

THE CANONICAL BOOK OF THE
BUDDHA'S LENGTHY DISCOURSES
VOLUME I

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BDK English Tripiṭaka Series

**THE CANONICAL BOOK
OF THE BUDDHA'S
LENGTHY DISCOURSES
VOLUME I**

(Taishō Volume 1, Number 1)

Translated from the Chinese

by

Shohei Ichimura

Bukkyo Dendo Kyokai America, Inc.

2015

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A Message on the Publication of the English Tripiṭaka

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

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

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

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

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

NUMATA Yehan
Founder of the English
Tripiṭaka Project

August 7, 1991

Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of Bukkyō Dendō Kyōkai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

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

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson,

Editorial Foreword

Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ICHISHIMA Shōshin, ISHIGAMI Zennō, KATSURA Shōryū, NAMAI Chishō, NARA Yasuaki, SAITŌ Akira, SHIMODA Masahiro, Kenneth K. Tanaka, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

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

MAYEDA Sengaku
Chairperson
Editorial Committee of
BDK English Tripiṭaka

Publisher's Foreword

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

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

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

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

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

A. Charles Muller
Chairperson
Publication Committee

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Translator's Introduction

The Textual Origin and Contents of the *Canonical Lengthy Discourses*

The complex historical context in which the textual translation of the *Dīrgha Āgama* took place is beyond the scope of this brief introduction. I attempt to provide here, however, an evaluation of three major features of this canonical tradition: the nature of this sutra collection and its contents, the translators and the times of translation, and the canonical legacy from the point of view of the premodern and modern contemporary Tripiṭaka Buddhist library.

The *Chang ahan jing* (Skt. *Dīrgha Āgama*), or the *Canonical Collection of Lengthy Discourses*, is one of the four canonical collections that were upheld by the orthodox Dharmaguptaka school. Since this school descended from the Sthāvira orthodoxy that had a prominent position in the few centuries around the Third Buddhist Council, held around 250 to 236 B.C.E.,¹ centuries after the Buddha's demise, the origin of this school's canonical tradition (*Āgamas*) may be traced back to some scriptural matrix² whose contents had been compiled and authenticated by the time of the Third Council.

There were three or four general councils during Buddhism's early centuries. The First Council was held at Rājagṛha (present-day Rājgīr, Bihar) immediately after Śākyamuni's passing (485 or 486 B.C.E.) in order to assure the oral preservation of the core teachings Śākyamuni Buddha taught directly to his disciples. The Second Council was held at Vaiśālī (Vesālī) a century later to settle some controversies on the Vinaya rules and disciplines set forth by Śākyamuni as the moral and spiritual codes for Buddhist monks and their communities. This council contributed to the ascertainment of legality on the nature of Vinaya codes, despite some challenges and disputes raised by changing historical and social contexts. At that time, it is said that some elder monks still remembered how some of the first-generation disciples had upheld the discipline while remaining active in daily life.

Though our knowledge of it is confined to Theravāda documents,³ the Third Council was held under the auspices of the Mauryan Buddhist ruler Aśoka in the seventeenth year of his reign (251 B.C.E.) at the capital city Pāṭaliputra (Patna, Bihar). Although this council failed in its intended goal of preventing schism from sectarian movements, the Third Council was pivotal to the subsequent history of the Buddhist canonical tradition for two reasons. First, since the Buddha's teaching and organization evolved in various forms during the initial two and a half centuries of its development, Buddhist leaders were compelled to reexamine their canonical traditions and establish an authenticated standard to prevent sectarian diversion and doctrinal variation. Second, it was during this council that Buddhist scriptures were formally classified into the threefold categories of Sutra (teaching), Vinaya (discipline), and Abhidharma (doctrine), i.e., the threefold canonical baskets (Skt. Tripiṭaka; Pāli Tipiṭaka). From that time on, the Tripiṭaka served as the basic categorization of Buddhist literature.

The last general conference was held in Kāśmīra under the auspices of King Kaniṣka, the Kuṣāṇa ruler (known in China as Great Yüejī), toward the end of the first century C.E., and it centered on the Hinayana orthodoxy, the Sthāvira-Sarvāstivāda school. Though the historical veracity of this conference is not conclusive, the likelihood of its occurrence can be argued based on the detailed Abhidharma discussions recorded in the *Mahāvibhāṣā-śāstra*,⁴ and especially in the epilogue left by its translator Xuanzang, as well as the historical fact of the massive Hindu reaction which spurred efforts to compile their literary legacy in the early second century C.E.⁵ In any case, after the Fourth Council meeting in Kāśmīra, Kuṣāṇa monks began to reach the Chinese continent during the Late Han period.

The Synopsis between the Sanskrit *Dīrgha Āgama* and the Pāli *Dīgha Nikāya*

The *Canonical Collection of Lengthy Discourses* was one of the four Āgamas essential to the Sutra-*piṭaka* that was preserved by the Dharmaguptaka school. To explain the nature of this Āgama, it is best to show the synopsis between the content of the *Dīrgha Āgama* and that of the *Dīgha Nikāya* (DN), upheld by the Theravāda school as part of the fivefold *sutta-piṭaka*. The Theravāda school prospered in Sri Lanka and its descendants in Southeast Asia (Burma, Thailand,

and Indochina), preserved the fivefold Nikāyas through the Pāli canonical language. The Dharmaguptaka school, one of the descendants of the Sthāvira-Sarvāstivāda school that prospered in Northern India, inherited the *Dīrgha Āgama* as part of their Sutra-*piṭaka* through the canonical language of Sanskrit or, more precisely, Buddhist Hybrid Sanskrit.⁶

The fourfold Āgamas that constitute the Sutra-*piṭaka* of the Hinayana orthodoxy were preserved throughout the medieval period as part of the Mahayana Tripiṭaka corpus through the Chinese versions since the fifth century C.E. The following is a chart of the synopsis between the four Dharmaguptaka Āgamas originally in Sanskrit and the five Nikāyas (Pāli *sutta* collections) preserved by the Theravāda school.

Four Sanskrit Āgamas (Dharmaguptaka)	Five Pāli Nikāyas (Theravāda)
1. <i>Dirgha Āgama</i> (<i>Lengthy Discourses</i>)	1. <i>Dīgha Nikāya</i> (<i>Lengthy Discourses</i>)
2. <i>Madhyama Āgama</i> (<i>Middle-length Discourses</i>)	2. <i>Majjhima Nikāya</i> (<i>Middle-length Discourses</i>)
3. <i>Samyukta Āgama</i> (<i>Mixed Discourses</i>)	3. <i>Samyutta Nikāya</i> (<i>Mixed Discourses</i>)
4. <i>Ekottarikā Āgama</i> (<i>Gradually Increased Discourses</i>)	4. <i>Aṅguttara Nikāya</i> (<i>Increasing Each by a Doctrine</i>)
	5. <i>Khuddaka Nikāya</i> (<i>Short Discourses</i>)

As can be inferred from this table, the Sanskrit *Dīrgha Āgama* and the Pāli *Dīgha Nikāya* have many synoptic parallels in their respective content, namely, between the thirty sutras of the *Chang ahan jing* and the thirty-four *suttantas* of the Pāli *Dīgha Nikāya*.⁷ There are twenty-seven sutras that are identified with the twenty-seven *suttantas*, but differences in their respective ordering and arrangement of scriptures must be recognized. Seven *suttantas*⁸ are omitted in the *Chang ahan jing*, but this includes a sutra that is not found in the *Dīgha Nikāya*. Because of this close synoptic correlations, it is reasonable to assume that the Sanskrit *Dīrgha Āgama* and the Pāli *Dīgha Nikāya* had a common canonical matrix that could have been determined as standard during the Third Buddhist Council.

The *Chang ahan jing* is unique in two ways. First, the editors of the Āgama in organizing the sutras set forth four major sections, reflecting their major concerns: (1) the centrality of Śākyamuni Buddha as the primary subject, (2) the importance of the Dharma and doctrine, (3) the resultant practice, discipline, and advanced spiritual states, and (4) a record of the cosmological origins of the world. Second, the “Sutra of Cosmology,” which is totally absent in the *Dīgha Nikāya* of the Pāli canon, was added as the last text in the collection in order to present the Buddha's teaching more effectively and attractively to a non-Buddhist Hindu audience. According to some scholars, the underlying principle of the *Chang ahan jing* reflects a conciliatory impulse that was intended to bridge the original Buddha's teaching (the ninefold or twelvefold categories of discourses) on the one hand, and early Mahayana Buddhist teaching and scriptures on the other.⁹

The correlations between the two scriptural traditions, the sutras of the *Chang ahan jing* and the *suttantas* of the Pāli *Dīgha Nikāya*, are presented below. In addition, the corresponding texts are noted at the beginning of each sutra in this translation.

Four Sutras on the Subject of Śākyamuni Buddha

- | | |
|--|--|
| 1. The Great Origin (<i>Daban jing</i>) | DN 14: <i>Mahāpadāna Suttanta</i> |
| 2. Last Journey and Sojourns,
Parts 1, 2, 3 | DN 16: <i>Mahāpariṇibbāna Suttanta</i> |
| 3. A Great treasury councilor | DN 19: <i>Mahāgovinda Suttanta</i> |
| 4. Janavasabha's Exhortation | DN 18: <i>Janavasabha Suttanta</i> |

Fifteen Sutras on the Subject of Dharma and Doctrine

- | | |
|---|--|
| 5. Lesser Causality | DN 27: <i>Aggañña Suttanta</i> |
| 6. Universal Ruler (<i>Cakravartin</i>)'s
Practice | DN 26: <i>Cakkavatti-sīhanāda Suttanta</i> |
| 7. Pāyāsi[’s Dialogue] | DN 23: <i>Pāyāsi Suttanta</i> |
| 8. Sandhāna | DN 25: <i>Udumbarika-sīhanāda Suttanta</i> |
| 9. Numerically Assembled Doctrines | DN 33: <i>Sanḅgīti Suttanta</i> |
| 10. Ten Progressively Classified
Doctrines | DN 34: <i>Dasuttara-Suttanta</i> |
| 11. Gradual Increase of Doctrines
by One | No Parallel in DN |

12. Doctrines in Groups of Three	No Parallel in DN
13. Greater Causality	DN 15: <i>Mahānidāna Suttanta</i>
14. Indra's Question on Causality	DN 21: <i>Sakkapañha Suttanta</i>
15. Anupiya Episode	DN 24: <i>Pāṭika Suttanta</i>
16. Kalyāṇa-jātika	DN 31: <i>Sīṅgālovāda Suttanta</i>
17. Purity	DN 29: <i>Pāsādika Suttanta</i>
18. Happiness Caused by Oneself	DN 28: <i>Samṃpasānīya Suttanta</i>
19. Great Assembly	DN 20: <i>Mahāsamaya Suttanta</i>

Ten Sutras on the Subject of Practice and Resulting Spiritual States

20. Ambaṭṭha	DN 3: <i>Ambaṭṭha Suttanta</i>
21. Brahmā's [Net]	DN 1: <i>Brahmajāla Suttanta</i>
22. One Who Cultivates Virtues	DN 4: <i>Soṇadaṇḍa Suttanta</i>
23. <i>Brāhmaṇa</i> Kūṭadanta	DN 5: <i>Kūṭadanta Suttanta</i>
24. Kevaddha	DN 11: <i>Kevaṭṭa Suttanta</i>
25. A Naked <i>Brāhmaṇa</i> Ascetic	DN 8: <i>Kassapa-sīhanāda Suttanta</i>
26. Knowledge of Three Vedas	DN 13: <i>Tevijja Suttanta</i>
27. The Rewards of the Life of a <i>Śramaṇa</i>	DN 2: <i>Sāmañña-phala Suttanta</i>
28. Poṭṭhapāda	DN 9: <i>Poṭṭhapāda Suttanta</i>
29. Lohitya	DN 12: <i>Lohicca Suttanta</i>

Sutra 30 on the Subject of Cosmology (No Parallel in DN)

- A 1. The Land of Jambudvīpa
 2. The Land of Uttarakuru
 3. The Universal Ruler (*Cakravartin*)
- B 4. The Worlds of the Hells
 5. Dragons and Birds
- C 6. The *Asura* Demigods
 7. The Four Guardian Gods of Heaven
 8. The Trāyastriṃśa Heavens
- D 9. Three Kinds of Disasters
 10. The *Asura* Demigods
 11. Three Kinds of Intermediate Eons

Translators and Historical Times

The translator of the *Chang ahan jing* was the *śramaṇa* Buddhayaśas, a native of Kāśmīra who moved to Khotan in Central Asia, where he resided for some time before he was invited to Chang'an specifically to engage in scriptural translation. There are two stories of how Buddhayaśas was invited to Chang'an and what contribution his translation was to accomplish.

Fifth-century China was divided into northern and southern political regions separated by the Yangzi River. In the north were Louyang and Chang'an, which were the two major government seats of the Han and Tang dynasties, as well as several other political and cultural centers. Since the north was dominated by the descendants of the five racially foreign regimes, resulting in the short-lived period of sixteen states, Buddhism had a fair chance to develop its influence despite competition from indigenous Confucian and Daoist traditions. Two centuries from the initial introduction of Buddhism to China during the Late Han period, Chinese Buddhists began to be aware that they needed more scriptural sources for deeper understanding as well as for consolidating their communities through Buddhist ethical and moral practice.

According to one story, Buddhayaśas was invited to the capital by the ruler of the Late Qin, Yaoxing (r. 394–415 C.E.), with the assistance of Kumārajīva, his religious counselor. Kumārajīva (344–413) was a scholar-monk from the country of Kuccha in Eastern Turkestan. Born to Indian and Central Asian parents, he excelled in training in Buddhist studies in Kāśmīra and acquired linguistic skill in Chinese. He had been brought to Liangzhou as the captive of Fujian's general, Lüguang, and was subsequently invited to Chang'an in 401 to serve as Yaoxing's religious counselor and lead the government's Buddhist translation project. Buddhayaśas had been Kumārajīva's teacher on the Sarvāstivāda Vinaya (the *Daśabhāṇavāra-vinaya*, the subject of Abhidharma treatises) more than two decades previously.¹⁰ Because he had once been Kumārajīva's teacher, Buddhayaśas was reverentially nicknamed the "red-bearded professor" or the "senior doctrinal professor" (Vaibhāṣika) in Chang'an.

It is said that, in part, Kumārajīva needed Buddhayaśas' help in collaborating on completing the translation of the *Daśabhūmika-sūtra* (*Sutra on the Ten Stages of the Bodhisattva Career*), and that the ruler Yaoxing also requested the *śramaṇa*

in 410 C.E. to translate both the Dharmaguptaka Vinaya (*Dharmaguptaka-vinaya; Sifen lü; Vinaya in Four Divisions*) and the *Dīrgha Āgama* of the same school. The Vinaya translation was completed 412 C.E. The next year, 413, Buddhayaśas began to translate the *Dīrgha Āgama* with Zhu Fonian, a *śramaṇa* of Liangzhou, as co-translator, and the translation was completed that same year.

As for the reasons the *Chang ahan jing* originally belonged to the Dharmaguptaka school, we have four indirect proofs. First, the editorial point of view of the *Chang ahan jing* itself coincides with the Dharmaguptaka tradition in which the principle of the centrality of the Buddha is emphasized in terms of veneration for Śākyamuni as founder of the religion. Second, the text displays a great emphasis on the merit to be accrued by the cult worship of the sacred relics enshrined in stupas (commemorative towers). Third, the text's translator, Buddhayaśas, who also translated the Dharmaguptaka Vinaya, was a *bhikṣu* affiliated with the Dharmaguptaka school. Finally, the Vinaya text, especially its fifty-fourth chapter, refers to seven sutras that were included in the *Chang ahan jing*, including the "Sutra of Buddhist Cosmology" that is not found in the Pāli *Dīrgha Nikāya*.¹¹

The second story comes from the introduction to the *Dharmaguptaka-vinaya*, which gives a somewhat different version. Zhi Faling, a Chinese *śramaṇa*, traveled to the Central Asia on the instructions of his master, Huiyüen, to search for Vinaya texts, and happened to meet Buddhayaśas in Khotan, where he was already renowned as a Mahayana Tripiṭaka master. With due respect, Faling requested him to visit Chang'an and accompanied him there, transporting Uighur textual sources. Faling's master Huiyüen was a close friend of Kumarajīva, and is known to have organized the Lotus Association at Lushan in the Pure Land sectarian faith, whose adherents devoted their lives to the ideal of rebirth in the Pure Land. There was a growing concern among Chinese Buddhists at the time to consolidate their growing communities and regulate the conduct of their followers, and so there was a need for the *Vinaya-piṭaka*. As requested, Buddhayaśas immediately began to translate the *Dharmaguptaka-vinaya* with the assistance of three hundred monks and scholars involved in the project. Zhi Faling is said to have had his own disciple, Huibian, participate in the sessions as he had excellent knowledge of Central Asian languages. The fact that active pursuit of Vinaya texts was the major trend of the time can be attested by the independent case of the monk Faxian's (339–420) risky journey to India in search of Vinaya texts.¹²

Buddhayaśas did not extend his stay in Chang'an upon completion of the translation project and soon returned to Kāśmīra. Kumārajīva likely suffered an illness (Huangshi, thirteenth year) soon after completing the translation of the *Satyasiddhi-śāstra* (*Cheng shi lun; Treatise on the Establishment of Truth*) and passed away in 413 (Huangshi, fifteenth year). Yaoxing abdicated his rule in the seventeenth year of Huangshi (415 C.E.). Buddhayaśas is said to have sent the *Xukongyun pusa jing* (*Ākāśagarbha-sūtra; Sutra on Ākāśagarbha Bodhisattva*) as a gift to the sangha of Liangzhou through a traveling messenger. In fact, the translation of this text ascribed to him is recorded in the *Chu sanzang ji ji* (*Collection of the Tripiṭaka Textual Records*) (Taishō vol. 13, no. 405) compiled by Sengyou (445–518).

The Significance of the Text in the New Taishō Tripiṭaka Edition

The *Chang ahan jing* is placed at the very beginning of the first volume of the *Taishō shinshū daizōkyō* (*Taishō New Tripiṭaka Edition*) compiled by Japanese Buddhists from 1924–1934 (Taishō 13 to Shōwa 9). This may represent an entirely different reorganization of the Buddhist canon from all of the preceding Tripiṭaka editions. The format of the preceding editions were based on the classification order of Mahayana first, Hinayana second, each of which was again divided into the order of Sutra, Vinaya, and Abhidharma texts. The historical legacy of the *Chang ahan jing* should be examined as to what the text is meant to represent in the modern Taishō edition.

The earliest reliable catalogue of Buddhist texts was due to the work of Dao'an (314–385), author of the *Zhongjing mulu* (*Comprehensive Record of the Textual Catalogues*), and Sengyou, author of the *Chu sanzang ji ji*. Of the two, Dao'an's catalogues formed the core foundation of Sengyou's enlarged record of textual catalogues. These two sets of catalogues thus mark the reliable beginning of all subsequent Chinese Tripiṭaka editions.

By the turn of the fifth century, Buddhist communities in Chang'an began to exercise their own choices in the history of Buddhist affairs. This change was a natural development, because Buddhist leaders were more or less trained in Confucian academism or Daoist philosophical training. Dao'an was invited to Chang'an to serve as the religious counselor of Fujian (Yaoxing's predecessor) from the capital of a southern state. Dao'an profoundly regretted that the Buddhist

communities in China had not been properly equipped with the Tripiṭaka divisions of Sutra, Vinaya, and Abhidharma. He actively promoted study on the Mahayana Wisdom sutras, especially the Prajñāpāramitā sutras, and he recruited talented young Buddhist converts to engage in exploration of their philosophical and spiritual meaning. It is within this historical circumstance that Kumārajīva was invited to Chang'an in 401 by Yaoxing (Fujian's successor) as his religious counselor. Sengzhao (374–414), a young Buddhist convert from a Daoist background, became Kumārajīva's dedicated disciple and quickly proved himself to be an excellent scholar-monk among the Chang'an academic community. His monograph, the *Zhao lun*, was praised as exhibiting superb comprehension of *prajñā* insight and the philosophy of emptiness (*śūnyatā*), second only to that of his master.

Sengzhao's introduction to the *Chang ahan jing* reflects Dao'an's cherished objective. At the outset he calls attention to the Tripiṭaka canonical tradition:

The great teaching consisted of three [basic] divisions. For regulating physical and verbal behavior there is the collection of injunctive disciplines (Vinaya). For guiding human conduct by distinguishing good and bad there is the collection of doctrinal scriptures (Sutra). For differentiating subtle and delicate subject matter, there is the collection of analytical characteristics of the mental and conscious elements (Abhidharma). Thus, there came to be the three baskets of scriptures (Tripiṭaka).

Buddhayaśas' translation of the *Chang ahan jing* was perhaps partial fulfillment of the goal sought by Dao'an.

Following Dao'an's and Sengyou's catalogues, a series of records of Buddhist textual catalogues was compiled in the *Gezhong qinding zhongjing mulu* (*Buddhist Canonical Textual Catalogues* or *Complete Buddhist Tripiṭaka Library*, literally, "Great Textual Storehouse"). During the sixth century, the four catalogues came to exist under the auspices of four different regimes. Unlike Dao'an's and Sengyou's catalogues, which placed the texts by the translators' names in chronological order, these state-supported enterprises adopted the new order of classification by placing the Mahayana Tripiṭaka catalogues first, followed by those of the Hinayana Tripiṭaka. The short-lived Sui dynasty (which dissolved at the unification of north and south into an empire in 589), twice supported the compilation of the entire inclusive catalogues of the Tripiṭaka library: first, the *Sui Kaihuang lidai sanbao ji* (*Sui Kaihuang Record of the Threefold Buddhist Treasures of the*

Successive Dynasties) in 598, followed by its revised edition, the *Renshou zhongjing mulu* (*Renshou Record of Textual Catalogues*) in 602, which streamlined the preexistent catalogues and scrutinized the authenticity of each text. The *Renshou zhongjing mulu* became the basic model of all subsequent Buddhist Tripiṭaka libraries.

The filing of the catalogues of the Tripiṭaka library reached its apex during the Tang period. The dynastic enterprises successfully compiled seven major editions together with their respective records of catalogues. Any record of catalogues is supposed to provide not only the basic principles of textual classification and those texts already catalogued as authentic, but also include new translations and new discoveries as well as exclude suspicious and fraudulent texts. For instance, the *Kaiyuan shijiao lu* (*Kaiyuan Record of Buddhist Textual Catalogues*), compiled in 731, is said to have represented the best model format, so that all subsequent editions followed it in recording catalogues of hand-copied texts as well as printed texts. The classification order, however, was unchanged from the Sui-era *Renshou zhongjing mulu* of 602, following the format of: (1) Mahayana sutras, (2) Mahayana Vinaya texts, (3) Mahayana Abhidharma texts, (4) Hinayana sutras, (5) Hinayana Vinaya texts, (6) Hinayana Abhidharma texts, and (7) works written by the “wise and saints.” We know, therefore, that the *Renshou zhongjing mulu* model and that of *Kaiyuan shijiao lu* together became the standard format of the Buddhist Tripiṭaka library as a whole, of which very little had changed until the modern Taishō Tripiṭaka edition.

This extremely conservative nature developed due to two reasons. First, toward the end of Tang dynasty the dissemination of the complete Tripiṭaka library was based on hand-copied texts made under government supervision. Second, from the Northern Song period on, the dissemination of the Buddhist Tripiṭaka was based on printed texts, for which printing blocks had to be carved, a laborious and expensive process. In the Northern Song, for instance, a 972 decree stipulated the production of the entire set of textual woodcut prints and the carving of one hundred and thirty thousand woodblocks by the year 983. The dissemination of the Buddhist scriptures was under government supervision for centuries but gradually transferred to a number of Buddhist temples. While the main task of carving woodblocks was still carried out by dynastic enterprises, private temple versions began to appear and the distribution of texts was soon widely localized and even spread beyond the Chinese border. This was roughly

the history of the Buddhist Tripiṭaka library through the Song, Yuan, Ming, and Jing periods.

The Taishō Tripiṭaka edition shows a striking innovation, especially in the change of classification order that follows the general historical development of Buddhism. The method of detailed examination of textual contents for the sake of new classifications also developed more precision due to modern scholarship. First, the Taishō Tripiṭaka editors changed the order by placing the Hinayana Sutra-*piṭaka* before the Mahayana texts. They set the Hinayana canon of the four Āgamas and individual texts bearing their strains in the first two volumes, under the Āgama section. Second, they created a new classification under the name of “original causality” to collect those texts in which the bodhisattva ideal and career is germinated in reference to early Mahayana history. Third, the remaining Mahayana sutras are classified, more or less, similarly to those of preceding editions, but each is assigned to different volumes by specifying type or class:

1. Prajñā section: Taishō Tripiṭaka vols. 5–8;
2. Lotus and Huayan section: vol. 9 (both groups) and vol. 10 (Huayan only);
3. Ratnakūṭa and Nirvana section: vol. 11 (Ratnakūṭa only) and vol. 12 (both groups);
4. *Mahāsaṃnipāta-sūtra* (*Great Collection Sutra*) section: vol. 13;
5. Sutra collection (Hinayana and Mahayana) section: vols. 14–17;
6. Esoteric sutras section: vols. 18–21.

Fourth, the Taishō Tripiṭaka editors also placed the Vinaya- and Abhidharma-*piṭakas* after the Sutra-*piṭaka* in the order of Hinayana first, then Mahayana:

1. Vinaya section: vols. 22–23 (all Hinayana) and vol. 24 (both Hinayana and Mahayana);
2. Sutra expository treatise section: vols. 25–26 (partial Abhidharma);
3. Abhidharma section: vols. 27–29;
4. Madhyamaka-Yōgācāra section: vol. 30 (Madhyamaka only), vol. 31 (partially Yogācāra), and vol. 32 (Yogācāra only);
5. Collected logical treatises section: vol. 32.

From here, the Taishō Tripiṭaka places texts written as commentaries on sutras and treatises (*śāstras*),¹³ sectarian documents and writings, and so forth

up to the one-hundredth volume, but for the purpose of evaluating the legacy of the *Chang ahan jing*, these can be excluded from consideration.

Modern scholarship focuses on the fundamental spirituality of Śākyamuni Buddha, because his spiritual insight and evangelical life were the foundation of all the doctrines and practices that developed in the later history of Buddhism. In medieval China, every Tripiṭaka library started with the class of Wisdom texts (Prajñāpāramitā sūtras) under the Mahayana category, beginning with the massive, six hundred-fascicle *Mahāprajñāpāramitā-sūtra* (*Great Perfection of Wisdom Sutra*) translated by Xuanzang. In contrast, the Hinayana Āgamas, which are supposed to comprise the original, earliest sources and present Śākyamuni's life and teaching as closely as possible to his original time and social context, were all buried amid thousands of files of textual catalogues or among the books and fascicles in the Hinayana section. Finally, after many centuries, the Taishō edition restored the proper place for the Hinayana Āgamas by moving this text to the very beginning of the collection.

In his preface to the *Chang ahan jing*, Sengzhao defines *Ahan* (Āgama) as “the authority to which the laws return” (*fa-gui*). The “authority to which laws return” means, in all probability, the profound collection of all that is good upheld by the secluded cloister of contemplative recollection (*dhāraṇī*). These are made into the collection of sūtras as the source of authority. It was in this sense that Chang'an's Buddhist communities, by the turn of the fifth century, were motivated to have the Prajñāpāramitā texts translated rapidly, within a decade, and to also have the earliest canonical Sūtra-*piṭaka* translated along with the Vinaya texts. Most of all, this active motivation arose from the critical study of textual records of translation and visually corroborated reliable textual collections.

Modern Buddhist studies began in the mid-nineteenth century, based on the method of text criticism and aided by scholars' knowledge of Pāli, Sanskrit, Chinese, and Tibetan, and it has successfully promoted Buddhist studies throughout the world. It benefited contemporary Japanese Buddhists in publishing the Taishō Tripiṭaka library and its catalogue, with some success in reforming and improving the longstanding Tripiṭaka traditions. Nearly three quarters of a century after publication of the *Taishō shinshū daizōkyō*, Dr. Yehan Numata and his associates established the project to put the entire corpus of texts collected in the Taishō Tripiṭaka into English translation, with the global cooperation of Buddhist scholars. When this massive project is completed, there will be a new

demand to build another edifice of the Buddhist Tripiṭaka library for the sake of Buddhist and human communities worldwide. Once again, the *Chang ahan jing* will be highlighted as representing the earliest phase of Buddhism that marked its beginning.

Epilogue

I would like to make a few points regarding the way in which this translation has been accomplished. First, since the original Sanskrit text is no longer extant, I relied almost exclusively on the Pāli *Dīgha Nikāya* and its English translation, especially that rendered by the founding members of the Pali Text Society, as the sole corroborative references for the Chinese text.¹⁴ For instance, it is extremely difficult to identify from Chinese transliteration what a given proper name or proper noun might be in the Sanskrit original. Second, I preferred a straightforward style of narration to the Chinese idiomatic definitive style. As a cognate language of Sanskrit, though to a lesser degree, Pāli has an intricate case system to specify the contextual relationships between things that are referred to by words through case indicatives, whereas Chinese expression often relies on word order alone, without case indicative changes. Hence, in my English presentation of the *Chang ahan jing*, I have relied on the English version of the *Dīgha Nikāya* presented in scholarly translations of the text. This English version of the *Chang ahan jing* may thus appear to be more like a translation made from the Pāli Nikāya than a directly rendered English version vis-à-vis the Chinese original. As English is not my native language, I did not consider that presenting the textual contents only through a grammatically learned second language would be successful. Due of the length of the original text, this translation will be presented in three volumes, to be published in succession. Volume I contains sutras 1–10; Volumes II and III will contain the remaining twenty sutras, 11–30. A glossary will be included with the third, final volume of the translation.

I looked for a model narrative format to translate foundational Buddhist texts, such as the *Chang ahan jing*. After searching for a feasible format among various samples of translations of Buddhist texts, I finally decided that it was best to follow the traditions established by the Pali Text Society in dealing with ancient Buddhist literature by means of modern languages. I am, however, obliged to assert that this translation has been produced totally based on my own understanding of Buddhism accrued through my lifelong study and practice of the religion.

Translator's Introduction

Śākyamuni's religion began with a dialectical insight underling the fourfold truths of the life process. While engaged in final revision of this translation, I personally encountered the messengers of old age, illness, and death, and my attention was drawn to these messengers more acutely because of my engagement in rereading the draft translation. It is my hope that readers of this text will realize the fundamental wisdom of Buddhist spirituality in regard to these serious matters. May the reader discover from this text his or her successful pathway toward liberation.

THE CANONICAL BOOK OF THE BUDDHA'S
LENGTHY DISCOURSES
VOLUME I

Preface to the *Canonical Book of Lengthy Discourses*

**Shi Sengzhao
at Chang'an**

The ultimate truth of religion transcends the words of naming and describing. It is because of this that wise and holy people remain in complaisant silence. The subtle meaning, [however,] cannot be communicated unless it is expressed by word. This is why Śākyamuni laid out his teaching, and the enlightened [Tathāgata] appeared in this world. The great teaching consisted of three [basic] divisions. For regulating physical and verbal behavior there is the collection of injunctive disciplines (Vinaya). For guiding human conduct by distinguishing good and bad there is the collection of doctrinal scriptures (Sutra). For differentiating subtle and delicate subject matter, there is the collection of analytical characteristics of the mental and conscious elements (Abhidharma). Thus, there came to be the three baskets of scriptures (Tripiṭaka). The original source accommodated the particular divisions and yet united them in terms of the ultimate truth. Though the ways are varied, they all have one and the same goal.

The injunctive disciplines make up the branch of Vinaya, which comprises four major divisions and ten sections. The analyses of mental and conscious elements (*dharmas*) make up the branch of Abhidharma, which comprises four major divisions and five sections. The branch of Sutras comprises four Āgamas: the *Chang ahan* (*Dīrgha Āgama; Collection of Lengthy Discourse*), the *Zengyi ahan* (*Aṅguttara Āgama; Discourses Increasing Each by One Doctrine*), which comprises four major divisions and eight sections; the *Zhong ahan* (*Madhyama Āgama; Middle-length Discourses*), which comprises four major divisions and five sections; and the *Za ahan* (*Samyukta Āgama; Mixed Discourses*), which comprises four major divisions and ten sections. The present *Chang ahan* (*Dīrgha Āgama*) comprises four major divisions and four sections, altogether thirty sutras, making up one composite unit.

Ahan (Āgama) in the Qin (Chinese) language means “the authority to which the laws return” (*fa-gui*). The “authority to which laws return” means,

in all probability, the profound collection of all that is good upheld by the secluded cloister of contemplative recollection (*dhāraṇī*). These are made into the collection of sutras as the source of authority. It is profoundly abundant and liberally rich, enclosing and yet filling far and wide, intelligently declaring the cases of fortune and misfortune by tracing [the deeds of] the wise and the foolish, giving judgment to whatever case it may be as to its truth or falsity, its difference or similarity, historically recording the destiny of success and the fate of failure in ancient and present times. There is no place, [even] in frontier regions, where the path is not followed or the law nonexistent, just as the two primordial principles [of *yin* and *yang*] operate everywhere with the natural relation of things classified. Like the great ocean to which a hundred rivers return, the branch of Sutras is called the authority where all laws return.

