

ཀུལ་བའི་སྒོ་གྲོས་ཀྱིས་ལུས་པའི་མདོ།

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**The Sūtra of the Inquiry of Jayamati**

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*Jayamatiparipṛcchāsūtra*

འཕགས་པ་རྒྱལ་བའི་བློ་གྲོས་ཀྱིས་ལྷུས་པ་ཞེ་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

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*'phags pa rgyal ba'i blo gros kyis zhus pa zhes bya ba theg pa chen po'i mdo*

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The Noble Mahāyāna Sūtra “The Inquiry of Jayamati”

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*Āryajayamatiparipṛcchānāmamahāyānasūtra*



Toh 194  
Degé Kangyur, vol. 61 (mdo sde, tsa), folios 250.b – 251.a.

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co.

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## SUMMARY

s.

- s.1 The sūtra is introduced with the Buddha residing in Anāthapiṇḍada's grove in Jeta Wood in Śrāvastī together with a great assembly of monks and a great multitude of bodhisatvas. The Buddha then addresses the bodhisatva Jayamati, instructs him on nineteen moral prescriptions, and indicates the corresponding effects of practicing these prescriptions when they are cultivated.

## ACKNOWLEDGEMENTS

ac.

- ac.1 Translation by the University of Calgary Buddhist Studies team. This sūtra was introduced and translated by James B. Apple.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

## INTRODUCTION

i.

i.1 At first glance, the *Jayamatipariṣcchāsūtra* (“The Sūtra of the Inquiry of Jayamati”) appears to be a short Mahāyāna sūtra preserved in the Tibetan Kangyurs,<sup>1</sup> as well as in a recently published Sanskrit manuscript.<sup>2</sup> However, despite appearances, the *Jayamatipariṣcchāsūtra* in fact has an intertextual relationship, previously unrecognized, as part of the *Śūraṅgamasamādhisūtra* (“The Concentration of Heroic Progress”) (Apple 2015).

i.2 The Sanskrit version of the *Jayamatipariṣcchāsūtra* is preserved as the eighth among twenty sūtras contained in a unique, but incomplete, manuscript collection recovered from the Potala Palace in Lhasa, Tibet. The Sanskrit edition is divided into three paragraphs with section numbers. We have retained the section numbers in the following translation of the Tibetan version. The Tibetan version of the *Jayamatipariṣcchāsūtra* exists in twelve available Tibetan exemplars that date initially from the late eighth to mid-ninth century, beginning with the Dunhuang IOL Tib J 75 exemplar, up through the vulgate editions of handwritten and printed Kangyur versions which date from the thirteenth to the eighteenth centuries.

i.3 *The Inquiry of Jayamati* is listed in two early ninth century Tibetan catalogs, the Lhenkarma (*lhan kar ma*),<sup>3</sup> and the Phangthangma (*’phang thang ma*),<sup>4</sup> as the *Jayamatipariṣcchā* (*rgyal ba’i blo gros kyis zhus pa*) in eleven ślokas. The late thirteenth century catalog of the Tibetan Kadampa master Darma Gyaltzen (*dar ma rgyal mtshan*, 1227-1305), commonly known as Chomden Reltri (*bcom ldan ral gri*), lists the sūtra as the *Jayamatipariṣcchā* (*rgyal ba’i blo gros kyis zhus pa*) in eleven ślokas.<sup>5</sup> A listing of texts appended to the *History of Buddhism in India and its Spread to Tibet* by Butön Rinchen Drup (*bu ston rin chen grub*, 1290-1364) also records the work as the *Jayamatipariṣcchā* (*rgyal ba’i blo gros kyis zhus pa*) in eleven ślokas.<sup>6</sup> These catalog lists match the Tibetan title of the sūtra that is found in a marginal note above the first line of the Sanskrit manuscript of the *Jayamatipariṣcchā* as *’phags pa rgyal ba’i blo gros kyis zhus pa’i mdo ste brgyad par rdzogs so*.<sup>7</sup>

