh, Kulaputras, if the disciples or other men do not have any faith in the Vajrācāryas and in the teachings of the Vajra-mahāyāna...they will as a result be born in the hell and among the lower beings and will fall in other bad ways." The disciples are further required: (i) not to pronounce the teacher's name, (ii) to consider themselves as humble as the feet of the teacher, (iii) to carry the shoes for the teacher, (iv) to sweep the floor of the (teacher's) room (v) to prepare the bed and the seat of the teacher, (vi) to salute the teacher with five parts of the body, (vii) not to injure the teacher, (viii) to have faith in the instructions of the teacher.

The Vajrācāryas alone are capable of saving the disciples from the evil effect of the karma. It is said: "How can the living beings of the saṃsāra-cakra change their karma and attain anutpādakṣānti? If they are not protected by the Vajrācāryas and taught by them different kinds of good laws, how can they remove all their miseries, attain nirvāṇa and the state from which there is no coming back?" The Vajrācāryas are stated to be the authorised custodians of the two truths, the pāramārthika and the sāmṃvṛtika. Unless they communicate these truths, nobody can acquire the great knowledge of Vajrayāna from a study of the holy texts even for countless kalpas.

The Vajrācāryas also have their duties to perform. They must observe the disciples and examine their capacity and fitness for spiritual exercises. Broadly speaking there are four kinds of disciples: the Buddhayāna, the Prathamayāna, Prathamasiḅkṣā-bodhisattva-yāna and Sarva-bodhisattva-mahāsattva-caryā (yāna). They seem to be rather

stages, one leading to the other, of spiritual progress. All the stages are not clearly explained in the text. It seems that the first indicates an initiation to the Vajrayāna; in the second stage the disciple is taught the relative truth (sāmṃvṛtika-satya) and in the last two stages the yoga and samādhi which lead to the realisation of the paramārtha-satya.

The disciples are of five kinds according to their aptitudes. These are called kula (部) and puḍgala (補特伽羅). The five kulas are the Tathāgatakula (如來部), Vajrakula, (金剛—) Ratnakula (寶—), Padmakula (蓮華—) and Karmakula (羯磨—). The five kinds of puḍgalas are: Ratna- (寶), Caṇḍāla- (贊捺囉), Padma- (鉢訥摩), Puṇḍarika- (弁孛哩迦) and Udumbara- (烏怛鉢羅). The kulas seem to be a more general classification whereas the puḍgala a more particular one, the bases of both being the five skandhas. The texts relating to the five kulas have been quoted and discussed in my *Studies in the Tantras* (pp. 36 ff.). The principal text which has been discussed there is a chapter of the unpublished *Hevajra-tantra*, a fundamental text of the Vajrayāna. According to it, the five kulas are the Tathāgata, Ratna, Vajra, Karma and Padma. They are supposed to be the same as Brāhmaṇī, Caṇḍālī, Ḍombī, Rajakī and Naṭī. The spiritual aptitudes of the five kinds of disciples have been fully described in the present text.

The last two things to be explained in the present text are the initiation (abhiṣeka) and the sacrifice to fire (agni-sthāpana). This initiation is the mystic initiation (maṇḍalābhiṣeka). It is said that there are 20 kinds of maṇḍalas in the Guhya-Mahāyāna and that there are also special methods of initiation for entering them. One of these maṇḍalas has been described in the present text. It is after this initiation that the nature of the disciple and his aptitude can be properly understood by the Vajrācārya.

The fire sacrifice or agnisthāpana has also a place in this initiation ceremony. The things necessary for this sacrifice are the sacrificial pot, pātrī (po-ti-li—播帝哩), ladle. sruva (su-lu-p'o—○嚕○)

kuśa seats and homa wood. Offerings of the five grains, butter etc. are made to the Fire-god. If an examination of the colour, form, flame, sound, smell etc. of the fire shows auspicious signs then we have to understand that the ceremony has attained perfection. There are numerous texts on Homavidhi in the Vajrayāna literature. I have given at the end of the relevant chapter from a popular Vajrayāna compendium. the Kriyāsamuccaya.

THE TEXT

CHAPTER I

Thus have I heard. Once upon a time the Exalted One was residing in the garden of *ngan-lo* (āmra) tree in the city of Kuang-yen (Vaiśālī). With the great community of monks at that place there were six hundred thousand men in all. The Venerable monks present there were Mahā-Kāśyapa. Uruvilva-Kāśyapa, Nadi-Kāśyapa, Subhūti. Channa. Mahā-Maudgalyāyana, Śāriputra, Kapphina, Mahīdhara, Upālī and Ānanda. They and other monks numbered six hundred thousand in all. There were besides the Bodhisattva-Mahāsattvas named Simhaveda, Kṣitigarbha, Ākāśagarbha. Samantabhadra. Vajrapāṇi, Sarvanivāraṇa, Avalokiteśvara, Mañjuśrī, Ratnagraha. Padmakumuda, Śāśvata-dṛḍhakāya, Ratnasāgarāmatī, Viśuddha Mañjughoṣa. Jvalaprabha, Mañjughoṣa, Cintāprabha, Vibhu-lokadhātusimhacārin. Viśuddha-vimala-suvarṇa-prabhāsa, Kuśalaśīla-kuśalacārin, Āsphānaka-lokarāja, Devāśvara-dṛḍhaśvara, Sarvadharmeśvara, Maitreya and similar other Bodhisattva-Mahāsattvas numbering six million in all.

At that time the Exalted One emitted a powerful light from his mouth. This light overshadowed even the sun and the moon. It contained all the colours, namely green, yellow, white, red, blue etc.

These countless colours reached the innumerable worlds up to the world of Brahma, shone and returned to the crown of the Exalted One and entered into it.

Thereupon the Venerable Ānanda got up from his seat, bowed, uncovered his right shoulder, bent his right knee on the ground and with folded hands respectfully said: Oh, Exalted One. it is not without reason that the Tathāgata emitted this great light. For what reason has the Exalted One emitted this great light today? May the Tathāgata be kind to explain it to us.

Thereupon the Exalted One said to Ānanda: Just as you have said, it is not without reason (that I have emitted this light). Listen to me, I shall explain to you the reason clearly. There are, Ānanda, countless living beings who have acquired the anutpāda-dharma-kṣānti and reached the Nirvāṇadhātu. It is for them that I have emitted this light.

At the time when the Exalted One was saying this there was present the Devaputra *Yin-na-lo-pu-ti* (Indrabodhi) with his armies of four elements (caturaṅgabala). He came with different kinds of offerings, went up to Buddha, worshipped him respectfully, bowed to him by touching his feet, stood on one side and thought: It is my desire to listen today to the law of profound mystery (parama-guhya). He then bowed to the feet of the Exalted One bending his right knee on the ground and with folded hands respectfully said to the Buddha: Oh, Bhagavan, you are the great master of the three worlds and the father of all living beings. I am foolish like a small child and do not possess either the prajñā or the upāya. I am like a blind man who is filled with passion. May the exalted One have mercy on an unhappy man like me and tell me the upāya by which my senses (indriyas) can attain the anutpādadharma-kṣānti in regard to all the domains (viśayas).