In exposition and analysis of the path of practice, whatever is recorded [in the sutras of this collection] is long and detailed. Because of this, the initial word of this collection is “Lengthy.” Whoever spends time with this source of authority may be lost for a long time but suddenly awakened at dawn. Right and wrong are difficult to distinguish, but once revealed they are like day and night. In announcement they are dark and vague, and under shedding light they are revealed like anything that has a shadow or an echo. The numbers of eons (*kalpas*), though they indicate distance [in time], are felt to be as near as the morning and evening, and the expanse [of space] in the six directions, though far-reaching, is seen [to be] as close as if before one's eyes. This may be expressed as follows: reciting the great wisdom (the sutras) in a dark room, one may provide many blind [people] with the five extraordinary powers of vision, so that even without opening a window of the house, their knowledge permeates everywhere.

The emperor of the great Qin, [endowed with intelligence] in viewing the essentials beyond peripheries, surpassing all others with his sublime deportment, thus nurturing his quiet wisdom, governs both the religious and secular but has been concerned with [the matter of the people's] understanding about different customs (culture) because of the subtle language of Buddhist religion. The duke of Jin, Yaoshuang, an official attached to the district subdivision as envoy of the Junior (right) General, is by nature straightforward, pure and gentle, endowed with a subtle mind transcending to reach anywhere, with

respectful concern for the great Dharma, with subtle insight arising spontaneously, and on whom the [emperor] has bestowed his [favorable] attention. Thus the emperor appointed Duke Yaoshuang to conduct religious affairs.

In the twelfth year of Hongshi (412 C.E.), the year order of Geng (*shang-zhang*) and Xu (*yan-mao*), the emperor requested the Tripiṭaka master from Kāśmīra named Buddhayaśas to translate the *Vinaya-piṭaka* as one unit consisting of forty-five rolls. This was completed by the fourteenth year of Hongshi (414 C.E.). From the fifteenth year (415 C.E.), the year order of Gui (*zhao-yang*) and Chao (*chifen-ruo*), the translation project of this *Chang ahan jing* was completed. The *śramaṇa* [Zhu] Fonian from the province of Liang assisted [with the] translation, and the Daoist Daohan, a citizen of Qin, [was] in charge of writing it down.

At that time, those Buddhist monks (*śramaṇas*) who were renowned in the capital as well as in the country of Xia (which represents Qin) were invited to participate in a series of editorial revisions. Respectfully receiving the statements on doctrines and confirming the absence of discordance, they made the essences illustrious, venerated the substances, and devoted their attention to retaining the intended meaning of the emperor. I happened to receive such auspicious opportunities and participated by listening on many occasions. Though I did not make any merit of [providing] good assistance, I am assigned to [conclude] this translation project. Thus I have made this brief note about the times and events to show to those wise people who will come to read this sutra collection.

Sutra 1

The Great Origin

(*Dīgha Nikāya 14: Mahāpadāna Suttanta*)

Thus have I heard. At one time, the Buddha was staying in the country of Śrāvastī in the Kareri-kuṭīkā quarter of Jetavana Monastery, accompanied by one thousand two hundred and fifty *bhikṣus* (disciples, monks). 1b

At that time, after the morning almsround was completed, some *bhikṣus* gathered at the hall adjacent to the Kareri-kuṭīkā, and each engaged in discussion with others, saying:

Venerable monks, the Unsurpassed Honorable One (*anuttarā*) is alone extraordinary. His supernormal power is far-reaching and has wide and great influence. Thus he [alone] knows those innumerable past buddhas who entered into nirvana, terminating all the defilements and extinguishing obsessive conceptualization. Again, he knows the numbers of eons ago when each of these respective buddhas appeared, their titles and names, the families into which they were born, the kinds of food of which they partook, whether their respective life spans were long or short, and in what social contexts they experienced the change between suffering and happiness. Again, he knows that each of those buddhas upheld a certain respective precept, taught a certain doctrine, realized a certain insight, acquired a certain understanding, and stayed in a certain state of realization. How extraordinary is his knowledge, venerable colleagues! The Tathāgata distinctly knows the nature of things. Because he knows these things of the past, the heavenly gods (*devas*) come to talk to him.

At that time, the World-honored One was staying at a secluded place. As his supernormal power of hearing was crystal clear, he happened to listen to the foregoing discussion that went on among the disciples. He arose from his seat at once, went to the Kareri-kuṭīkā hall, and took his proper seat in the set position. Then, knowingly, the World-honored One deliberately asked

his disciples, "O *bhikṣus*, having gathered here, what have you been discussing?" The *bhikṣus* recounted the subject of their discussion in detail. Thereupon the World-honored One said to them:

1c Very good, very good. You have renounced family life, each equally motivated by faith, and have been engaged in the practice of the path. Of those prescribed practices, there are two kinds in general. First, the preaching of the wise and holy; and second, the silence of the wise and holy. O monks, the subject of your discussion must be formulated in the following manner: "The Tathāgata's supernormal power has wide and great influence. Thus, he alone knows all events of the past through innumerable eons. As he thoroughly understands the nature of things, and because the heavenly gods come to talk to the Buddha, these things are known to him."

The Buddha then continued in verse:

The *bhikṣus* assembled in the lecture hall,
Engaged in discussion on the nature of the wise and holy.
The Thus-come One remained in a secluded room,
Knowing all through his supernormal hearing.
Like the rays of the sun, the Buddha illuminates the world,
Discriminates the spheres of elements, and
Knows all things of the past.
He knows of the final nirvana of those perfectly enlightened [ones],
Their titles, names, ancestry, and their birthplaces.
Following their lives wherever they were in place and time,
The Buddha records everything
Through his witness by pure vision.
Heavenly gods appeared with great authority and handsomeness,
Descended to inform me of the nirvana of those three groups of
past buddhas,
Their titles and names, and the sound of mourning upon their
[entrance into] nirvana.
The Unsurpassed Honorable One above heaven [and earth]
Thus has recorded [the destinies of] the past buddhas.

The World-honored One again addressed his disciples:

O *bhikṣus*, do you wish [the Tathāgata] to impart my supernormal knowledge about the destinies of the past buddhas and their causes and conditions, or not? [If you do], I shall recount it for you.

The disciples replied:

World-honored One, this is the most opportune time, sir. We are your joyful audience. Indulge us, World-honored One! May your reverence transmit to us the wisdom of the past buddhas at once. We shall follow intently the instruction that is imparted, sir.

The Buddha spoke to the *bhikṣus*: “Listen attentively, you should retain and consider well the following. I shall deliver analysis and explanation for your sake.” Thereupon the *bhikṣus* listened to the teaching.

The Buddha said to the *bhikṣus*:

Ninety-one eons ago there was a buddha in this world; the Tathāgata and Arhat, Vipaśyin by name, appeared in this world. Again, O *bhikṣus*, a buddha next came forth thirty-one eons ago; the Tathāgata and Arhat Śikhin by name appeared in this world. Again, O *bhikṣus*, during that same eon, there was yet another buddha; the Tathāgata and Arhat Viśvabhū by name appeared in this world. Again, O *bhikṣus*, in the present auspicious eon (*bhadrakalpa*) there appeared in this world a series of buddhas, Krakucchanda, Kanakamuni, and Kāśyapa by name, and now again, during this same auspicious eon, I myself have realized highest, perfect enlightenment (*anuttara samyaksambodhi*).

The Buddha then continued in verse:

Ninety-one eons ago,
There was Vipaśyin Buddha;
Next, thirty-one eons ago,
There appeared Śikhin Buddha;
In that same eon,
There appeared Viśvabhū Tathāgata.
Now, during this present auspicious eon,

2a

A period of many innumerable *nayutas* of years,
There came forth four great sages,
Known for their compassion for all sentient beings:
Krakucchanda, Kanakamuni, Kāśyapa, and Śākyauni.

You should know that when Vipāśyin Buddha appeared, human life span was as much as eighty thousand years. When Śikhin Buddha appeared, human life span was as much as seventy thousand years. When Viśvabhū Buddha appeared, human life span was as much as sixty thousand years. When Krakucchanda Buddha appeared, human life span was as much as forty thousand years. When Kanakamuni Buddha appeared, human life span was as much as thirty thousand years. When Kāśyapa Buddha appeared, human life span was as much as twenty thousand years. Now that I have appeared, human life span is less than a hundred years for most, with only a few living longer than that.

Then the Buddha continued in verse:

In the time of Vipāśyin,
Human life span was eighty-four thousand years;
In the time of Śikhin Buddha,
Human life span was seventy thousand years;
In the time of Viśvabhū,
Human life span was sixty thousand years;
In the time of Krakucchanda,
Human life span was forty thousand years;
In the time of Kanakamuni,
Human life span was thirty thousand years;
In the time of Kāśyapa Buddha,
Human life span was twenty thousand years;
Now, I myself do not exceed
The current human life span of a hundred years.

Vipāśyin Buddha came from the class of *kṣatriyas*, bearing the family name of Kauṇḍinya (Pāli Koṇḍañña). Śikhin Buddha and Viśvabhū

Buddha also came from the same *kṣatriya* class, bearing the same family name. Krakucchanda Buddha came from the *brāhmaṇa* class, bearing the name of Kāśyapa. Both Kanakamuni Buddha and Kāśyapa Buddha came from the same *brāhmaṇa* class, bearing the same family name. Myself, being the highest and most honorable, come from the *kṣatriya* class and bear the name of Gautama.

The Buddha then continued in verse:

The tathāgatas Vipāśyin, Śikhin, and Viśvabhū,
These three perfectly enlightened beings
Came from the *kṣatriya* class with the family name of Kauṇḍinya.
The next three tathāgatas
Came from the *brāhmaṇa* class with the name of Kāśyapa.
Myself now, the highest and most honorable,
For the purpose of guiding sentient beings,
Come from the family of courage and valor,
Primary among all heavenly gods,
With the name of Gautama.
The first three perfectly enlightened beings
Came from the *kṣatriya* class,
While the second three tathāgatas
Came from the *brāhmaṇa* class.
Now I, myself, the highest and most honorable,
Come from the *kṣatriya* class with courage and valor.

Vipāśyin Buddha sat under a *pippala* tree and realized perfect enlightenment. Śikhin Buddha sat under a *punḍarīka* tree and realized perfect enlightenment. Viśvabhū Buddha sat under a *śāla* tree and realized perfect enlightenment. Krakucchanda Buddha sat under a *śirīsā* tree and realized perfect enlightenment. Kanakamuni Buddha sat under an *udumbara* tree and realized perfect enlightenment. Kāśyapa Buddha sat under a *nyagrodha* tree and realized perfect enlightenment. Now I, the Buddha and Arhat, sat under an *paṭala* tree and realized perfect enlightenment.

2b

The Buddha then continued in verse:

Vipaśyin Tathāgata approached a *pippala* tree
And under that tree he realized perfect enlightenment.
Śikhin Tathāgata extinguished defilement under a *punḍarīka* tree;
Viśvabhū Tathāgata sat under a *śāla* tree
And there he realized the knowledge of his deliverance and
The freedom of supernormal power.
Krakucchanda Tathāgata sat under a *śirīsā* tree
And realized his omniscience, pure and genuine,
To be neither defiled nor attached.
Kanakamuni sat under an *udumbara* tree
And under that tree extinguished desire, sorrow, and affliction.
Kāśyapa Tathāgata sat under a *nyagrodha* tree
And under that tree terminated the origin of varied existence.
I, now, as Śākyamuni, sat under an *paṭala* tree
And as the Tathāgata, I have acquired the ten powers of insight,
Terminated many defilements,
Overcame the spells of [Māra], the Evil One, and
Have now been imparting great knowledge to the disciples.
The seven buddhas' powers of exertion
Emitted rays of light that destroyed the darkness of ignorance.
Each of the buddhas sat under a tree
And there each realized perfect enlightenment.

Vipaśyin Tathāgata taught his Dharma before the assembly of disciples on three occasions; attendance was one hundred and sixty thousand in number at the initial assembly, one hundred thousand at the second, and eighty thousand at the third. Śikhin Tathāgata also taught his Dharma before the assembly of disciples on three occasions; attendance was one hundred thousand in number at the initial assembly, eighty thousand at the second, and seventy thousand at the third. Viśvabhū Tathāgata taught his Dharma before the assembly of disciples on two occasions; attendance was seventy thousand in number at the initial assembly and sixty thousand at the second. Krakucchanda Tathāgata

taught his Dharma before the assembly of disciples on one occasion, with an attendance of forty thousand. Kanakamuni Tathāgata taught his Dharma before the assembly of disciples on one occasion, with an attendance of thirty thousand. Kāśyapa Tathāgata taught his Dharma before the assembly of disciples on one occasion, with an attendance of twenty thousand. I now teach the Dharma before the assembly of disciples on a single occasion, with an attendance of one thousand two hundred and fifty. 2c

The Buddha then continued in verse:

Vipaśyin excelled in the contemplation of names;
His insight was immeasurable.
He had no fear whatsoever in lecturing
Before the assembly of his disciples on three occasions.
Śikhin's light [of wisdom] was immovable and
Thus destroyed all defilements.
No one could fathom his authority and virtue,
So immeasurable and great.
This buddha also held on three occasions
The assembly of his disciples
Gathered together from all places.
Viśvabhū terminated defilements, and
Many great sages assembled for his teaching.
His name was heard in all regions, and
The great name of his Dharma arose.
The disciples of the two assemblies propagated everywhere
The profound meaning [of his teaching].
Kṛakucchanda taught his Dharma
Before the assembly on one occasion,
And as their guide helped, with his compassion,
The disciples thus assembled
To overcome suffering and accomplish conversion.
Kanakamuni Tathāgata
Realized highest enlightenment and

Likewise taught his Dharma.
His physical features looked splendid, of purplish-gold color,
Every aspect of his physical form was equally perfect.
The disciples of his assembly spread his teaching everywhere.
[When Kāśyapa taught his Dharma before the assembly,]
There was no bristling of his hair,
Nor any confusion in his thought,
Nor any word of unnecessary repetition.
The disciples of his single assembly
Revered his contemplation of compassion in [perfect] quiescence.
I, from the Śākya family,
Superior to all the *śramaṇas*,
Center of all heavenly quarters, most honorable,
Have the disciples of my single assembly.
It is the intention of my appearance before that assembly
To propagate the pure and genuine teaching.
With my mind filled with delight,
With all defilements extinguished,
I have no subsequent existence.
Vipaśyin and Śikhin taught their Dharma before three assemblies,
Viśvabhū Buddha taught before two assemblies,
The remaining four buddhas each taught [the Dharma]
On single occasions before an assembly of sages.

Vipaśyin Buddha had two disciples, Khaṇḍa and Tiṣya; they surpassed all the other disciples. Śikhin Buddha had two disciples, Abhibhū and Saṃbhava; they surpassed all the other disciples. Viśvabhū Buddha had two disciples, Soṇa (Pāli) and Uttama; they surpassed all the other disciples. Krakucchanda Buddha had two disciples, Sañjīva and Vidhūra (Pāli); they surpassed all the other disciples. Kanakamuni Buddha had two disciples, Bhiyyosa (Pāli) and Uttara; they surpassed all other disciples. Kāśyapa Buddha had two disciples, Tiṣya and Bharadvāja; they surpassed all other disciples. I have two disciples, Śāriputra and Maudgalyāyana; they surpass all the other disciples.

Then the Buddha continued in verse:

3a

Khaṇḍa and Tiṣya were the disciples of Vipāśyin;
Abhibhū and Saṃbhava were the disciples of Śikhin Buddha;
Soṇa and Uttama surpassed all the other disciples and
Equally overcame the spells of the devil;
They were the disciples of Viśvabhū.
Sañjīva and Vidhūra were the disciples of Krakucchanda;
Bhiyyosa and Uttara were the disciples of Kanakamuni;
Tiṣya and Bharadvāja were the disciples of Kāśyapa Buddha;
Śāriputra and Maudgalyāyana are my first-rank disciples.

Vipāśyin Buddha had a disciple by the name of Aśoka, who was his chief personal attendant. Śikhin Buddha had a disciple by the name of Kṣemakāra [as his personal attendant]. Viśvabhū Buddha had an attendant disciple, Upaśāntā by name; Krakucchanda Buddha had an attendant disciple, Buddhija by name; Kanakamuni Buddha had an attendant disciple, Sotthija (Pāli) by name; Kāśyapa Buddha had an attendant disciple, Sarvamitra by name. Śākyamuni Buddha has an attendant disciple, Ānanda by name.

The Buddha then continued in verse:

Aśoka, Kṣemakāra, Upaśāntā, Buddhija,
Sotthija, Sarvamitra, and Ānanda as the seventh;
They each became personal attendants
Of their respective buddhas and
Assisted them in various roles, endowed with goals and means.
Refraining from indolence day and night,
Benefiting themselves as well as others,
These seven wise disciples closely attended the seven buddhas,
Dedicated their service with delight, and
Quietly entered nirvana.

Vipāśyin Buddha had a son, Fangying by name; Śikhin Buddha had a son, Apramāṇa by name; Viśvabhū Buddha had a son, Subuddha by name; Krakucchanda Buddha had a son, Shangsheng by name; Kanakamuni Buddha had a son, Lokanāyaka by name; Kāśyapa Buddha had a son, Sanghasena by name; now I have a son, Rāhula by name.

3b

Then the Buddha continued in verse:¹⁵

Fangying, Apramāṇa, Subuddha, Shangsheng,
Lokanāyaka, Sanghasena, and Rāhula as the seventh;
These scions, successors of the heroic lineages of the buddhas,
Dedicated themselves to morality,
Delighted in charity, and
Had no fear of conscience before the sacred Dharma.

The father of Vipāsyin Buddha was Bandhumant, from a royal family of *kṣatriyas*, and his mother was Bandhumatī. The city ruled by the king was called Bandhumatī.

The Buddha then continued in verse:

The father, perfect-eyed one,
Was Bandhumant, the mother was Bandhumatī.
The city ruled by Bandhumant was Bandhumatī,
Where the Buddha taught his Dharma.

The father of Śikhin Buddha was Aruṇa, from a royal family of *kṣatriyas*, and his mother was called Prabhāvatī. The city ruled by the king was Aruṇavatī.

Then the Buddha continued in verse:

Śikhin's father was Aruṇa, and
His mother [was] Prabhāvatī.
While Aruṇa remained in the capital
His authority and virtue vanquished his enemies.

The father of Viśvabhū Buddha was Suppatīta (Pāli), from a royal family of *kṣatriyas*, and his mother was called Yaśavatī. The city ruled by the king was called Anopama.

The Buddha then continued in verse:

The father of Viśvabhū Buddha
Was Suppatīta by name and
From the *kṣatriya* class, and

His mother was called Yaśavatī.
The capital was called Anopama.

The father of Krakucchanda Buddha was Agnidatta, from a *brāhmaṇa* family, and his mother was called Viśākhā. The king was called Kṣema (Pāli Khema), and the capital ruled by him was [called] Kṣema, after the king's name.

The Buddha then continued in verse:

The father of Krakucchanda Buddha,
Agnidatta, was a *brāhmaṇa*,
The mother was Viśākhā by name.
The king [of his time] was called Kṣema and
Ruled the city of Kṣema.

The father of Kanakamuni Buddha was Yajñadatta, from a *brāhmaṇa* family, and his mother was Uttarā. The king of his time was Śubha, and his capital was called Śubha after his name.

The Buddha then continued in verse:

The father of Kanakamuni Buddha,
Yajñadatta, was a *brāhmaṇa*, and
His mother was called Uttarā.
The king [of his time] was Śubha and
Ruled the city of Śubha.

The father of Kāśyapa Buddha was Brahmadata, from a *brāhmaṇa* family, and his mother was called Dhanavatī. The king of his time was Kikin (Pāli) by name and the city ruled by the king was Vārāṇasī. 3c

The Buddha then continued in verse:

The father of Kāśyapa Buddha,
Brahmadatta, was a *brāhmaṇa*, and
His mother was called Dhanavatī.
The king of his time was Kikin
Who ruled the city of Vārāṇasī.

My father was called Śuddhodana, from a royal family of the *kṣatriyas*, and my mother was Mahāmāyā. The capital ruled by the king was called Kapilavastu.

The Buddha then continued in verse:

My father was a *kṣatriya*,
Śuddhodana by name, and
My mother was called Mahāmāyā.
His land was vast and his people prosperous.
I was born to them.

These are the stories of the buddhas, their names, familial backgrounds, and the places of their birth. How could a wise person, having listened to these stories, not rejoice and give rise to a feeling of dedication?

The Buddha said to the *bhikṣus*:

Listen attentively, you should retain and consider well the following. I shall deliver analysis and explanation for your sake. O *bhikṣus*, you should know the regularity of the buddhas. The bodhisattva Vipaśyin descended from Tuṣita Heaven to enter the womb of his heavenly mother through her right side, and remained therein in the state of mindfulness, his mind undisturbed. At that moment, the earth trembled and a great ray of light illumined the entire world. The illumination reached even to the region where the sun and the moon cannot give their great illumination to every sentient being. Even those sentient beings of the dark underworld could see each other and recognize the place of their destiny. At that time the light also illuminated the palace of the Evil One. Although illumination was extended to all the heavenly beings, with Indra as their head, the god Brahmā, *śramaṇas*, *brāhmaṇas*, as well as other sentient beings, only the gods were not revealed because of their own rays of light.

The Buddha then continued in verse:

While heavy clouds gathered thickly in midair,
Bolts of lightning illuminating heaven and earth,
Vipaśyin descended and entered into his mother's womb.

The ray of light equally illuminated the regions
Where the sun and moon cannot reach.
There was hardly anyone
Who did not receive the great illumination.
The one thus impregnated is immaculate and stainless.
This is the regularity of the buddhas.

O *bhikṣus*, you should [further] know the regularity of the buddhas.
Being in his mother's womb, the bodhisattva Vipāśyin was steadfast 4a
with his concentration, his mind undisturbed. The four heavenly
guardians of the four heavenly quarters took up halberds and protected
the Bodhisattva. Neither human nor nonhuman [beings] could approach
and disturb him. This is the regularity of the buddhas.

The Buddha then continued in verse:

The four princes (guardians) of the four quarters of heaven
Were renowned for their authority and virtue.
Commanded by the god Indra,
They protected the Bodhisattva well.
They took up the arms of the halberd and
Always guarded him, without leaving his side,
Against the approach of any [evil] human or nonhuman [being].
This is the regularity of the buddhas.
The heavenly gods protected the Bodhisattva well
As though nymphs guarding a heavenly palace.
All the retainers of the gods were also thus delighted.
This is the regularity of the buddhas.

Again the Buddha spoke to the *bhikṣus* on the regularity of the lives of
the buddhas:

The bodhisattva Vipāśyin descended from Tuṣita Heaven to enter into
his mother's womb and abided there in concentration, his mind undis-
turbed, while his mother's body was safe and in peace with no prob-
lems. With her wisdom increased, she examined her fetus and saw
the well-developing body of the Bodhisattva endowed with limbs and

senses as spotless as purplish-gold. It was like a [perfect] lapis lazuli gem; an expert on examining its [perfect] transparency within and without would find neither shadow nor flaw. This is the regularity of the buddhas.

At that moment the Buddha continued in verse:

As pure as a gem of lapis lazuli and
As clear as the bright sun and moon,
The Honorable One remained in his mother's body,
Disturbing not his mother's gestation.
With her wisdom increased,
She examined her fetus and
Saw the body of her child like a golden image.
Her pregnancy was safe and peaceful.
This is the regularity of the buddhas.

The Buddha told the *bhikṣus*:

The bodhisattva Vipāśyin descended from Tuṣita Heaven to enter into his mother's womb and abided there in concentration, his mind undisturbed. His mother's mind was pure and genuine. She was free from any thought of desire or from being burned by immoral desire. This is the regularity of the buddhas.

At that time, the World-honored One continued in verse:

While the Bodhisattva abided in the mother's womb,
Heavenly blessings increased,
Bestowed [upon the Bodhisattva] from the highest heavens.
The thoughts of the mother were pure and genuine,
With no thought of desire.
Forsaking sensual longing,
Unstained and unapproached,
She was free from the flame of immoral desire.
This is the regularity of the buddhas' life-careers.

The Buddha [again] spoke to the *bhikṣus* on the regularity of the buddhas:

The Bodhisattva descended from Tuṣita Heaven to enter his mother's womb and abided there in concentration, his mind undisturbed. His mother upheld the five precepts (*pañca-sīla*) and her practice of austerity was pure and genuine. With her sincere faith, compassion, and goodwill, well fulfilled, with nothing but happiness, she was born in Trāyastriṃśa Heaven at the time of her body's dissolution at the end of her life. This is the regularity of the buddhas. 4b

At that time, the World-honored One continued in verse:

While carrying within her body
The highest, most honorable among humans,
Upholding the precepts with vigor,
She was destined to gain
A heavenly body in her future life.
Because of this she is called the mother of the buddhas.

The Buddha [again] spoke to the *bhikṣus* on the regularity of the lives of the buddhas:

When the bodhisattva Vipāśyin was born, he came from his mother's right side. At that moment the earth trembled and a ray of light illuminated the entire world. Just as when the Bodhisattva initially entered his mother's womb, the illumination reached even to the dark underworld, benefiting every sentient being with its great illumination. This is the regularity of the buddhas.

At that time, the World-honored One continued in verse:

When the prince was born, the earth trembled,
A ray of light illuminated everywhere without exception,
This world as well as the other worlds,
Above and below in all directions,
Thus granting the pure and genuine cause [of salvation].
Endowed with the sublime voice of rejoicing,
One after another the heavenly beings praised
The name of the Bodhisattva.

The Buddha [again] spoke to the *bhikṣus* on the regularity of the lives of buddhas:

The bodhisattva Vipāśyin came from his mother's right side at the time of his birth and remained there in concentration, his mind undisturbed. At that moment the mother of the Bodhisattva pulled down a tree branch [to support herself], neither sitting nor lying down. Then the four heavenly guardians respectfully offered scented water and spoke to the mother: "As was ordained, O heavenly mother, now the holy child is born. May your ladyship be free from worry and sorrow." This is the regularity of the buddhas.

At that time the World-honored One continued in verse:

The mother of the Buddha
Neither took a seat nor reclined upon the ground,
But was steadfast in the precepts and
The practice of austerity.
Born in the house of nobility,
She never slackened in her exertion
While attended by heavenly beings.

The Buddha [again] spoke to the *bhikṣus* on the regularity of the buddhas:

The bodhisattva Vipāśyin came from his mother's right side at the time of his birth and abided there in concentration, his mind undisturbed. His body was immaculate, never subjected to defilement by filth or evil thoughts. [It was] like a gem, pure and genuine, [which] when expertly mixed with white paint neither affects nor is affected [by the paint], because it is pure and genuine. It is the same with the Bodhisattva's emerging from his mother's womb. This is the regularity of the buddhas.

At that time the World-honored One continued in verse:

Like a gem, pure and genuine,
[When] mixed with paint [it] neither affects nor [is] affected [by the paint],

When the Bodhisattva emerged from his mother's womb,
He was pure and spotless.

The Buddha [again] spoke to the *bhikṣus* on the regularity of the buddhas:

The bodhisattva Vipāśyin, at the time of his birth, came from his mother's right side and abided there in concentration, his mind undisturbed. Coming down to the ground from his mother's right side, he took seven steps and, without any help from others, glancing in all directions, he raised his hand and declared: "Above heaven and below, I alone am most honorable. I am here to save sentient beings from the woes of birth, old age, sickness, and death." This is the regularity of the buddhas. 4c

At that time the World-honored One continued in verse:

Just as a lion walks,
[The Bodhisattva] glanced in the four directions, and
A lionlike child, he took seven steps upon the ground.
Again, as with a great dragon's movement,
[The Bodhisattva] glanced in the four directions, and
[Like] a dragonlike child, when born
He took seven steps on descending to the ground.
At the time of [his] birth,
The two-legged (i.e., human) Honorable One
Took seven firm steps, and
Glancing in the four directions,
Raised his voice to declare the termination of the suffering of life
and death.
At the very beginning of his birth,
He had no equal [but was] equal [only] to other buddhas.
He perceived the origination of life and death, and
That this life [would be] his last.

The Buddha [again] spoke to the *bhikṣus* on the regularity of the buddhas:

The bodhisattva Vipāśyin, at the time of his birth, came from his mother's right side and abided there in concentration, his mind undisturbed. Two

fountains sprang out, one warm and the other cool, as an offering for the bathing of the Bodhisattva. This is the regularity of the buddhas.

At that time the World-honored One continued in verse:

When the two-legged Honorable One was born,
Two fountains sprang out as an offering
For the bathing of the Bodhisattva.
The infant, endowed with his perfect eyes,
Was bathed clean in [the water of] these fountains.
The two fountains sprang out naturally;
The water was very pure and clean;
One was a warm spring while the other was cool,
Both for the bathing of the Omniscient [One].

When the prince was born, his father, King Bandhumant, invited a host of soothsayers who specialized in magical formulas to see the prince and prophesy about his fortune or fate. The soothsayers came to see the prince as instructed. Having noted the eminent marks the child bore when they opened his clothing, the soothsayers told the king of his fortune:

We have no doubt in our mind that whoever bears these marks is bound to have one of two destinies. If he remains in household life, he will become the universal ruler (*cakravartin*) who turns the sacred wheel and will become king of all four quarters on earth. He will acquire the four divisions of armies and will rule the land under the right Dharma with impartiality, benefiting everything under the heavens. He will spontaneously acquire the seven kinds of treasures and, accompanied by a thousand brave and strong soldiers, he will be able to overcome any foreign enemy [even] without [resorting to] arms in punishment; thus he will keep the peace of all lands under the heavens. Should he renounce household life and pursue the path [of salvation], he is destined to realize perfect enlightenment and be named by ten sacred titles of buddhahood.

Then the soothsayers said to the king:

Your majesty, the prince bears the thirty-two eminent marks. We have no doubt in mind that he is bound to realize one of two destinies, sire. Should he stay in household life, he will become the universal ruler who turns the sacred wheel. Should he renounce household life, he will realize perfect enlightenment and be named by ten epithets of buddhahood.

5a

The Buddha then continued in verse:

The prince was born endowed with innumerable fortunes.
The soothsayers said:
“We have no doubt in our mind that,
Like a case predetermined in the book of legal codes,
The prince has two destinies, sire.
Should he choose household life,
He is bound to become a universal ruler
Who turns the sacred wheel.
He will spontaneously acquire
The seven kinds of treasures [that are] ordinarily difficult to obtain.
He will acquire the sacred wheel
Which is made of a thousand golden spokes,
With a golden thread attached around its outer edge.
When it is turned,
It can run to any place as though flying;
Hence it is called the first treasure, the heavenly wheel.
He will acquire the well-trained elephants
Endowed with seven tusks, huge and wide, and
As white as snow, capable of flying in midair.
This is called the second treasure, the elephant.
He will acquire horses that, when they run,
Can go any place under the heavens,
Leaving in the morning and
Returning in the evening for feed,
With shining hair and the voice of a peacock.
This is called the third treasure, the horse.

He will acquire the lapis lazuli gem, pure and genuine,
Which reflects a light that shines over the distance of a *yojana*,
Illuminating the night as brightly as the day.
This is called the fourth treasure, the divine gem (*maṇi-ratna*).
He will acquire the queen whose figure,
Voice, scent, taste, and touch have no equal,
Foremost among all women.
This is called the fifth treasure, the queen.
He will acquire men of wealth
Who, to their hearts' content,
Make gifts of lapis lazuli gems and
All other precious stones.
This is called the sixth treasure, the treasury household.
He will acquire bands of armies, brave and strong,
Which can swiftly move back and forth as he commands.
This is called the seventh treasure, the military commander.
These are the seven treasures of the universal ruler, sire:
The wheel, the white elephant, the horse, the gems,
The woman, the wealthy men, and the army.
The prince will like these things and
Enjoy a life of fulfillment
With the five kinds of desire, and yet,
Just as an elephant decisively breaks its reins,
He will renounce household life and
Realize perfect enlightenment.
Your Majesty, this is the fortune, sir,
Due to this prince, Most Honorable among Humans,
Who will turn the wheel of Dharma in this world,
Without ceasing, even after his realization of the path.”

At that moment, the father-king [again] asked the soothsayers three times with due courtesy, “May you also examine the thirty-two marks of the prince and, naming them, explain their respective meanings.” Then the soothsayers at once opened the prince's clothing and explained the thirty-two eminent marks: (1) even and flat soles of the feet, for

steady footing; (2) the two soles marked symmetrically with the symbol of the thousand-spoked wheel; (3) webbed hands and feet like those of a goose; (4) hands and feet as smooth and delicate as the fabric of a heavenly robe; (5) unequalled delicate, elongated fingers and toes; (6) wide-surfaced, rounded feet of pleasant appearance; (7) rounded heels narrowing gradually to straight calves like those of a deer; (8) well-connected ribs like the links of a chain; (9) a genital organ hidden within folds [of skin], like that of a horse; (10) elongated upper limbs, hands touching the knees even in an upright position; (11) each hair growing from its respective root, coiling to the right, the color of lapis lazuli; (12) bodily hairs coiling to the right, the color of navy blue, growing upward; (13) a physical body of golden complexion (*suvarṇa-varṇa*); (14) dust-repellent, delicate, tender skin; (15) symmetrically even and round shoulders filled with vigor; (16) a chest marked with the auspicious sign of a mirror-image *svastika*; (17) physical stature twice as tall as a normal body; (18) well-developed seven parts of the body (hands, feet, lower shoulders, and nape); (19) a wide and grand body like a banyan tree; (20) rounded, pronounced cheeks like those of a lion; (21) an upper torso straight and upright, lionlike in form; (22) a set of forty teeth; (23) teeth of neat, square form and in good alignment (*sama-danta*); (24) teeth having no spaces [in between]; (25) white and clean teeth; (26) a pure throat and palate fit for the best of partaken food; (27) a wide and elongated tongue that reaches the ears (*prabhūta-tanu-jihvā*); (28) a beautiful, heavenly voice; (29) dark-blue eyes; (30) twinkling eyes and eyelids like those of an ox; (31) a curl of white hair on the forehead (*ūrṇā*), flexible and long, stretching ten feet, coiling back to the right like a trumpet shell when stretched and released; and (32) a protuberance on top of the head (*uṣṇīṣa*). These are the thirty-two eminent marks of a buddha.”