However, among vulgate Kangyurs, the Tshalpa (*tshal pa*) editions of Cone (C), Degé (D), Jangsatham (J), Peking (Q), the independent Kangyurs of Phug brag (F, F2), and the Gondlha (Go) proto-Kangyur give the title as *The Mahāyāna Sūtra “Jayamati”* (*Jayamatināmamahāyānasūtra*, *rgyal ba’i blo gros zhes bya ba theg pa chen po’i mdo*), while only the Kangyurs of the Thempangma (*thems spang ma*) line of London (L) and Stok Palace (S), as well as the mixed Kangyur of Narthang (N), give the title, in Tibetan at least, as *’phags pa rgyal ba’i blo gros kyis zhus pa zhes bya ba theg pa chen po’i mdo*, (*The Mahāyāna Sūtra “The Inquiry of Jayamati”*). Although this should translate the Sanskrit *Jayamatiparipṛcchānāmamahāyānasūtra*, these Kangyurs, too, use the Sanskrit title *Jayamatināmamahāyānasūtra*. None of the available Tibetan editions have a colophon that lists the translators of the *sūtra*.

i.4 Analysis of the Sanskrit and Tibetan versions indicate that they preserve different *nidāna* or prologues. The Sanskrit version has the Bhagavān residing at Vulture’s Peak in Rājagrha with a great company of 1,250 monks, while the Tibetan version has the Bhagavān residing at the grove of Anāthapiṇḍada in Jeta Wood in Śrāvastī together with a great assembly of monks and a great multitude of bodhisatvas.<sup>8</sup> Vinītā’s study<sup>9</sup> also notes that the conclusions of the Sanskrit and Tibetan versions differ. These differences between the Sanskrit and Tibetan versions of the introductory settings and formulaic conclusions may well indicate that this brief *sūtra* was redacted in a manner similar to the Mūlasarvāstivāda rules on “how to make up a *sūtra*.”<sup>10</sup> This is based on the fact that all Tibetan versions of the *sūtra* give Śrāvastī as the setting, this being the favored location for a redacted text among the Mūlasarvāstivāda according to Gregory Schopen’s recent analysis.<sup>11</sup>

i.5 The other immediately apparent difference in content between the Sanskrit and Tibetan versions is that the edited Tibetan contains nineteen prescriptions rather than the fourteen in the Sanskrit. In the following translation, the third and fourth prescriptions in the Tibetan are in inverse order compared with the Sanskrit. Notably, the eighth prescription in the Tibetan version discusses knowledge, while the Sanskrit version has meditative absorption. Classical philological and phylogenetic textual analysis of the available Tibetan exemplars of the *Jayamatiparipṛcchā* indicates there are four lines of textual relations grouped within the (I) Tshalpa (C, D, J, N, Q, Y) line, (II) Thempangma (L, S) line, (III) Dunhuang (M) and Phug brag (F, F2) manuscripts, and (IV) Western Kangyur lines (Go). Textual analysis also indicates two recensions of the *sūtra*, with the Dunhuang exemplar and the two Phug brag exemplars, each containing sixteen prescriptions, representing one textual recension, while the Gondlha proto-



Kangyur and vulgate Kangyurs represent another textual recension. The Dunhuang and Phug brag exemplars may represent early, but incomplete, Tibetan translations of the sūtra.

i.6 Be that as it may, the doctrinal content of the *Jayamatipariṣcchā*, including all nineteen prescriptions found among vulgate Tibetan Kangyurs, is actually contained within the much older version of Kumārajīva's early fifth century Chinese translation of the *Śūraṅgamasamādhisūtra*, the *Shoulengyan sanmei jing*, 首楞嚴三昧經 (Taishō. no. 642, 15), as well as the later ninth century Tibetan translation of the *Śūraṅgamasamādhisūtra*. This intertextual relation between the *Jayamatipariṣcchāsūtra* and *Śūraṅgamasamādhisūtra* has not been noticed before, either by traditional Buddhist scholars or by modern Buddhist studies scholars. Versions in French and English of the corresponding content are located in section 153 of Étienne Lamotte's translation of the *Śūraṅgamasamādhisūtra*,<sup>12</sup> under the title given by Lamotte, "Why and How to Practice the Heroic Progress." Kumārajīva's Chinese version and the Tibetan version of the *Śūraṅgamasamādhisūtra*, translated by Śākyaprabha and Ratnarakṣita, closely match the syntax and terminology found in the Tibetan version of the *Jayamatipariṣcchāsūtra*, despite several minor differences in wording (Apple, 2015).