Thereupon the Exalted One praised the king and said: Well done, Well done, I know that what you have asked is for the living beings of the last part of the future kalpa so that they may acquire the

anutpāda-dharma-kṣānti. Then the Exalted One told the Great king: I have four kinds of excellent laws and if you hear them you will certainly attain the anutpāda-dharma-kṣānti.

As soon as Ānanda heard these words from his place in the midst of the great assembly he came forward, bowed to Buddha with folded hands and asked: Oh, Exalted One, how are the four kinds of laws known? The Buddha said: The four kinds of laws are these; the Śrāvakayāna and the Pratyeka-Buddhayāna are the two vehicles which are of advantage to one's own self and not to others. There are other two vehicles—the Vaipulya-Mahāyāna and the Anuttara Vajra-Mahāyāna. These make the vehicles four in number.

Ānanda again asked: What is the nature of the Vajra-Mahāyāna? Buddha replied: If a Bodhisattva cultivates the higher and great resolution to attain Bodhi (anuttara-mahā-bodhicitta) he is known as Vajrayāna-sattva. This bodhicitta is of advantage not only to one's own self but also to others. By cultivating it a Bodhisattva Mahā-sattva can unfold the upāya, and make all the indriyas, their corresponding viṣayas as well as their causes attain the anutpāda-dharmakṣānti.

When the king Indrabodhi heard the Exalted One explaining the four laws to Ānanda he felt very happy and asked the Buddha: Oh, Exalted One, how did the Bodhisattva Mahāsattvas unfold the upāya, and make all the indriyas, their corresponding viṣayas as well as their causes attain the anutpāda-dharmakṣānti? Buddha said: Oh, great king, formerly in the past immeasurable, limitless and unthinkable great kalpa a Buddha came out to the world; his name was Sūryaviśuddha-prabha-tathāgata. who was arhat, samyak-sambuddha, vidyā-caraṇasampanna, sugata, lokavid, anuttara, puruṣadamyasārathi, deva-manuṣyānām śāstā, buddha and lokanātha. The world of that Buddha was called Mahāsugandha. The limit of the life of Sūryaviśuddha-prabha-tathāgata was 90,000 kalpas. The living beings of the world of that Buddha possessed keen intelligence. All had successfully

practised the great bodhicitta. At that time there was on earth a king named Vīryadatta who was powerful like a Cakra(varti) king and possessed an army of four elements which followed him in the van and the rear to the place where Buddha was staying. He took different kinds of incense and flower and offered them to the Buddha. He worshipped the Buddha, made a pradakṣiṇa and then bent his knees and with folded hands asked the Exalted One: How can, Oh Lord, the indriyas and the viśayas attain the anuṭpādadharmakṣānti, Buddha replied: Oh great king, in the past, future and present times, the Exalted Buddhas have spoken on the means by which the indriyas and the viśayas can acquire the anuṭpādadharmakṣānti. Thereupon the king Vīryadatta again asked Buddha: What is the original nature of the Bodhisattva Mahāsattva? Buddha said: The nature of the Bodhisattva is characterised by great kindness, compassion, gladness and indifference (mahāmaitrī, -karuṇā, -muditā and -upekṣā). These four things constitute the nature of the Bodhisattva. The Bodhisattva loves to practise these four laws so that all living beings may acquire the anuṭpāda-dharmakṣānti.

At that time Sūrya-viśuddha-prabha-tathāgata turned to the left side to all great Bodhisattva Mahāsattvas and said to the Vajrapāṇi Bodhisattva: You should go to live in the palace of the king Vīryadatta as the king desires to learn the Vajra-mahāyāna. You should speak to him on the practice of the Bodhisattva Mahāsattva and also on the upāya for the benefit of the king, his followers and other beings and lead them to acquire the anuṭpāda-dharmakṣānti. On getting this order of Buddha, the Bodhisattva Vajrapāṇi rose from his seat, bowed, uncovered his right shoulder, bent his right knee on the ground and with folded hands said to the Buddha: I shall do as you say. I shall now follow the noble intention of the Tathāgata and live there for the deliverance of others. When the king Vīryadatta heard the Buddha say this, he turned, went up to the Bodhisattva Vajrapāṇi, bowed to him with his head and face inclined and invited him by

saying: May the Venerable Bodhisattva only out of respect for Buddha's order take pity on me and accept the proposal to come and live in my palace in order to speak on the Vajra-mahāyāna and explain the anutpāda-dharma-kṣānti so that all living beings may acquire great benefit. Vajrapāṇi then became silent. Knowing that he had agreed the king placed the four elements of his army in the van and the rear and returned to his palace in the chariot with the Bodhisattva. He then worshipped the Bodhisattva by offering him chattra, cāmara, gandha, puṣpa, devadāsī and music. The king's city was known as Anuttara. When the people inside the city heard that the Bodhisattva was coming, they filed in the streets and worshipped him with gandha and puṣpa. The Bodhisattva then reached the palace. The king Vīryadatta gave him the seven-jewelled Lion throne and invited the Bodhisattva to sit on it. He then worshipped him by offering to him different kinds of gold, silver and precious objects, gave him a precious jar filled with scented *argha* water and offered five kinds of pūjā to the Bodhisattva. Many Bhikṣus of the Bhikṣu-saṅgha who were eager to listen to the law came with gandha and puṣpa and worshipped the Bodhisattva. Thereupon the Bodhisattva Vajrapāṇi, according to the methods of the law heard from the Buddha, entered the great maṇḍala and brought the water purified by Vajra for the abhiṣeka of the king. The king Vīryadatta received his abhiṣeka. Thereafter all the Bhikṣu-saṅgha, all Kṣatriyas, Brahmins, Vaiśyas, Śūdras etc. came to the king's palace where the Bodhisattva was. They desired to hear the law, practise the Bodhicitta and enter the Vajrayāna. The Vajrapāṇi Bodhisattva then spoke for their benefit on the practice of the Bodhisattva Mahāsattva, on the different characteristics of the indriya-dharma, on nidānopāya etc., on the Tathāgatakula, Vajrakula, Ratnakula, Padmakula and Karmakula according to the Vajrayāna, and also on the means of attaining Samādhi, Sambodhi etc. and also explained the nirvāṇadhātu.