The Buddha then continued in verse:

The steady feet, soft and pliant,
Do not leave traces of their passing on the ground.
The symbol of the wheels

With a thousand spokes is magnificent,
Embellished with bright colors.
Like a *nyagrodha* tree,
His physical stature is equally wide and tall.
Marvelously hidden is the Tathāgata's male organ
Like that of a horse.
In his body, well embellished with golden accessories,
All the other eminent marks are mutually reflected.
Though passing through this ordinary world,
Neither dust nor soil defiles his body,
Which bears the heavenly complexion,
Exceedingly soft and tender.
The royal canopy spontaneously covers his presence, and
His body, the source of the heavenly voice,
Is purplish-gold, as fresh as [lotus] flowers
Blooming for the first time on the surface of a pond.
The king asked the soothsayers, and
They respectfully replied to him,
Praising the eminent marks of the Bodhisattva.
The entirety of his body is enveloped
With bright light revealing all his limbs,
5c His feet and hands, externally and from within.
He tastes the essence of all foods;
His upper torso, upright without stooping,
The wheels of his soles are revealed, and
His voice sounds like that of a *kalaviṅka* bird.
Endowed with the form of rounded heels
Gradually narrowing toward straight calves,
This is the meritorious reward of his past destiny.
His upper arms and elbows,
Rounded and perfect, are nice to look at,
While his facial features are exceedingly handsome.
The honorable lion among humans
Surpasses all others in his might,
Both of his cheeks round and balanced,

With the poise of a reclining lion.
The set of his teeth, forty in number, is regular and
Evenly aligned with no spaces in between.
His unearthly voice is marvelous and
Attracts everyone from far and near.
He stands upright without stooping,
Both hands reaching down to the knees.
His hands are evenly developed and soft.
It is the form of beauty ever endowed
To the honorable and best among all humans.
His bodily hairs each grow from respective roots,
His hands and feet are endowed with webbing.
He has a protuberance on top of his head,
Dark-blue eyes, twinkling,
Both eyelids moving,
Both shoulders bearing rounded fullness.
He is thus endowed with thirty-two eminent marks.
There is no imbalance of high or low
With his heels and straight calves,
Delicate like those of the deer.
As if the best of all heavenly beings descended to the earth,
Just as an elephant decisively tears away its reins,
He was prepared to have all sentient beings
Rescued from suffering,
Himself facing the cycle of birth,
Old age, sickness, and death.
Moved by his compassion,
He taught the Four Noble Truths,
Explained the meaning of the verses on Dharma, and
Had his disciples dedicate themselves to the Most Honorable One.

The Buddha [again] spoke to the *bhikṣus*:

When Vipāśyin Buddha was born, the heavenly gods hovered in midair holding a white canopy and fans, thereby protecting him from coldness and heat, wind and rain, dust and dirt.

The Buddha then continued in verse:

Having never before appeared among humans,
The Most Honorable One is [now] born as a two-legged being.
The gods pay him their respects
In offering the canopy and fans.

At that time the father-king provided the prince with four nursing maids: the first fed him milk, the second bathed him, the third applied scented oil to his body, and the fourth accompanied him in play. Joyful in heart, they reared him diligently.

Thus continued the Buddha in verse:

With love and affection,
The nursing maids reared the prince;
The first feeding him milk,
The second bathing him,
The third applying scented oil to his body,
The fourth accompanying him in play.
The best of scented oils,
They applied to the Most Honorable among Humans.

6a

When he had grown to adolescence, all the maidens of the country never tired of looking at the young prince.

Here the Buddha continued in verse:

Adored by many with much respect
Like a golden image initially cast,
Men and women watched him attentively,
Never tiring of gazing at him.

When he had grown to adolescence, all the citizens, male and female, adored him as if embracing and savoring the scent of a precious flower.

Here the Buddha continued in verse:

When the Most Honorable [One] was born,
He was adored by many with love and respect.

One after another they embraced him,
[Just as if] holding a precious flower and savoring its fragrance.

When the Bodhisattva was born, he did not blink his eyes, much like the gods of Trāyastriṃśa Heaven. Because of the absence of blinking, he was called Vipāśyin.

Here the Buddha continued in verse:

The best of all among the heavens did not blink,
Just like the gods of Trāyastriṃśa Heaven.
Staring at an object (i.e., form),
He contemplated it with insight.
Hence he was called Vipāśyin.

When the Bodhisattva was born his voice was exceedingly clear, tender and graceful like the voice of a *kalaviṅka* bird.

Here the Buddha continued in verse:

Even as a Himalayan bird enhances its voice
With a diet of fruit juice,
So was the voice of the Honorable One
Clear and penetrating like that of the bird.

When the Bodhisattva was born, his eyes were able to see across the distance of a *yojana*.

Here the Buddha continued in verse:

In reward for his past deeds, pure and genuine,
He obtained the miraculous light of the heavens.
His eyes were able to see everything
Within the radius of a *yojana*.

After his birth, year by year, the Bodhisattva grew up to be a young man and took up his office in the main hall, inculcating the path of morality in the citizens, thus benefiting them. His name and virtue were renowned even in distant regions.

The Buddha continued in verse:

While he was still a young man,
Taking up his office at the main hall,
He benefited the citizens by inculcating the path of morality and
Dealt with varieties of decision-making.
Because of this he was called Vipāśyin.
His knowledge, pure and genuine,
Is vast and detailed and
As profound as the great ocean.
He thus helped the people
To gladly accept his inculcation and
Increase and expand their wisdom.

Then the Bodhisattva, wishing to go on an excursion, ordered his attendant, "Make the chariot be ready. I wish to visit that [royal] grove to look at things and sites."

6b Having prepared the chariot, the attendant reported, "It is ready, sir." The prince at once boarded [the chariot] and set out on the road toward the grove. On the roadway, however, he saw an old white-haired man, his teeth all gone, his face wrinkled, his body bent down and supported by a cane, his steps slow and weak, his breath labored. Looking back at that old man, the prince questioned his attendant, "What kind of person is that?"

[The attendant] replied, "That is an old man, sir."

The prince again asked, "What does it mean to be old?"

The attendant replied, 'Sir, it means that the span of life is approaching its end, leaving only a limited duration of time to live. This is called old age, sir."

The prince asked again, "I too will become like this and am unable to escape it, is this not so?"

The attendant replied, "Yes, sir. Whosoever is born is bound to become old. There is no difference between rich and poor [in this regard], sir."

At that moment the prince lost interest [in the excursion]. He told the attendant to turn the chariot around at once and return to the palace.

While withdrawing in contemplative silence, he thought to himself,
“This suffering of old age must also be with me.”

Here the Buddha again continued in verse:

Having seen an old man
Whose life was nearing the end,
Walking with feeble steps,
Supported only by his cane,
The Bodhisattva thought to himself:
“I too cannot escape this fate.”

At that time the father-king questioned the attendant, “Did the prince enjoy his excursion?”

[The attendant] replied, “No, sire.” The king asked why. The attendant replied, “Sire, we encountered an old man on the roadway. The prince was not pleased because of that, sir.”

At that moment, the father-king did not say anything to the attendant but thought to himself:

Once, when a group of soothsayers prophesied the prince’s fortune, they told me that he was bound to renounce household life. Now he is unhappy with his life here. Is there not some means by which to change his feeling? I must contrive some sort of expediency, such as to place his new quarters in the rear part of the palace. Let him enjoy his five senses fully, distracting his mind, thereby preventing him from leaving household life.

At once the king had the prince’s new quarters attractively decorated and assigned selected palace ladies to entertain him.

Here the Buddha continued in verse:

Having listened to the words of the attendant,
The father-king contrived an expediency
To have the prince’s quarters decorated and
To attract his five senses with increased entertainment,
Hoping to prevent him from giving up household life.

The prince later ordered his attendant to again prepare a chariot and visited the outside world on an excursion. [This time] he met an ailing man. The man's body was weakened, his belly distended, his face was dark, he lay amid his own excrement and filth with no one attending him, and his illness was so serious that he could not speak. The prince, asked his attendant, "What kind of person is this?"

The attendant replied, "He is a sick man, sir."

The prince asked again, "What is meant by 'sick'?"

The attendant replied: "Sir, it means that many sharp pains torment an ailing person, making it uncertain as to whether or not he may live. Hence this is called sickness, sir."

The prince asked, "I too will become like this and am unable to escape it, is that not so?"

The attendant replied, "Yes, sir. Whoever is born is bound to become sick. There is no difference between the noble and the humble [in this regard], sir."

At that moment, the prince lost interest [in the excursion]. He told the attendant to turn the chariot around at once and return to the palace. While withdrawing in contemplative silence, he thought to himself, "This suffering of illness must also be with me."

Here the Buddha again continued in verse:

Having seen a man with chronic illness
Whose complexion was emaciated and dark,
The Bodhisattva withdrew in silent contemplation,
Thinking to himself, "I too cannot escape this fate."

At that time the father-king questioned the attendant, "Did the prince enjoy his excursion?"

6c He replied, "No, sire." The king asked again as to why. The attendant replied, "Sire, we encountered an ailing man on the roadway. The prince was not pleased because of that, sir."

At that moment, the father-king did not question the attendant again but thought to himself:

Once when a group of soothsayers prophesied the prince's fortune, they told me that he was bound to renounce his household life. Now he is unhappy with his life here. Is there not some means by which to change his feeling? I must contrive some sort of expediency, to increase his entertainment with music and dance, distracting his mind, thereby preventing him from leaving household life.

At once, [the king] had the new quarters attractively decorated and assigned selected palace ladies to entertain the prince.

Here the Buddha continued in verse:

Form, sound, smell, taste, and touch
Are delicate and pleasurable.
As the merit due to the Bodhisattva,
He thus enjoyed his life among these pleasures.

Again, on another occasion, the prince ordered his attendant to prepare a chariot and visited the outside world on an excursion, but he encountered a dead man on the roadway. The family and relatives, lamenting and crying loudly, went out of the city in funeral procession, with various banners to the front and rear.

The prince again questioned his attendant, "What is this man?" He replied: "This is a dead man, sir."

The prince asked, "What is meant by death?" The attendant replied:

Sir, it means extinction, which is preceded by the ceasing of the breath, next the loss of warmth, and then the dissolution of the senses. The living and the dead are in [totally] different worlds. This [completely] separates one from his household. Hence, this is called death, sir.

The prince once again asked, "I too will become like this and be unable to escape it, is that not so?"

The attendant replied, "Yes, sir. Whosoever is once born is bound to die. There is no difference between the noble and the humble [in this regard], sir."

At that moment, the prince lost interest [in the excursion] and told the attendant to turn the chariot around at once and return to the palace. Withdrawing in contemplative silence, he thought to himself, "This suffering of death must also be with me."

Here the Buddha again continued in verse:

Having seen a dead man for the first time, and
Knowing the rebirth of the dead,
He withdrew in silent contemplation,
Thinking, "I too cannot escape this fate."

At that time the father-king asked the attendant, "Did the prince enjoy his excursion?" He replied, "No, sire."

The king asked again as to why. The attendant replied, "Sire, we encountered a dead man on the roadway. The prince was not pleased because of that, sir."

At that moment, the father-king did not question the attendant any more but thought to himself:

Once when a group of soothsayers prophesied the prince's fortune, they told me that he was bound to renounce household life. Now he is unhappy with his life here. Is there some means to change his feeling? I must contrive some sort of expediency, to increase his entertainment with music and dance, distracting his mind, thereby preventing him from leaving household life.

At once, [the king] had the new quarters attractively decorated and assigned selected palace ladies to entertain the prince.

Here the Buddha continued in verse:

The young prince, widely renowned,
Surrounded by palace ladies,
Enjoyed the pleasures of the five senses,
Just like the god Indra.

7a

Again, on another occasion, the prince ordered his attendant to prepare a chariot and visited the outside world on an excursion. He encountered

a wandering mendicant (*śramaṇa*) on the roadway. He wore a *bhikṣu*'s *saṃghātī* robe and with his almsbowl in hand walked with his eyes cast down on the road.

The prince at once asked the attendant: "What is this man?" He replied, "This is a *śramaṇa*, sir."

The prince asked, "What is meant by *śramaṇa*?" The attendant replied:

Sir, it means that the man has renounced his familial relations, having gone forth from household life. He is engaged in the practice of religion, controlling his senses and preventing himself from being drawn to external objects of desire. Due to his compassion, he refrains from any injurious action, neither entrapped by worries of suffering, nor delighted in experiencing pleasure; long persevering like the earth, hence he is called *śramaṇa*, sir.

The prince said:

Very good. This man's path must be true and right, transcending the world of dust and dirt forever. Delicate and subtle, noble and humble, I consider it most satisfactory!

At once he instructed the attendant, "Turn the chariot around and stop next to that man." Thereupon he questioned the wandering mendicant, "Having shaven your hair and beard, donned a *saṃghātī* robe, and carrying an almsbowl in your hand, what do you seek?" The *śramaṇa* replied:

Whosoever has renounced family life should be concerned with restraining his mind and will, transcending worldly things. Helping sentient beings with compassion, yet not being drawn to them, with an unprejudiced mind and a mind of quiescence, he concentrates on the practice of the path.

The prince responded, "Very good. This path of yours is most true and right." Next he said to his attendant, "Take my garment and the chariot, and return to convey my words to the king":

I will shave my hair and beard in this place, wear the mendicant's three robes, leave household life, and practice the path of religion. The reason [for this] is that I am concerned with restraining my mind and will, transcending worldly things; I wish to keep my mind pure and genuine, thereby learning the method of the path.

Thereupon the attendant turned the chariot [toward the palace] in order to convey the prince's message to his father, the king. Subsequently, the prince shaved his hair and beard and donned the three mendicant robes, thus accomplishing his renunciation of household life.

The Buddha told the *bhikṣus*:

The prince saw an aged and ailing person and came to realize the facts of suffering and agony. When he saw a dead person, he lost his attachment to the ordinary world. But as soon as he saw a *śramaṇa* he at once achieved a profound spiritual breakthrough. When he alighted from his chariot he tempered his stride, proceeding at one half his regular pace, and removed his garments of bondage. This is the true renunciation of family life. This is the true withdrawal from the ordinary world. Then, having shaved his hair and beard, he donned a *saṃghātī* robe, and with an almsbowl in hand he went forth to practice the path.

The countrymen said to each other:

This must be the true path, because it has caused even the prince to decide to forsake the splendor of his career and position. This resulted in the occurrence of many similar renunciations. From throughout the country, there then came to the prince eighty-four thousand citizens, who became his disciples, renouncing family life, and entering into the practice of the path.

The Buddha then continued in verse:

Having heard that [the prince] chose
The profound and sublime Dharma,
Many followed his lead
In renouncing their family life.

Distancing themselves from
The bondage of indebtedness and love,
They were freed from the cause of attachment.

Thereupon, accepting these new converts and allowing them to accompany him, the prince wandered from village to village, from country to country, promulgating his teaching wherever he happened to stop. Wherever he sojourned, people invariably offered four kinds of support (i.e., food and drink, robes or cloth, bedding, and medicine) out of respect and honor. The Bodhisattva thought to himself: 7b

I have been traveling with a host of disciples among the citizens of various countries, but I no longer enjoy the congestion and noise. I must find ways to leave these crowds and seek the ultimate path in some quiet location.

Later on, the prince accomplished his wish of solitary pursuit and concentrated on his practice in a secluded place. But again he was pressed by a thought:

It is a pity to see that all living beings remain always in the darkness of ignorance and face a variety of dangers, whether of birth, old age, illness, or death; in this darkness all these forms of suffering occur at once, with death here and rebirth there, death there and rebirth here. Because this aggregate (i.e., physical and mental elements) is itself suffering, the cycle of sansaric life is endless. I will someday accomplish a thorough understanding of this aggregate that is by nature suffering, and thereby [once and for all] bring the suffering of birth, old age, and death to total cessation.

Again the prince thought to himself:

In following or in depending upon what does the process of birth and death arise? Examining through analytical insight the cause of this arising, I see it this way: Following birth (*jāti*) there arises the process of old age and death. Birth is the indirect causal condition of the process of old age and death (*jarāmaraṇa*). Birth arises following a

will-to-becoming (*bhava*); the will-to-becoming is the condition of birth. The will-to-becoming arises following an act of grasping (*upādāna*); the act of grasping is the condition of the will-to-becoming. The act of grasping arises following attachment or thirstlike craving (*trṣṇā*); thirstlike craving is the condition of an act of grasping. Thirstlike craving arises following sensation or feeling (*vedanā*); sensation is the condition of thirstlike craving. Sensation arises following sense contact (*sparsā*) [with an object]; sense contact is the condition of sensation. Sense contact arises following the operations of the six sense faculties (*āyatana*) (i.e., sight, hearing, smell, taste, touch, and thought); the sixfold sense operations are the condition of sense contact. The sixfold sense operation arises following a mental and physical process (*nāmarūpa*); a mental and physical process is the condition of the sixfold sense operation. A mental and physical process arises following consciousness (*viññāna*); consciousness is the condition of a mental and physical process. Consciousness arises following the forces of disposition (*saṃskāra*); the forces of disposition are the condition of consciousness. The forces of disposition arise following ignorance (*avidyā*). In regard to the truth of the foregoing dependent origination (*pratītya-samutpāda*), ignorance is the condition of the forces of disposition. Thus, depending on the state of ignorance, there arise the forces of disposition. Depending on the forces of disposition, there arises consciousness. Depending on consciousness, there arises a mental and physical process. Depending on a mental and physical process, there arises a sixfold sense operation. Depending on the sixfold sense operation, there arises sense contact (with an object). Depending on sense contact, there arises sensation (sense perception). Depending on sensation, there arises thirstlike craving. Depending on this craving, there arises the act of grasping. Depending on grasping, there arises a will-to-becoming. Depending on the will-to-becoming, there arises birth. Depending on birth, there arises the process of old age, sickness, death, sorrow, lamentation, suffering, and agony. This aggregate that is suffering in itself arises on the basis of birth. This is called the causal aggregate of suffering. When

the Bodhisattva contemplated this causal aggregate of suffering, there arose in him knowledge, vision (*cakṣus*), awareness, wisdom, insight, and testimony (experience).

Then the Bodhisattva again thought to himself:

In the absence of what can I say that there is no more process of old age and death? In the cessation of what does the process of old age and death cease to be? Examining the cause of this cessation through [analytical] insight, I see it this way: When birth is absent, there is no more process of old age and death; in the cessation of birth, the process of old age and death ceases to be. When the will-to-becoming is absent, there is no more birth; in the cessation of the will-to-becoming, birth ceases to be. When there is no act of grasping, there is no more will-to-becoming; in the cessation of grasping, the will-to-becoming ceases to be. When there is no thirstlike craving, there is no more act of grasping; in the cessation of thirstlike craving, the act of grasping ceases to be. When there is no sensation or feeling, there is no more thirstlike craving; in the cessation of sensation, thirstlike craving ceases to be. When there is no sense contact, there is no more sensation or feeling; in the cessation of sense contact, sensation ceases to be. When there is no sixfold sense operation, there is no more sense contact; in the cessation of the sixfold sense operation, sense contact ceases to be. When there is no mental and physical process, there is no more sixfold sense operation; in the cessation of the mental and physical process, the sixfold sense operation ceases to be. When there is no consciousness, there is no more mental and physical process; in the cessation of consciousness, the mental and physical process ceases to be. When there are no forces of disposition, there is no more consciousness; in the cessation of the forces of disposition, consciousness ceases to be. When there is no ignorance, there are no more forces of disposition; in the cessation of ignorance, the forces of disposition cease to be.

7c

This means that in the cessation of ignorance, the forces of disposition cease to be. In the cessation of the forces of disposition,

consciousness ceases to be. In the cessation of consciousness, the mental and physical process ceases to be. In the cessation of mental and physical process, the sixfold sense operation ceases to be. In the cessation of the sixfold sense operation, sense contact ceases to be. In the cessation of sense contact, sensation or feeling ceases to be. In the cessation of sensation, thirstlike craving ceases to be. In the cessation of thirstlike craving, the act of grasping ceases to be. In the cessation of grasping, the will-to-becoming ceases to be. In the cessation of the will-to-becoming, birth ceases to be. In the cessation of birth, the process of old age, death, sorrow, lamentation, suffering, and mental agony ceases to be.

When the Bodhisattva contemplated the cessation of the causal aggregate of suffering, there arose in him knowledge, vision, awareness, wisdom, insight, and testimony (or experience). At that time, the Bodhisattva contemplated the twelvefold chain of causation (*pratīyasamutpāda*) in accordance with the conformative course toward phenomenalization as well as in accordance with the opposite course toward dephenomenalization. In these dual processes, he thus accomplished the ultimate way of knowing things as they really are and seeing things as they really are. On that single seat where he sat, the Bodhisattva realized highest, perfect enlightenment.

The Buddha then continued in verse:

The following is the theory taught before the *bhikṣus*—
Listen to this very attentively.
When the Bodhisattva of olden times
Investigated the Dharma that had never before been learned,
He questioned:
“Dependent on what condition and in what cause
Does the process of old age and death arise?”
Having examined the matter in the right way,
He realized that its origin is in the [fact] of birth.
“Dependent on what condition or in what cause
Is the origin of birth?”

Having thought in such a manner,
He realized that birth arises
Depending on the will-to-becoming.
Grasping this or grasping that,
The will-to-becoming is reinforced and
Becomes stronger from one [stage] to another.
Because of this reinforcement,
The Tathāgata explained that the will-to-becoming
Arises depending on the act of grasping.
Just as a pile of filthy garbage on the surface of water (i.e., the
aggregates)
Floats on the stream driven by a gust of wind (i.e., strong desire and
attachment),
So too does the act of grasping
Reach far and wide
Through the force of strong thirstlike craving.
This thirstlike craving arises depending on feeling,
The origin of all nets of suffering,
Pain and pleasure are respectively expanded in accordance with
The force of attachment.
“Dependent on what and in what
Is the origin of sensation?”
Having thought in this way,
He realized that sensation arises depending on sense contact.
“Dependent on what and in what
Is the origin of sense contact?”
Having thought in this way,
He realized that sense contact
Arises depending on the six sense operations.
“Dependent on what and in what
Is the origin of the six sense operations?”
Having thought in this way,
He realized that the six sense operations
Arise depending on the mental and physical process.

“Dependent on what and in what
Is the origin of the mental and physical process?”
Having thought in this way,
He realized that the mental and physical process
Arises depending on consciousness.

8a “Dependent on what and in what
Is the origin of consciousness?”
Having thought in this way,
He realized that consciousness
Arises depending on the forces of disposition.

“Dependent on what and in what
Is the origin of the forces of disposition?”
Having thought in this way,
He realized that the forces of disposition
Arise depending on ignorance.
The foregoing dependent origination is called “true cause.”
When one examines causal relation
Through insight and expediency,
He is able to perceive the root of dependent origination.
Suffering is neither a product of the wise and holy,
Nor is it existent without cause and condition.
Because it has causes and conditions,
The phenomenon of suffering is subject to change, and
Hence it is the object that can be terminated or
Removed by the wise and holy.
When ignorance ceases,
Neither then are there the forces of disposition.
When the forces of disposition are absent,
Neither is there consciousness.
When consciousness ceases,
Neither is there mental and physical process.
When mental and physical process has already ceased,
Neither is there the sixfold sense operation.
When the sixfold sense operation ceases,
Neither is there sense contact.

When sense contact ceases,
Neither is there sensation.
When feeling ceases,
Neither is there thirstlike craving.
When thirstlike craving ceases,
Neither is there grasping.
When grasping ceases,
Neither is there the will-to-becoming.
When the will-to-becoming ceases,
Neither is there birth.
When birth ceases,
Neither is there the aggregate of suffering,
Such as old age and death.
The entire mass of suffering ceases to be forever.
The causality of twelve-limbed dependent origination,
As taught by the wise, is very profound,
Difficult to see, and difficult to recognize.
The Buddha alone thoroughly understands
The way in which things
Arise through depending on another, and
In which things cease to be through the absence of another.
If one thoroughly investigates this causal linkage,
There arises no sixfold sense operation.
Whoever sees the causality of dependent origination thoroughly
Will not seek a teacher.
He will be thoroughly liberated
From desire and thirstlike craving in regard to the aggregates,
The sphere of realities, and the sense faculties.
He is worthy of receiving all kinds of offerings and
Repaying the donor's charity.
If one acquires four kinds of rhetorical excellence (i.e., on rules,
meanings, interpretations, and explanations)
He will reach unshakable certainty,
Will be able to be rid of all bondage, and
While having extinguished it,

Will yet have no slackening whatsoever.
The five aggregates, namely,
Form, feeling, ideation,
Forces of disposition, and consciousness,
Are like an old cart.
When one contemplates this matter attentively,
8b He will be able to realize perfect enlightenment
Just as a bird flies freely in midair
In accordance with the winds of east and west.
The Bodhisattva is able to terminate
The bondage of various defilements
Just as the wind flowing through a light robe
Sheds its dust.
Vipaśyin Buddha was staying at a secluded place and
Contemplated the foregoing matters, namely,
“Dependent on what condition
Does the process of old-age and death arise?” and
“Dependent on what cause does that process cease?”
Having successfully completed
His contemplation on these matters,
He realized the insight that is true and genuine.
He realized that the process of old age and death
Arises depending on birth.
But when birth ceases,
The process of old age and death also ceases.

When Vipaśyin Buddha initially accomplished the path, he frequently practiced two types of contemplation: first, contemplation in the state of peace and comfort; and second, contemplation in the state of transcendence.

Here the Buddha continued in verse:

With none as his equal,
The Tathāgata often practiced two types of contemplation:
That of peace and comfort and that of transcendence.

The Sage crossed over to the yonder shore and
Liberated his mind by terminating all defilement.
Ascending the mountaintop,
He glanced in all directions.
Hence he was called Vipāśyin.
The light of great insight removes darkness
Just as a light illumines itself through a reflective mirror.
He removed sorrow and agony for all people
By extinguishing the suffering of birth, old age, and death.

Vipāśyin Buddha, in his secluded place, again thought to himself:

Though I have now accomplished this highest Dharma, as it is profound and subtle, it is difficult for ordinary people to understand and difficult for them to perceive. This Dharma is quiescent, pure and genuine; it can only be known by a person of insight, and hence it cannot be attained by any common person or fool. People have different capacities for patience, different views of things, different responses to perceptions, and different practices. Hence, they are oriented toward those things and goals that are in their own interest, each devoting himself to that with which he is accustomed. Because of this, they cannot fathom this profound truth of dependent origination, nor can they understand why nirvana increases when thirstlike craving diminishes. Even if I try to teach this Dharma, they will necessarily not only fail to understand it but also, to the contrary, will be increasingly irritated through the attendant sense contact (i.e., hearing the Dharma).

Having thought in this manner, he once again returned to his silence and did not try to teach the Dharma to anyone.

Then the god Brahmā, knowing what Vipāśyin Tathāgata had been thinking, immediately thought:

It is a pity that the people of this world now falter toward destruction. Although Vipāśyin Buddha has been able to realize this profound Dharma, he is not inclined to teach it to the people.

In an instant, as swiftly as a wrestler bends his arm and straightens it, Brahmā descended from his heavenly palace in and stood before [Vipaśyin] Buddha. With a reverential gesture, honoring [Vipaśyin by lowering] his forehead [to his feet], he withdrew to one side. Then the god Brahmā, kneeling with his right knee on the ground and with both palms together, spoke to [Vipaśyin] Buddha:

8c May I make a request of you, O World-honored One? Teach the Dharma to the world when the time comes. At this time, the people of this world, affected by various defilements, have become insincere and frivolous, their senses drawn completely to their own profit. Their nature must be reformed and made more respectful [in regard to religion]; [they should] fear committing grave transgressions for which there can be no expiation even in their life to come, to thereby restrain them from [committing] evil deeds while encouraging them to promote good deeds.

The Buddha replied to the god Brahmā:

You are right. What you have said is indeed correct. But may I tell you what I have thought myself in my secluded place? The right Dharma I have realized is extremely profound and subtle, difficult for ordinary people to understand and difficult for them to perceive. Even if I try to teach this Dharma to the people, they will fail to understand it, and their irritation will increase on hearing my teaching. Because of this, I have decided to remain in silence and do not wish to teach. Since innumerable past eons I have continued, in exertion and without slackening, to practice the highest path, and I have now finally accomplished this Dharma that is most difficult to realize. If I teach this Dharma to those who are consumed by desire, hatred, and ignorance, for all practical purposes my teaching would never be accepted by them and only leave me exhausted. This Dharma is subtle and contradictory to the [general] characteristics of the human world. People are stained with desires, blanketed by the darkness of ignorance, unable to believe and understand. O Brahmā, lord of gods, this is what I have been thinking. Because

of this, I have remained in silence and have not tried to teach the Dharma.

Then the lord of Brahmā Heaven requested the Buddha to change his mind, repeating three times the following words:

O World-honored One, if you do not teach the Dharma to this human world now faltering toward destruction, it will be the greatest pity. May I request, O World-honored One, that you promulgate the teaching at some proper time, thus preventing humankind from falling to the lesser courses of the life cycle.

At that time, having listened to the god Brahmā's courteous request three times, Vipasyin Buddha observed the world, finding that some people were less defiled and others more, some were better endowed and others less, [and he then realized] that it would be easier to teach some of them while it would be more difficult to teach others. Those to whom it is easier to teach the Dharma should instill a fear of committing transgressions that cannot be atoned for in the life to come, and hence encourage the extinguishing of evil deeds while promoting good deeds. For instance, among those lotuses that bloom in different colors, such as blue, pink, red, and white, some are growing out of dirty mud, not yet reaching the surface of the water; some are just emerging onto the surface of the water; and some have emerged onto the water's surface but are not yet blooming—yet all are equally unspoiled by the water and ready to bloom. The people of the world are similar to these lotus plants.

At that time, the World-honored One spoke to the lord Brahmā:

As I have been moved by pity for all of you, I shall open the gate of the Dharma, the nectar of life, and teach it to the world. But since it is very profound and subtle, difficult to fathom and know, I shall teach only those who believe in it and listen to it with joy, [and will] not teach those who are irritated on hearing it and hence are not benefited by it.

At that time, the lord Brahmā knew that the Buddha had accepted his request and, delighted, joyful, and encouraged, he proceeded to walk around the Buddha to the right, circumambulating him three times. Having honored [the Buddha by lowering his forehead to his] feet, [Brahmā] suddenly disappeared. Not long after Brahmā's disappearance, the Tathāgata quietly thought to himself, "To whom should I first teach the Dharma?" He made up his mind, thinking, "I should go to the city of Bandhumatī and initially open the gate of nectar for the sake of Prince Tiṣya and the son of the minister Khaṇḍa." The Buddha suddenly disappeared from his seat under the *bodhi* tree but in an instant, [the length of time] it takes for a wrestler to bend his arm and straighten it, he reached the Deer Park in the city of Bandhumatī, which belonged to King Bandhumant and, spreading his sitting cloth there, he took his seat on it.

Here the Buddha continued in verse:

9a Just as a lion wanders in the forest
 As leisurely as it wishes,
 So did that buddha wander in a similar manner
 With no obstruction whatsoever.

Vipaśyin Buddha said to the guardian of the grove,

Return to the city and speak to Prince Tiṣya and the son of the minister Khaṇḍa with the following words: "Would you like to know, sir, that Vipaśyin Buddha has arrived in the grove of the Deer Park and wishes to see you. It is a good opportunity, sir!"

As instructed, the grove guardian then went to see them and conveyed the [Buddha's] words to them in detail. Having listened to the guard, [Prince Tiṣya and the son of the minister Khaṇḍa] immediately went the place where the Buddha was staying, and after bowing their foreheads to his feet they withdrew and sat to one side.

Thereupon the Buddha began to teach them the Dharma, encouraging, benefiting, and delighting them. He taught them the doctrine of charity, the doctrine of morality, the doctrine of birth in heaven, the

doctrine that bondage by thirstlike craving and impure defilements is dangerous, and the doctrine that renunciation of these obstacles is primary, subtle, pure, and praiseworthy.

At that time, the World-honored One observed that the minds of these youths were receptive, filled with joy and faith, and accepting of the right Dharma. Thereupon, he introduced (1) the doctrine of the noble truth of suffering (*ārya-duḥkha-satya*), explained it in detail, and helped them understand it. Moreover, he set forth the remaining three truths individually and gave due commentary on these respective doctrines, namely: (2) the noble truth of the cause of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path of cessation.

At that time, Prince Tīṣya and the son of the minister Khaṇḍa attained realization in that single session [right in their seats], exhausted all the defilements, and thus acquired genuine insight into the nature of the Dharma, just as a white cloth can be easily dyed any color.