i.7 Although there is a direct correspondence in content between the *Jayamatipariṣcchāsūtra* and this section of the *Śūraṅgamasamādhisūtra*, a significant difference between the two sūtras is the person speaking the prescribed content. In the *Jayamatipariṣcchāsūtra* the prescriptions are delivered by the Buddha to the bodhisatva Jayamati. The *Śūraṅgamasamādhisūtra*, on the other hand, attributes the prescriptions to Jayamati. After Jayamati proclaims the nineteen prescriptions in the *Śūraṅgamasamādhisūtra*, the Buddha responds to Jayamati, corresponding to section 154 of Lamotte's *Śūraṅgamasamādhisūtra* translation,<sup>13</sup> with a proclamation advocating the practice of the *Śūraṅgamasamādhi*, emphasizing how this *samādhi* encompasses and goes beyond the qualities that the bodhisatva Jayamati had declared.

i.8 The correspondence between the *Jayamatipariṣcchāsūtra* and this section of the *Śūraṅgamasamādhisūtra* brings up a number of interesting questions related to philology, intertextuality, and other cultural practices in the study of Mahāyāna sūtras. Based on the analysis of these sūtras, the *stemma codicum* for the content of the *Jayamatipariṣcchāsūtra*, due to its being incorporated into the *Śūraṅgamasamādhisūtra*, pushes the inferred archetype or oldest inferable ancestor of this sūtra back before the fifth century of Kumārajīva.

i.9 How do we know this? The content of the *Jayamatipariṣcchāsūtra* was wholly subsumed and inverted from the Buddha's speech to represent the bodhisatva Jayamati's proclamation, including all nineteen prescriptions in the *Śūraṅgamasamādhisūtra*. This means that the content of the *Jayamatipariṣcchāsūtra* must

precede the composition of this section of the *Śūraṅgamasamādhisūtra*. Most modern scholars theorize that the *Śūraṅgamasamādhisūtra* is one of the oldest Mahāyāna sūtras<sup>14</sup> due to its listing in Chinese catalogs as being translated several times before Kumārajīva's fifth century Chinese version, including the non-extant second century *Shoulengyan jing*, 首楞嚴經, of Lokakṣema (支讖, 185 c.e.) and the lost third century translation of Zhi Qian (支謙).<sup>15</sup> Although we are unable to verify that these early, but lost, Chinese versions included the section that corresponds with the *Jayamatipariṣcchāsūtra*, we can still infer that the content of the *Jayamatipariṣcchāsūtra* with its nineteen prescriptions must go back to the fourth century. It is highly probable that the content of the *Jayamatipariṣcchāsūtra* circulated as a type of *subhāṣita* or set of well-spoken sayings for monks who took up the vocation<sup>16</sup> of Mahāyāna practices.

i.10 In sum, the evidence of relationships between the *Jayamatipariṣcchāsūtra* and *Śūraṅgamasamādhisūtra* brings a nuanced awareness to the intertextual relationships between Mahāyāna sūtras. This evidence indicates that the authorial communities that composed and compiled "Mahāyāna" texts during the Kuṣāṇa and Gupta eras in South Asia were aware of each other's work and that there were shared elements between authorial communities of different "Mahāyāna" sūtras. The subsuming of the *Jayamatipariṣcchāsūtra* into the *Śūraṅgamasamādhisūtra* also provides a rare glimpse of something more. It points toward the editorial practices utilized by the authors of Mahāyāna sūtras to gain rhetorical advantage over competitors. The shared content demonstrates that the authorial communities of these sūtras were not only borrowing each other's ideas, stock phrases, and literary tropes, but were actively competing to demonstrate that their vision of the bodhisatva way superseded the practices and motivations outlined by other groups.

tr.

## THE TRANSLATION

### The Noble Great Vehicle Sūtra

### **The Inquiry of Jayamati**

1.1 [F.250.b] Homage to all buddhas and bodhisatvas!

Thus I have heard at one time. The Bhagavān was residing at the grove of Anāthapiṇḍada in Jeta Wood in Śrāvastī together with a great assembly of monks and a great multitude of bodhisatvas. Then, the Bhagavān addressed the bodhisatva Jayamati as follows.

1.2 “Jayamati, a faithful man or woman of a good family<sup>17</sup> (1) who desires merit should worship the Tathāgata; (2) who desires discernment should be devoted to learning; (3) who desires heavenly rebirth should uphold moral conduct; (4) who desires wealth should increase charity; (5) who desires beauty should cultivate patience; (6) who desires eloquence should pay respect to the guru; (7) who desires memory should not have excessive pride; (8) who desires knowledge should frequently practice appropriate mindfulness; [F.251.a] (9) who desires liberation should abstain from all evil; (10) who desires to make all beings happy should generate the mind for awakening; (11) who desires a sweet voice should speak truthfully; (12) who desires virtuous qualities should take joy in solitude; (13) who desires the Dharma should attend to the spiritual friend; (14) who desires quiescence should frequently practice no contact with others; (15) who desires insight should frequently examine things as empty; (16) who desires rebirth in the world of Brahmā should cultivate love, compassion, joy, and equanimity; (17) who desires the abundant resources of gods and humans should behave in conformity with the path of ten virtuous actions; (18) who desires complete nirvāṇa should take joy in empty dharmas; (19) who desires to obtain all virtuous qualities<sup>18</sup> should worship the Three Jewels.”