At that time the king Vīryadatta of South India was a king of

profound faith and full of respect. He gladly learnt the anuttara-dharma and entered the Vajra-mahāyāna. He then enquired after the nature of the indriyas of all beings as well as yoga, samādhi and sambodhi and understood the means of attaining anuṭpāda-dharmakṣānti and the nirvāṇadhātu. There was then a king in Northern India named Mauryavarman like him, a king like him in Eastern India named Subāhu and a king like him in Western India named Śatabāhu. A hundred thousand Bhikṣus then came with many precious things and choicest clothes. They came to the Bodhisattva, worshipped him, showed him respect, bowed to him and said: With sincere heart we have gladly searched for the anuttara-vajra mahāyāna, the nature of the indriyas of all living beings, yoga, samādhi, and sambodhi and unfolded the means of acquiring the anuṭpāda-dharma-kṣānti and the nirvāṇadhātu. Thus all the people of the country saw, heard and gladly followed the practice of the mahābodhicitt-otpāda. There were then many Vajrācāryas such as—Bodhināga, Bodhidatta, Dharmanāga, Bhadradatta, Guṇadatta, Samudradatta, and also other ācāryas like them. They heard the law of yoga from the Bodhisattva and realised the anuṭpāda-dharma-kṣānti. At this time the queens, the concubines etc. of the palace of king Subāhu of Eastern India as well as the people of his capital, all gladly followed the law of samādhi-yoga, according to the original anuttara dharma, and acquired success (siddhi) and the spiritual power to become invisible. There were then in Northern India the Vajrācāryas named Bhadrāsena, Guṇāsena, Nirvāṇāsena, Uttarasena, Aśmagupta, Devagupta, Subalagupta etc., the Brāhmaṇas Nāda, Hariśāmba, Puṇḍarīka and such other ācāryas and Brāhmaṇas. They heard the Bodhisattva speak on the Vajramahāyāna, the yoga and samādhi and realised the anuṭpāda-dharma-kṣānti. At that time the queens and the women of the palace of king Śatabāhu of Western India heard the profound Vajramahāyāna and all its essential laws as spoken by the Bodhisattva and acquired the Vajra-jñāna, success in yoga and samādhi as well as the spiritual power (aiśvarya) to become

invisible. Many Vajrācāryas of India such as Jñānamitra, Sumitra, Bhadramitra, Matimitra, Matibhadra, Vimalabhadra etc., the Vaiśyas named Sucinta, Indrava, Indrara, Viśuddhaprabha etc. as well as other ācāryas and Vaiśyas heard the anuttara-vajra-mahāyāna and the sadharma spoken by the Bodhisattva and realised the anutpāda-dharma-kṣānti. The queens and women of the palace of king Mauryavarman of North India and others such as the Śramaṇas, Brāhmaṇas etc. gladly entered the Vajra-mahāyāna and heard the essential laws spoken by the Bodhisattva and attained success in the practice of true Yoga and Samādhi according to the Vajra-jñāna and acquired the power to become invisible.

The Bodhisattva Vajrapāṇi then explained all the essentials of Vajra-mahāyāna during six years for the benefit of the kings, Śramaṇas, Vaiśyas and others so that the kings and all those who had fixed their mind on the auspicious law derived great benefit and happiness. He again explained the law concerning the siddhi (spiritual success), such as the eight great (siddhis)—the ārya-bhaiṣajya, cakṣur-bhaiṣajya, khaḍga-, pāśa-, vajracakra-, vajradaṇḍa-, ratnabhāṇḍa- and upānaha-. He also spoke on the siddhi such as entering the cave siu-lo (suraguhā-praveśa) and *vaśīkaraṇam*. At that time the kings, Śramaṇas and Brāhmaṇas, all constantly and steadfastly followed the teaching.

The Bodhisattva Vajrapāṇi then told the whole community: In this place there is a great mountain named Mahīdhara. The top of this mountain is even, wide and solitary. In that place there are pleasant gardens, lakes and ponds. You kings, Śramaṇas, Brāhmaṇas, Vaiśyas, Śūdras and others, who have learnt the Vajramahāyāna, you should go to this mountain with me for practising (the law) and living (with me). Later on, at another time, he unexpectedly told the community: The Tathāgata Sūryaviśuddhaprabha Samyaksambuddha is about to enter the nirvāṇa. You should now go with me to the Buddha in order to seek for abhiṣeka. Thereupon all followers of Vajra-mahāyāna as well as the Bodhisattva took various kinds of choicest gandha

and puṣpa and went to see the Sūryaviśuddhaprabha-tathāgata. Coming to him they worshipped him with gandha and puṣpa and went round him singing in his praise. They then bowed to Buddha's feet by bending their head on the ground and then respectfully sat in front of him.

Vajrapāṇi Bodhisattva then went out of the assembly forward, uncovered his right shoulder, bent his right knee on the ground, folded his hands in Vajra pose across his heart and told the Exalted One: I went to the king's palace according to the orders of the Tathāgata in order to help the kings, Śramaṇas, Brāhmaṇas and all those who had practised Bodhicitta and desired for the acquisition of the knowledge of Vajra-mahāyāna, and to explain the Vajra-mahāyāna and other laws concerning the indriyas and viśayas to them so that they might attain anutpāda-dharma-kṣānti. Oh, Exalted One, I now request you to confer abhiṣeka on these disciples according to the law of Vajra-mahāyāna of the Tathāgata. May the Tathāgata have compassion to grant it to them.

Thereupon the Tathāgata Sūryaviśuddhaprabha looked to the right and to the left and emitted a great light from his mouth. The light had five different colours and in a *kṣāṇa*, it illuminated the lands of Buddha, as numerous as the sands of the river Gaṅgā, reached the Brahmā world above and illuminated everything. It then came back and entered the mouth of the Buddha. At that time all Tathāgatas in the lands of Buddha illuminated by the light praised it and said: The Vajra-mahāyāna is the support of all the Yānas in the past, present and future times. They all said the same thing again: The Vajra-mahāyāna is the support of all Yānas. Thereupon all those who had learnt the Vajra-mahāyāna received the abhiṣeka. After receiving the abhiṣeka they bent their heads, saluted the feet of the Exalted Tathāgata Sūryaviśuddha-prabha and the Bodhisattva Vajrapāṇi. They then went round them in a circle a thousand times, happily sang in their praise and then each of them returned to his own place.