At that moment, the god of the earth made an announcement with the following words:

Vipaśyin Tathāgata has turned the wheel of the supreme Dharma at the Deer Park near the city of Bandhumatī. No one whosoever, whether a *śramaṇa*, a *brāhmaṇa*, a heavenly god, the Evil One, or any other in the human world, has been able to turn that wheel.

In this manner, the news spread from one to another throughout the four quarters of heaven, as well as to the gods who were capable of assuming any shape desired, to the sixth heaven, the highest in the realm of desire, and before too long it reached the heaven of the god Brahmā.

Then the Buddha continued in verse:

With elation and joy, everyone praised the Tathāgata,
Who became Vipaśyin Buddha and
Turned the supreme wheel of Dharma.
Departing from under the *bodhi* tree,

He reached the city of Bandhumatī and
Turned the wheel of Dharma,
Teaching Khaṇḍa and Tiṣya the Four Noble Truths.
Having thus received the teaching from the Buddha,
At that first session Khaṇḍa and Tiṣya were converted.
There is no higher practice of austerity
Than turning the sacred wheel of Dharma.
The gods of Trāyastriṃśa Heaven and their lord Indra
Spoke to each other in elation and delight,
Which all the gods surely heard:
“The Buddha appeared in the human world and
Turned the highest wheel of Dharma.
This increases the well-being of the gods but
Reduces the advantage of the *asura* demigods.”
The name of the one
Who accomplished highest enlightenment
Was heard everywhere, and
The insight thus reached by him is gone
Beyond the human realm.
Totally at home with all things,
His insight thus turns the wheel of Dharma.
Contemplating all things as being of equal nature,
His breath and mind were clean and spotless.
Liberated from the yoke of birth and death,
His insight turns the wheel of Dharma.
Having terminated suffering,
Freed from evil deeds, and
Liberated beyond desires and
From the bondage of worldly love and indebtedness,
His insight turns the wheel of the Dharma.
Most honorable among those enlightened,
The Honored One of the human world,
Well restrained and unencumbered by bondage,
His insight turns the wheel of Dharma.

9b

Whoever excels in teaching and guidance
Overcomes the animosity of the Evil One;
Freed from all evils,
His insight thus turns the wheel of Dharma.
The power of insight annihilates defilements,
And defeats the Evil One;
Senses well controlled without slackening, terminating defilements,
He liberates himself from the bondage of the Evil One,
His insight turning the wheel of Dharma.
If one studies the truth that is completely certain,
He will know that all things (*dharmas*) are without reality (*anātman*);
This is the highest among all truths.
Thus his insight turns the wheel of Dharma.
He does not turn the wheel for the sake of gain,
Nor for the sake of fame,
But out of compassion for all sentient beings;
Thus his insight turns the wheel of Dharma.
Having observed the yoke of suffering of all beings,
Oppressed by old age, sickness, and death,
It is for preventing the three evil courses of the life cycle
That his insight turns the wheel of Dharma.
Having terminated desire, hatred, and ignorance,
Removing the root of thirstlike craving,
Unshakeable and liberated,
His insight thus turns the wheel of Dharma.
Though I felt it difficult to overcome,
Having won, I let the Evil One acknowledge his defeat;
The difficult enemy has been defeated.
Thus, his insight turns the wheel of Dharma.
This wheel of Dharma, having nothing higher,
The Buddha alone is able to turn it.
Neither gods nor the Evil One, nor Indra, nor Brahmā,
Can turn that wheel.
Abiding closely with Dharma and turning it,
Benefiting gods and humans;

The master of gods and humans
Is able to cross to the yonder shore.

At that time, Prince Tīṣya and the son of the minister Khaṇḍa perceived the Dharma with insight, realized its fruit, and, betraying no truth, accomplished the state of certainty. At once they said to Vipāśyin Buddha, “We wish to practice austerity under the Dharma of the Tathāgata.”

The Buddha said, “Welcome, *bhikṣus*. The Dharma I teach is pure and genuine and unbounded. By practicing it, you may exhaust the limit of the suffering.”

9c At that time, the two were granted higher ordination. Not too long after the occasion of ordination, the Tathāgata demonstrated to his disciples three mysteries: (1) the supernormal power of freedom, (2) the supernormal power of knowing the minds of others, and (3) the supernormal power of teaching to achieve the destruction of defilement, emancipation from the intoxication of mind, and insight freed from the obstacle of birth and death.

Then, having heard that the two men had renounced household life in order to practice the path, had donned *saṃghātī* robes and with alms-bowls in hand were carrying out the practice of austerity, many citizens of the city of Bandhumatī said to each other, “This path must surely be true, because it has caused them to forsake the glory of their worldly careers, the opportunity to obtain important roles in the world.”

Then the eighty-four thousand citizens of the city visited the place where Vipāśyin Buddha was staying in the Deer Park, and after bowing their foreheads to his feet to honor him, they withdrew and sat to one side. Thereupon, the Buddha began to teach them the Dharma, encouraging, benefiting, and delighting them. He taught them the doctrine of charity, the doctrine of morality, the doctrine of birth in heaven, the doctrine that bondage in thirstlike desires and impure defilements are dangerous, and the doctrine that renunciation of these obstacles is primary, subtle and pure, and praiseworthy.

At that time, the World-honored One observed that the minds of these citizens were receptive, filled with joy and faith, and accepting

the right Dharma. Thereupon he introduced (1) the noble truth of suffering, explained it in detail, and had them understand it. Moreover, he set forth separately the remaining three truths and gave due commentary on these respective doctrines, namely (2) the noble truth of the cause of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path of cessation.

At that time, those eighty-four thousand citizens attained realization in that single session [at their seats], exhausted all the defilements, and thus acquired genuine insight into the nature of the Dharma, just as a white cloth can be easily dyed any other color.

Having perceived the Dharma with insight, realized its fruit, and, betraying no truth, accomplished the state of certainty, the citizens of the city of Bandhumatī said to Vipāśyin Buddha, “We wish to practice austerity under the Dharma of your tathāgatahood.”

The Buddha said: “Welcome, *bhikṣus*. The Dharma I teach is pure and genuine and unbounded. By practicing it, you may exhaust the limit of suffering.”

At that time, the eighty-four thousand citizens were granted higher ordination. Not too long after the occasion of ordination, the Tathāgata demonstrated to his disciples three mysteries: (1) the supernormal power of freedom, (2) the supernormal power of knowing the minds of others, and (3) the supernormal power of teaching to achieve the destruction of defilement, emancipation from the intoxication of mind, and insight freed from the obstacle of birth and death. Then those eighty-four thousand citizens who had heard the news that at the Deer Park, near the city of Bandhumatī, Vipāśyin Tathāgata had turned the wheel of the supreme Dharma, which no one, whether a *śramaṇa*, a *brāhmaṇa*, a heavenly god, the Evil One, or anyone in the human world is able to turn, at once visited the place where Vipāśyin Buddha was staying, and after bowing their foreheads to his feet to honor him, withdrew and sat to one side.

The Buddha then continued in verse:

Just as a man tries to be rescued
From his burning mind, and

Seeks a place to extinguish that fire
As quickly as possible,
These citizens have come
To see the Tathāgata in like manner.

10a Then the Buddha began to teach the Dharma again as before. At that time, there were one hundred and sixty-eight thousand *bhikṣus* in the city of Bandhumatī. The *bhikṣus* Tiṣya and Khaṇḍa both arose in midair before the assembly of *bhikṣus*, demonstrating their supernatural powers of spraying water, emitting fire, and teaching the miraculous Dharma.

At that time, the Tathāgata remained silent and thought to himself:

Now we have one hundred and sixty-eight thousand *bhikṣus* in this city. It may be good for them to travel through various regions in teams of two, sojourning here and there for a duration of six years. Then, returning to this city, they may report to the sangha their achievement of a new ordination.

Then the god Śuddhāvāsa, knowing the Tathāgata's thoughts, appeared before the World-honored One in an instant, as swiftly as a wrestler bends his arm and straightens it, and, after honoring [the Buddha] by bowing his forehead to his feet, withdrew to one side. Soon he spoke to the Buddha:

O World-honored One, there are so many *bhikṣus* in this city. It would be better for them to travel to various regions. After six years, they may return to this city and report to the sangha how many ordinations each of them has accomplished. I shall protect each who will be traveling, and guard [them from] anyone who might make this an opportunity for personal advantage, sir.

Having listened to this god's advice, the Tathāgata gave his assent by remaining silent. Then the god Śuddhāvāsa, understanding that the Buddha had granted permission by remaining silent, at once bowed his forehead to [the Buddha's] feet and suddenly disappeared, returning to his heavenly abode. Not long after the god's departure, the Buddha told the *bhikṣus*:

Now there are many *bhikṣus* in this city. You are advised to travel to various regions in order to propagate the Dharma and, after six years' time, return to this city and report to the sangha how many ordinations each of you has accomplished.

Then, following the Buddha's instruction, the *bhikṣus*, each carrying his robe and bowl, left on their sojourn after venerating the Buddha.

The Buddha then continued in verse:

Neither disturbing the *bhikṣus*,
Nor desiring anything [for himself],
Nor having any attachment,
The Buddha abides with his authority.
Like the mythological *garuḍa* bird,
Like a crane leaving an empty pond,
He makes his departure.

The god Śuddhāvāsa spoke to each of the *bhikṣus* after one year:

Your sojourn has passed one year, and there remain five years. You should remember that after six years you must return to the city and report to the sangha how many ordinations each of you has accomplished.

In this manner, time passed through the sixth year. The god again said to the *bhikṣus*, "A full six years have already passed. May all of you return to the city to report on your accomplishment."

On hearing [Śuddhāvāsa's] words, the *bhikṣus* picked up their robes and almsbowls, returned to the city of Bandhumatī, and came to the place where Vipaśyin Buddha was staying in the Deer Park. After honoring him by bowing their foreheads to his feet, they withdrew and sat to one side.

The Buddha then continued in verse:

Just as those well-trained elephants
Follow their riders' commands freely,

In like manner the assembly of *bhikṣus*
Returned here as instructed.

At that time, the Tathāgata ascended into midair before the assembly of *bhikṣus* and, while suspended in midair, cross-legged in the lotus posture, he lectured on the book of discipline, making the virtue of perseverance primary.

The Buddha taught that nirvana is the highest goal of his Dharma, and that even if one has a shaven hair and beard (i.e., a monk), if he injures others he is no longer a *śramaṇa*.

Then the god Śuddhāvāsa, abiding not too far from the Buddha, praised him by reciting the following verse:

10b The great insight of the Tathāgata
 Is [extremely] subtle and
 It alone is most honorable.
 Endowed with both the practice of calming the mind (*śamatha*) and
 That of analytical insight (*vipaśyanā*),
 He realized highest, perfect enlightenment.
 Because he had compassion for sentient beings,
 He stayed in the human world and realized that goal.
 He taught the four veritable truths to his disciples (*śrāvakas*):
 The [truths of] suffering, of the cause of suffering,
 Of the cessation of suffering, and
 The eightfold path of the wise and holy
 That leads to the place of peace and comfort.
 Vipaśyin Buddha appeared in the human world,
 Surrounded by his disciples,
 Like the brightly shining sun.

Having recited these verses, the god suddenly disappeared.
At that time, the World-honored One spoke to the *bhikṣus*:

I recollect that at one time in the past, when I was at Vulture Peak (Gṛdhrakūṭa) in the city of Rājagṛha, I happened to think to myself like this:

There is no place in all the world where my birth has never taken place, except one place, Śuddhāvāsa Heaven. If I were born in that heaven I would not have returned to this world.

O *bhikṣus*, again I thought myself, “I wish to visit Avṛhā Heaven.” Then, in an instant, as swiftly as a wrestler bends his arm and straightens it, I left this world and appeared in that heaven. The residents of that heaven, having seen me approaching, honored me [by bowing] their foreheads, withdrew to one side, and said to me, “We are the disciples of Vipaśyin Tathāgata. Because we followed his teaching, we have been born into this heaven, sir.” Thus they told me the stories of that buddha from beginning to end.

Some of them also claimed, “The buddhas Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni are equally our masters, sir. Because we followed their teaching, we have been born here, sir.” Again they explained to me the stories of these buddhas from beginning to end. When I was born in Akaniṣṭha Heaven (the highest of the five Śuddhāvāsa heavens), the same event was repeated.

The Buddha then continued in verse:

In an instant, as swiftly as a wrestler
 Bends his arm and straightens it,
 Through my supernormal power,
 I reached Śuddhāvāsa Heaven, Avṛhā Heaven, and
 Defeated two evil ones.
 Then the god Atapā (“one who torments no one”) approached and
 Greeted me with his palms together like a *pārichattaka* tree.
 The name of the Śākya master is renowned
 Even in distant regions.
 Well endowed in his features and appearance,
 He has reached Sudṛśa Heaven.
 Just as a lotus untouched by water, free from stains,
 The World-honored One has reached Sudṛśa Heaven,
 Like the sun that initially arises,
 Pure, spotless, and without shade,

10c

Like a clear autumnal moon, reaching the ultimate goal.
These five residences are the place
Where all beings are sanctified.
Because of purity of their minds,
They arrive here and reach the state
Of the total absence of defilements.
With minds pure and genuine,
They arrive here and become disciples of the Buddha,
Forsaking previous defiling grasping and
[Now] enjoying nongrasping.
With insight into the Dharma and unshakable certainty,
The son of Vipas̥yin, with his mind pure,
Has been welcomed here and has visited the Great Sage.
The son of Śikhin Buddha,
Immaculate (*vimala*) and unconditioned (*asaṃskṛta*),
Came here with his mind pure and genuine and
Visited the honorable Vibhava.
The son of Viśvabhū Buddha,
Endowed with perfect senses,
With his mind pure and genuine,
Came here and visited me,
As if the sun shines in the sky.
The son of Krakucchanda Buddha,
Free from desires, with his mind pure,
Visited me, as if his mysterious light flared in abundance.
The son of Kanakamuni,
Immaculate and unconditioned,
With his mind pure and genuine, visited me.
His light was like that of the full moon.
The disciple of Kāśyapa,
Endowed with perfect senses,
With his mind pure, visited me and
Did not disturb the Great Sage.
His supernormal power was primary,
With his mind firm,

He became a disciple of the Buddha, and
With his mind pure and genuine, he came here.
As a disciple of the Buddha,
He venerated the Tathāgata and
Informed the Most Honorable among Humans of his birthplace,
Realization of the path,
Name and family, and clan background in detail.
He had insight into the profound Dharma and
Realized the highest path.
The residence of *bhikṣus* should be free from dust and dirt,
Because they endeavor to terminate
All defilements with exertion, without slackening.
The foregoing are the stories of those seven buddhas
From beginning to end
As related by Śākyamuni Buddha.

The Buddha completed this sutra of the “Stories of the Great Origin.” The *bhikṣus* listened to what the Buddha taught and, delighted, they followed the instructions that were imparted in it.

11a

[End of Sutra 1: The Great Origin]

Sutra 2

Last Journey and Sojourns

(*Dīgha Nikāya 16: Mahāparinibbāna Suttanta*)

First Episode

Thus have I heard. At one time, the Buddha was sojourning on the [mountaintop called] Vulture Peak in the city of Rājagṛha, together with one thousand two hundred and fifty disciples. At that time, Ajātaśatru, the king of Magadha, desired to conquer the country of Vṛji. The king thought to himself, “Though the Vṛji countrymen are known to be brave and the people physically strong, it would not be too difficult for me to conquer them.” Thereupon, King Ajātaśatru summoned his prime minister, Varṣākāra, a *brāhmaṇa*, saying:

May you visit the World-honored One at Vulture Peak, [venerate him] in my proxy, and greet him with words of enquiry regarding his well-being: “Is his holiness at ease with his rising and sitting and does he feel strong in his walking?” Then speak to the World-honored One [with my words]: “The Vṛji countrymen are proud of their valor and of the physical strength of their people, and do not submit to my authority. I wish to conquer them, but since I have not thoroughly examined the matter, may I ask if the World-honored One could give some words of instruction on my behalf?” If the World-honored One does say something, bear in mind exactly what he has said without missing a word, and tell me his words exactly as you have heard them. Whatever the Tathāgata says cannot be false.

Having received the king’s order, Prime Minister Varṣākāra at once boarded a carriage leaving for Vulture Peak, reached the point where he had to alight from the vehicle, and then approached on foot. On reaching the World-honored One’s dwelling place and greeting him with a bow, Varṣākāra withdrew to one side to take his seat and said to the World-honored One:

The king of Magadha, Ajātaśatru, [venerates] the Buddha by bowing to your feet and respectfully greets the World-honored One with words

of enquiry: "Is his holiness at ease in his rising and sitting and does he feel strong in his walking?" Again his majesty says to the World-honored One: "The Vṛjī countrymen are proud of their valor and of the physical strength of their people, and do not submit to his authority. His Majesty wishes to conquer them, but since [the king] has not thoroughly examined the matter, he requests the World-honored One to give some words of instruction on his behalf."

At that time, Ānanda was sitting behind the World-honored One, fanning him. The Buddha said to Ānanda, "Haven't you heard that the Vṛjī countrymen have frequently assembled to discuss the matter of their governance?" Ānanda replied, "Yes, I have heard so, sir." The Buddha said to Ānanda:

If that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country. O Ānanda, haven't you heard that the leaders and the followers of the Vṛjī country are harmonious and have respect for each other between the superior and the inferior?

Ānanda answered, "Yes, this also I have heard, sir." The Buddha spoke to him again:

11b O Ānanda, if that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country. O Ānanda, haven't you heard that the Vṛjī countrymen respect their law, know what should be avoided, and do not fail to perform their customary duties?

Ānanda answered, "Yes, this also have I heard, sir." The Buddha spoke to him again:

O Ānanda, if that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country. O Ānanda, haven't you heard that the Vṛjī countrymen are filial to their parents and obedient to their teachers and elders?

Ānanda answered, “Yes, this also have I heard, sir.” The Buddha spoke to him again:

O Ānanda, if that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country. O Ānanda, haven’t you heard that the Vṛjī countrymen venerate the Buddhist shrines (*abhyantara-caitya*) and respect the heretic shrines?

Ānanda answered, “Yes, this I also have heard, sir.” The Buddha spoke to him again:

O Ānanda, if that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country. O Ānanda, haven’t you heard that the wives and daughters of the Vṛjī countrymen are genuine, faithful, spotless, and speak no evil even in jest?

Ānanda answered, “Yes, this also have I heard, sir.” The Buddha spoke to him again:

O Ānanda, if that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country. O Ānanda, haven’t you heard that the Vṛjī countrymen render services for the needs of religious practitioners, the *śramaṇas*, revere those who are steadfast in moral precepts, and ready themselves to guard the religion and protect the practitioners, having never failed in doing so?

Ānanda answered, “Yes, this also I have heard, sir.” The Buddha spoke to him again:

O Ānanda, if that is really the case, the young and old are harmonious, together they are all the more prosperous, their country should be secure for some time to come and cannot be invaded by any other country.

Thereupon, Prime Minister Varṣākāra said to the Buddha:

When the people of that country uphold even a single principle of well-being, it is an unwise scheme [to wage war against them]. How much

more so when they uphold all the seven principles of well-being. Since I am obliged to deal with many matters of the state, may I now ask Your Holiness for permission to depart, sir.

The Buddha said, "You may do as suits you best."

Then Varṣākāra stood up from his seat, circumambulated the Buddha three times, and, with a bow, withdrew. Not long after his departure, the Buddha instructed Ānanda, "Go at once and instruct all the disciples, right and left, in their residences in Rājagṛha to assemble at the meeting hall."

Ānanda replied, "Yes, sir, right away." At once he went to the city of Rājagṛha and urged the *bhikṣus* to assemble at the meeting hall, and he reported back to the World-honored One: "All the *bhikṣus* have assembled, sir. May Your Holiness be ready."

Thereupon, the World-honored One stood up from his seat, and, reaching the meeting hall, took his seat in the place prepared for him and said to the *bhikṣus*, "I shall speak to you on the subject of seven principles of well-being. Listen attentively, you should contemplate and remember [what I shall now say]."

The *bhikṣus* responded to the Buddha, "Yes, World-honored One. We are ready to listen, sir."

The Buddha said to them:

11c The seven principles of well-being means the following: The first is the principle of frequent assembly to discuss the matter of right meanings, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma should not decline. The second is the principle of harmonious cooperation and obedience regarding the teaching of the Dharma between the superior and the inferior, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma should not decline. The third is the principle of respecting rules (*fa*), knowing what should be avoided (*ji*), and following regulations, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma should not decline. The fourth is the principle of the sangha leader's protection and guidance for the members, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma

should not decline. The fifth is the principle of guarding one's mind and adhering to piety toward the elders, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma should not decline. The sixth is the principle of practicing pure and genuine austerity and refraining from desire, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma should not decline. The seventh is the principle of letting others be first and yourself second in matters of the order and refraining from [seeking] fame or advantage, so that the *bhikṣus* of the sangha, young and old, may be harmonious and the Dharma should not decline.

The Buddha said to the *bhikṣus*:

There is also another set of seven principles of well-being that enable the Dharma to flourish and protect it from slander. The first is the principle of concentrating on a few [matters] rather than being involved in many, which enables the Dharma to flourish and not be subject to slander. The second is the principle of maintaining quietude and silence and refraining from the use of many words. The third is the principle of reducing sleep and refraining from indulging in sleep. The fourth is the principle of refraining from the habit of group mentality and the indulgence in useless conversation. The fifth is the principle of refraining from praising oneself without [the presence of] real virtues in oneself. The sixth is the principle of refraining from joining any group of bad influence. The seventh is the principle of abiding in a secluded, quiet place in the forest. If each of you keep these principles, O *bhikṣus*, you shall enable the Dharma to flourish and protect it from slander.

The Buddha said to the *bhikṣus*:

Again there is another set of seven principles¹⁶ that enables the Dharma to flourish and protect it from slander. The first is the principle of faith in the arhatship of the Tathāgata and in the ten titles attributed to the Buddha who realized perfect enlightenment. The second is the principle of having a sense of shame regarding one's own deficiencies. The third is the principle of knowing shame regarding one's wrong actions toward

others. The fourth is the principle of maximizing learning, examining the deep meanings of what one has learned regarding good, better, and best, and carrying out the practice of pure and genuine austerity. The fifth is the principle of exerting oneself in ascetic practice, refraining from evil, and promoting good action. The sixth is the principle of bearing in mind whatever one has learned and practiced in the past. The seventh is the principle of practicing insight, knowing the law of birth and cessation, and following the essentials of the wise and holy, thereby terminating the origin of suffering. These are the seven principles that enable the Dharma to flourish and protect it from slander.

The Buddha said to the *bhikṣus*:

There is another set of seven principles that enable the Dharma to flourish and protect it from slander. What are the seven principles? First, the principle of reverence toward the Buddha; second, the principle of reverence toward the Dharma; third, the principle of reverence toward the sangha; fourth, the principle of reverence toward the precepts; fifth, the principle of reverence toward the practice of concentration; sixth, the principle of reverence toward one's parents; seventh, the principle of reverence toward the discipline of attentiveness. These are the seven principles that enable the Dharma to flourish and protect it from slander.

The Buddha said to the *bhikṣus*:

There is another set of seven principles that enable the Dharma to flourish and protect it from slander. First, the principle of contemplating the impurity of the physical body; second, the principle of contemplating the impurity of food; third, the principle of not being pleased with the human world; fourth, the principle of reminding oneself always of the thought of death; fifth, the principle of giving rise to the thought of impermanence; sixth, the principle of giving rise to the thought of suffering due to impermanence; seventh, the principle of giving rise to the thought of suffering and nonself. These are the seven principles that enable the Dharma to flourish and protect it from slander.

12a

The Buddha said to the *bhikṣus*:

Again there is another set of seven principles that enable the Dharma to flourish and protect it from slander. What are these seven? First, the principle of mindfulness regarding discerning insight, the retention of previous experiences with good memory, and abiding in seclusion, quietude, nondesire, and non-action by transcending both suffering and happiness; second, the principle of differentiation of psychophysical elements (*skandhas*) retained in memory with regard to their truthfulness or falsity; third, the principle of exertion in the pursuit of critically discerning right *dharmas* from false ones; fourth, the principle of abiding in the delight arising from the preceding practices; fifth, the principle of freedom from bodily and mental disturbances through the state of delight previously accomplished; sixth, the principle of “mental concentration to realize bodily and mental calmness”; seventh, the principle of maintaining a mind of equanimity and equilibrium. These are the seven principles that enable the Dharma to flourish and protect it from slander.

The Buddha spoke to the *bhikṣus*:

Again there are six principles that enable the Dharma to flourish and protect it from slander. What are these six? First, the principle of acting with a sense of friendly love (*maitrī*) and non-harm toward sentient beings; second, the principle of speaking words of friendly love and not speaking words of evil intent; third, the principle of keeping friendly love in one’s mind and not holding any grudge or criticism; fourth, the principle of obtaining pure and genuine material support and sharing it with others equally; fifth, the principle of adhering to the precepts of the wise and holy without deficiency and without omission, unshakable in purity and genuineness; sixth, the principle of seeing the path of the wise and holy and thus acquiring insight into the origin of suffering. These are the six principles that enable the Dharma to flourish and protect it from slander.

The Buddha said to the *bhikṣus*:

Again there is another set of six principles that enable the Dharma to flourish and protect it from slander. First, the principle of mindfulness

of the Buddha; second, the principle of mindfulness of the Dharma; third, the principle of mindfulness of the Sangha; fourth, the principle of mindfulness of the precepts; fifth, the principle of mindfulness of the practice of charity; sixth: the principle of mindfulness of birth in heaven. These are the six principles that enable the Dharma to flourish and protect it from slander.

At that time, the World-honored One sojourned in Rājagṛha as long as he wished, and then said to Ānanda, “You are doing well [in the life of daily practice]. I wish to visit the Bamboo Grove monastery.”

Ānanda replied, “Yes, sir.” At once, he packed the Buddha's robe and almsbowl and, carrying them [on his shoulder], followed behind him together with the other *bhikṣus*. Proceeding on the highway of Magadha, the World-honored One then reached the Bamboo Grove, entered the monastic building, and took his seat in the meeting hall. There, he taught the *bhikṣus* the curriculum of three [major] trainings: (1) moral precepts (*śīla*), (2) mental concentration (*samādhi*), and (3) [analytical] insight (*prajñā*).

Being steadfast in the set of moral precepts and experiencing mental concentration, you may acquire great reward; being steadfast in the experience of mental concentration and the application of analytical insight, you may acquire great reward. Being steadfast in the application of analytical insight and realizing the purity of your mind, you may acquire perfect deliverance and extinguish three kinds of defilements, namely, defilement due to carnal desire, defilement due to existential desire, and defilement due to ignorance. When one has realized deliverance, he acquires the subsequent knowledge that he has realized emancipation, namely, “Whosoever has terminated [the cause of] birth and death, accomplished the goal of the practice of austerity, completed whatever should be done, for him there will be no more birth after this life.”

At that time, the World-honored One sojourned at the Bamboo Grove as long as he wished, and then said to Ānanda, “You are doing well [in the life of daily practice]. I should proceed to the city of Pāṭaliputra.”

Ānanda replied, “Yes, sir.” At once, he packed the Buddha's robe and almsbowl and, carrying them [on his shoulder], followed behind him together

with the other *bhikṣus*. Traveling on the highway of Magadha, the World-honored One then reached the city of Pāṭaliputra and took his seat under a *paṭala* tree.

Having heard that the Buddha had arrived from a long distance at the *paṭala* tree accompanied by a group of his disciples, a group of lay devotees came out from the city and from a distance saw the World-honored One seated under the *paṭala* tree. They realized that his handsome appearance and calm, restrained senses were most sublimely matched in his holiness, just as a great dragon can be clearly seen through transparent water. They noted that the thirty-two eminent marks and eighty additional marks embellished his physical features. With delight in their hearts, they finally reached the place of the Buddha and, having honored him [by bowing] their foreheads to his feet, they withdrew to one side and took their seats. At that moment, the World-honored One began to teach them the doctrine of Dharma, thus encouraging, benefiting, and delighting them. 12b

Having listened to the teaching, the lay devotees said to the Buddha:

We humbly wish to take refuge in the Buddha, Dharma, and Sangha. May your holiness, with compassion, grant us lay devotees your permission. From now on, we are committed to upholding the five precepts: not to injure life, not to steal, not to indulge in sexual misconduct, not to speak falsehoods, and not to ingest intoxicants. We have also planned to set up a place to make our offerings, sir. We earnestly wish, O World-honored One, that your holiness as well as the host of venerables have sympathy with us in accepting our offerings.

At that time, the World-honored One remained silent, thus granting their wish. Having seen that the World-honored One remained silent, the lay devotees stood up from their seats, circumambulated the Buddha three times, and with veneration, they returned [to the city]. At once they built a grand hall for the Tathāgata, fixing things here and there, cleaning up, burning incense, and respectfully placing a cushion at the main guest seat, they arranged the offerings in due order. They then returned to the World-honored One, saying, “The place has already been prepared. Whenever your holiness is ready, sir.”

Thereupon, the World-honored One stood up from his seat, donned his *saṃghātī* robe, and with his almsbowl in hand he went into the hall. After

washing his hands and feet, he took his seat in the prepared position. Then the host of *bhikṣus* took their seats on the left side, whereas the lay devotees sat on the right side. At that time, the World-honored One said to the lay devotees:

In general, when someone commits a moral transgression against the five precepts, he is then visited with five kinds of disasters. What are the five? First, even though one wishes to acquire wealth, he cannot do so; second, even when one obtains some sort of gain, it is exhausted within a single day; third, wherever one is, no one respects his presence; fourth, his bad name and rumors [about him] spread through the world; fifth, when his body dissolves and his life comes to an end he falls into the hells.

Again he said to the lay devotees:

In general, when a person keeps moral precepts, he is then visited with five kinds of blessings. What are the five? First, one is able to obtain whatever he wishes to acquire; second, his own wealth increases, with never a loss; third, wherever he is, his presence is respected; fourth, his good name is widely known in the world; fifth, after the dissolution of his body and his life's end he is bound to be born among the heavenly gods.

The time quickly passed through one half of the night. The World-honored One told the lay devotees, "May each of you return home." They then followed the word of the Buddha, circumambulated him three times, and after venerating him, went away.

At that time, during the latter half of the night as dawn approached, the World-honored One went to his secluded place and, through his supernormal vision, witnessed various high-ranking gods occupying the city, and also the middle- and lower-ranking gods as well, all occupying that city. Thereupon, the World-honored One at once returned to the meeting hall and took his seat on the cushion. As he thought it was the right time, he asked Ānanda, "Who built this city of Pāṭaliputra?"

Ānanda replied, "It was Prime Minister Varṣākāra, sir, and it is said that he built this to defend against a possible invasion of the Vṛji, sir."

The Buddha said to Ānanda:

Whoever built this city has received the gods' approval. During the latter half of the night when the dawn was approaching, I went to a secluded place [for meditation] and, through my supernormal vision, saw high-ranking gods occupying the city and also middle- and lower-ranking gods as well. O Ānanda, you should know that when humans live at a site that high-ranking gods occupy, their lives will become secure and prosperous. Whoever lives at a site that middle-ranking gods occupy will be among the middle class of people. The site that lower-ranking gods occupy is the section where lower-class people live. Even these people have varied degrees of merit; their respective prosperity is somehow limited by these conditions.

O Ānanda, this is a place where the wise may reside, it will also be a center where people come for commercial and business transactions, and the laws of the state are true and cannot be false. This is the best of cities, to be commended by many and not to be destroyed. Should this city be destroyed at some future time, it would necessarily be due to one of these three causes: first, by a great flood; second, by a great fire; or third, by the conspiracy of city residents who side with foreign invaders. The city would be destroyed for one of these causes.

Throughout that night the lay devotees were then engaged in preparation of the next day's provisions. When the preparations were complete, they came to the Buddha, announcing, "The morning meal has already been prepared, sir. Whenever your holiness is ready."

Then they set up a dining hall, served food to everyone with their own hands, and served water at the end of the meal. Thereupon, they each took their small sitting cloths with them and took their seats before the Buddha. At once, the World-honored One began to teach them:

Now, I shall tell you that this is the city where the wise and the learned will reside, many of them upholding moral precepts, engaging in the practice of austerity, because of which those gods of good nature will be delighted. At once they recited mysterious charms for the presence of gods' blessings, if they are respected and served with respect, thus

widely conducting charity, love, and sympathy. This is the place the gods praise and hence it is destined to meet with good fortune and will not meet with bad things.

At that time, when the World-honored One had completed his teaching, he stood up from his seat and the assembly circumambulated around the Buddha and followed him in leaving the city. Prime Minister Varṣākāra, following after the procession, thought to himself:

Now, the *śramaṇa* Gautama went out of this gate. This gate will be named "Gautama's gate." Again, the riverbank from which the Tathāgata crossed the Ganges will be called "Gautama's fording place."

At that time, leaving the city of Pāṭaliputra, the World-honored One reached the riverbank, where many people tried to find a means of crossing the river. Some of them boarded boats in order to cross, while others got on bamboo rafts, and yet others crossed the river on wooden rafts. At that time the World-honored One was together with the host of disciples. Within an instant, as swiftly as a wrestler bends his arm and straightens it, he at once reached the yonder shore. The World-honored One contemplated the meaning of this and spoke in verse:

13a The Buddha is the captain of an oceangoing ship.
 The Dharma [that he teaches]
 Bridges rivers and fords.
 The vessel of the great path (*mahāyāna-mārga*) [that he steers]
 Transports both gods and humans across the water together.
 One may untie his knots (i.e., the defilements),
 Cross over to the [yonder] shore, and
 Ascend to the state of the sages.
 [But] the Buddha is the one who helps his disciples
 To untie their knots together and thereby realize nirvana.