- 1.3 When the Bhagavān had spoken, the bodhisatva mahāsatva Jayamati, the complete assembly, and the world with its gods, humans, demigods and gandharvas rejoiced and highly praised what had been proclaimed by the Bhagavān.
- 1.4 This completes the noble Mahāyāna sūtra, *The Inquiry of Jayamati*.

## NOTES

n.

- 1 On the necessity of employing the plural “Kangyurs” as opposed to “the Kangyur,” see the work of Peter Skilling (1997, 2009, 2013).
- 2 Vinīta (2010), Vol I,1, pp 305-316.
- 3 §236; see Herrmann-Pfandt (2008), p 124. The Lhenkarma is also sometimes called the Denkarma (*ldan kar ma*).
- 4 Rdo (2003), p 18.
- 5 Schaeffer and van der Kuijp (2009), p 133.
- 6 Nishioka (1980), p 74, §277. See Van der Kuijp (2013) for an analysis of this work’s textual formation and transmission.
- 7 Vinīta (2010), p 314, note α.
- 8 We follow the Buddhist Sanskrit spelling of ‘bodhisatva’ with a single rather than a double ‘t’ as found in manuscripts and inscriptions as the latter is a convention of modern editors. See Bhattacharya (2010).
- 9 Vinīta (2010), vol. I,1, p 315, note α.
- 10 Schopen (2004).
- 11 As detailed by Schopen (2004, p 397), narrative elements appear to carry great weight for some scholars but “we know next to nothing for certain about how early texts were redacted and transmitted” (ibid, p 399). The rules for redaction in the Mūlasarvāstivāda Vinaya “clearly favor Śrāvastī” as the setting. Both Rājagṛha and Śrāvastī are among the six great cities recommended as a location if the setting is forgotten. Schopen provides analysis of occurrences noting that Gokhale records a 75% occurrence of Sāvattī in Pāli texts, Minh Chang records a 45% occurrence in the Chinese Madhyama-āgama, and Schopen himself estimates an 80% occurrence rate for Śrāvastī in the Mūlasarvāstivāda Vinaya. Currently known redaction rules applied to sūtras, therefore, place the location in Śrāvastī more frequently than would otherwise be expected.
- 12 Lamotte, French (1965) pp 255-6; English (1998), pp 225-6.

- 13 Lamotte (1998), pp 226-7.
- 14 Lamotte (1998), p 41.
- 15 See Hureau (2010), p 1224, and Nattier (2008), p 75.
- 16 On the notion of early Mahāyāna formations as an optional and legitimate vocation, or particular lifestyle, within Buddhist communities see Nattier (2003), pp 84-86, and Skilton (2002), p 134.
- 17 The translation follows Vinītā's (2010, pp 57 and 459) observation for *kula*putra (as well as *kuladuhitā*) that *-putra* in the latter part of a compound does not mean 'son' but indicates a 'member' of a class or group.
- 18 Refers to "all qualities."

b.

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- (C) Cone Kangyur, vol. 41 (mdo sde, tsa), folios 309b-310a;  
(D) Degé Kangyur, vol. 61 (mdo sde, tsa), folios 250b-251a;  
(F) Phug brag Kangyur, vol. 70 (mdo sde, ma), folios 58b-59a;  
(F2) Phug brag Kangyur, vol. 82 (mdo sde, sa), folios 257b-258b;  
(Go) Gondhla Collection, vol. 13 (ka-na, folio 200b – ka-ma, folio 1a);  
(J) Lithang Kangyur, vol. 56 (mdo sde, tsa), folios 282a-282b;  
(L) London Kangyur, vol. 52 (mdo sde, za), folios 7b-8b;  
(M) IOL Tib J 75 ([http://idp.bl.uk:80/database/oo\\_loader.a4d?pm=IOL Tib J.75;img=1](http://idp.bl.uk:80/database/oo_loader.a4d?pm=IOL Tib J.75;img=1));  
(N) Narthang Kangyur, vol. 61 (mdo sde, ba), folios 403b-404b;  
(Q) Peking Kangyur, vol. 34 (mdo sna tshogs, mu), folios 260b-261a (p 232);  
(S) Stok Palace Kangyur, vol. 73 (mdo sde, za), folios 6b-7b;  
(Y) Readings of the Yongle Kangyur found in bka' 'gyur (dpe bsdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). 108 volumes. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–9, vol. 61 (mdo sde, tsa), pp. 681-683.