The Tathāgata Sūryaviśuddhaprabha after a short time entered the Nirvāṇa. When the law had lasted for one thousand years after the Nirvāṇa of the Buddha, the Bodhisattva Vajrapāṇi went to the hill Mahīdhara to live there quietly. All the followers of Vajra-mahāyāna then told each other: The Bodhisattva, our original teacher, has gone back to this mountain. We should now go to that mountain in order to worship him and practise all the essential duties of the Vajra-mahāyāna. Then the assembly of disciples, all Śramaṇas, Brāhmaṇas etc. took gandha, puṣpa and went together to the Mahīdhara hill where the Bodhisattva Vajrapāṇi was staying. On reaching the mountain each of them worshipped the Bodhisattva with gandha, puṣpa and precious things, went round him in a circle (pradakṣiṇa), saluted him and then remained there with him. When the Bodhisattva saw that the disciples had come to the mountain to worship him with a mind made firm through practices, he told them: Each of you have heard from me all essential laws of the Vajra-mahāyāna and have attained the anupādadharmā-kṣānti, and nirvāṇadhātu. You should now hear the truth. My teacher Sūrya-viśuddhaprabha-tathāgata has entered the Nirvāṇa. All beings are now pitiful and without refuge. Follow well what I tell you now. After the Nirvāṇa of the Buddha the Vajrācāryas will be your teachers. These ācāryas will be able to protect and support the domain of Buddha. They will also protect and support the secret law (guhya dharma) of Vajra and so they will be able to speak the name in four letters which is the characteristic of Tathāgata. You all should follow these teachers. You should constantly make offerings to them with respect, just as to the Buddha. This will induce all the Tathāgatas to protect you constantly. This will enable you to see the Tathāgatas in front (of yourself). You, disciples, should always have respect for these teachers and make gifts to them of seats, beds, clothes, hot water and medicine so that they may not be lacking in anything. You should not tread on the teacher's shadow although you must be always near him. You should love the co-disciples without

distinction and with sincerity. Oh, Kulaputras, if the disciples or other men do not have any faith in the Vajrācāryas and in the teachings of the Vajra-mahāyāna. if they have evil thoughts (in these regards) and speak ill (of these things) they will as a result be born in the hell and among the lower beings and will fall in other bad ways (gati). Why? Because all the laws are produced from it (Vajra-mahāyāna); so if one defames it he consequently defames the law. If there are beings who have not stopped the revolution of the wheel (of rebirth) they should seek for this teaching. You should explain the Vajra-mahāyāna according to the nature of their indriyas, so that they may attain the Vajrasamādhi.

The Bodhisattva Vajrapāṇi again said : The Vajra-mahāyāna, is all Tathāgatas and all Tathāgatas are the great knowledge. Oh disciples, if anybody does not take refuge in the Samādhi taught by me (var. three moments) I will destroy (and reduce him) to ashes. So saying the Bodhisattva gave Vajra water to the disciples to drink. Then he made the Krodhamudrā on the head of the disciples. At last he told the Buddhaputras : Your body is supported by Vajrasamādhi. If anybody violates it and does not follow it you can destroy him by means of my Vajrasamādhimudrā and Krodhamudrā. Then the Bodhisattva, according to the law of former Buddhas, gave abhiṣeka to all the disciples, recited the awakening mantras, so that all might be awakened. Then he showed them the Vajradaṇḍa, explained his own name and distributed the disciples in eight places. Then all the disciples of Vajra-mahāyāna having received from the Bodhisattva all the teachings of the law looked at him, praised him in different kinds of songs, worshipped him and said : “Let each one of us, according to the instruction of the Bodhisattva, get to the Vajrācāryas, worship them and sing in their praise in various ways, according to your noble intention.” Thereupon the Bodhisattva Mahāsattva Vajrapāṇi having finished his work of converting people became invisible.

CHAPTER II

At that time the Exalted One told the great king Indrabodhi: Oh, great king, you were king Vīryadatta in the past countless great kalpas called Asaṃkheya when the law of the Tathāgata Śuryaviśuddhaprabha was in vogue. At that time in the company of learned men you learnt the Vajra-mahāyāna and other essential laws in the place of that Buddha. Now here in the Sahalokadhātu in the place of the Buddha Śākyamuni you will again learn the Vajramahāyāna. On hearing this Indrabodhi asked the Exalted One with folded hands: Who is called Bodhisattva Mahāsattva? Buddha replied: He who has practised mahā-maitrī, mahā-karuṇā, mahā-muditā and mahā-upekṣā is called a Bodhisattva Mahāsattva.

On saying this the Exalted One turned to the left and said to Bodhisattva Vajrapāṇi: Now as in the past Kalpa when the law of the Tathāgata Śūryaviśuddhaprabha was in vogue, you may speak to the great king Indrabodhi on the Vajramahāyāna, the conduct of the Bodhisattva Mahāsattva and different kinds of law relating to indrīya, viṣaya and the upāya of attaining the anutpādadharma-kṣānti. At that time the Bodhisattva Mahāsattva Vajrapāṇi got up from his seat, uncovered the right shoulder, saluted at the feet of Buddha with bent head and said with folded hands: I shall speak on it under the direction of the Tathāgata.

On hearing this Indrabodhi was overjoyed; the hairs of his body stood on their ends; he rose from his seat, bowed to the feet of the Exalted One and also to the feet of the Bodhisattva Vajrapāṇi and said: May the Bodhisattva as directed by Buddha go to my palace in order to teach me (the law). Thereupon the Bodhisattva Vajrapāṇi accepted Buddha's order and saw that Indrabodhi was full of faith in respect of body and mind; so he signified his consent by keeping silent. When Indrabodhi found that Vajrapāṇi agreed he fell at the

latter's feet, worshipped him and jumped in joy. He then saluted the Buddha and retired. Then his four armies went in procession in the front and the rear with the Bodhisattva in the same precious chariot with him covered by an umbrella and played all kinds of music. Thus they reached the great city of Man-ngo-lo-pu-lang (Maṅgalapuram) and passed through the streets in the midst of the city with the Bodhisattva and the king. All the people worshipped them with *gandha* and *puṣpa* till they reached the palace. Indrabodhi then brought out the great seven-jewelled lion throne. The Bodhisattva got down from the chariot and took his seat on it. The queens and other members of the royal family offered to him different kinds of *gandha* and *puṣpa*, precious things and good clothes. They also gave a precious jar filled with scented *argha* water to the Bodhisattva.

Thereupon the Bodhisattva Mahāsattva Vajrapāṇi explained the secret teaching of the Vajramahāyāna, the yoga, the samādhi the sambodhi as he had heard it from the Buddha, and all kinds of laws one by one so that the king might acquire the anutpāda-dharma-kṣānti, nirvāṇadhātu etc. At that time many Śramaṇas, Brāhmaṇas, Kṣatriyas, Vaiśyas, Sūdras etc. came to the king's palace and wished to hear the Vajramahāyāna and all kinds of good law.