At that time, the World-honored One, traveling on the highway of Vṛji, reached the village of Koṭigāma. Resting under a forest tree, he said to the disciples:

There are four profound branches of the Dharma¹⁷ (1) noble precepts, (2) noble concentration, (3) noble insight, and (4) noble deliverance. These doctrines are subtle and difficult to fathom. If I and you had not clearly understood these subjects, we would have been in the endless cycle of birth and death.

Thereupon, having contemplated these subjects, the World-honored One continued in verse:

It is the Buddha who alone can differentiate
The four divisions of the Dharma:
Moral precepts, mental concentration,
Analytical insight, and deliverance.
Liberated from the state of suffering,
He helps others to come to their conversion and
To terminate their cycle of birth and death.

At that time, the World-honored One sojourned in the Koṭigāma village as long as he wished. Then he said to Ānanda, “I wish to proceed to the village of Nādikā.” Thus instructed, packing the Buddha’s robe and almsbowl and carrying them [on his shoulder], Ānanda followed the World-honored One together with the other *bhikṣus*. Traveling on the highway of Vṛji, he reached Nādikā village and rested at a brick resthouse. At that time, Ānanda remained in a secluded place and thought to himself:¹⁸

In this village, twelve lay devotees once lived. Their names were: (1) Kakkāṭa (or Kakkudha), (2) Kālīṅga, (3) Nikāṭa, (4) Lishu, (5) Sāḷha, (6) Poyalou, (7) Potoulou, (8) Subhadra, (9) Tuolishetu, (10) Soudalishetu, (11) Yaśas, and (12) Yeshuduolou. These people are all dead and must have been reborn somewhere. Again, fifty of the people passed away. Again, five hundred of them have died. Where have these people been reborn?

Having thought thus, Ānanda arose from his secluded place. Coming to the World-honored One, after honoring him by bowing his forehead to his feet, he withdrew to one side and said to him:

O World-honored One, while I was silently contemplating in my secluded place, I came to think of those twelve lay devotees, such as Kakkāṭa, and so on, who have died. Then again, fifty people also passed away in this village, and again five hundred of them have died since then. Where have these people been reborn, sir? I wish that your holiness would explain these matters.

The Buddha replied to Ānanda:

Those twelve, including Kakkāṭa, extinguished the five defilements that bind sentient beings to the lower sphere of desire, and after their deaths they were born among heavenly beings. They will enter the final nirvana (*parinirvāṇa*) from where they are, and will not return to this human world.

Those fifty people who passed away extinguished the first three of the five defilements (i.e., heretical belief in self, doubt, and attachment to non-Buddhist practices and observances), and freed themselves from desire, hatred, and delusion, thus realizing the saintly state of stream-enterer (*srotaāpanna*), first of the four [states of spiritual development]. They return to this world and will terminate the root cause of suffering.

Those five hundred people who have died also extinguished the three defilements and realized the state of stream-enterer. It is certain that they are not destined for an evil course of the life cycle, hence they will realize the path by returning to this world seven times in order to terminate the cause of suffering.

13b O Ānanda, it is the universal rule that once born, everyone is bound to die. There is no question about this. If everyone, when their death approaches, asks me about their destiny, wouldn't this be a great tragedy on their part?

Ānanda replied, "From the point of view of believers in the destinies, it will indeed be a tragedy, sir."

The Buddha said to Ānanda:

Now, I am obliged to teach you the Dharma mirror. You should tell these noble disciples that if, in their present life, they can remove the cause of falling into the three evil courses of life and can realize the

holy state of stream-enterer, they should be able to exhaust the cause of suffering before passing through the seventh return to this human world. Also you should share the following:

O Ānanda, the Dharma mirror refers to the state of unshakable faith that every noble disciple should acquire:

(1) Delighted at heart, every disciple should have faith in the Buddha Tathāgata as endowed with the ten titles, such as “one who has totally extinguished defilements,” “one who is fully enlightened,” and so forth.

(2) Delighted at heart, every disciple should not hesitate, whenever possible, to inculcate the Dharma that is real and subtle and to show the path of nirvana, believing in the testimony of what the knower of the path has been practicing.

(3) Delighted at heart, every disciple should have faith in the Sangha whose members are in harmonious cooperation, sincere and direct, and without false flattery; in which the fruits of the path are realized; in which harmonious obedience is held regarding the teaching between the superior and inferior; and in which each of the members respectively embodies the Dharma in himself. For, when the members are ready as candidates for the state of stream-enterer, they will realize it; when they are ready for the state of once-returner (*sakṛdāgāmin*), they will realize it; when they are ready for the state of nonreturner (*anāgāmin*), they will realize it; when they are ready for the state of arhat, they will realize it.

(4) Every disciple should have faith in these [holy] men who are called the “four pairs of men” or the “eight [distinguished] personalities,” the wise and holy disciples of the Tathāgata, worthy of honor and respect as the best field of the world in which to harvest merit [by making offerings to them and serving them]. Every disciple should have faith in the body of precepts, pure, genuine, and spotless, neither deficient nor missing, adhered to by these wise and holy people. Every disciple should have faith in the practice and realization of mental concentration by the bright and sagacious.

O Ānanda, these are the contents of the Dharma mirror. You should tell the noble disciples that if, in their present life, they can annihilate the causes for falling into the three evil courses of life and realize the

holy state of stream-enterer, then they should be able to exhaust the cause of suffering before passing through the seventh return to this world. Also you should tell these things to those [who seriously wish to know about them].

At that time, the World-honored One sojourned in Koṭigāma village as long as he wished, and then said to Ānanda, "Let us go to the country of Vaiśālī." Thus, having packed the Buddha's robe and almsbowl and carrying them [on his shoulder], Ānanda followed the World-honored One together with other *bhikkhus*. Traveling on the highway of Vṛjji, the World-honored One reached Vaiśālī and took his seat under a tree.

A courtesan, Ambapālī by name, having heard that the Buddha, accompanied by his disciples, had arrived in Vaiśālī and was resting under the tree, at once boarded a carriage to visit the place where the Buddha stayed, wishing to venerate him with offerings. Even before reaching the site, she saw the World-honored One from a distance, noting his handsome appearance, his extraordinary senses, and his eminent marks, as though seeing the moon among stars. Delighted at heart, Ambapālī alighted from the carriage and approached on foot. She finally reached the place of the Buddha and, having honored him by bowing her forehead to his feet, she withdrew to one side and took her seat.

At that time, the World-honored One began to teach the Dharma, encouraging, benefiting, and delighting her. Having listened to the Buddha's teaching, Ambapālī was delighted and said to the Buddha:

From today, for the first time, I humbly take refuge in the Three Treasures. May your holiness grant this wish. I will become an *upāsikā* (laywoman) in order to devote myself to the right Dharma and, until the end of my life, will keep my vow not to injure life, not to steal, not to commit sexual misconduct, not to tell lies, and not to take intoxicants, sir.

She again said to the Buddha:

May I request, World-honored One, that your holiness and the venerable disciples accept tomorrow's meal at my place. And may you take your rest for the night in the grove that I own.

At that time, the World-honored One maintained his silence, thus granting her wish. Having realized the Buddha's silent acceptance, Ambapālī arose from her seat, venerated him, and after circumambulating the Buddha, departed. Not long after Ambapālī left, the Buddha said to Ānanda: "I am ready to go to the grove together with all of you." Ānanda replied, "Yes, sir." The Buddha stood up from his seat, and carrying his robe and almsbowl himself, he went to Ambapālī's grove accompanied by one thousand two hundred and fifty disciples.

The Licchavi clanspeople of Vaiśālī, having heard that the Buddha was sojourning at Ambapālī's grove, at once hurriedly set up their carriages decorated in five colors. Some of them rode a blue carriage drawn by a horse colored in blue, wearing blue garments, under a blue canopy with the mark of a blue streamer and a blue official ensign. The five colored carriages, horses, and so forth were all arranged in a similar manner. The five hundred Licchavi clanspeople, whose garments were of variegated colors, then equally wished to visit the Buddha.

After leaving the place of the Buddha, Ambapālī returned alone to her home but on the way she encountered the Licchavi clanspeople on the same path. Her horse shied and her carriage rubbed against one of the Licchavi clansman's decorated carriages and damaged its canopy and streamer. She did not, however, try to turn out of the way of their passage. The Licchavi clansman said accusingly:

Under what authority have you not turned out of the way of our passage?
By bumping into my carriage, you have damaged my canopy and streamer.

Ambapālī replied:

Gentlemen, I have already requested the Buddha to come to my place for tomorrow's meal. In order to prepare the meals, I am returning home. Because of this, I have to make this carriage run as fast as it can, not allowing it to turn off from this road, sirs.

Some Licchavi clanspeople then asked [her]: "Can you set your request aside for a while, and give us the opportunity [to make the first offerings to the Buddha]? We shall give you one hundred thousand gold pieces for it."

Ambapālī at once replied, “I am the first to have requested the Buddha and it has already been settled. I cannot transfer this opportunity to you, sirs.”

Then the Licchavi clanspeople again said to [her]: “Then we shall give you sixteen times that amount of one hundred thousand gold pieces. Give us the first opportunity.”

Ambapālī still did not agree, asserting, “My request has been granted. I cannot transfer it to you, sirs.”

Then the Licchavi clanspeople said to her again, “We will give you one half of the state's wealth. Let us have the first opportunity.”

Ambapālī again replied:

Even if you promise me all the wealth of the state, I am not interested in it, sirs. The reason is that the Buddha is sojourning at my grove and has accepted my request. This matter has been settled, sirs.

Thus she refused. All of the Licchavi clanspeople wrung their hands and lamented, “Now, because of this woman, we have lost the opportunity to make the first offering!” but they proceeded on their way toward the grove.

At that time, the World-honored One saw from a distance the five hundred Licchavi clanspeople approaching the grove, accompanied by tens of thousands of carriages and horses, filling up the entire roadway. He said to the *bhikṣus*:

If you wish to know how the gods of Trāyastriṃśa Heaven play games and enjoy their heavenly garden, it would not differ much from the oncoming host of visitors in pomp and stateliness. All of you, *bhikṣus*, should maintain your minds in good unity and present yourselves in a dignified manner.

What, O *bhikṣus*, is called good unity of the mind? Here, O *bhikṣus*, exert yourselves in observing the inner body (i.e., inner senses) in concentration, without slackening, being mindful and remembering your observations, thereby discarding worldly desires and worries. Exert yourselves also in observing the outer body (i.e., outer senses), without slackening, being mindful and remembering your observations, thereby discarding worldly desires and worries. [Further,] exert yourselves to observe both the inner and outer body, without slackening, being mindful

and remembering your observations, thereby discarding worldly desires and worries. It is the same with observing one's sensation (senses), mind (intellect), and psychophysical elements.

O *bhikṣus*, what then does it mean to not be dignified in respect to manners? [It is the opposite of dignified conduct and discipline.] In this matter, O *bhikṣus*, whatever one should do, he should know how to do it. Whatever one should stop, he should know how to stop. Look around right and left, bend forward, stretch back, look downward and look upward, holding the robe and almsbowl; you should not lose the [dignified] manner of eating and drinking hot water and medicine; applying properly expedient means, you should remove obstacles, keeping your mind intact in silence without [letting it become] scattered, whether walking, stopping, sitting, lying down, sleeping, or speaking. Such a one is called a *bhikṣu* who is well endowed with dignified manners and discipline.

The five hundred Licchavi clanspeople reached the grove owned by Ambapālī and, having alighted from their carriages, proceeded on foot toward the place of the Buddha. After honoring him by bowing their foreheads to his feet, they withdrew to one side to take their seats. The Tathāgata, abiding on his seat, cast his aura of authority and holiness over the entire assembly, just as the autumnal moon casts its light, and also as the sun alone shines brightly from midair through a clear sky, onto the clean ground with no speck of dust whatsoever.

At that time, while his seat was surrounded by the five hundred Licchavi clanspeople who sat on the ground, the Buddha alone amid the entire assembly revealed his holy illumination. At that time, there was a *brāhmaṇa*, Piṅgiyānī by name, among the assembly. He suddenly stood up from his seat, rearranged his garments to expose his right shoulder, and with his right knee touching the ground and both palms held together in respect, praised the Buddha in verse:

King Aṅga of Magadha (i.e., Bimbisāra)
 Seeking merit-worthy prosperity,
 Clad himself in the heraldic paragon of armor.

The World-honored One appeared in this land and
Shook the triple world with his aura of authority and virtue.
The fame of his name has arisen like that of the Himalayas, and
[That of his virtue] like the blooming lotus flowers
With their subtle and delicate fragrance.
Now, the brightness of his presence
Is like the sun arising at the beginning of the day and
Like the moon playfully passing through the sky
With no shade of clouds whatsoever.
Even so is the World-honored One
Whose light illumines the human world.
His supreme insight is just as clear and bright
As a garden torch perceived through the darkness of night.
He has bestowed on everyone the eyes of insight and
Dispelled all doubt from the minds of humans.

Then, the five hundred Licchavi clanspeople, having listened to Piṅgiyānī's recitation of his verse of tribute, requested of him, "May you recite the verse of praise once again." Thereupon, Piṅgiyānī repeated the recitation three times before the Buddha. Having listened to the verse of praise repeatedly sung by Piṅgiyānī, each of the Licchavi clanspeople took off their garments and gave them to the *brāhmaṇa* for his recital. Piṅgiyānī at once presented these garments to the Buddha as his offering, and the Buddha accepted his gift with compassion.

Thereupon, the World-honored One said to the Licchavi clanspeople of Vaiśālī:

14b In the world, there are five kinds of treasures that are difficult to obtain. What are the five? First is the appearance of the Tathāgata in this world, who has realized the state of arhatship. Such an appearance is difficult to meet. Second is a person who is capable of expounding the right Dharma of the Tathāgata. Such a person is difficult to find. Third is a person who is capable of believing and understanding the Dharma taught by the Tathāgata. Such a person is difficult to find. Fourth is a person who is capable of realizing the Dharma taught by the Tathāgata. Such a person is difficult to find. Fifth is a person who knows how occasions

of crisis recur and how to rescue others from disasters. Such a person is difficult to find. These are the five treasures most difficult to obtain.

Then, having listened to the teaching of the Buddha, the five hundred Licchavi clanspeople were delighted and said to the Buddha, “We humbly wish, O World-honored One, that your holiness and the venerable disciples accept our invitation.”

The Buddha replied to the Licchavi clanspeople:

Dear noblemen, you have invited me and I have now already accepted your offerings. Ambapālī made an invitation in advance, and this has already been accepted by the Buddha, hence it still stands.

When all the Licchavi clanspeople heard this, each of the five hundred clanspeople wrung his hands and expressed regret, saying, “While we wished to make our offerings to the Tathāgata and his party, this woman has already taken the first auspicious opportunity.” At once they rose from their seats and, having honored the Buddha by bowing their foreheads to his feet, they circumambulated the Buddha and departed.

During the night, Ambapālī prepared various foods for the next day’s offering. The next morning, when the time came, the World-honored One, surrounded by one thousand two hundred and fifty disciples, each neatly dressed in the *samghāṭī* robe and with almsbowl in hand, arrived at the place they had been invited to and took a seat in the prepared position.

Thereupon, Ambapālī set forth superb foods for the Buddha as well as the members of the sangha. When the meal was over, the bowls were set aside and the tables were removed. Ambapālī then carried a golden pitcher to serve water for washing. As she stepped forward toward the Buddha she said to him:

Among all the groves in the city of Vaiśālī, the one that I own is the best. I would like to present it as gift to the Tathāgata. With compassion for me, may your holiness accept this gift.

The Buddha said to Ambapālī:

Your ladyship, make this grove an offering to the universal sangha (i.e., of the *bhikṣus* of all regions) with the Buddha as its head. The

reason is that whatever belongs to the Tathāgata, namely, the six items, such as groves, forests, rooms, houses, robes, and bowls, cannot be transferred as gifts to anyone, even ones such as [the Evil One] Māra, Indra, Brahmā, and other powerful gods, who are not equally worthy to the Tathāgata.

Thus instructed, Ambapālī at once dedicated her grove to the universal sangha with the Buddha as its head. With compassion, the Buddha accepted her gift and praised her deed in verses:

Whosoever builds the commemorative tower (stupa),
Whoever builds the monastic residence (*vihāra*),
Whoever dedicates the grove and orchard with cool shade,
Whoever helps people cross the water
By building bridges and steering boats,
Whoever provides travelers in the wilderness
With water and grass as well as a resthouse,
His merit increases by day and by night thereof,
With his moral quality pure and genuine,
He is bound to reach the goal of highest good.

Then Ambapālī brought a small table before the Buddha and took her seat. The Buddha began to teach the Dharma, encouraging, benefiting, and delighting her, by expounding the doctrine of charity, the doctrine of morality, the doctrine of rebirth in heaven, instructing that desires are to be shunned as great danger, unclean and impure, determining ongoing defilements of passion as an obstacle, but [on the other hand], commending the path of distancing oneself from both suffering and pleasure as necessary and best (toward the goal of salvation).

14c At that time, the World-honored One observed that [Ambapālī's] mind became receptive, peaceful, little obstructed, and ready to be educated. Thereupon, following the rule of all buddhas, he expounded on her behalf the noble truths of suffering, the cause of suffering, the cessation of suffering, and the necessary path of cessation (i.e., the Four Noble Truths).

At that time, Ambapālī, with faith pure and genuine, like white cloth that can be easily dyed any color, at once in that single session [at her seat] removed herself from all defilement and thus acquired genuine insight into

the nature of the Dharma, realized the Dharma as she envisioned it, became determined to abide in the right path without falling into any evil course, and thus attained the state of fearlessness. Thereupon, Ambapālī said to the Buddha, “Now I humbly take refuge in the Buddha, Dharma, and Sangha.” After repeating the words of her vow, she said:

May your holiness grant me permission to become a lay devotee. From now until the end of my life, I will not injure life, nor steal, nor indulge in sexual misconduct, nor lie, nor drink intoxicating liquor.

Therewith, Ambapālī received the five precepts from the Buddha. Casting away her earlier trade, she annihilated all unclean stains, and arising from her seat, she venerated the Buddha and departed.

At that time, the World-honored One sojourned in Vaiśālī as long as he wished, and then said to Ānanda, “You are doing well [in the life of daily practice]. I wish to proceed to Beluva-gāma.” Having answered, “Yes, sir,” Ānanda packed the Buddha’s robe and almsbowl, and carrying them on his shoulder he followed the World-honored One with other the *bhikṣus*. Traveling on the highway of Vṛjī, the World-honored One reached the bamboo forest of the village.

There was a *brāhmaṇa*, Pishatuoya by name. Having heard that the Buddha, accompanied by his disciples, had arrived at the bamboo forest, he thought to himself in contemplation:

This *śramaṇa* Gautama is renowned of name and virtue in all regions. He is [perfectly] endowed with the ten supreme titles and has excelled beyond all the heavenly beings, such as Indra, Brahmā, [Māra], the Lord of Evil, and the evil ones (*deva-māras*), the *śramaṇas*, and the *brāhmaṇas*, in his direct experience of deliverance, and has ever since continued to teach the Dharma. Whatever he says at the beginning, in the middle, as well as at the end, is true and right and is profoundly subtle in its meaning, and matches his practice of austerity. It will be good for me to see such a perfected person free from all attachment.

Then the *brāhmaṇa* came out of the bamboo forest and came to the place where the World-honored One stayed and, having greeted him with a bow, he took a seat at one side.

The World-honored One then began to teach the Dharma on his behalf, encouraging, benefiting, and delighting him. Having listened to the teaching, delighted in his heart, the *brāhmaṇa* requested the World-honored One and his disciples to accept his offering of the next day's meal and an overnight resting place. The Buddha remained silent, thus accepting his invitation. The *brāhmaṇa*, having understood that his request was accepted, rose from his seat and, after circumambulating the Buddha, went home. At once, during the night, the *brāhmaṇa* prepared the food and drink, and the next morning he announced, "It is time, sir, if the World-honored One is ready."

Thereupon, the World-honored One, donning the *saṃghāṭī* robe and with his almsbowl in hand, reached the house accompanied by his disciples, and took his seat in the prepared position. Then the *brāhmaṇa* served varieties of good food for the Buddha and the members of the sangha. When the meal was over and the bowls were set aside, he served water for rinsing the bowls and washing hands. Then he brought out a small chair and sat before the Buddha. Thereupon, the Buddha praised his deed in verse:

15a Providing those who are steadfast with moral precepts
With food and drink, robe and garment, as well as bedding,
One is bound to acquire great reward.
Such merit is a true companion,
Following him always and everywhere,
Just as the shadow following its form.
In this way it is best to plant good seeds
For securing food in the world to come.
Making merit, he is secure on that basis.
Protected by heavenly gods wherever he goes,
He will be free from disaster in all of his life and
Will be born in heaven when he dies.

At that time, the World-honored One taught the subtle Dharma on behalf of the *brāhmaṇa*, benefiting and delighting [him], and having done so, rose from his seat and left the house.

The crops were very expensive in that land and because of the prevailing famine it was very difficult to obtain almsfood. The Buddha said to Ānanda,

“Call all the *bhikṣus* residing in this country and assemble them in the meeting hall.”

Ānanda answered, “Yes, sir,” and released the message far and near to call [all the *bhikṣus*] to assemble at the hall. Thereupon, all the *bhikṣus* residing in that country came to assemble, and Ānanda reported to the Buddha, “The *bhikṣus* have assembled, sir. May your holiness be ready.”

At that time, the World-honored One rose from his seat, reached the hall, and, having taken his seat in the prepared position, said to the *bhikṣus*:

It is a time of famine in this land, and it is difficult to obtain almsfood. All of you form groups and go to Vaiśālī or the country of Vṛjī to rely on your friends and relatives. If you settle there for the duration of the summer retreat, you may not have to face the difficulty of food shortage. I alone will remain here with Ānanda to arrange the summer retreat. The reason for sending you away is that I foresee food scarcity as well as other things here.

Thereupon, the *bhikṣus* at once departed as instructed for their respective destinations.

The Buddha alone remained in that country with Ānanda. Later on, during the summer retreat, the Buddha experienced physical ailment with pains throughout his body. He attentively spoke to himself:

Now I have got an illness and my whole body hurts very severely. But all the disciples are not here. It would not be good if I were to take the course of death here. For the time being, I must exert myself to prolong my life.

At that time, the World-honored One came out of his secluded room and took his seat in a cool spot. Having seen his appearance, Ānanda quickly approached him and said to the Buddha, “As I see your holiness now, you look to be suffering from an illness, sir.”

Ānanda again said:

I have known that the World-honored One has been ill. My mind has been upset and distracted because of the defilement of sorrow and

lamentation, without clear consciousness. Since my breath has still survived, I tried to wake and gather my thoughts, then realized that the Tathāgata has not entered nirvana. The Eye of Wisdom of the human world has not entered nirvana. The great Dharma has not yet been damaged. But why has the World-honored One not yet left a testament for all the *bhikṣus* of the sangha, sir?

The Buddha said to Ānanda:

15b Is there anything that the sangha expects from me? If anyone claims “I am one who holds the sangha and who unites the sangha,” then such a person may leave some sort of instruction to the sangha. But I, the Tathāgata, have never said “I am one who holds the sangha and unites the sangha.” Why should I leave some sort of instruction after my death?

O Ānanda, the Dharma that I teach has been put into practice with no distinction of inside or outside. Without a claim of “I,” the Dharma that I [originally] realized has been practiced all through. I have become aged, just about eighty years. Just as an old cart can barely [continue to] travel by means of repairs, so it is the same with my body. I can prolong my span of life for awhile by means of expediency, and I am trying to forebear this ongoing pain. When I let go of all forms of thought, I enter the state of no-thought where I feel at peace and at ease with my body, feeling none of its affliction.

Therefore, O Ānanda, you must make yourself your own light, you must make the Dharma your light, but you should not make anything else your light. Take refuge in yourself, in the Dharma, but not in anything else. Why do I say to you, “Make yourself your own light, make the Dharma your light, but not make anything else your light. Rely on yourself, rely on the Dharma, but do not rely on anything else”?

O Ānanda, when a *bhikṣu* observes his inner body (inner senses) in concentration, he should exert himself with no slackening, being mindful of his observations and keeping them in memory, thereby removing worldly desires and worries. In observing his outer body (outer senses), and also observing both inner and outer body, he should exert himself with no slackening, being mindful of his observations and keeping them in memory, thereby removing worldly desires and worries. It is

the same with observing one's sense perceptions, mind (intellect), and psychophysical elements.

This is what I mean by making oneself one's own light, making the Dharma one's light, but not making anything else one's light; to rely on oneself as one's refuge, to rely on the Dharma as one's refuge, but not to rely on anything else as one's refuge.

The Buddha said to Ānanda:

If there is anyone who would really be able to practice this discipline, he surely would be the primary practitioner of the path among all my disciples.

The Buddha said to Ānanda, "We shall go to the Cāpāla shrine."

"Yes, sir," replied Ānanda. The Buddha stood up, donned the *saṃghāṭī* robe, and with his almsbowl in hand, reached the shade of a tree. He said to Ānanda, "Spread my sitting cloth. My back hurts. I wish to rest here."

"Yes, sir," replied Ānanda, and he at once spread the sitting cloth. The Tathāgata took his seat and Ānanda also set up a small seat and sat before him. The Buddha said to Ānanda:

There are those who practice the four kinds of supernormal power. While practicing these powers, they are always mindful of these practices so as to keep them in good memory. When one so desires, he can prolong his life on the basis of his power for as long as the remaining duration of the current eon.

O Ānanda, the Buddha has already practiced these four supernormal powers on many occasions and, being mindful of these experiences, he does not forget the use of them. If it is necessary, the Tathāgata can extend his life span for the remaining duration of the present eon, so that he may remove darkness, benefit the world, and make heavenly gods happier.

At that time, Ānanda remained silent and did not respond. The Buddha repeated these words three times, but Ānanda still remained silent. At that time Ānanda was obstructed by the Evil One and did not understand the Buddha's words. After three repetitions the Buddha suggested that he respond,

yet Ānanda was unaware that he should ask the Buddha to prolong his life. [Finally] the Buddha said to Ānanda, "You should know what to do."

At that moment, Ānanda understood [the Buddha's] words, rose from his seat, and, after venerating the Buddha, left that place. He sat under a tree not far from the Buddha and engaged in meditation and reflection.

A short while later the Evil One [Māra] appeared before the Buddha and said to him:

15c O Enlightened One, when you have no further wish, you should take the course of entering final nirvana. Now is the right moment. You should quickly enter final nirvana.

The Buddha replied to the Evil One:

Speak no more. I, myself, know the right time. I, the Tathāgata, will not take the course of nirvana just yet. I must wait for the time when all the *bhikṣus* come together. I shall, by control of my own destiny, approach courageously and without cowardice the goal of peace and ease. I shall continue to take my own merit and will be the teacher (*ācāryaka*) for others. I shall continue to be a propagator of the teaching of the sutras and will expound the meaning of each sentence.

If there is any heretical teaching, I will repudiate it on the basis of the right Dharma. I shall vindicate the testimony of my own experience on the mysteries of the Dharma. My disciples are not yet assembled for all this, nor have the *bhikṣus*, *bhikṣuṇīs*, *upāsakas* (laymen), or *upāsikās* (laywomen) assembled yet. Now it is still necessary to propagate the practice of austerity and to expound the enlightened mind, allowing the heavenly beings to witness the mystery of the Dharma.

Then the Evil One again spoke to the Buddha:

O Enlightened One, in the olden days, when you realized supreme enlightenment under the *ajapāla-nyagrodha* tree by the bank of the Nairāñjanā River in the village of Uruvilvā, I appeared before you, O World-honored One, and urged the Tathāgata to enter final nirvana, saying "It is the right time now for you to enter nirvana swiftly and at once."

At that time, O Tathāgata, you replied to me, saying “Stop, Evil One, I, myself, know the right time. I, the Tathāgata, will not take the course of entering nirvana. When a good number of disciples has assembled, and so forth, even allowing the heavenly beings to witness the mystery of the Dharma, only then I will take the course of entering nirvana.”

O Enlightened One, now you have acquired many disciples and the heavenly beings have all witnessed the mystery of the Dharma. Now is the right time. Why are you not taking the course of entering nirvana?

The Buddha said:

Stop, Evil One! The Buddha himself knows the right time. I will not abide for a long time. Three months from now, at the spot between two *śāla* trees near Kuśinagara, the original place of the Mallan clan, I shall take the course of entering final nirvana.

Then the Evil One quickly thought to himself, “The Buddha does not lie. He will surely enter nirvana soon.” Dancing and jumping for joy, he suddenly disappeared.

Not too long after the Evil One had departed, the Buddha exerted himself to concentrate on volitional concentration at the Cāpāla shrine solely to extend his life span. Exactly at that time, the great earth trembled and all the people of that country were stricken with fear; there were none whose hair did not stand on end. The Buddha emitted a great ray of light that penetrated everywhere without limitation, even illuminating the dark underworld, thus enabling the beings therein to see each other. At that time, the World-honored One uttered these words in verse:

Of the two divisions of the conditioned and the unconditioned,
I have now forsaken the conditioned,
Abiding solely in the state of concentration;
Like a chick coming out of the shell.

At that time, wise Ānanda, with a frightened mind, his hair standing on end, quickly approached the Buddha. Having honored the Buddha by bowing

his forehead to his feet, he withdrew to one side and said to the Buddha, "It is very strange, O World-honored One, that the earth trembled, sir. Why did this happen?" The Buddha said to Ānanda:

16a

In general there are eight causes for the occasion of the trembling of the earth. What are the eight? The ground is floating above water. Water stays on wind, and wind stays in space. When a storm arises in midair, a great churning of water automatically follows. When the great water is churned, every part of the ground shakes. This is called the trembling of the earth.

Next, O Ānanda, when a *bhikṣu* or a *bhikṣuṇī*, as well as the powerful among the gods, has realized the path, recognized an imbalance between the ground and the water, and has tested his or her capacity to balance them, the ground necessarily shakes. This is the second reason.

Again next, O Ānanda, when a bodhisattva initially descends from Tuṣita Heaven to his mother's womb and abides there in concentration with his mind undisturbed, the ground then trembles. This is the third reason.

Again next, O Ānanda, when a bodhisattva comes out of his mother's right side and abides there in concentration with his mind undisturbed, then the ground trembles greatly. This is the fourth reason.

Again next, O Ānanda, when a bodhisattva realizes supreme enlightenment, at that moment the ground trembles greatly. This is the fifth reason.

Again next, O Ānanda, when the Buddha, after his realization of the path, turns the supreme wheel of Dharma that neither the Evil One nor his evil gods, neither *śramaṇa* nor *brāhmaṇa*, neither gods nor people can do, then the ground everywhere shakes greatly. This is the sixth reason.

Again next, O Ānanda, when the Buddha's teaching is close to its end, and if he abides in concentration with his mind undisturbed and decides to forsake his longevity, then the ground everywhere shakes greatly. This is called the seventh reason.

Again next, O Ānanda, when the Tathāgata, while abiding in the complete state of nirvana (*anupadiṣeṣa-nirvana*), [freed from both mental

and bodily continuation,] enters *parinirvāṇa*, the ground shakes greatly. This is called the eighth reason.

These eight causes make the ground tremble greatly.

At that time, the Buddha continued in verse:

Highest among all humans, great ascetic *śramaṇa*,
Is he who illuminates the human world.
To this teacher of heavenly gods asked Ānanda:
“Why does the ground tremble, sir?”
With compassion, thus expounded the Tathāgata
With his voice like that of a *kalavinka* bird.
“All of you listen to what I explain.
The ground lies on water, water lies upon wind.
If wind moves in space, the ground shakes greatly.
This is the first cause of the ground that trembles.
O *bhikṣus*, *bhikṣuṇīs*, if you wish to test your supernormal power,
Hills, oceans, the ground, and myriad grasses and trees all tremble.
When the gods Indra, Brahmā, and
All powerful gods wish to shake the ground,
The spirits of hills and oceans shake the ground.
The Bodhisattva, Most Honorable among Humans,
Endowed with hundreds of meritorious virtues,
When he initially enters his mother’s womb,
The ground trembles because of it.
Abiding for the duration of ten months in the mother’s body
Is like a dragon lying in a cushion mattress.
When he appeared from the mother’s right side,
The ground trembles greatly because of it. 16b
When the Buddha was a youth,
His defilement was already extinguished, and
His enlightenment excelled infinitely,
Because of this the ground trembled.
When he turned the wheel of the Dharma in the Deer Park,
The gathering place of all sages, and
When his power of insight overcame the Evil One,

The ground trembled greatly.
The Evil One frequently visited the Buddha,
Urging him to enter nirvana.
When the Buddha himself decided to enter final nirvana,
The ground trembled greatly.
The Most Honorable among Humans, Great Teacher, Sage,
One who exhausted the cause of subsequent existence,
Remained unmoved, and yet
When he decided on the course of entering nirvana,
The ground trembled greatly.
By one whose eyes were pure and genuine
The eight kinds of events are explained
As accompanying the ground's trembling.
As the eighth cause,
It was the time when the Buddha enters final nirvana
From the complete state of cessation,
That the ground everywhere trembles greatly.”