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Shoulengyan sanmei jing, 首楞嚴三昧經 (Taishō 642, 15), translated by Kumārajīva (402-412 c.e.).

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## GLOSSARY

g.

g.1

All qualities

*yon tan thams cad*

ཡོན་ཏན་ཐམས་ཅད།

*sarvaguna*

g.2

Anāthapiṇḍada

*mgon med zas sbyin*

མགོན་མེད་ཟས་སྦྱིན།

*Anāthapiṇḍada*

g.3

Appropriate mindfulness

*tshul bzhin yid la byed pa*

ཚུལ་བཞིན་ཡིད་ལ་བྱེད་པ།

*yoniso manasikara*

g.4

Beauty

*gzugs bzang ba*

གཟུགས་བཟང་བ།

*rūpa*

g.5

Bhagavān

*bcom ldan 'das*

བཅོམ་ལྷན་འདས།

*bhagavān*

g.6

Discernment

*shes rab*

ཤེས་རབ།

*prajñā*

g.7

Eloquence

*spobs pa*

སློབས་པ།

*pratibhā*

- g.8 Excessive pride  
*mngon pa'i nga rgyal*  
མངོན་པའི་ངར་རྒྱལ།  
*abhimāna (Not attested in Sanskrit manuscript)*
- g.9 Faithful man of a good family  
*rigs kyi bu*  
རིགས་ཀྱི་བུ།  
*kulaputra*
- g.10 Faithful woman of a good family  
*rigs kyi bu mo*  
རིགས་ཀྱི་བུ་མོ།  
*kuladuhitā*
- g.11 Heavenly rebirth  
*mtho ris*  
མཐོ་རིས།  
*svarga*
- g.12 Insight  
*lhag mthong*  
ལྷག་མཐོང།  
*vipaśyanā*
- g.13 Jayamati  
*rgyal ba'i blo gros*  
རྒྱལ་བའི་བློ་གྲོས།  
*Jayamati*
- g.14 Jeta Wood  
*rgyal bu rgyal byed kyi tshal*  
རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།  
*Jetavana*
- g.15 Knowledge  
*ye shes*  
ཡེ་ཤེས།  
*jñāna*
- g.16 Learning  
*thos pa*  
ཐོས་པ།  
*śruta*
- g.17 Liberation  
*thar pa*

- ཐར་པ།  
*mokṣa* (Not attested in Sanskrit manuscript)
- g.18 Meditative absorption  
*bsam gtan*  
བསམ་གཏན།  
*dhyāna*
- g.19 Memory  
*gzungs*  
གཟུངས།  
*dhāraṇī* (Not attested in Sanskrit manuscript)
- g.20 Merit  
*bsod nams*  
བསོད་ནམས།  
*punya*
- g.21 Moral conduct  
*tshul khrims*  
ཚུལ་ཁྲིམས།  
*śīla*
- g.22 Quiescence  
*zhi gnas*  
ཞི་གནས།  
*śamatha*
- g.23 Solitude  
*rab tu dben pa*  
རབ་ཏུ་དབེན་པ།  
*praviveka* (Not attested in Sanskrit manuscript)
- g.24 Spiritual friend  
*dge ba'i bshes gnyen*  
དགེ་བའི་བཞེས་གཉེན།  
*kalyāṇamitra*
- g.25 Śrāvastī  
*mnyan yod*  
མཉམ་ཡོད།  
*Śrāvastī*
- g.26 Sweet voice  
*skad snyan pa*  
སྐད་སྟོན་པ།  
*mañjusvara*

g.27 Take joy in  
*mngon par dga' bar bya*  
མངོན་པར་དགའ་བར་བྱ།

g.28 Three Jewels  
*dkon mchog gsum*  
དཀོན་མཚོག་གསུམ།  
*trīṇi ratnāni*

g.29 Wealth  
*longs spyod*  
ལོངས་སྤོད།  
*bhoga*