There were then also the great king Dharmaprabha of the country of Mālava in Eastern India, the king Ajitasena of Northern India, the great king Candraprabha of Western India, the king Bimbisāra of Magadha, the king Prasenajit of Srāvasti, the king Brahmadata of the Licchavi country. There were also innumerable Śramaṇas, Brāhmaṇas, Kṣatriyas, Vaiśyas, Sūdras and many others in whom the Bodhicitta had been awakened. They all came to the palace to hear the law. Each of them had great faith, joyful mind and they said to the Bodhisattva Vajrapāṇi: We all wish to enter the Vajra-mahāyāna and understand the various kinds of good laws. Thereupon the Bodhisattva Vajrapāṇi, during six years, explained at length to all the kings and the assemblies the Vajra-mahāyāna, the conduct of the Bodhi-

sattva (Bodhisattvacaryā), the countless hundreds of thousands of thousands of koṭis of yoga, samādhi, sambodhi and the good laws relating to the origin of the viśayas.

Thus Indrabodhi heard the law and was enlightened in regard to Samādhi and Sambodhi in the yogic law of the Tathāgata and acquired anuṭpāda-dharma-kṣānti, nirvāṇadhātu and the spiritual power to become invisible. So also the queens of the palace, the relatives of the king and the officers of the kingdom, heard the Vajra-mahāyāna and its essential laws and attained anuṭpāda-dharma-kṣānti. There were then in that country the Vajrācāryas named Sunāga, Arthanāga, Ratnaśravaṇa, Śīlaśravaṇa, Prabhākaraśravaṇa. There were also the Brāhmaṇas named Dharmanāga, Balabhadra etc. who were initiated into the law of Vajra-mahāyāna and attained anuṭpāda-dharma-kṣānti, and nirvāṇa-dhātu. The great king Dharmaprabha of the country of Mālava in Eastern India got initiated to the law of anuttara-Vajra-mahāyāna, learnt the law of fundamental yoga and acquired anuṭpāda-dharma-kṣānti, nirvāṇa-dhātu and the supernatural power to become invisible. The women of the palace, relatives of the king and the officers of the kingdom, all heard the Vajra-mahāyāna and all the good laws and attained the anuṭpāda-dharma-kṣānti and nirvāṇa-dhātu. There were then in India the Vajrācāryas named Bhadradeva, Tathāgatadeva, Sudeva and the Kṣatriyas named Īsavarma, Nīpavarma etc. who heard the law of Vajra-mahāyāna and acquired the anuṭpāda-dharma-kṣānti and nirvāṇa-dhātu.

There was also king Ajitasena of North India who got initiated to the Vajra-mahāyāna and its essential laws, received teaching on the pāramārthika-satya, were enlightened in regard to Yoga, Samādhi and Sambodhi, anuṭpāda-dharma-kṣānti, nirvāṇa-dhātu and acquired spiritual power to become invisible. The women and the concubines as well as the royal dignitaries of the palace and the officers, heard the good laws relating to the Vajra-mahāyāna and all attained anuṭpāda-dharma-kṣānti. There were then in that part of India Vajrācāryas

named Bhadrasukha and Padmasukha, a Kṣatriya named Udayavarma and a Vaiśya named Dharmaguhyā. They all heard the law relating to Vajra-mahāyāna and attained anutpāda-dharma-kṣānti, and nirvāṇa-dhātu.

In Western India there was Candraprabha-mahārāja who got initiated to the laws relating to the Vajra-mahāyāna and became enlightened in regard to Vajra-mukha-yoga. Samādhi etc. and attained anutpāda-dharma-kṣānti, and nirvāṇa-dhātu and acquired the spiritual power to become invisible. The women of the palace, the royal dignitaries, the Vajrācāryas named Amoghasiddhi, Sarvatosiddhi, Tathāgatasiddhi and the Kṣatriyas named Sugupta. Sūryavarman etc. all heard the good laws of the Vajra-mahāyāna and acquired anutpāda-dharmakṣānti, and nirvāṇa-dhātu.

The Bodhisattva Mahāsattva Vajrapāṇi after having explained the laws of Vajra-mahāyāna to the kings and the disciples next explained the eight kinds of spiritual success (siddhi) namely—ārya-bhaiṣajya, cakṣur-bhaiṣajya, khadga-, pāśa-, vajracakra-, vajra-daṇḍa-, ratnabhāṇḍa- and upānaha-. He also explained the siddhi of entering the earth and entering the su-lo cave (sura-gūhā) and also spoke on the caryā of the Bodhisattva Mahāsattva which is the support of the Vajra-mahāyāna. He also spoke on the nidāna of the indriya and viṣaya so that each disciple could remove indolence.

The Bodhisattva Vajrapāṇi explained the various upāyas and laws by examples to the kings and other disciples of Vajra-mahāyāna during six years. He then told them: You should know that there is a mountain called Ki-ki-na. The top of the hill is level and wide. The trees and lakes have made it a pleasant place. I am now going there before you. You Śramaṇas, Brāhmaṇas, Vaiśyas, Sūdras and all other disciples who have entered the Vajra-mahāyāna you may all go there and assemble. Then they went and assembled there. The Bodhisattva Vajrapāṇi said: The Exalted Śākyamuni will now enter nirvāṇa. You all should go with me to Buddha in order to get your abhiṣeka.

Thereupon the entire community of disciples accompanied the Bodhisattva Vajrapāṇi and left the mountain. The kings ordered their four armies to follow in the front and the rear. They took different kinds of the best offerings and went to the place where the Exalted One was. At that time the Exalted One Śākyamuni was staying in the city of Kuśīnagara. The Bodhisattva Mahāsattva Vajrapāṇi and the community of disciples on coming to Buddha made the offerings to him, showed great respect to the Exalted One, made pradakṣiṇa, bowed to him three times, sang in his praise and sat in front of the Buddha. The Bodhisattva Vajrapāṇi then got up from his seat, uncovered his right shoulder, bent his right knee to the ground and with Vajra-folded hands told the Exalted One: According to the order of Buddha to preach the caryā of the Bodhisattva Mahāsattva and the law of the Vajra-mahāyāna, I have spoken for the disciples on the nidāna of the indriya and viṣaya and all other laws so that each of them could attain Samādhi, Sambodhi, anutpāda dharma-kṣānti, nirvāṇa-dhātu and the spiritual power to become invisible. Oh, Exalted One, I have thus spoken on the benefits of the law. I have now come to request the Buddha on behalf of the community so that it might get the abhiṣeka from the Tathāgata.

The Exalted One then looked to the right and the left and a light of five colours went out from the crown of his head. That light shone for a kṣaṇa. It illuminated the lands of Buddha as numerous as the sands of the Gaṅgā and also the land of Brahmā. The rays then came back and entered the crown of the Buddha. Then all the Tathāgatas praised in different voices the light that had illuminated the places in ten directions and said: The Vajra-mahāyāna is the support of all the Yānas. All the Buddhas in the past, future and present had said the same thing again: The Vajra-mahāyāna is the support of all the Yānas. The Exalted One then took the Vajra water and gave abhiṣeka to all the disciples of the Vajra-mahāyāna. The entire community of the disciples received the abhiṣeka. They then bent their head

and face on the ground, saluted the feet of the Exalted One, also saluted the feet of the Bodhisattva Vajrapāṇi and then sang in their praise and jumped in joy. They then made pradakṣiṇa for hundred thousand times and each returned to his own place.