Second Episode

The Buddha said to Ānanda:

There are eight kinds of people in the world. What are the eight? First, the *kṣatriyas* (nobility); second, the *brāhmaṇas* (priesthood); third, the lay householders; fourth, the *śramaṇas* (ascetic mendicants); fifth, the four guardians of the heavens; sixth, the gods of the thirty-three levels of heaven; seventh, the followers of the Evil One [Māra]; eighth, the gods of Brahmā Heaven. I recollect the following regarding myself:

Long ago I was once associated with the *kṣatriya* people. The number of times I sat with them, stood with them, and exchanged words with them are beyond counting. Wherever I was with them, because of my endeavors and powers of concentration I was a prominent figure. Some of the *kṣatriya* people had good complexions, but my complexion far exceeded theirs. Some of them had good voices, but my voice far exceeded theirs. They ceased to compete with me, but I did not stop competing with them. Whatever subject matter they

could discuss well, I too could discuss equally as well as they. Whatever subject matter they could not discuss, I could discuss. O Ānanda, I taught them the Dharma extensively, benefiting and delighting them. I died while I was among them, but they believed that I was a heavenly god and did not realize that I was actually a human. In this way, I mingled with the followers of the god Brahmā and, through incalculable times back and forth [through transmigration], extensively taught the Dharma to the heavenly gods, and yet no one knew who I really was.

Ānanda said to the Buddha:

It is marvelous, sir. O World-honored One, no one ever, before your holiness, could accomplish such [great] tasks as those accomplished by the World-honored One, sir.

The Buddha continued:

This subtle, delicate, and rare Dharma, O Ānanda, is exceedingly unique and has never before been realized by anyone. Only the Tathāgata alone could realize this Dharma. 16c

Again he spoke to Ānanda:

The Tathāgata alone knows the nature of the arising, abiding, and perishing of sensation; he alone knows the nature of the arising, abiding, and perishing of ideation; he alone knows the nature of the arising, abiding, and perishing of analytical introspection. This is the unique, never-before-realized Dharma, which the Tathāgata alone has accomplished. You should take this Dharma to heart and make it work for yourself.

At that time, the World-honored One said to Ānanda, “Let us go to the Kūṭāgāra hall (near Vaiśālī).” He then sat on the sitting cloth spread under a tree. The Buddha said to Ānanda, “Go and tell the *bhikṣus* residing in the right and left quarters of the Kūṭāgāra [hall], without missing anyone, to assemble in the meeting hall.”

As instructed, Ānanda assembled all the *bhikṣus* in the hall and reported to the Buddha, “All the *bhikṣus* have assembled, sir. May your holiness be

ready.” Thereupon, the World-honored One at once went to the hall, took his seat in the prepared position, and said to the *bhikṣus*:

You should know the following disciplines, on the basis of which I myself accomplished the direct experience and realization of perfect enlightenment. They are: (1) four kinds of mindfulness, (2) four kinds of endeavor, (3) four kinds of supernormal power for acquiring concentration, (4) four kinds of meditation, (5) five kinds of spiritual faculties, (6) five kinds of spiritual power, (7) seven kinds of auxiliary disciplines of enlightenment, and (8) eight kinds of paths pertaining to the wise and saintly practitioner. You should be in harmonious cooperation, respectful and obedient toward each other with regard to these disciplines, refraining from creating disputes. When you have one and the same teacher, all of you receive the same water and milk. Whoever receives the practice of these disciplines from me should make of them your light, equally, and share your delight in practicing them.

O *bhikṣus*, you should know the following sources in which I have expounded the Dharma since I accomplished the direct experience of it. They are: (1) the *sūtra* collection, the sacred discourses in prose; (2) the *geya* collection, the sacred discourses in prose and verse; (3) the *vyākaraṇa* collection, the doctrines and destinies of religious fulfillment; (4) the *gāthā* collection, the literature in verse; (5) the *udāna* collection, the Buddha's solemn and joyous utterances in prose and verse; (6) the *nidāna* collection, the doctrinal and Vinaya discourses on motives and occasions; (7) the *jātaka* collection, stories of past lives and experiences as a bodhisattva; (8) the *itivṛttaka* collection, stories of past events; (9) the *vaipulya* collection, extensive doctrinal studies; (10) the *adbhuta* or *adbhuta-dharma* collection, descriptions of supernormal events and mysteries; (11) the *avadāna* collection, moral instructions consisting of heroic stories and moral retributions; and (12) the *upadeśa* collection, detailed and extensive expositions and interpretations.

You should take these sources of the Dharma thoroughly to heart and carefully evaluate and analyze them so as to avail yourselves of them when needed, according to given circumstances. Why do I say this? Because I shall not live for a long time. Three months from now I shall enter final nirvana.

Having heard these words, all the *bhikṣus* were terror-stricken, shocked, and confused; some threw themselves to the ground. One cried out in a loud voice, “How is it that the Buddha will take the course of cessation so soon?” Another mourned, “How sad it is that Eye of Insight of the world goes to cessation! Without his holiness, we will wither away over time.” Some *bhikṣus* cried in sorrow and stamped [their feet] in grief, twisting their bodies and wailing, totally out of control, just as a snake that has had its head cut off twists and wriggles without knowing where it is going.

The Buddha said to them:

O *bhikṣus*, halt your wailing a moment. You should not be overwhelmed by sorrow. There is no one in the entire world, whether one is in heaven, on earth, or among human beings, who does not perish once born. No matter how hard one wishes to halt conditioned things from changing, one cannot do so. I have previously taught you that whomever you love, whomever you find endearing, all such is impermanent; whoever meets with another will after all become separated. The physical body is not one’s possession. Life does not continue to exist forever.

Thereupon, the World-honored One continued in verse:

Now I am free to take my course
Reaching the place of peace and quiescence.
Hence, I have assembled the members of the sangha
To tell them what I mean.
I am aged, having no more years to live.
I have accomplished that which should be done.
Now I am ready to forsake my life.
Being mindful, without slackening,
I have been steadfast with the precepts of the *bhikṣus*.
Keeping myself intact by concentrating on my volition,
I protect my mind [from scattering].
Whoever is steady, without slackening,
With the Dharma I have taught,
Can annihilate the root cause of suffering,
Thus overcoming the fate of birth, old age, and death.

17a

Again the Buddha said to the *bhikṣus*:

I have given you these admonitions now, because the Evil One among gods came to urge me, saying, "O Enlightened One, when you have no further purpose, you should take the course of final nirvana. Now is the right time. You should quickly enter that nirvana."

I replied to the Evil One, "Stop, Evil One. The Enlightened One himself knows the right time. I will wait for the time when all the *bhikṣus* come together and all the gods are able to witness the mystery of the Dharma."

The Evil One again said, "O Enlightened One, in the olden days, when you realized supreme enlightenment under the *ajapāla-nyagrodha* tree by the bank of the Nairāñjanā River in the village of Uruvilvā, I appeared before you, O World-honored One, and urged the Tathāgata to enter final nirvana, saying: 'It is now the right time that you enter final nirvana swiftly and at once.' At that time, O Tathāgata, you replied, 'Stop, Evil One, I myself know the right time. I, Tathāgata, will not take the course of entering nirvana. When a good number of disciples have assembled, and so forth, even allowing the heavenly beings to witness the mystery of the Dharma, only then I will take the course of entering nirvana.' O Enlightened One, now, you have acquired many disciples and the heavenly beings have all witnessed the mystery of the Dharma. Now is the right time. Why are you not taking the course of entering nirvana?"

I said: "Stop, Evil One, the Buddha himself knows the right time. I will not abide much longer. Three months from now, at the spot between two *śāla* trees near Kuśinagara, the original place of the Mallan clanspeople, I shall take the course of entering final nirvana."

Then the Evil One quickly thought to himself: "The Buddha does not lie. He will surely enter nirvana soon." Thus, dancing and jumping for joy, he suddenly disappeared. Not long after the Evil One had departed, I exerted myself to concentrate on volitional concentration at the Cāpāla shrine solely to extend my life span. Exactly at that time the great earth trembled, while all the people of that country were fear-stricken and there were none among them whose hair did not stand on

end. I emitted a great ray of light that penetrated everywhere without limitation, even illuminating the dark underworld, thus enabling the beings therein to see each other.

At that time, I uttered the following words in verse:

Of the two divisions of the conditioned and the unconditioned,
I have now forsaken the conditioned,
Abiding solely in the state of concentration;
Like a chick coming out of the shell.

At that time, Venerable Ānanda stood up from his seat, rearranged his robe to expose the right shoulder, knelt with his right knee touching the ground, and with his palms joined together, said to the Buddha:

O World-honored One, we request that your holiness remain in this world by extending your life span until the fulfillment of the present eon, not taking the course of final nirvana. With compassion for all sentient beings, may your holiness benefit gods and humans.

At that time, the World-honored One remained silent, without responding. 17b
Ānanda repeated his request in the same manner three times. Thereupon, the Buddha said to Ānanda, “Do you believe in the path through which the Tathāgata realized supreme enlightenment?”

He replied, “Yes, sir. I believe in the word of the Buddha.”

The Buddha continued:

If you believe in it, why have you approached to press me three times? You heard it closely from me and closely received instruction from me before, namely:

There are those who practice four kinds of supernormal power. While practicing these powers, they are always mindful of these practices so as to keep them in good memory. When one so desires, he can prolong his life on the basis of his power for as long as the remaining duration of the current eon. O Ānanda, the Buddha has already practiced these four supernormal powers on many occasions and, being mindful of these experiences, he does not forget the use of them. If it is necessary, the Tathāgata can extend his life span

for the remaining duration of the present eon, so that he may remove darkness, benefit the world, and make heavenly gods happier.

At that time, why didn't you repeat your request asking me not to take the course of final nirvana? Your wish could have been fulfilled if you had inquired twice, or up to a third time. You could have requested me at that time to extend my life span for the remaining duration of the present eon, thereby removing darkness, benefiting the world, and making heavenly gods happier. You have now made this request, but isn't it foolish? I expressed my intention three times, yet you remained silent throughout. Why didn't you ask me at that time, "May the Tathāgata extend his life for the remaining duration of the present eon, thereby removing darkness and benefiting the world"?

Nay, do not press me any more, Ānanda. I have already forsaken the span of my life. I have discarded it and vomited it out. Even if you urge the Tathāgata to contradict his own word, you know that it is of no avail. It is as if a wealthy man has vomited food upon the ground. How and why would he retrieve the food once vomited upon the ground?

Ānanda replied, "There is no reason, sir."

[The Buddha continued:]

It is the same with the Tathāgata. He has forsaken it and already vomited it out. How and why should you ask him to retrieve what he has already forsaken?

The Buddha said to Ānanda, "Let us go to Ambala village." Packing up the Buddha's robe and almsbowl [and carrying them on his shoulder], Ānanda followed the World-honored One together with the other *bhikṣus*. Traveling on the highway of Vṛjī, he reached Ambala village and sojourned in a forest on a hill.

At that time, the World-honored One taught the *bhikṣus* the three [main] branches of training: (1) moral precepts (*śīla*), (2) mental concentration (*samādhi*), and (3) [analytical] insight (*prajñā*):

Being steadfast with the set of moral precepts and experiencing mental concentration, you may acquire great reward; being steadfast with the

experience of mental concentration and applying analytical insight, you may acquire great reward. Being steadfast with the application of analytical insight and realizing the purity of your mind, you may acquire perfect deliverance and extinguish three kinds of defilements, namely: defilement due to carnal desire, defilement due to existential desire, and defilement due to ignorance. When one has realized deliverance, he acquires a subsequent insight of his realization (*vimukti-jñāna*): “Whoever has exhausted [the cause of] birth and death, accomplished the goal of the practice of austerity, and completed that which should be done [in life], to him there will be no more birth after this life.”

At that time, the World-honored One sojourned in Ambala village as long as he wished. [Then] the Buddha said to Ānanda, “You are doing well [in the life of daily practice]. I wish to visit the villages of Jambugrāma, Bhāṇḍagrāma, Hastigrāma, and then the town of Bhoganagara.”

Ānanda replied, “Yes, sir,” and packing up the Buddha’s robe and almsbowl at once, he followed him together with the host of other *bhikṣus*. Traveling on the highway of Vṛjī, gradually visiting those places, they finally reached the forest of *śiṃśapā* trees north of the town of Bhoganagara and sojourned there.

The Buddha said to the *bhikṣus*, “I shall introduce you to four principles of great importance. Listen attentively, you should contemplate and remember [what I shall now say].” The *bhikṣus* responded, “Yes, sir. We are delighted and ready to listen to the teaching, sir.” 17c

The Buddha began to teach:

What are the four [principles]? Suppose a *bhikṣu* (or a group of *bhikṣus*) asserts a certain matter by saying, “At such-and-such village or town or country, I listened directly to the word of the Buddha and received directly from him this doctrine, this discipline, or this teaching.” Even so, you should neither believe it nor reject it unless whatever is asserted is examined to be true in reference to the scriptures, the rules of discipline, or in reference to its origin and adaptation with the system of authentic belief. If it is neither in accord with the scriptures, nor with the rules of discipline, nor with the system of authentic belief, you

should respond to the assertion by saying, “Venerable, the Buddha did not teach this particular thing. You may have heard it from the group of *bhikkhus* erroneously. My understanding in reference to the scriptures, the rules of discipline, or the system of authentic belief is different from what you have asserted. The Buddha did not teach this particular thing that you have asserted, because we have examined it in reference to the scriptures, the discipline, and the system of authentic belief. What you previously asserted is not in accord with the system of authentic belief, nor is it in accord with the rules of discipline, nor is it in accord with its origin and adaptation. Venerable, you should not keep it, nor should you teach it to others. You should discard it.” If, however, what he has asserted accords with the scriptures, the rules of discipline, and the system of authentic belief, you should say to him, “What you have previously asserted is truly the Buddha's teaching, because we have examined it in reference to the scriptures, the rules of discipline, and the system of authentic belief. Venerable, you should hold it and teach it widely for the sake of others. You should be careful not to discard it.” This is the first principle of great importance.

Again next, O *bhikkhu*, when a *bhikkhu* (or a group of *bhikkhus*) asserts a certain matter by saying “At such-and-such village or town or country, I listened directly to the words of a learned elder of the harmonious sangha and received directly from him this doctrine, this discipline, and this teaching.” Even so, you should not believe what is said [to be the Buddha's teaching], nor reject it either. But you should respond to this similar case by saying, “Venerable, we must examine whether what you assert is true or false in reference to the scriptures and clarify its origin and adaptation on the basis of the system of authentic belief.” If, however, what is asserted does not accord with either the scriptures, or the Vinaya, or the system of authentic belief, then you should say to him, “The Buddha did not teach this particular thing that you have asserted. You may have heard it from a group of *bhikkhus* erroneously. The reason is that our understanding in reference to the scriptures, the rules of discipline, and the system of authentic belief is different from what you have previously asserted. Venerable, you should not keep it, nor should you teach it to others.” If, however, what he has asserted

accords with the scriptures, the rules of discipline, and the system of authentic belief, you should say to him, “What you have previously asserted is truly the Buddha’s teaching, because we have examined it in reference to the scriptures, the rules of discipline, and the system of authentic belief. Venerable, you should hold it and teach it widely for the sake of others. You should be careful not to discard it.” This is the second principle of great importance.

Again next, O *bhikṣus*, when a *bhikṣu* (or a group of *bhikṣus*) asserts a certain matter concerning the doctrinal teaching and the moral discipline, saying, “At such-and-such village or town or country, I listened directly to the words of a group of learned elders who uphold the doctrinal teaching, the rules of discipline, and the maintenance of model restraints and received directly from them this doctrine, this moral discipline, and this teaching.” Even so, you should not respond to this similar case by saying, “Venerable, we should examine whether what you assert is true or false in reference to the scriptures and clarify its origin and adaptation on the basis of the doctrine and the discipline.” If what is asserted is neither in accordance with the scriptures, nor with the rules of discipline, nor with the system of authentic belief, then you should say to him, “The Buddha did not teach this particular thing that you have previously asserted. You may have heard it from the group of *bhikṣus* erroneously. The reason is that our understanding in reference to the scriptures, the rules of discipline, and the system of authentic belief is different from what you have previously asserted. Venerable, you should not keep it, nor should you teach it to others; you should discard it.” If, however, what he has asserted is in accordance with the scriptures, the rules of discipline, and the system of authentic belief, you should say to him, “What you have previously asserted is truly the Buddha’s teaching, as we examined it in reference to the scriptures, the rules of discipline, and the system of authentic belief. Venerable, you should hold it and teach it widely for the sake of others. You should be careful not to discard it.” This is the third principle of great importance.

Again next, when a *bhikṣu* (or a group of *bhikṣus*) asserts that “At such-and-such village or town or country, I listened directly to the words

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of a *bhikṣu* about this doctrine, this rule of discipline, and the maintenance of model restraints, and received directly from him this doctrine, this moral discipline, and this teaching.” Even so, you should not respond to this similar case by saying, “Venerable, we should examine whether what you assert is true or false in reference to the scriptures, and clarify its origin and adaptation on the basis of the doctrine and the discipline.” If what he previously asserted does not accord with the scriptures, nor with the rules of discipline, nor with the system of authentic belief, you should say to him, “The Buddha did not teach this particular thing that you have previously asserted. You may have heard it from the group of *bhikṣus* erroneously. The reason is that our understanding in reference to the scriptures, the rules of discipline, and the system of authentic belief differs from what you have previously asserted. Venerable, you should not keep it, nor should you teach it to others; you should discard it.” If, however, what he has asserted is in accordance with the scriptures, the rules of discipline, and the system of authentic belief, you should say to him, “What you have previously asserted is truly the Buddha's teaching, as we examined it in reference to the scriptures, the rules of discipline, and the system of authentic belief. Venerable, you should hold it and teach it widely for the sake of others. You should be careful not to discard it.” This is the fourth principle of great importance.

At that time, the World-honored One sojourned at the town of Bhoganagara as long as he wished, and then said to Venerable Ānanda, “Let us go to the city of Pāvā.” Having replied, “Yes, sir,” Ānanda packed the Buddha's robe and almsbowl and followed the World-honored One together with the host of other *bhikṣus*. Traveling on the highway of the Mallan country, he reached Dutou Grove near the city of Pāvā.

There was then a son of a blacksmith, Cunda by name. Having heard that the Buddha had arrived in the city by way of the Mallan highway, he dressed up and visited the place where the Buddha sojourned and, after honoring him by touching his forehead to the Buddha's feet, he withdrew and sat to one side. The Buddha then began to teach Cunda the Dharma, encouraging him, benefiting him, and delighting him. After the Buddha's teaching, his heart filled with faith and delight, Cunda said to the World-honored One,

18b

“May your holiness accept my invitation to the next day’s meal.” Thereupon the Buddha accepted [Cunda’s offer by] remaining silent.

Having noted that the Buddha had accepted his request, Cunda rose from his seat, and after venerating the Buddha, he returned home. During the night he prepared various provisions consisting of rice and other food for the morning meal. The following day, at the proper time [after the announcement:] “May the Buddha be ready,” the World-honored One donned his *saṃghāṭī* robe and, with his almsbowl in hand, surrounded by the host of *bhikṣus*, arrived at the house and took his seat in the prepared position.

Thereupon, Cunda set forth food and drink, offering them to the Buddha and the members of the sangha. He had separately cooked mushrooms grown on the roots of a *sandal* tree (*sūkara-maddava*),¹⁹ known as a rare delicacy, and offered this dish only to the World-honored One. The Buddha said to Cunda, “Refrain from serving this food to the *bhikṣus*.” As instructed, Cunda did not serve that food to the *bhikṣus*. Then an elderly *bhikṣu*, who had renounced family life at a late age, put the remainder of the food onto a separate plate. At that time, having observed that all the *bhikṣus* had finished the meal, Cunda removed the food vessels and served water. Thereupon, he asked the Buddha in verse:

May I proffer my question, O Holiness,
 Possessor of great wisdom, perfectly enlightened,
 Most Honorable among Humans,
 Unrivaled leader and charioteer of the truth?
 How many kinds of *śramaṇas* are there in this world, sir?

At that time the World-honored One also replied in verse:

As to your question, I would say,
 In general there are four.
 But their goals vary and are not identical;
 These you must distinguish for yourself.
 First, those who excel in the practice of the path;
 Second, those who excel in expounding the meaning of the path;
 Third, those who rely on the path for living;
 Fourth, those who do bad things in the name of the path.

[Now, what are these four?]

One who overcomes the thorns of love and
Affection for familial relations and
Enters nirvana with no obstacle whatsoever,
He is beyond the realm of heavenly beings—
This is the *śramaṇa* who excels in the practice of the path.

One who excels in understanding
The primary meaning of transcendence and
Is spotless in expounding the path,
[And] with friendly love and compassion
Dissolves doubts from people's minds—
This is the *śramaṇa* who excels in expounding the path.

One who excels in propagating the words of the Dharma and
Living his life in reliance upon the path,
[And who] yearns from a distance
For the place of total freedom from defilement—
This is the *śramaṇa* who lives his life in reliance upon the path.

One who is crooked within but clean in [outward] appearance,
Fraudulent, without sincerity,
This is the *śramaṇa*

Who does wrong things in the name of the path.
Why, however, with good and bad together,
Purity and impurity intermixed, both looking alike,
Should all appear agreeable externally,

18c Just as copper within and gold coating without?

Looking at such a fake
Ordinary people wrongly regard him as a disciple
Endowed with holy insight.

But, [I say,] the remaining disciples
Are not necessarily like that false one.

[Therefore,] do not forsake [your] faith in them.
Even alone, a single *bhikṣu* (or a host of *bhikṣus*) can uphold
The standard of the sangha.

While [one who is] muddy within yet clean externally
May cover up fraudulence externally and

Hide recklessness within.

[Therefore], by merely seeing the external appearance,

One should not be drawn toward anyone

Trusting them without caution.

Because even if some

Do not leave any trace of external wickedness,

They may retain recklessness within.

At that time, taking a small seat with him, Cunda approached and sat before the Buddha. The Buddha began to teach the Dharma and, having thus benefited and delighted [Cunda], he left the house, surrounded by the host of *bhikṣus*. On the roadway the Buddha stopped under a tree and said to Ānanda, “My shoulder pain is pressing me. Spread my sitting cloth on the ground.”

[Ānanda] answered, “Yes, sir,” at once spread the sitting cloth, and the World-honored One took his seat on it. Then Ānanda spread his small sitting cloth and sat before the Buddha. The Buddha said to him: “Have you noticed any appearance of regret in Cunda? If he has a sense of regret, what do you think caused it?” Ānanda said to the Buddha:

[It is probably] because Cunda, despite his charitable conduct, may not acquire merit, sir. The reason is that at his place the Tathāgata received his last food, which may be a further cause of final nirvana, sir.

The Buddha warned Ānanda:

Do not speak like that. Cunda will soon acquire great benefit and longevity, a good complexion and physical strength, enjoy great fame, and acquire wealth and treasures. When he dies he will be born in heaven and will be able to obtain whatever he wishes. Why? Because there is no difference in merit between one who offers food at the time of the initial enlightenment of the Buddha and one who offers food at the time of his final nirvana. Go see Cunda and tell him:

O Cunda, I have closely heard from the Buddha, and closely received the teaching from the Buddha. O Cunda, because you have offered food to the Buddha you will acquire great benefit and great reward.

Thereupon, as instructed by the Buddha, Ānanda visited Cunda and said to him:

O Cunda, I have closely heard from the Buddha, and closely received the teaching from the Buddha. O Cunda, because you have offered food to the Buddha you will acquire great benefit and great reward. The reason is that there is no difference in merit between one who offers food at the time of the [Buddha's] initial enlightenment and one who offers food at the time of his final nirvana.

(The narrative continues in verse:)

19a After offering food [to the Tathāgata] at his house,
 Cunda heard for the first time
 That the illness of the Tathāgata had become serious, and
 That his life was about to end.
 Although his illness worsened
 After eating the *sandal* tree mushrooms,
 The Buddha, bearing his illness,
 Continued, step by step,
 On the road toward the town of Kuśinagara.

At that time, the World-honored One rose from his seat and walked around by himself for a while. When he arrived under a tree, he again said to Ānanda, “My shoulder pain is pressing me. Spread my sitting cloth.”

Ānanda at once spread [the sitting cloth] and the Tathāgata took his seat on it to catch his breath. Ānanda venerated [the Buddha] and then sat to one side.

Passing by was a [former] lay disciple, Ālāra Kālāma²⁰ Pukkusa by name, who was on the way from the town of Kuśinagara to Pāvā. He saw the Buddha resting under a tree, with his handsome appearance and calm senses and mind, restrained in sublime quiescence, like a great dragon in transparent water, pure and spotless. Pukkusa was delighted, and with good intent arising in his heart he approached the Buddha. After venerating him [by touching his forehead to the Buddha's feet], Pukkusa withdrew to sit at one side and said to the Buddha:

O World-honored One, whoever has renounced family life is remarkable because he stays in a place pure and clean, and seeks the abode of happiness and transcendence. Even if five hundred ox carts were to pass by before him, such an ascetic would neither see nor hear them. My teacher was once silently sitting under a tree by the roadside between the two towns of Kuśinagara and Pāvā. Then five hundred carts passed before him. Despite the loud noise of the carts, though awake, he did not hear any of the noise created by the carts, sir. At that time, a man came and asked him, “Did you see the carts that passed by here a short time ago, sir?” My teacher replied, “No, I did not see them.” Again he asked, “Did you hear the noise, sir?” [The teacher replied,] “No, I did not hear it.” So the man asked once again, “At that time were you here or somewhere else, sir?” My teacher replied, “I was here.” [The man] then asked, “Were you awake at the time, sir?” He replied, “Yes, I was awake.” Again, the man questioned him, “Were you awake or were you asleep, sir?” He replied, “I was not asleep.” The questioner silently thought to himself, “This is marvelous; when this ascetic was in his concentration, even though fully awake he did not hear any of the loud noise of the carts.” He then said to my teacher, “A short while ago, five hundred carts passed by on this road, sir. But you did not hear anything, even when the carts shook [the ground] loudly. How much less would you be able to hear anything other than that noise.” Then, giving greetings to my teacher and with a delighted heart, the man departed, sir.

The Buddha said to Pukkusa:

I shall now question you; answer me as you like. Which of the two do you think is more difficult: While awake, not hearing anything of the multiple carts passing by, or not hearing anything when lightning and thunder shake the ground?

Pukkusa replied:

Even tens of thousands of carts cannot match the loud noise made by thunder and lightning. It is not so difficult for an ascetic to not hear the noise of carts as [compared to] not hearing thunder and lightning,

sir. When thunder and lightning shake the ground, not hearing that sound is definitely far more difficult, sir.

The Buddha said to Pukkusa:

19b Once, while visiting the village of Ātumā, I stayed in a grass-thatched abode. Ominous clouds arose, accompanying a storm of some magnitude. Thunder and lightning shook [the entire area] and mortally struck two brother farmers and their four oxen. Many people gathered because of this [unfortunate] event. At that time, I was outside the abode, engaged in a meditative walk, roaming [the field]. A man left the gathering and, after venerating [me] by bowing his forehead toward my feet, began to walk along with me. I was aware of a person at my side and asked him, "What are those people that are gathered there doing?" The man asked me, "Where were you a little while ago, sir? Were you awake or asleep?" I answered, "When I am walking like this, I am certainly not asleep." The man was again impressed and exclaimed to himself, "This is marvelous! When one acquires concentration he becomes like the Buddha, who, even though awake, hears nothing when in total quiescence, even as thunder and lightning shake the entire sky and earth with a resounding noise." Then he said to [me], "A short while ago ominous clouds arose, accompanying a storm of some magnitude. Thunder and lightning shook with tremendous noise and struck two brother farmers and their four oxen, killing them. Many people have gathered here because of that event, sir. [But I now realize that] this [concentration] is the right place, sir." This man, with joy in his heart, was delighted with the Dharma and, after venerating [me], went on his way.

At that time Pukkusa took up two golden garments of extraordinary value, worth a hundred thousand [cash], and rose [from his seat]. Kneeling respectfully with palms joined together, he said to the Buddha, "May I present these two garments to the World-honored One as a gift, sir. May your holiness accept this gift."

The Buddha said to Pukkusa, "You should dedicate one garment to me and the other to Ānanda." Then, following that advice, Pukkusa presented one [garment] to the Tathāgata and the other to Ānanda as gifts. The Buddha

accepted it out of compassion. Then Pukkusa, having venerated the Buddha, stayed to one side. The Buddha began to teach the Dharma, encouraging, benefiting, and delighting him by expounding upon the doctrines of (1) charity, (2) morality, (3) rebirth in heaven, (4) abandoning unclean and impure desires as a great danger, (5) determining that any ongoing defilement from passion is an obstacle, and (6) the commendability and necessity of the path of distancing oneself from both suffering and pleasure as the best [step toward the spiritual goal].

The Buddha then observed that Pukkusa's mind was filled with joy, had become receptive without hindrance, and was ready to be educated. In accordance with the rule of all buddhas, he taught Pukkusa (1) the doctrine of the noble truth of suffering and the remaining three truths: (2) the truth of the cause of suffering, (3) the truth of the cessation of suffering, and (4) the truth of the path of cessation. At that time, Pukkusa, with pure and genuine faith, like a white cloth that can easily be dyed any color, immediately in that single session [at his seat] removed himself from all defilement and acquired genuine insight into the nature of the Dharma; realized the Dharma as he envisioned it; became determined to abide in the right path, without falling into any evil course; and thus attained the state of fearlessness. He then said to the Buddha:

Now, I humbly take refuge in the Buddha, Dharma, and Sangha. May your holiness grant me permission to become a lay devotee. From now on until my life ends, I will not harm life, steal, indulge in sexual misconduct, lie, or ingest intoxicants. May your holiness grant me permission to become a lay devotee.

Again he said to the Buddha:

If your holiness should visit or sojourn in Pāvā, may you pass by the poverty-stricken houses and proceed directly to my residence. Whatever I have in my house, food and drink, couch and bed, garment and cloth, hot water and medicine, will be ready for use in the service of the World-honored One. If your holiness accepts my humble charity, my household will be blessed, becoming safe and peaceful, sir.

The Buddha said, "What you have said is good." At that time, the World-honored One [further] taught the Dharma to Pukkusa, encouraging, benefiting,

and delighting him. Pukkusa stood, venerated the Buddha by bowing his forehead to his feet, and departed with delight in his heart.

19c Not long after Pukkusa left, Ānanda presented the golden garment to the Tathāgata, and the Tathāgata accepted it for Ānanda's sake, and put it on. At that moment, in his whole expression the World-honored One looked most composed, his aura of authority as expansive as ever, his senses pure and immaculate, and his complexion harmoniously delightful. Observing this, Ānanda remained silent and thought to himself:

It has been twenty-five years since I began to serve the Buddha as his personal attendant, but I have never before seen him with such a wonderful appearance, emitting a shining ray of light like that of gold.

At once Ānanda stood up and, kneeling with his right knee on the ground and both palms joined together, said to the Buddha:

During the twenty-five years in which I have attended your holiness, I have never seen the Buddha's complexion so bright and golden as it is now, sir. I do not know why this is so. May your holiness explain to me why this is so?

The Buddha said to Ānanda:

There are two reasons why the complexion of the Tathāgata becomes especially different from its usual [aspect]. First, it happens when the Buddha realizes perfect enlightenment for the first time; second, it happens when the Buddha decides to take the course of final nirvana, forsaking his span of life. O Ānanda, in these two situations, such a bright complexion becomes prominent and distinct from the ordinary.

At that time, the World-honored One continued in verse:

The golden robe, delightful its reflection,
Fine and soft to the touch, clean and fresh,
Pukkusa offered it to the World-honored One,
He, emitting from the forehead
A ray as white as snow.

The Buddha said to Ānanda, “I feel thirsty. I need water. Please go and fetch some.” Ānanda replied:

A while ago, five hundred carriages crossed the river upstream, causing the water to become muddy, and it has not returned to its normal transparency, sir. It can be used for washing the feet but not for drinking, sir.

In this manner, the Buddha asked him three times, “O Ānanda, please go and fetch water.” Ānanda replied: “Not too far from here there is a river called Kakuṭṭhā, the water of which is clean and cool and can be used for drinking as well as for bathing, sir.” Then a spirit that resided in the Himalaya mountains, a believer in the Buddhist path, immediately scooped up clean water of eight qualities with a bowl and offered it to the World-honored One. With compassion, the Buddha received [the water] and uttered the following verses:

In eight kinds of voice,
The Buddha asked Ānanda to fetch water, saying:
“I am thirsty. Now I wish to drink water.”
Having finished drinking the water,
He reached Kuśinagara.
His soft, pleasant voice and
The meaning of what he spoke
Equally pleased the minds of the people.
Attending the Buddha closely,
Ānanda said to the World-honored One:
“In the distance, five hundred carts entered the stream and
Crossed the river to the yonder shore,
Making its water muddy and unsanitary for drinking.
The Kakuṭṭhā River is not far from here.
Its water is beautiful, clean, and cool.
It is better to drink water there and
Also to bathe your body in that river.”
A spirit residing in the Himalaya
Fetched water for the Tathāgata.
Having finished it, the World-honored One
Regained his strength and

20a Walked with gait of a lion.
 In the waters [of that river] a dragon abides,
 [The water is] clear and transparent,
 Spotless, with no speck of dust.
 With his holy appearance resembling [in grandeur] the Himalayas,
 The World-honored One crossed the Kakuṭṭhā River
 In peace and tranquility.

At that time, the World-honored One crossed the Kakuṭṭhā River and, after drinking water and bathing himself, he went on with the host of *bhikṣus*. On the way, the World-honored One wished to rest and stopped under a tree. He asked [Venerable] Cundaka, “Take out the *saṃghāṭī* robe, fold it into four layers, and spread it on the ground. I must rest as my back pain presses me.” As instructed, Cundaka spread out the robe and the Buddha took his seat upon it. Having venerated the Buddha, Cundaka remained at one side and then said to the Buddha, “I wish to take the course of entering nirvana, sir.” The Buddha said to him, “You know it is the right time.” Thereupon Cundaka entered final nirvana in the presence of the Buddha. At that time the Buddha uttered these verses:

The Kakuṭṭhā River where the Buddha arrived
Was clean, with no mud whatsoever.
After bathing his body in the water,
The Most Honorable among Humans
Crossed the river to the yonder shore and
Said to Cundaka, who was leading the group of *bhikṣus*:
“I say that I now feel my body is exceedingly exhausted.
Spread the cloth on the ground.”
Folding up the robe into four layers,
Cundaka spread it on the ground.
When the Tathāgata had rested [and caught] his breath,
Cundaka, seated before him, said to the Buddha:
“May I take the course of entering nirvana, sir.
Now I am ready to reach the place
Where there is neither love nor hate,
The yonder ocean, immeasurably meritorious.”

The [Tathāgata,] highest among humans,
Replied to him:
“You have done what should be done.
Now is the right time.”
[Having] obtained his permission,
Cundaka doubled his exertion in concentration and
Thus accomplished total cessation.
He was gone, like a flame that has been extinguished.

Thereupon, Ānanda stood up from his seat, stepped forward, and enquired of the Buddha, “How should the funeral rite be conducted after the nirvana of the Buddha, sir?” The Buddha replied, “You should instead be quietly concerned with what you should accomplish [in your religious life]. Leave the matter to the lay devotees who themselves wish to conduct it.” Ānanda, however, asked him again three times, “How should the funeral rite be conducted after the nirvana of the Buddha, sir?” The Buddha replied,

If you wish to know the funeral rite for the Buddha, you should conduct it exactly as you would conduct the rite for a universal ruler.

Ānanda again asked, “How should the funeral rite for the universal ruler be conducted, sir?” The Buddha said to Ānanda:

First, you should bathe the body in warm scented water, cover the entire body with new cotton cloth, wrap it in a cloth equally as long as five hundred pairs of garments, place the body within a golden coffin, pour sesame oil over it, place the golden coffin inside a second, larger iron vault, cover it with a sandalwood vault, cover that vault with a thick pile of a various incense, and then cremate the entire thing. After retrieving the ashes, build a commemorative tower (stupa) or shrine at each major crossroads and hang a picture on a rock pillar set before it, so as to enable the citizens of the country who are passing on the roads to view the towers of the universal ruler of the law, [thereby] causing a sense of affection to arise in their hearts toward his benevolent rule, thus bringing about a beneficial influence upon the populace.

O Ānanda, if you wish to conduct the funeral rite for me, you should bathe my body with warm scented water, cover the entire body with

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new cotton cloth, wrap it in a cloth equally as long as five hundred pairs of garments, place the body within a golden coffin, pour sesame oil over it, place the golden coffin inside a second, larger iron vault, cover it with a sandalwood vault, cover that vault with a thick pile of various incense, and then cremate the entire thing. After retrieving my ashes, build a commemorative tower or shrine at each major crossroads and hang my picture on a rock pillar set before it, so as to enable whoever passes on the road to view the Buddha's tower, refreshing his sense of affectionate regard for the religious deed accomplished by the Tathāgata, and encouraging him to strive for his own goal of happiness in life when born into this world, and to obtain the opportunity to be reborn in heaven when he dies.

Then the World-honored One contemplated the matter once more and uttered the following verses:

Ānanda stood up from his seat, and
Kneeling down respectfully,
Said to the World-honored One:
“After the nirvana of the Tathāgata,
How should his funeral rite be conducted?”
[The Buddha replied:]
“O Ānanda, you should instead be quietly concerned
With what you should accomplish in life.
Leave the matter to the lay devotees
Who themselves wish to conduct it.”
Then, because Ānanda again
Repeated his enquiry three times,
The Buddha thus replied,
Explaining the funeral rite of the universal ruler.
“In conducting the funeral rite for the Tathāgata,
One should wrap his body with a long garment cloth,
Place it in the coffin, and then in a second vault.
[After cremation,] erect a commemorative tower or shrine
At every major crossroads
So as to benefit sentient beings.

Whoever comes to venerate and
Pay respect to the tower
Will acquire immeasurable merit.

The Buddha said to Ānanda,

There are four kinds of [supreme] personalities in the world, for whom a commemorative tower (stupa) should be erected, and for whom offerings of incense, flowers, images, canopies, song and dance, and food should be made. What are these four? They are, first, the Tathāgata, for whom the commemorative tower should be erected; second, the solitary buddha (*pratyekabuddha*); third, the saintly disciple (*śrāvaka*); and fourth, the universal ruler (*cakravartin*). These are the four kinds of personalities for whom the commemorative tower should be erected, and the rite of offering incense, flowers, images, canopies, song and dance, and food should be conducted.

At that time, the World-honored One continued in verse:

The Buddha should be commemorated
In the primary tower, and
Then follow the *pratyekabuddha*,
The *śrāvaka* buddha, and
The universal ruler (*cakravartin*).
For these four towers,
Administered under the authority of the primary one,
There should be conducted offering rites.
The Tathāgata referred thus to the stupas of the Buddha,
The *pratyekabuddha*, the *śrāvaka* buddha, and
The universal ruler (*cakravartin*).

At that time, the World-honored One said to Ānanda, “Let us go to the town of Kuśinagara, to the spot between two *śāla* trees.” Replying, “Yes, sir,” Ānanda together with the host of *bhikṣus* surrounded him and proceeded on the road. Then a *brāhmaṇa* who happened to be on the road between the towns of Pāvā and Kuśinagara saw the World-honored One from a distance and observed his handsome appearance, senses well restrained in sublime

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quiescence. Delighted in heart and with good intent, he approached the Buddha and, after greeting him, withdrew to one side and said to him:

O World-honored One, the village of my residence is not too far from this place. May I request, O Gautama, that you sojourn overnight there, and after partaking of the morning meal proceed to the town of Kuśinagara.

The Buddha replied to the *brāhmaṇa*, “May you ask me no more. Your offering has already been made.” The *brāhmaṇa*, however, respectfully repeated his request three times. The Buddha replied as before, but advised the *brāhmaṇa*, “Ānanda is coming along behind me. Speak to him about your wish.” Thereupon, as instructed, the *brāhmaṇa* immediately went to Ānanda. After greeting him with a bow, he withdrew to one side and said to him:

The village of my residence is not far from here. I humbly wish that Gautama accept my invitation to visit there for my offering. After the morning meal, his holiness may proceed to the town of Kuśinagara.

Ānanda replied, “Ask no more. O *brāhmaṇa*, your offering has already been fully appreciated.” The *brāhmaṇa*, however, again respectfully repeated his invitation [for a second and] third time. Ānanda replied:

The weather is already hot, and the village is too far from the road. Since the World-honored One is exhausted, it is no longer feasible to [continue to ask] him about it.

At that time, the World-honored One envisioned what was going on and uttered the following verse:

One who is endowed
With eyes pure and genuine
Proceeded on the road,
With exceeding fatigue,
Toward the pair of *śāla* trees.
A *brāhmaṇa* saw the Buddha from a distance;
Quickly he approached him.
Having greeted him with a bow, the *brāhmaṇa* said:

“The village of my residence is in this neighborhood.
With compassion, may your holiness come to stay overnight.
I shall set forth the next day’s meal in the morning.
Thereafter, may your holiness take the course toward town.”

[The Buddha said:]

“O *brāhmaṇa*, my body is exhausted.

It is too far for me to go that way.

My close attendant is coming behind.

May you go and speak to him.”

As instructed, the *brāhmaṇa*

Came to Ānanda at once and

Said to him:

“I just invited the Buddha to come to my village, and

After the next day’s meal

Leave upon his journey, sir.”

Ānanda said:

“Please, ask no more.

The weather is already hot, and

It is not feasible for the World-honored One

To visit your residence.”

The *brāhmaṇa* repeated his wish three times, but in vain.

[The Buddha said:]

“No one is free from worry and affliction,

Nor can he be satisfied or at ease,

Ah! With these conditioned elements (*saṃskṛta-dharmas*) so
evanescent,

Never remaining unchanged.

Now, at the spot between the pair of *śāla* trees,

I shall extinguish this body

Though already free from defilement (*anāsrava-kāya*).

The Buddha, *pratyekabuddha*, *śrāvaka*,

All equally return to this nirvana,

Because there is no other choice

With the way in which the world is impermanent

Like a forest ablaze with fire.

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At that time, having reached the town of Kuśinagara, the World-honored One proceeded through the original land of the Mallan clanspeople toward the pair of *śāla* trees, and he instructed Ānanda:

Set up my bedding between the pair of *śāla* trees, with my head to the north and facing toward the west. For my teaching will spread toward the north and flourish there for some time.

With his answer, Ānanda spread the sitting cloth on the ground with the head toward the north. At that time, the World-honored One folded his *saṃghāṭī* robe into four layers by himself, lay down on his right side, and placed his left foot on top of the right, like a lion. Then the tree spirits abiding between the twin *śāla* trees, with their firm faith in the Buddha, scattered flowers that were blooming out of season. At that moment the World-honored One said to Ānanda: “These spirits of the twin *śāla* trees made an offering of flowers blooming out of season. This is not a true offering for the Tathāgata, however.” Ānanda enquired, “What kind of things are regarded as true offerings for the Tathāgata, sir?” [The Buddha] answered, “When a person receives the Dharma well and practices it well, this is regarded as a true offering for the Tathāgata.” Having contemplated on the meaning of this, the Buddha uttered the following verses:

The Buddha laid himself down
Between the twin *śāla* trees
With his mind undisturbed.
The tree spirits, with their minds pure and genuine,
Scattered flowers upon the Buddha.
Ānanda enquired of the Buddha:
“What is a true offering?”
[The Buddha replied:]
“Having received the Dharma well, and
Practiced it well,
One offers the flower of enlightenment.
Even scattering the purplish-golden flower garlands
Over the Buddha does not make a true offering.
Only when one realizes the insight of nonself

With the five aggregates,
This is the best, primary offering.”

At that time, Venerable Upavāna was sitting before the Buddha, fanning him. The Buddha said to him, “Upavāna, leave the place where you are and make that space open.” Then Ānanda quietly thought to himself:

Upavāna has always been by the Buddha’s side, serving him with whatever he needed. He is so devoted to the Tathāgata that he never tires of looking at him. Now this is the Buddha’s last moment; he should be permitted to see his last moment. The Buddha, however, asks him to leave his position. What is his reason for doing that?

Thinking thus, Ānanda rearranged his robe, proceeded forward, and said to the Buddha:

Upavāna has always been by the Buddha’s side and has served your holiness with whatever was needed. He is so devoted to the Tathāgata that he never tires of looking at [you]. Now it is your holiness’ last moment; he should be allowed to attend this moment. Yet your holiness asks him to withdraw from his position. What is your holiness’ reason for doing so, sir?

The Buddha said to Ānanda:

Beyond this town of Kuśinagara, there are regions within the range of a distance of twelve *yojanas* where great distinguished spirits reside in concentration, leaving no empty space. These spirits equally wish that [Upavāna] should not stand before the Buddha because they wish to witness my last moment, but this monk’s eminence in authority and virtue and his luminous body obstruct their vision and direct access for their veneration and offerings. O Ānanda, for this reason I have asked him to withdraw from in front of me.

21b

Ānanda said to the Buddha:

What kind of merit has this honorable *bhikṣu* accumulated, and also what kind of discipline has he practiced, for which he has realized an aura of authority and virtue such as that, sir?

The Buddha replied to Ānanda:

During the period ninety-one eons ago, there appeared a buddha in this world, Vipaśyin by name. This *bhikṣu* then, with delight in his heart, held a grass torch to illuminate the commemorative tower of that buddha. Because of this deed, now his aura of authority and virtue reaches the twenty-eighth level of the heavens, making the gods of the lower heavens unable to compete with him in splendor.

At that time, Ānanda rose from his seat, rearranged his robe to expose his right shoulder, respectfully knelt with his right knee on the ground, and, with his palms joined together, said to the Buddha:

May the World-honored One refrain from taking the course of entering nirvana in this region near a small, rustic town. Why, sir? There are many large capitals elsewhere—Campā, Vaiśālī, Rājagṛha, Vṛji, Śrāvastī, Kapilavastu, and Vārāṇasī, sir. In those centers there are many people and clanspeople who cherish their faith in the Buddha's teaching (Dharma). After the nirvana of the Buddha, they surely will enshrine the ashes most respectfully and with veneration, sir.

The Buddha replied:

Speak no more. You should not produce prejudice. Nor should you regard this region as [merely] rustic countryside. Why is this so?

Once upon a time, this country had a king, Mahāsudarśana by name. At that time this town was called Kuśavatī and it was that great king's capital, one hundred twenty miles in length and seventy miles wide. At that time, the crops and rice harvests were abundant, the citizens were prosperous, and the city was protected by seven rings of moats and seven levels of railings as well. Records were inscribed on iron plates [hung on the railings], and metallic bells were hung between them. The depth of the city wall was twenty-four feet (below the ground) and the height was ninety-six feet from the ground. The height of the tower cloister was a further ninety-six feet above that building, and the circumference of its main pillars was twenty-four feet. The four sides of the city were embellished with four precious materials, such as a golden

wall endowed with a silver gate [on the first side]; a silver wall endowed with a golden gate [on the second]; a lapis lazuli wall endowed with a quartz gate [on the third]; and a quartz wall endowed with a lapis lazuli gate [on the fourth side]. The railings inlaid in these four sides were also embellished with the same four precious materials. To the golden tower were attached silver bells, to the silver tower were attached golden bells, while the seven moats were filled with all kinds of lotus flowers: blue, pink, red, and white. Golden sands spread in the depths of the water revealed the bottom of the moats, while palm trees were planted on those narrow banks. These golden palm trees bore leaves, flowers and fruits made of silver; the silver palm trees bore leaves, flowers, and fruits made of gold; likewise, the palm trees made of quartz bore flowers and fruits made of lapis lazuli, while the lapis lazuli palm trees bore flowers, and fruits made of quartz. Between these palm trees there were a number of bathing ponds with clean streams, deep pools, all pure and spotless, demarcated by tiles studded with the four precious materials.

There were golden stairways with silver steps, silver stairways with golden steps, and lapis lazuli stairways with golden steps. The steps of some lapis lazuli stairways were inlaid with quartz, while the steps of some quartz stairways were inlaid with lapis lazuli. The railings that surrounded the city were continuous, and within the city there grew palm trees here and there. The golden palms bore leaves, flowers, and fruits made of silver; the silver palms bore leaves, flowers, and fruits made of gold; the quartz trees bore flowers and fruits made of lapis lazuli; the lapis lazuli trees bore flowers and fruits made of quartz. Between these trees there were placed four kinds of ponds [each respectively] filled with four kinds of lotus flowers. 21c

The streets and houses were neatly aligned, and the town blocks were well organized with parallel streets running horizontally as well as vertically. Quantities of flowers scattered by the wind fell upon the streets. A mild breeze arose four times [daily], passing through these trees, creating soft sounds like those of heavenly music. The people of this country, male or female, adult or child, played among these trees and enjoyed their games.

In that country ten kinds of sounds were always heard, [those produced by:] (1) a conch shell, (2) a drum, (3) a hand drum, (4) singing, (5) dancing, (6) musical instruments such as flutes, (7) elephants, (8) horses, (9) carriages, and (10) gatherings in which people were drinking, eating, joking, and laughing.

At that time, King Mahāsudarśana was endowed with seven precious treasures and enjoyed four blessings. He was the universal ruler of all four quarters of the earth under the sky. What are these seven treasures? They are: (1) the golden wheel, (2) the white elephant, (3) the dark-blue horse, (4) the divine gem, (5) the jadelike queen, (6) the householder, (7) the military commander. The following was the way in which the universal ruler managed to use his first treasure, the golden wheel. The king bathed in scented water on the full moon day, the fifteenth of the month, and ascended to the top of a pavilion surrounded by the palace ladies. The sacred wheel then appeared of its own accord before the king, with a thousand spokes of rich color and splendor. It was built by a heavenly master and did not belong to the human world. Made of genuine gold, it had a diameter of thirty-two feet.

King Mahāsudarśana quietly thought to himself:

I once heard from my virtuous elders the following words: “When a king of the *kṣatriya* race, anointed on his head for the throne, takes a scented bath on the full moon day, the fifteenth of the month, and ascends to the top of the pavilion surrounded by the palace ladies, then at that moment the golden wheel is supposed to appear before him of its own accord. The wheel has a thousand spokes of rich color and splendor. It is built by a heavenly master and does not belong to this world. It is made of genuine gold and has a diameter of thirty-two feet. Thereupon, the king is called the *cakravartin*, ‘one who turns the sacred wheel.’”

Now I see this wheel before me, but who knows if this shall really work. I should now test this treasured wheel.

Then King Mahāsudarśana called the four divisions of the army to assemble. He faced the golden wheel directly and, rearranging his garment to expose his right shoulder and kneeling with his right knee on

the ground, he rubbed the wheel with his right hand and spoke to the wheel: “Let the wheel turn itself toward the east, turning as it should, without losing regularity.” The wheel at once began to roll toward the east. Then King Mahāsudarśana followed after the wheel leading the four divisions of his army. When the golden wheel was turning forward, the four guardian gods were in charge of guiding it. Wherever the wheel stopped, the king stopped his chariot.

At that time, having seen the great king approaching, the rulers of the small countries in the eastern regions prepared a golden bowl filled with silver grains and a silver bowl filled with golden grains, stepped forward toward the king, and, with heads bowed, said to him:

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Welcome, great king. The eastern countries are now blessed with an abundance of harvests and produce, the people are prosperous, the nature of the populace is friendly and harmonious, and all are filial to their parents and loyal to their rulers. O holy ruler, your majesty is recommended to govern these lands through offices established here. We shall closely attend your majesty and will execute your commands as you wish, sir.

At that time, King Mahāsudarśana replied to the rulers of the small countries:

Enough, dear wise kings, your offerings have already been appreciated by me. Your kingships rule these countries on the basis of the right Dharma, so that neither injustice nor wrong action can take place in your countries. I say that these two principles embody my governance.

After listening to his exhortation, the kings of the small countries then accompanied him on his inspection tour until they reached the eastern ocean.

Next, the great king proceeded toward the south, then to the west, and then to the north; in whichever direction the wheel rolled, the [king and his army] followed. The kings of the small countries in these regions all abnegated their dominions for the sake of the great ruler, just as the eastern rulers had done.

At that time, King Mahāsudarśana, having already made a complete round of the four oceans by following the golden wheel, educated the populace in the path of morality, provided security in their lives, and then returned to his own country. The golden wheel continued to hover in midair above the palace gate. Rejoicing by dancing and leaping, King Mahāsudarśana said, “This treasure, the golden wheel, is truly my blessing. Now I am truly the universal ruler who turns this sacred wheel.” This is called the realization of the first treasure, the golden wheel.

Next, the following describes how the king was able to use his second treasure, the white elephant. When King Mahāsudarśana was seated in the main hall of the palace early in the morning, the white elephant of its own accord suddenly appeared before him. The color of its hair was pure white, the seven parts of its body (four feet, two shoulders, and neck) were equally developed, and it could fly in midair. The neck had mixed colors, the six tusks were delicate and studded with real gold pieces. Then, having seen the elephant, the king thought to himself, “This elephant is supposed to be wise and good-natured. If it is well trained, it can serve me in riding.” He immediately tried to see if it could be trained, and it revealed a capacity fit for all training. Then, wishing to take his first ride, King Sudarśana mounted the elephant, went out of the capital in the morning, made a round of all four oceans, and by breakfast time he had already returned to his palace. Then, rejoicing by dancing and leaping, the King Sudarśana said, “This white elephant is truly my blessing. Now I am truly the universal ruler who turns the sacred wheel.” This is called the realization of the second treasure, the white elephant.

Next, the following describes how the king was able to use his third treasure, the horse. King Sudarśana was seated at the main hall early in the morning when of its own accord the horse suddenly appeared before him. Its color was dark blue, but it had a long mane and tail, red in color. Its head and neck were like those of an elephant, and it could fly in midair. Having seen the treasured horse, the king thought to himself, “This horse is supposed to be wise and good-natured. If it is well trained, it can serve as my steed.” He immediately tried to see if it could be trained, finding that it revealed a capacity fit for all training.

Then, wishing to take his first ride, King Sudarśana mounted the horse, went out of the capital in the morning, made a round of all four oceans, and by breakfast time he had already returned to his palace. Then, rejoicing by dancing and leaping, King Sudarśana said, “This dark-blue horse is indeed my blessing. I am now truly the universal ruler who turns the sacred wheel.” This is called the realization of the third treasure, the dark-blue horse.

Next, the following describes how the king was able to use his fourth treasure, the divine gem. King Sudarśana was seated at the main hall early in the morning when of its own accord the divine gem suddenly appeared before him. The quality and color of this gem were evident in its clear transparency and purity. Having seen the divine gem, King Sudarśana thought to himself, “This gem is mysterious and very nice; it is supposed to be able to illuminate a region as wide as this entire palace compound when light shines upon it.” Wishing to test the gem himself, King Sudarśana immediately called the four divisions of his army and placed the gem on top of the flagpole. In the darkness of the night, he carried the flag pole and went out of the city. The gem emitted a ray of light that illuminated the entire army, just as if it were daytime. Then, rejoicing by dancing and leaping, King Sudarśana said, “Now this treasured gem is truly my blessing. I am truly the universal ruler who turns the sacred wheel.” This is called the realization of the fourth treasure, the divine gem. 22b

Next, the following describes how the king was served by his fifth treasure, the jadelike queen. The treasured queen suddenly appeared before the king, her complexion well composed, beautiful in appearance, neither too tall nor too short, neither fleshy nor bony, neither too light nor too dark, neither too hard nor too soft, her body warm in winter and cool in summer. The scent of the *sandal* tree radiated from the roots of her hair throughout her body and the scent of a blue lotus emanated from her mouth. Her words and speech were invariably gentle and her manner was stable; she never failed to awake before the king or to stay awake until the king fell asleep. As King Sudarśana had realized purity [by extinguishing defilement] and was totally freed from attachment, he did not keep her in his mind even for a moment [as an

obstacle]; how much less could he have approached her physically [as an object of desire]? Rejoicing by dancing and leaping, King Sudarśana said, "This treasured jadelike queen is indeed my blessing. I am now truly the universal ruler who turns the sacred wheel." This is called the realization of the fifth treasure, the jadelike queen.

Next, the following describes how the king was assisted by his sixth treasure, the householder. The householder gentleman suddenly appeared of his own accord before the king, and the storehouses were automatically filled with immeasurable riches and treasures. This person was endowed with special vision due to his past merit; namely, he was able to see any treasure buried underground, whether or not it belonged to others. He protected the treasures that belonged to some owners, while yielding those with no ownership to the king's treasury. The householder came to the king and said to him, "O great king, may you have no worry about the stipend payments. I am able to manage the funds by myself, sir."

The king wished to test the gentleman treasurer. He arranged an excursion on a pleasure boat, and while aboard, the king said to the treasurer householder, "I need some gold pieces. Provide them to me at once." The treasurer replied, "O great king, give me a bit of time, and I shall go to the shore, sir." Pressing him further, the king said, "I cannot stop this boat now. Bring the golden treasure right away." Having received the king's urgent order, the householder kneeled down on the boat and dipped his right hand into the water. A series of urns filled with treasures arose from the water, following his hand upward, just as insects cling to tree branches. The other treasurers too joined him, all equally dipping their hands into the water to draw up immeasurable treasures, and the boat was soon filled with treasure. The householder gentleman then asked the king, "Your majesty needed some gold treasure before; how much more do you need, sir?" Then King Sudarśana said, "Bring no more treasure. I do not need any more. I only wished to test your ability. Your service has already been appreciated." On hearing the king's words, the householder returned all the treasures to the water. Then, rejoicing by dancing and leaping, King Sudarśana said, "This treasure householder is indeed my blessing. I am now truly

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the universal ruler who turns the sacred wheel.” This is called the realization of the sixth treasure, the householder.

Next, the following describes how the king was assisted by his seventh treasure, the military commander. The military commander, having excellent knowledge, strategy, valor, and toughness, bright and decisive, suddenly appeared. He went to King Mahāsudarśana and said to him, “Great king, may you have no worry, sir, if you should wish to punish any country. I shall be able to handle the task, sir.” King Sudarśana then, to test him, immediately called the four divisions of the army and told the general, “Make the entire army ready for battle. Assemble those who have not come forth, release those who have already come; let those who are not well prepared get ready for battle, and release those who are already well prepared. Let those who still remain in the assembly to return home, and let those who have already returned stay in their places.” Then, having heard the king’s words, this military commander at once assembled those who did not come forth to the assembly, released those who had already assembled, let those who were not well prepared get ready, released those who were already prepared, let those who still remained in the assembly to return home, and let those who had already returned home stay in their places. At that time, rejoicing by dancing and leaping, King Sudarśana said, “This treasured military commander is truly my blessing. I am now truly the universal ruler who turns the sacred wheel.” O Ānanda, this is called the realization of the seventh treasure by the universal king who turns the golden wheel.

What are the four kinds of blessings that pertain to the universal ruler? First, as the universal king, he has longevity and can never meet with an early death; in this no one can match the king. Second, he has a strong physical body and never contracts illness; in this no one can match the king. Third, he has the most handsome appearance; in this no one can match the king. Fourth, his storehouses are filled with treasures; in this no one can match the king. The foregoing are the seven treasures and four blessings that pertain to the universal ruler.

O Ānanda, after a rather long time had passed, King Sudarśana had his carriage prepared, visited the royal park grove, and said to his

charioteer, "You should safely return [alone] with this carriage. The reason is that I must contemplate whether or not the state and the citizens are safe and will be free from oncoming danger." The citizens who happened to see the king on the streets said to his attendant, "Proceed slowly, we wish to see the countenance of the holy ruler." O Ānanda, King Sudarśana was concerned about the people as well as with their material needs, just as a father is concerned about his children. The people felt affection toward the king as if he was their father. They made gifts of all kinds of rarities to the king, saying, "May his majesty accept this" and "May this be of his majesty's use." The king replied, "Bring no more, dear subjects, I have my own treasures. You should keep these things for yourselves."

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On another occasion, the king thought to himself, "Now I should build a palace building." About the same time that this idea came to his mind, the citizens of the country all said to King Sudarśana, "We wish now to build a palace building for your majesty, sir." The king replied, "Even if I wish to accept your gifts I have enough treasures of my own, sufficient for building the palace pavilion." The people, however, further repeated their wish to the king, "We wish to join in your majesty's task of building the palace pavilion, sir." The king was finally obliged to reply, "I shall follow your wish." As soon as their wish was granted, the citizens filled eighty-four thousand carts with gold and brought them to the capital city, Kuśavatī, to build the Sudharma pavilion.

At that time, the heavenly being (*deva*) Viśvakarman, master of architectural building and resident of the second Trāyastriṃśa heaven, quietly thought to himself, "Only I myself, together with King Sudarśana, could build the Sudharma pavilion on such a grand scale." O Ānanda, the god Viśvakarman subsequently constructed the Sudharma pavilion, fifteen miles in length and seven and a half miles wide, embellished with the four precious materials, with a straight and even foundation, and with seven layers of tiles piled upon each other to make the stairways. The pillars of this Sudharma pavilion were as many as eighty-four thousand, consisting of golden pillars with silver beam supports, silver pillars with golden beam supports, and likewise, lapis lazuli pillars with quartz beam supports and quartz pillars with lapis

lazuli beam supports. There were four railings around the pavilion, made of the four precious materials mentioned before. The four stairways were also made of the four precious materials. Above the Sudharma pavilion were built eighty-four thousand towers; each of the golden towers had a silver door, while each of the silver towers had a golden door; in similar manner, each of the quartz towers had a lapis lazuli door, while each of the lapis lazuli towers had a quartz door. Each of the golden towers was equipped with silver couches, while each of the silver towers was equipped with golden couches. Each couch was covered with a soft and fine cushion woven of golden thread; the lapis lazuli and quartz couches were also covered with similar cushions. The brightness of the pavilion was so blinding to viewers' eyes that it was like the intense light of the sun, such that no one could look directly at it.

Then King Sudarśana thought to himself, "I should build pools with palm trees around them on both sides of the pavilion." The four sides of the pools were each one *yojana* long. The king again thought to himself, "In front of the Sudharma pavilion there should be set the Dharma pond." When it was built, each of its four sides were one *yojana* long. The water was clean and clear, pure and spotless. The bottom of the pond was constructed with tiles made of the four kinds of precious materials as before. A railing was attached around the four sides of the pond, studded with four kinds of precious materials, such as gold, silver, quartz, and lapis lazuli. Inside the pond grew varieties of water grass and all kinds of lotus plants with blue, pink, red, and white flowers that released exquisitely delicate fragrance in all directions. The gardens that surrounded the four sides of the pool were also filled with varieties of blooming flowers, such as *atimuktaka*, *campaka*, *pāṭalī*, *sumanā*, *vārṣika*, and *dhanuṣkari*. The pond was looked after by some caretakers, but if any citizens who passed by the pond wished to bathe in it they could do so, because it was cool and refreshing. Fruit juice as well as food were amply provided to anyone who wished to drink or partake of it, as much as they might desire. Clothing, carriages, horses, fragrant flowers, riches, and treasures were all available to anyone.

O Ānanda, King Sudarśana had eighty-four thousand elephants, among which the treasured elephant, decorated with gold and silver

23b ornaments on which precious gems were strung, was foremost. He had eighty-four thousand carriages mounted with bridles made of lion's hide, decorated with four precious gems, among which the divine gem was foremost. He had eighty-four thousand horses, among which the treasured horse, also decorated with ornaments of gold and silver on which precious gems were strung, was foremost. He had eighty-four thousand gems, among which the treasure, the divine gem, was foremost. He had eighty-four thousand women, among whom the treasure of the jadelike queen was foremost. He had eighty-four thousand householders, among whom the treasure of the householder gentleman was foremost. He had eighty-four thousand soldiers, among whom the treasure of the military commander was foremost. He had eighty-four thousand cities, among which Kuśavatī was foremost. He had eighty-four thousand pavilions, among which the Sudharma pavilion was foremost. He had eighty-four thousand towers, among which the central tower was foremost. He had eighty-four thousand couches all made of gold and silver and various precious stones, which were covered with exquisite cushions and fine and soft spreads. He had eighty-four thousand million garments, of which those made of hemp, muslin, and cotton were foremost. He had eighty-four thousand kinds of food, of which a meal was provided each day, all with different flavors.

O Ānanda, King Sudarśana, riding on the second treasure, the white elephant, foremost among all his eighty-four thousand elephants, left his capital in the morning, traveling the entire land under the sky, making the round of the four oceans, and returning within a short time to his castle for the morning meal. The king, riding on the third treasure, the dark-blue horse, foremost among all his eighty-four thousand horses, left his capital in the morning, traveled the entire land under the sky, made the round of the four oceans, and returned within a short time to his castle for the morning meal. The king, riding on the first treasure, the golden wheel vehicle, [drawn by] the treasured horse, foremost among all his eighty-four thousand vehicles, left his capital in the morning, traveled the entire land under the sky, made the round of the four oceans, and within a short time returned to his castle for the morning meal.

The king used the fourth treasure, the divine gem, foremost among all his eighty-four thousand gemstones, to illuminate the entire palace compound, making night as bright as day. He had the sixth treasure, the jadelike queen, foremost among all of his eighty-four thousand ladies, serve him at his side. The king entrusted the sixth treasure, the householder gentleman, foremost among all his eighty-four thousand householders, with managing financial matters. The king entrusted the seventh treasure, the military commander, foremost among all of his eighty-four thousand soldiers, with [the duty of] disciplining any [miscreants] among the troops.

King Sudarśana's central capital city, foremost among the eighty-four thousand cities he ruled, was Kuśinagara. The king always stayed at the Sudharma pavilion, foremost among all of his eighty-four thousand pavilions. The king always stayed at the central tower, foremost among all of his eighty-four thousand towers. The king always sat on the quartz seat, foremost among all of his eighty-four thousand seats, because it was best for meditation. He ordered all of his eighty-four thousand million garments to be inlaid with precious stones. Donning a garment at one's will is done out of modesty externally as well as internally. The king always ate naturally grown rice, preferring it from among all the eighty-four thousand different kinds of meals, because he knew the proper amount of food for his best health.

The eighty-four thousand elephants came to the capital city and injured and killed sentient beings on innumerable occasions. The king then thought to himself, "These elephants come around frequently, causing innumerable injuries and damage; from now on, each elephant shall be permitted to come only once during a hundred-year period." In this way, a rotation system was put in order. When a hundred years had passed, it started over again from the beginning.

23c

Third Episode

At that time, the Buddha said to Ānanda:

Then King Sudarśana contemplated to himself, "What kind of merits did I originally accumulate, what kind of good discipline did I practice,

such that I have now acquired such an august and splendid reward as universal rulership?"