Thereupon the Venerable Ānanda told Buddha: Oh, Exalted One, such is the right law but how to call it and how to distinguish it? Buddha replied: Ānanda this right law may be now called anuttara-mahāyāna-ratnarāja and it may be distinguished in that way. When the Tathāgata, the Samyaksambuddha Śākyamuni had narrated this Sūtra and attained nirvāṇa in the city of Kuśiāgara, the Bodhisattva Vajrapāṇi returned to the Ki-ki-na mountain. Many Bodhisattvas and Śrāvakas came with him to the mountain. All the disciples of Vajra-mahāyāna then told each other: Our original teacher the Bodhisattva Mahāsattva Vajrapāṇi has now gone to the Ki-ki-na mountain. We should also go to that mountain and worship him. All the disciples then went to that mountain with different kinds of incense, flower and precious substances. On reaching the mountain each of them worshipped him with flowers and incense, bowed to him and made pradakṣiṇa, showed him respect, sang in his praise and sat on one side.

When the Bodhisattva saw the assembly of Śramaṇa, Brāhmaṇa, Kṣatriya, Vaiśya, Sūdra and others he told them: You disciples, carefully listen to what I say. Each of you have received the complete explanation of the Vajra-mahāyāna, and got the law of Vajra-mahāyāna. You should know that after nirvāṇa of Buddha the Vajrācāryas are your masters. It has been so before in the countless preceding kalpas, in the time of the Tathāgata Sūrya-viśuddha-prabha, when there was a king named Vīryadatta in the Mahā-sugandha Buddha world. Then also as now I had spoken on respecting the law of the Vajrācāryas. Now again I am asking the disciples to show respect to the law of the Vajrācāryas. There are eight kinds of rules regarding 'respecting' (*mānanā*).

Indrabodhi asked the Bodhisattva Vajrapāṇi: What are the eight kinds of rules of 'respecting.' Vajrapāṇi replied:

- (1) Not to pronounce the teacher's name.
- (2) To consider oneself always as (humble as) the feet of the teacher.
- (3) To carry the shoes for the teacher.
- (4) To sweep the floor of the (teacher's) room.
- (5) To prepare the bed and the seat of the teacher.
- (6) To salute with five parts of the body.
- (7) Not to injure the teacher.
- (8) To have faith in the instructions (of the teacher).

These are the eight rules for the disciple of showing respect to the Vajrācārya. The Ācāryas also should examine the disciples in regard to these eight things, for days, months and years. If the disciple is able to observe these eight rules with complete concentration then only he can hold up the teaching of the Ācāryas.

The Bodhisattva Vajrapāṇi again said: Like the insects and flies of the world all are reborn in the bad cycle of existence on account of their nidāna and do not know how to get away from it. In the same way how can the living beings of the saṃsāra-cakra change their karma and attain anutpāda-kṣānti? If they are not protected by the Vajrācāryas and taught by them the different kinds of good laws, how can they remove all their miseries, attain nirvāṇa and the state from which there is no coming back (anivartaṇīya)? Oh, great king, these Vajrācāryas will at first see whether the conduct of the disciple admitted by them is noble or ignoble and will then deliver the two truths to him. The king asked: What are these two truths? The Bodhisattva replied: These are the (i) absolute truth (pāramārthika satya) and (ii) the relative truth (sāmvṛtika satya). Then the king asked: What is the absolute truth? The Bodhisattva replied, It is said to be—

- (1) adhyātma-śūnyatā (内 空)
- (2) bahirdhā-śūnyatā (外 空)

- (3) adhyātma-bahirdhā śūnyatā (內 外 空)
- (4) śūnyatā śūnyatā (空 空)
- (5) mahā śūnyatā (大 空)
- (6) paramārtha śūnyatā (勝 義 空)
- (7) saṃskṛta śūnyatā (有 爲 空)
- (8) asaṃskṛta śūnyatā (無 爲 空)
- (9) atyānta śūnyatā (畢 竟 空)
- (10) anavarāga śūnyatā (無 際 空)
- (11) anavakāra śūnyatā (無 變 異 空)
- (12) prakṛti śūnyatā (本 性 空)
- (13) sarva-dharma śūnyatā (一 切 法 空)
- (14) anupalambha (?) śūnyatā (無 所 有 空)
- (15) abhāva śūnyatā (無 性 空)
- (16) svabhāva śūnyatā (自 性 空)
- (17) svalakṣaṇa śūnyatā (自 相 空)
- (18) abhāva-svabhāva śūnyatā (無 性 自 性 空)

Oh, Great king, these eighteen kinds of śūnyatā are the absolute truth (paramārtha satya). The king again asked: What is a truth? The Bodhisattva replied: The eighteen kinds of śūnyatā are neither permanent nor impermanent (naiva śāśvata naiva aśāśvata) and so they are called truth (satya). That is the reason for which it is called:

- (1) adṛṣṭa-adhyātma-śūnyatā
- (2) adṛṣṭa-bahirdhā-śūnyatā
- (3) adṛṣṭa-adhyātma-bahirdhā-śūnyatā
- (4) adṛṣṭa-śūnyatā-śūnyatā
- (5) adṛṣṭa-mahā-śūnyatā
- (6) adṛṣṭa paramārtha śūnyatā
- (7) adṛṣṭa saṃskṛta śūnyatā
- (8) adṛṣṭa asaṃskṛta śūnyatā
- (9) adṛṣṭa atyānta śūnyatā
- (10) adṛṣṭa anavarāga śūnyatā
- (11) adṛṣṭa anavakāra śūnyatā

- (12) adṛṣṭa prakṛti śūnyatā
- (13) adṛṣṭa sarva-dharma śūnyatā
- (14) adṛṣṭa abhāva śūnyatā
- (15) adṛṣṭa svabhāva śūnyatā
- (16) adṛṣṭa svalakṣaṇa śūnyatā
- (17) adṛṣṭa anupalambha śūnyatā
- (18) adṛṣṭa abhāva-svabhāva śūnyatā.

Thus these are the two characteristics—śūnyatā and adṛṣṭa. Its inner significance cannot be determined. It has no birth, no death, no bondage, no freedom from bondage, no movement, no stationery quality. It is neither bright nor dark, neither real nor empty. It has neither transmigration nor nirvāṇa, neither any increase nor decrease. I speak on these different things but they are beyond the reach of body, mouth and mind (kāya, vāk, citta). Hence it is known as the absolute truth (paramārtha satya).

The king then asked: What is the relative truth (sāmṃvṛtika satya)? The Bodhisattva replied: The four iryāpathas, the five skandhas, the four dhātus, the six indriyas (internal sense organs), the five viśayas,—i.e. all that make the three worlds move, constitute the relative truth.

The king again asked: Why is the other called Paramārtha satya? The Bodhisattva replied: All kinds of forms (rūpa) are like the magical performance (indrajāla), the mirage (mṛgatṛṣṇikā), the reflection of the moon in the water (udake candra), the water bubbles (budbuda), the reflection in the mirror (pratibimba), the dream (svapna), the lightning (vidyut), the city of kien-ta-p'o (gandharva-nagara), the rainbow (indra-dhanu) etc. The forms are seen like these. This way (of seeing things) is known as Paramārtha satya. If in this way we practise all the dharmas and not the various painful practices we can attain the Buddha as well as all the (spiritual) knowledge. Oh, Great king, you have received the meaning of six koṭis of words undivided and complete (lit. which has no two and no division). These have

been said by all the Tathāgatas. As to the instruction on Vajra you have fully listened to that. This is what is known as Paramārtha-satya. Oh, great king, if you cannot know these two truths and distinguish them. even a study of the holy texts for countless kalpas cannot make you attain the great knowledge that is beyond these shores. These two truths are the support of all the Tathāgatas. They are the father, the mother and they make you live in peace. They constitute the nirvāṇa and the a-fu-po-li-ti-kia (avaivartika) stage. They also lead to enlightenment in all kinds of samādhi and produce full energy in samanta-mukha samādhi. Thus you can have different kinds of merits. Oh, great king, the learners of Vajra-Mahāyāna should carefully select suitable disciples so that the two truths may be communicated to them. It is very difficult to get these two truths. Even the Pratyeka Buddhas and Śrāvakas find it difficult to understand them. What to speak of the heretics?

Thereupon Indrabodhi and other followers of the Vajra-Mahāyānā on hearing all this bowed to the Bodhisattva and thanked him. Indrabodhi then asked the Bodhisattva: What character should a disciple possess in order to be selected as fit? The Bodhisattva replied: There are four kinds of disciples and five kinds of pu-te-kia-lo (pudgala). The king asked: What are the four kinds of disciples? The Bodhisattva replied: the first is Buddhayāna, the second is Prathamayāna, the third -Prathama-sīkṣā-bodhisattva-yāna and the fourth -Sarva-bodhisattva-mahāsattva-caryā. These are the four kinds of lakṣaṇa of the disciple. The king asked: How to distinguish these lakṣaṇas? The Bodhisattva replied: The Buddhayāna is to attain calm, neither to calumnyate nor to have faith, to explain one by one and to realise the nature of the secret words and symbols (mantra and mudrā). As a blind man getting a guide on the way one gets mokṣa by getting Buddhayāna. The disciple first relies on the teacher to understand the relative truth (sāmṃvṛtika satya). He then learns the law of yoga and samādhi but does not understand the two doctrines

plain and mystic, the two truths, the twelve nidānas and the Prajñā-pāramitā. This constitutes the lakṣaṇa of the disciple in the first stage of learning.

The king asked the Bodhisattva: What are the five kinds of pudgalas? The Bodhisattva replied: These are the Lo-tan-nang (*Ratna*) -pudgala, Tsan-nai-lo (*Caṇḍāla*) -pudgala, Pen-nci-mo (*Padma*) -pudgala, Pun-na-li (*Puṇḍarika*) -pudgala and Wu-tan-po-lo (*Udumbara*) -pudgala. By listening with faith and by observing the rules of conduct all can be Wu-po-sa-kia (*Upāsaka*). The king then asked the Bodhisattva: What are the significance of these names? The Bodhisattva replied: The Udumbara-pudgala is one who has heard the law much but has forgotten it after a short time. The Puṇḍari(ka) pudgala is one who although he hears the mystic law, cannot distinguish and explain it like one who cannot find out the pearls in the mud. The Padma-pudgala is one who has a faithful mind and a merciful heart and has heard the law and its explanation. He is like the bamboo without knots through which air passes freely. The Caṇḍāla-pudgala is one who has heard the meaning of the law and has insight (*ātma dr̥ṣṭi*). He is like the drum which is empty and can only produce sound. He has *ātmadr̥ṣṭi* but is of no use to others. These are the four kinds of *Upāsakas*. The Ratna-pudgala is one who follows the law steadfastly, has faith in Vajrayāna, has a firm mind, hears much, practises the rules of conduct, understands the paramārtha-satya and can follow the secret of the senses (*indriya*) according to the law which is spoken to him. This is another *Upāsaka*. He can explain all kinds of law to disciples. The Vajrācāryas choose their disciples in this way. All higher meanings of the Guhya-Mahāyāna may be taught to them if they are of pure mind and excellent character like the disciple of the law. They always keep alive and do not destroy the holy seed.

Indrabodhi then asked: How is the Guhya-Mahāyāna distinguished? The Bodhisattva replied: The knowledge of the two

kinds of doctrines both plain and mystic of yoga consists of twenty kinds of maṇḍalas. All these are called Guhya-Mahāyāna. I shall now briefly speak on the maṇḍala-abhiṣeka. The abhiṣeka-ācārya who desires to confer the abhiṣeka first of all chooses a pure and excellent spot where to establish the maṇḍala peacefully. The discip'les purify themselves. The Ācārya prepares the five-coloured thread and the five-coloured powder, makes with it the maṇḍala on the ground, distributes the ho'y seats, burns the incense in different directions and invite the holy men to sit there in order. They are offered flower. incense etc. Then the disciple is led to the maṇḍala and given the abhiṣeka. The discip'le who gets the abhiṣeka offers flower. incense etc. to the Ācārya. The disciple then enters the place of Vajra-mahāyāna where abhiṣeka establishes him. He then deeply examines the karma relating to body, mind and speech. When they are properly understood they constitute the five lights. If not understood properly they constitute he five darkness.

Next the ceremony of *agnisthāpanā* is performed. The necessary things required are: Po-ti-li (Pātrī), Su-lo-p'o (Śuva) etc., separate grass seats (kuśāsana), and homa wood. This wood has to be selected from green and soft branches of the tree. The five grains and butter are also required for this homa. First an offering has to be made to the Fire-God while performing the homa. Then examine the colour, form, flame, sound, smell etc. of the fire. If you find the auspicious sign then know that the ceremony has attained perfection. If you do not get the auspicious sign then know that the ceremony is not perfect. Then invite the holy men to enter the maṇḍala and offer them *arḡha* etc. in order and more or less in the same manner as before. All these laws are from the mystic Vajra Mahāyāna. There are three kinds of Yoga and five Wu-pu-nai-kiato. That is the meaning of the six koṭis of mystic words, the meaning of the siddhi, meaning of the determination (?) pūrva-caryā, nidāna, upāya etc. It has been thus said that they are either of 4 or 5 or 7

or 12 kinds. They are not fixed and are not different from the two truths. Then speak on the four secrets: the secret teaching, the secret meaning, the secret language, and the secret syllable. If the four secrets are practised without mistakes then they bring siddhi. By uttering the secret syllable the nine grahas, the evil stars, poison etc. can be pacified. Some bring respect, some prosperity and some the power to subdue men, living beings with four feet, beings without foot and also evil bhūta, yakṣa, bad men etc. If not subdued distraction in love, evils, harmful things, enemies, wars etc. all are removed without fail. By repeating the secret syllables one can get rainfall at the time of drought and get all kinds of desires fulfilled. By reciting the secret syllable and making the Vajra language without interruption, all wishes are surely fulfilled.

The king then asked: What is the Bodhisattva-dhyāna. The Bodhisattva replied: The dhyāna is of different kinds. The repetition of the mantra (dhāraṇī) is also of different kinds. By knowing the secret syllable you can know the dhyāna. The secret is to repeat the syllables and the pāda and to know the mudrā. If you do this you can attain great spiritual power. This is called po fa (白法) 'white law.' By knowing the secret one upholds the paramārtha-satya. Moreover as the body becomes as peaceful as the voidness one understands the law of the world, one attains the mystic knowledge, sees the nature of the mudrā and destroys the doubt by understanding the meaning of the mystic syllable. One who keeps this dhāraṇī is called a *bien*— "saintly man." The men who practice it are seers like the Buddhas. A man who practises dhyāna cannot see the secret syllable, cannot know the nature of the mudrā and cannot see the holy men. By meditating on the cycle of secret words one finds the body (as unreal) as the image reflected in the mirror.

The king then asked: What is the samādhi of the Bodhisattva? The Bodhisattva replied: It is the bodhicitta, the prajñopāya. It leads to the three vidyās and the asamasaḥ (stage). It is all known

as Bodhisattva-samādhi. Then again to see the original body, to see the nature of the secret words and symbols and to see the images of the holy men and their decorations, all as calm as the voidness. is also Bodhisattva-samādhi. The Bodhisattva enters the samādhi. This is called the two truths about “well established” (supraṭiṣṭhita).

Thereupon the Bodhisattva Mahāsattva Vajrapāṇi spoke in this way on different kinds of laws for Indrabodhi, other Kṣatriyas as well as all the followers of the Vajra-Mahāyāna. He then made the maṇḍala according to the law and the king and other disciples received their abhiṣeka there. After getting their abhiṣeka all the disciples with different mouths but in one voice told the Bodhisattva as desired. Each one of us according to your instruction have received a Vajrācārya. Then the disciples worshipped the Bodhisattva Mahāsattva Vajrapāṇi, showed him all respects and sang in his praise.

When all the great Bodhisattvas inside the community the Śrāvakas. Gods, men, Asura, Garuḍa, Gandharva, Kinnara and all others heard the Bodhisattva speaking this Sūtra they all became very happy, full of faith and bowed to him. Then Bodhisattva Vajrapāṇi disappeared inside the mountain and was not seen again.

ADDITIONAL NOTE

The prescription for sacrifice (agnisthāpana) has been given in the present text very briefly. The requisite things for it are pātrī, śrūva, kuśāsana and homa wood. It is prescribed that the wood is to be collected from green and soft branches of trees. The things necessary for offering are the five grains and butter. It is further said that the sacrifice is to be performed after the abhiṣeka or consecration as a ceremony preliminary to entering the mystic maṇḍala.

In the Vajrayāna compendium, the *Kriyāsamuccaya* which has not yet been published, five sections are devoted to sacrifice. They are entitled: Kuṇḍavidhi, Pātrīśrūvavidhi, Homadravyavidhi, Indhavidhi, Viniveśanavidhi and Agnilakṣaṇa. The sacrifices are recommended for the benefit of the disciples. It is said that they may be performed for four different purposes—*Śāntika*, *Pauṣṭika*, *Vaśya* or *Vaśīkaraṇa* and *Ākarṣaṇa*. The sacrificial basin (kuṇḍa) and the altar (vedī) are in each case different. Thus for the Śāntika sacrifice the basin is to be made circular and the vedī like the pollens of the lotus. For the Pauṣṭika the basin is to be made square shaped; for the Vaśya it is circular and for Ākarṣaṇa it is triangular. The measurements are also given in each case. The pātrī which is the sacrificial pot may be of gold, copper or wood fit to be used for sacrifice. Its holder is of the same wood, 24 aṅgulas in length. It must contain a symbol of Vajra in the middle. The śrūva or the sacrificial ladle may be of the same materials as the pātrī. The homa wood (samidh) has to be collected from some specified trees such as aśvattha, khadira, plakṣa, trees of which the sap has not been dried, which is full of leaves and equal flowers, which are soft and not eaten up by worms. Defective trees are to be avoided. The things necessary for offering are: curd milk, best rice, fried rice, wheat and sesamum (*dadbikṣīravārānnāni-dūrvā-*

lājāyavastilāḥ) and suitable grains, fruits and flowers of which a long list of names is given in the text. In the other sections on sacrifice there is detailed description of the various methods for making the offerings, of the gods in the various quarters etc.

The *Kriyāsamuccaya* is one of the latest compendiums of Vajrayāna which had been compiled probably in the 14th century, the earlier work on which it was based is the *Kriyāsaṅgraha* of Kuladatta of which there are two mss. in the collection of the Royal Asiatic Society or Bengal (cf. H. P. Shastri. *Catalogue of the Sanskrit Manuscripts in the Government Collection*, I, nos. 79, 80; there is also a Tibetan translation of the work in the collection of Bstan ḥgyur—*Catalogue of Tibetan Buddhist canons*, Tohoku University, no. 2531). There are also sections on Homavidhi in some of the principal Vajrayāna texts such as Heruka-tantra. Hevajra-tantra etc. For the texts on Homavidhi in the Bstan ḥgyur collection cf. the Tohoku University Catalogue, referred to above, nos. 1223, 1255, 1825, 2177, 2525, 2603, 2659, and 2935. The Vajrayāna ritual had become extremely complicated in course of time and had borrowed many elements from the Brahmanical ritual.

P. C. BAGCHI

TABLE OF CONTENTS

	PAGE
The Beginnings of Buddhism in China ... By P. C. Bagchi	... 1
A Brāhmī Stone Inscription from Tunhuang ... By V. V. Gokhale	... 18
Vajragarbhatantrarājasūtra, a new work of King Indrabodhi—study and translation ... By P. C. Bagchi	... 23
Chinese Coins from Tanjore ... By P. C. Bagchi	... 60

中印研究

SINO-INDIAN STUDIES

Vol. I.



VISVABHARATI
SANTINIKETAN

1946