Again he contemplated to himself, "I have acquired this fortunate reward due to three causes. What are the three? First, charity (*dāna*); second, morality (*śīla*); and third, meditation (*dhyāna*). Because of these causes, I have now acquired such a great reward."

The king again contemplated to himself, "I have now already acquired this fortunate reward as a human; I must further upgrade my practice of good karma so as to be rewarded a heavenly destiny. I should sacrifice myself, withdraw from daily noise and trouble, reside in a secluded place, and practice the path."

The king then said to his treasured queen, Sumatī, "I have now already obtained this splendid reward as a human, I must further improve my practice of good karma so as to be rewarded a heavenly destiny. I should sacrifice myself, withdraw from daily noise and trouble, reside in a secluded place and practice the path."

The queen replied, "I understand, sir." She thus notified [everyone] both within and without [the palace] to cancel appointments to attend as well as receive an audience [with the king].

Thereupon, King Sudarśana ascended to the Sudharma pavilion, entered the golden cloister tower, and sat on the silver couch. He contemplated the eradication of defilements, such as avarice, carnal desire, craving, evil, and wrongdoing; he realized the first meditative state of absorption (*dhyāna-samādhi*), in which there is an awareness of an object and an act of examining while the sense of joy and bliss increase through removal of the cause of birth, thus reaching the supramundane sphere. Next, eliminating the awareness of an object and the subjective act of examination, with tranquility or self-confidence (*Pāli sampasādana*) increasing, continually applying concentration of the mind, he proceeded to the second meditative state of absorption, in which there is neither the awareness of an object nor a subjective act, the sense of joy and bliss predominating in the arising state of concentration. Next, the sense of joy fading away, dwelling in the sense of equanimity, fully aware of subtler bliss, he reached the third meditative state of absorption in which one experiences the mindfulness and bliss sought by the wise

and holy practitioner. Next, transcending both pain and pleasure, removing sorrow and joy, he realized the fourth meditative state of absorption in which there is neither pain nor pleasure, but an increase of the state of equanimity (*upekṣā*) that consolidates pure and genuine mindfulness.

Thereupon, King Sudarśana arose from the silver chair, came out of the golden cloister tower, went to the central tower, sat on the lapis lazuli chair, and practiced the four kinds of immeasurable minds (*brahmavihāras*), first by permeating friendly love (*maitrī*) infinitely in one direction, and then likewise in the remaining three directions. Thus he extended his immeasurable mind of benevolence universally in all directions, neither [divided] nor bound to limitation. Casting away various feelings of hatred, leaving no ill will in his mind, the king enjoyed the state of tranquility and silence, compassion and tenderness. He also completed the remaining three practices, namely, the immeasurable mind of compassion (*karuṇā*), the immeasurable mind of sympathetic joy (*muditā*), and the immeasurable mind of equanimity (*upekṣā*).

At that time, the treasured queen quietly thought herself, “I have not seen his majesty for some time and wish to set up an occasion for audience. I shall now notify the king of this.” Then the treasured queen Sumatī said to the eighty-four thousand palace ladies, “May all of you bathe in warm scented water and attire yourselves in formal dress. Since we have not seen his majesty for some time, we are going to see the countenance of his majesty.” As instructed, the palace ladies bathed and properly attired themselves. Then Queen Sumatī also said to the treasured military commander, “May your leadership assemble the four divisions of the army. Since we have not seen his majesty for some time, we are going to have an audience.” Thereupon, the treasured military commander, having assembled the four divisions of the army, reported, “The four divisions of the army have already been assembled. Whenever your ladyship is ready.” Thereupon, leading the eighty-four thousand palace ladies, accompanied by the four divisions of the army, the queen reached the golden palm tree grove. The sound of the multitude reached the king’s cognizance. Having heard the sound, the king looked through a window and saw the treasured queen standing by the

24a

doorside. Seeing the queen, the king said to her, "Please halt there and do not proceed. I am coming out of this cloister."

Thereupon, King Sudarśana stood up from the quartz seat, came out of the central tower, came down to the Sudharma pavilion, and together with the treasured queen, walked toward the palm tree grove, [where he] took his seat in the prepared position. At that time, the great king Sudarśana's complexion was more luminous than on ordinary days. The queen thought to herself, "Now, his majesty's complexion exceeds that seen on other ordinary days. What kind of auspicious sign is this?"

Then Queen Sumatī said to the king, "Your majesty's complexion exceeds that of ordinary days. This may not be an auspicious sign, but is it because your majesty has decided to forsake the span of life, sir? Among the eighty-four thousand elephants, foremost is the treasured white elephant decorated with gold and silver ornaments from which precious gems are strung. The elephant, the precious gem, and so on are themselves your majesty's possessions. I entreat your majesty: be reminded of these treasures and enjoy a further span of this life with us. May your majesty not forsake your life span and leave tens of thousands of your subjects without their ruler.

"Again, among the host of eighty-four thousand horses, the treasured horse is foremost. Among the eighty-four thousand chariots, the treasured golden wheel is foremost. Among the eighty-four thousand gems, the divine gem is foremost. Among the eighty-four thousand women, the treasured jadelike lady is foremost. Among the eighty-four thousand householders, the treasured householder gentleman is foremost. Among the eighty-four thousand warriors, the treasured military commander is foremost. Among the eighty-four thousand cities, Kuśinagara is foremost. Among the eighty-four thousand pavilions, the Sudharma pavilion is foremost. Among the eighty-four thousand towers, the central tower is foremost. Among the eighty-four thousand thrones, the bejeweled throne is foremost. Among the eighty-four thousand million garments, the soft and smooth garment is foremost. The eighty-four thousand kinds of meals are each different and exquisite in taste. All of these varieties of treasures, without exception, belong to your majesty. I entreat your majesty: be reminded of these treasures and enjoy a further

span of life with us. May your majesty not forsake your life span and leave tens of thousands of subjects without their ruler.”

At that time, King Sudarśana replied to the queen, “Your ladyship, since olden days you have assisted me in the virtues of mercy, gentleness, respectfulness, and obedience, and you have never uttered a careless word. Why do you say this to me now?”

The queen said to the king, “I do not understand, sir. How could my statement be contrary to your majesty, sir?” The king replied to the queen, “The things to which you have referred, namely, the elephants, horses, chariots, the golden wheel, the palace pavilion and cloister, the good garments, the exquisite meals—all these are impermanent and cannot be held for a long time. Though you have urged me to remain in this life, how can I follow this request?” 24b

Queen Sumatī said again to the king, “I do not understand, sir. Your majesty is my merciful teacher. What else could I say, sir?” The king replied, “If you understand that the elephants, horses, chariots, golden wheel, pavilions and cloisters, garments, and exquisite meals are all impermanent, and hence cannot be held beyond a temporary period of time, you would not exhaust your mind and thoughts out of attachment to these things. The reason is that I have no more life left and must soon leave for the next life. It is the universal rule that whenever there is birth, there is death; whenever there is a meeting, there is a separation. Who could, once born into this life, live forever? One should sever oneself from affection and love and give weight to the path of seeking the ultimate goal. Such are [what I consider to be] words of respect and obedience.”

O Ānanda, at that time, having heard the king’s exhortation, the treasured lady wept and cried in sorrow. Wiping away her tears, she said to the king, “Your majesty, those elephants, horses, chariots, golden wheel, pavilions and cloisters, renowned garments, exquisite meals, are all impermanent and hence cannot be held beyond a temporary period of time, sir. May your majesty not exhaust your mind and thoughts out of attachment to these things. Your majesty has no more time left in the span of life and must soon leave for the life to come. It is the universal rule that whenever there is birth, there is death; whenever there

is a meeting, there is a separation. Who could, once born into this life, live forever? One should sever oneself from affection and love and give weight to the path of seeking the ultimate goal, sir.”

O Ānanda, as the treasured lady was uttering this statement, King Sudarśana suddenly passed away. Just as when a valiant soldier bites into a delicious morsel, there was no suffering or agony. The king's spirit ascended to the seventh Brahmā Heaven (i.e., the twentieth of thirty-three heavens). Seven days after the death of the great king Sudarśana, the treasures of the golden wheel, the divine gem, and so on all disappeared of their own accord. The treasures of the elephant, the horse, the ladyship, the master householder, and the military commander all passed away on the same day the king died. The castle, the ponds, the Sudharma pavilion, the cloister tower, the ornamented items, the golden palm tree grove—all turned into earth and forest.

The Buddha continued, saying to Ānanda:

Whatever is conditioned is impermanent, is subject to change, and necessarily ends in cessation. When one does not mind avarice and pursues it, he will exhaust his life. When one is attached to someone with affection and love, he will not find the limit of satisfaction. Only those who have realized the right insight and thus see the path as it really is can know the limit of satisfaction.

O Ānanda, I recall that in my past lives I returned to this land six times to become the universal ruler and laid my ashes in this land. In this [seventh] life, I have accomplished supreme, perfect enlightenment and once again forsake my life span and lay my ashes at this place. There will be no more birth and death after this, and hence, no land where my body may be placed after this. This is the last and the limit of my life cycle, with no more birth hereafter.

At that time, the World-honored One was about to reach final cessation in the spot between the paired *śāla* trees in the *śāla* grove, the original place of the Mallan clan, in the city of Kuśinagara. He instructed Ānanda,

Go to the city of Kuśinagara and tell the Mallan clanspeople, “Wise friends, you should know that the Tathāgata is going to enter final nirvana

in the middle of this night under the twin *śāla* trees. You should be there to ask him about whatever doubts you have [regarding religious salvation] and directly receive his answer and instruction. Do not make cause for regret by missing this opportunity.” 24c

Thus instructed, Ānanda rose from his seat and, after venerating the Buddha, left for Kuśinagara. With tears in his eyes he went into the city, accompanied by a *bhikṣu*. At that time he happened to see that five hundred Mallan clanspeople were gathering in a place for some purpose. Seeing Ānanda approaching them, the Mallans stood up to greet him but, remaining at one side, they enquired, “It is strange to see the venerable coming into town now, at this time. It is already almost evening. What is your purpose, sir?”

With tears in his eyes, Ānanda said to them:

I came here in order to benefit you. I announce to you, wise friends, that the Tathāgata is about to enter final nirvana in the middle of this night. You should go ask him about whatever doubts you have [regarding your salvation] and directly receive his answer and instruction. Do not make cause for regret by missing this opportunity.

At that time, having heard this news, the Mallan clanspeople loudly cried out in grief, their bodies twisting and falling to the ground as they fainted, then recovering consciousness, just as when huge trees fall due to the complete loss of their roots’ hold, their branches breaking in a mess [on the ground]. They lamented in unison:

How is it that so soon the Buddha should go to cessation? Why must the Buddha go to cessation so quickly? When the Eye of Insight of the world ceases to be, all sentient beings will surely wither for a long time to come.

Ānanda was then obliged to console the Mallans:

Please stop your wailing and do not be grief-stricken. There is no one in heaven or on earth who once his life has begun it will not end. No matter how hard we try to make conditioned things continue in their existence, such a result is totally out of the question. Hasn’t the Buddha said frequently that whenever there is a meeting, there is a separation? Whatever has its birth has its death as well.

The Mallan clanspeople then said to each other:

We shall go home at once and then go to the twin *śāla* trees accompanied by our families, as well as taking with us white cloth equally as long as five hundred suits of garments.

The Mallan clanspeople then returned home at once and, accompanying their families and taking with them a white cloth equally as long as five hundred suits of garments, they started out from Kuśinagara to the site of the twin *śāla* trees, where Ānanda [awaited their arrival].

Seeing the Mallan clanspeople approaching, Ānanda thought to himself: "There are too many people. If each of them wishes to see the Buddha, he will have passed away before everyone in the line has seen him. I should present all of them to the Buddha together before midnight." Thus he led the five hundred Mallan clanspeople and their families to the place where the Buddha was, and after venerating him by bowing his forehead to the Buddha's feet, he stood to one side. He then stepped forward and said to the Buddha:

So-and-so, so-and-so, [these] Mallan clanspeople and their families respectfully enquire of the World-honored One as to whether or not he is at ease with his rising and sitting, and whether he feels strong or weak in his walking, sir.

25a The Buddha replied [to all the Mallan clanspeople], "I appreciate your visit and wish you a long life and freedom from illness and pain." In this manner, Ānanda guided the Mallan clanspeople and their families to see the Buddha. Subsequently, they venerated the Buddha by bowing their foreheads to his feet, and sat to one side. The World-honored One then taught them about the impermanence of life, encouraging, benefiting, and delighting them. With a feeling of delight in their hearts, after listening to the teaching the Mallan clanspeople presented to the Buddha the white cloth, equally as long as five hundred sets of garments, which they had brought with them. The Buddha accepted it for the sake of their merit. The Mallan clanspeople rose from their seats and, having venerated the Buddha, departed.

At this time, there was a *brāhmaṇa* ascetic in the city of Kuśinagara, Subhadra by name. He was as old as one hundred twenty years of age, well established in his career, and renowned for his knowledge. Having heard

that the *śramaṇa* Gautama was taking the course of cessation, he thought to himself:

I still have some doubt regarding religious salvation in the matter of Dharma. Only Gautama alone understands the meaning of my doubt. Now I should see him, visiting there by my own strength.

At once, he left the city of Kuśinagara during the night, [traveling to] the twin *śāla* trees, and arrived at the place where Ānanda was. Having greeted him, he stood to one side and said to Ānanda:

I was informed that the *śramaṇa* Gautama is going to enter cessation during this night. I have come here because of that. I wish to meet him because I have a doubt about a religious matter on the nature of Dharma. By meeting Gautama, I wish to settle my mind once and for all. If there is some extra time, may I be allowed to see him, sir?

Ānanda replied, “O Subhadra, do not impose [your questions] on him. The Buddha is physically very ill. You should not bother him.”

Subhadra, however, firmly requested repeatedly, saying three times:

I have heard that the Tathāgata appears in this world only once in a long period of time, like the *udumbara* flower that blooms only very rarely and intermittently. Therefore, I have dared to come here, because I wish to settle my doubt. May I see the Buddha even for a short time, if he can spare any moment at all?

Ānanda replied in the same way, “The Buddha is physically very ill. You should not bother him.” However, the Buddha said to Ānanda:

Do not prevent him. Let him come here and permit him to settle his doubt. It will not bother me too much. If he listens to my answer to his question on the subject of Dharma, he will surely be able to resolve his problem

Ānanda immediately conveyed the Buddha’s permission to Subhadra, “If you wish, you may see him whenever you are ready.” At once Subhadra went in and, having greeted the Buddha with a bow, sat to one side and said to him:

I have been troubled by a doubt on the matter of religious salvation, sir. If your holiness has a moment, may you help me to settle my doubt once and for all, sir.

The Buddha replied, "Question me as freely as you wish." Subhadra then asked:

Why, O Gautama, are there a number of teachers, each of whom respectively claim that they themselves are the true teachers, for example, Purāṇa-kāśyapa, Maskarin-gośālīputra, Ajitakeśa-kambalin, Kakudakatyāyana, Sañjayin-vairāṭīputra, and Nirgrantha-jñātiputra. These teachers all hold different doctrines. O *śramaṇa* Gautama, I wish to know whether or not your holiness has understood all these doctrines without exception.

The Buddha said:

Do not ask me to talk about all these doctrines. Let me simply say that I know all of them without exception. For now, for your sake, I shall teach you the very profound and subtle doctrine. Listen attentively, and you should contemplate and remember [what I shall now say].

Subhadra focused his attention on the teaching. The Buddha said to him:

25b If whatever doctrine among these schools lacks the practice of the eightfold noble path (*āryāṣṭāṅgika-mārga*), it can neither yield the fruit of the first saintly state, nor that of the second, nor that of the third, nor that of the fourth. O Subhadra, if any of these doctrines had this practice of the eightfold noble path, it should have yielded the fruit of the initial state of spiritual development, or that of the second, or that of the third, or that of the fourth. O Subhadra, there is the practice of the eightfold noble path in my teaching; hence it yields the fruits of the first saintly state, the second, the third, and the fourth. But no other school or group of practitioners has this fruit of the *śramaṇa*.

At that time, the World-honored One uttered the following verses for Subhadra:

In the twenty-ninth year of my life,
I renounced family life

To seek the path of religion (i.e., the good path).
O Subhadra, it has been already fifty years now
Since I realized enlightenment.
I have practiced morality, concentration, and wisdom,
And I have been in solitary thought in seclusion.
Now, I am explaining to you the essentials of my teaching.
There is no saintly realization
Through anything else but this practice.

The Buddha said to Subhadra, “If *bhikṣus* diligently worked for the goal of deliverance, this world would be filled with arhats and would not be a forsaken place.” Subhadra then said to Ānanda:

His teaching assures us that if every *śramaṇa* has already been practicing the practice of austerity under the guidance of Buddha, is currently engaged in the practice of austerity, and will continue to carry it out properly in the future, [that *śramaṇa*] will be able to realize the great result. O Ānanda, you too have realized that great result since you have been engaged in the practice of austerity under the guidance of the Tathāgata. I have directly met the Tathāgata and have been able to ask him about my doubts; therefore, I should be able to realize that great result. Now, the Tathāgata has assured me that as his disciple I too am able to accomplish such a great result.

Then he asked the Buddha, “May I now renounce my family life under the Tathāgata’s Dharma and be ordained to receive the vow of the precepts?” The Buddha told Subhadra:

If a *brāhmaṇa* ascetic, [previously] a student of another school, wishes to be ordained for the practice of austerity under my Dharma [and Vinaya], there is set a probation period of four months during which he should be subjected to observation as to his practice and his personality. If he is able to maintain dignity and proper manners, he may be ordained under my Dharma [and Vinaya] to receive the vow of precepts. O Subhadra, you should know that it depends on the nature of the candidate’s conduct.

Subhadra again said to the Buddha:

I understand, sir, that in the case of a student ascetic of any other school there is a probation period of four months during which he should be subjected to observation as to his practice and his personality. If he is able to maintain dignity and proper manners, he may be ordained under your authority of Dharma [and Vinaya] to receive the vow of precepts. I have served in the right Dharma for the duration of four years by now, sir. I have maintained my dignity and proper manner without omission. I should be entitled to the ordination, sir.

The Buddha replied, "I have already said that it depends solely on the person's conduct." As it happened, that night Subhadra went forth from family life to be ordained, strove for perfection in the practice of austerity, directly experienced for himself in the present life [the realization] that the cause of birth and death is exhausted; the practice of austerity was accomplished; what should be done [for religious salvation] was thus accomplished; and Subhadra realized the insight into the nature of things as they really are and the subsequent insight that there would be no further birth for him. Before the night had passed he realized the ultimate state of arhatship. Thus he was regarded as the last direct disciple of the Buddha. Thereupon, it was Subhadra who initially passed away into cessation, and the Buddha entered into final cessation afterward.

At that time, Ānanda was standing behind the Buddha and stroking the edge of the bed couch he wept bitterly, unable to control himself. Weeping, he said:

25c How is it that so soon the Buddha should go to cessation? Why must the Buddha go to cessation so quickly? How swiftly the great religion (i.e., the Dharma) is lost and obscured. When the Eye of the World ceases to be, sentient beings shall surely wither for a long time to come. Why? Though I have received the Buddha's teaching and have been practicing moral discipline, before I am able to realize what should be done in my religious path he will have gone to cessation forever.

At that time the World-honored One, though [already] knowing [the

answer], deliberately questioned the *bhikṣus*, “Is the *bhikṣu* Ānanda present now?” The *bhikṣus* replied:

The *bhikṣu* Ānanda is standing behind your holiness, sir. Stroking the edge of the bed couch, he weeps bitterly in sorrow, unable to control himself, sir. While sobbing, he lamented, “How is it that so soon the Buddha should go to cessation? Why must the Buddha go to cessation so quickly? How swiftly the great religion (the Dharma) is lost and obscured. When the eye of the world ceases to be, sentient beings shall surely wither for a long time to come. For what reason? Though receiving the Buddha’s teaching and being able to practice moral discipline, before I am able to realize what should be done in my religious path, he will have gone to cessation forever.”

The Buddha said to Ānanda:

May you grieve no more, nor do not wail any more. Since you began to serve as my personal attendant I have noticed an incomparable and immeasurable sense of love (i.e., benevolence) in your physical conduct, an incomparable and immeasurable sense of love in your verbal conduct, and an incomparable and immeasurable sense of love in your volitional conduct. O Ānanda, you have attended me with care (*paricarati*). Your merit is great, far superior to that of anyone, whether they are gods, evil ones, Brahmā, *śramaṇas*, or *brāhmaṇas*. You must continue to exert yourself. It will not be too long before you realize enlightenment.

Thereupon, the World-honored One said to the *bhikṣus*:

Those disciples who personally attended the past buddhas were also like Ānanda. Those disciples who will personally attend future buddhas will also be like Ānanda. Each of those personal attendants of the past buddhas knew what his master wished of him only after he was told, but my attendant Ānanda now knows what I wish him to do through observing my eyes: “The Tathāgata wishes to have this done. The World-honored One wishes to have that done.” This is a wondrous realization of excellence on Ānanda’s part. You should acquire this kind of excellence.

The universal ruler had four kinds of wondrous excellence. What are the four? First, whichever country the holy ruler happened to visit, all the people of that land assembled to welcome his arrival with the sense of hospitality. Second, they were delighted in seeing the ruler and rejoiced in listening to his exhortation. Third, they never tired of viewing his dignified countenance. Fourth, regardless of whether he was walking, standing, sitting, or lying down, all the officials and the populace came to see him, were delighted to see him, rejoiced in listening to his exhortation, and never tired of viewing his dignified countenance. These are the four signs of the extraordinary popularity of the universal ruler.

I point out now that our Ānanda is also endowed with four such kinds of popularity. What are the four? First, when Ānanda joins the gathering of *bhikṣus*, even without [speaking] a word, the members of the sangha are delighted. Second, when he preaches the Dharma to the members of the sangha, they are delighted to listen to it. Third, they are also delighted to observe his dignified manner and listen to his preaching, and they never tire of doing so. Fourth, regardless of whether it is an assembly of *bhikṣuṇīs* (nuns), lay [male] householders (*upāsakas*), or [lay] female householders (*upāsikās*), when he joins their meeting, even without [speaking] a word, the participants of that meeting are delighted to see him, rejoice in listening to his preaching, and never tire of viewing his dignified countenance and pleasant manner. These are his four kinds of excellence.

At that time, Ānanda rearranged his robe to expose his right shoulder, kneeled with his right knee on the ground, and said to the Buddha:

26a O World-honored One, at present, the *śramaṇas* of all regions, well learned and knowledgeable, those who clearly understand the collection of scriptures and disciplines and who are endowed with excellent virtue and noble conduct, have all come to see the World-honored One. Because of this I have been able to venerate and respect them, closely associate with them, and greet them with a bow. After the Buddha takes the course of cessation, however, they will not return again, because

there [will no longer be] someone to look up to, sir. What should be done about this situation?

The Buddha replied to Ānanda:

Have no worry, for those sons of good families have four kinds of thought recollection. What are the four? First, they are mindful of the birthplace of the Buddha and will always be delighted to see it. They will not forget it but cherish a feeling of yearning for it. Second, they are mindful of the place of the Buddha's initial enlightenment and will always be delighted to see it. They will not forget it but cherish a feeling of yearning for it. Third, they are mindful of the place of the Buddha's initial turning of the wheel of the Dharma and will always be delighted to see it. They will not forget it but cherish a feeling of yearning for it. Fourth, they are mindful of the place of the Buddha's final nirvana and will always be delighted to see it. They will not forget it but cherish a feeling of yearning for it. O Ānanda, after my final nirvana, the merit of those sons and daughters of good families who are mindful of the time of my birth is as such. It is also like this with the merit of their being mindful of how the Buddha's supernormal power acquired enlightenment. It is also like this with the merit of their being mindful of how his initial turning of the wheel of the Dharma brought conversion. It is also like this with the merit of their being mindful of how the Buddha left the Dharma for them at the time of his final nirvana. If they have each respectively completed their journeys and sojourns to these places and have paid tribute to the Buddha at various commemorative towers and temples, they will be born in heaven after death, except for those who [have already] realized enlightenment.

The Buddha said to Ānanda:

After my final nirvana, when the Śākya clanspeople come to seek the path, you should permit them to renounce family life and grant them the ordination vow of precepts for joining the sangha. You should not make it difficult for them to stay on. If a follower of a non-Buddhist school genuinely comes to seek the path, you should not impose the

four-month probation period. Why is this so? Even if he has different thoughts regarding religion, after staying a while he may come to share the original doctrine of the Dharma.

At that time, Ānanda knelt and, with his palms joined together, said to the Buddha:

The *bhikṣu* Channa, because of his background, behaves in an insistent manner regarding his own way. How should we deal with his behavior after the Buddha's cessation?

The Buddha said to Ānanda:

After my cessation, if Channa does not follow the standard manner of dignity, refuses to follow the admonitions, all of you should apply the punishment of verbal excommunication by instructing all *bhikṣus* to not exchange words with him, nor engage in forwarding or relaying instructions to or from him.

At that time, Ānanda again said to the Buddha, "After the Buddha's nirvana, what should be done with the female members who still refuse to take the act of repentance, sir?" The Buddha replied to Ānanda, "No one should meet with them." Ānanda again said, "If someone [unexpectedly] encounters them directly, what should be done, sir?" The Buddha replied, "You should not exchange words." Ānanda again asked, "If one is in an inevitable situation of talking with them, what should be done, sir?" The Buddha replied, "One should examine his own mind." The Buddha continued:

O Ānanda, are you saying that after the Buddha's nirvana there will be no protective umbrella (i.e., cover) over your head or that you might lose whatever you have? You should not entertain this kind of view. Since my realization of enlightenment, the discourses and disciplines that I have continually taught are your protectors and your possessions. O Ānanda, from today onward, the *bhikṣus* must be permitted to abandon trivial formalities and adopt the [simplified] rule of propriety as a measure for distinguishing between senior and junior *bhikṣus*. This is called the rule of propriety for *bhikṣus*.

26b

The Buddha said to the *bhikṣus*:

If any of you have doubt regarding the Buddha, Dharma, or Sangha, or doubt regarding the path, you should question me at once. Don't let this opportunity pass without asking me about your doubts, and later have regret because you did not do so now. As long as I am alive, I shall explain the subject with which your doubts are concerned.

All the *bhikṣus* remained silent, not uttering a word. The Buddha again said to them:

If any of you have doubt regarding the Buddha, Dharma, or Sangha, or doubt regarding the path, you should question me at once. Don't let this opportunity pass without asking me about your doubts, only later to have regret because you did not do so now. As long as I am alive I shall explain the subject with which your doubts are concerned.

Once again all the *bhikṣus* did not utter a word, remaining silent. The Buddha again said to them:

If you do not question me about your doubts because you are afraid of shame within or without, bring up your questions to me by way of your colleagues. Don't let this opportunity pass without asking me about your doubts, only later to regret not having done so now.

The *bhikṣus* once again did not utter a word and remained silent. Ānanda said to the Buddha:

I have no doubt in my mind that all the members of this sangha are steady in genuine faith, sir. There is not even a single *bhikṣu* who doubts the Buddha, Dharma, and Sangha or the path.

The Buddha said to Ānanda:

I myself know that even the youngest *bhikṣu* of this sangha now sees the path of practice and shall not fall into an evil course of life. The [*bhikṣus*] will return seven times to this world and necessarily exhaust the fundamental cause of suffering.

At that time, the World-honored One thus granted his assurance to the one thousand and two hundred *bhikṣus* regarding their respective goals of

realization. Thereupon, the World-honored One opened his upper robe to reveal his golden forearm and said to the *bhikṣus*:

You should contemplate the fact that the Tathāgata appears in this world only once in a long period of time, like *udumbara* flowers that bloom only very rarely and intermittently.

At that time, contemplating the meaning of this matter, the World-honored One repeated it in verse:

His right arm is of purplish-golden hue.
The appearance of the Buddha
Is like that of a divine gem.
Things that pass away and
Come into being are impermanent;
[Hence] there is no dissoluteness in manifesting cessation.

[The Buddha continued:]

Therefore, O *bhikṣus*, be on guard against dissoluteness. It was on the basis of constant vigilance against indolence that I realized perfect enlightenment. An immeasurable number of sentient beings will also realize perfect enlightenment on the basis of constant vigilance against indolence. Of all things in this world, there is nothing whatsoever that exists forever. This is the teaching exhorted by the Tathāgata in his last moment of life.

Thereupon, the World-honored One entered the initial state of meditative absorption; coming out of this state he then entered the second state of meditative absorption; coming out of this state he then entered the third state of meditative absorption; coming out of this state he then entered the fourth state of meditative absorption; coming out of this state he then entered the first formless state of concentration on the sphere of infinite space; coming out of this state he then entered the second formless state of concentration on the sphere of infinite consciousness; coming out of this state he then entered the third formless state of concentration on the sphere of nothing or nonutility; coming out of this state he then entered the fourth formless state of concentration on the sphere of “neither ideation nor nonideation”; coming

out of this state he then entered the final state of cessation, transcendent from senses and ideation, equivalent to third saintly state of an *anāgāmin*.

At this time, Ānanda asked Anuruddha, “Has the World-honored One entered final nirvana?” Anuruddha replied:

Not yet. O Ānanda, the World-honored One is now in the state of cessation. In olden days I directly heard from the Buddha that the final nirvana is entered from the fourth meditative state of absorption. 26c

Then at that time, the World-honored One, coming out of the state of cessation of ideation, entered into concentration on the sphere of “neither ideation nor nonideation”; coming out of this state he then entered into concentration on the sphere of nothing or nonutility; coming out of this state he then entered into concentration on the sphere of consciousness; coming out of this state he then entered into concentration on the sphere of space; coming out of this state he then entered into the fourth meditative absorption (*rūpa-dhyāna-samādhi*); coming out of this state he then entered into the third meditative absorption; coming out of this state he then entered into the second meditative absorption; coming out of this state he then entered into the first meditative absorption; coming out of this state he then entered into the second meditative absorption; coming out of this state he then entered into the third meditative absorption; coming out of this state he then entered into the fourth meditative absorption; coming out of this state he then entered final nirvana.

Just at that moment the earth trembled greatly and heavenly gods and humans were greatly terrified. Various underworlds, dark and gloomy, in which neither the sun or moon shone, were equally illuminated, allowing those beings who were born therein to see each other, and they all exclaimed, “That person has been reborn here,” “That one too was born here,” [and so on]. A ray of light permeated the entire world, surpassing the luminosity of heavenly beings. Then from the thirty-third heaven various lotus flowers, blue *utpala*, pink *padma*, red *kumuda*, and white *puṇḍarīka*, dropped and scattered into the air over the Tathāgata as well as the assembled host of *bhikṣus*, and heavenly sandalwood powder also scattered over the Buddha below and the assembly of *bhikṣus*. The Buddha thus passed away into final nirvana. Thereupon, the god Brahmā uttered these verses from midair:

Whoever belongs to the species of sentient beings
Should equally discard the configured aggregates of his being.
The Buddha is one who is highest,
Unsurpassed by any one of this world.
O Tathāgata, the Great Sage hero,
Endowed with fearless supernormal power,
Though he could remain forever,
He has now entered final nirvana.

At that time, the god Indra uttered the following verse:

No permanence is found
With the conditioned elements of an aggregate.
They embody nothing but the law of arising and perishing.
Once born, no one escapes from death.
The Buddha made his cessation the goal of happiness.

Then Vaiśravaṇa, guardian of northern heavenly quarter, composed the following verse:

O fortunate trees and the great grove,
Those *śāla* trees acquired the highest fortune,
Because, at the spot between the twin *śāla* trees,
The best and most qualified
For offerings and merit-cultivation passed away.

Then Anuruddha composed the following verse:

The Buddha abides in unconditioned transcendence and
Does not depend on breathing in and breathing out.
He originally came from that total quiescence,
Where the Sun (i.e., the Buddha) himself set.

27a Then the *bhikṣu* Upavāna composed the following verse:

With neither indolence nor pride,
But with self-restraint,
He practiced the supreme faculty of *prajñā*.

Free from attachment and untainted by defilement,
He was the foremost Honorable [One]
Who freed himself from craving desire.

Then, the *bhikṣu* Ānanda composed the following verse:

Heavenly gods were terrified, and
Because of this their hair stood on end.
Everything was fulfilled and
The Perfectly Enlightened [One] took the course of cessation.

Then the god Kumbhīra also composed a verse:

This world has lost the protective umbrella.
Sentient beings shall remain blinded for a long time,
Nor will they see the Perfectly Enlightened [One],
The human Hero, the Lion of the Śākya, again.

Then the guardian god Guhyaka composed the following verse:

Whether it in this life or in the next,
The residents of Brahmā Heaven
Could never see such a human hero
Like that of the Śākya lion.

Then, Māyā, the mother of the Buddha, composed the following verse:

The Buddha was born in the Lumbinī grove;
His religion has spread widely.
He returned to the place
From which he was originally born, and
Forsook his human body
That was subject to the law of impermanence.

Then the spirit of the twin *śāla* trees composed the following verse:

We do not know when we may again
Make an offering of unseasonably blooming flowers,
After now scattering them over the Buddha like this.

Well endowed with
The ten supreme powers of authority and virtue,
The Tathāgata has entered final nirvana.

Then the spirit of the *śāla* forest composed the following verse:

This is the most satisfactory place
Where the Buddha grew up,
Where he turned his Dharma wheel, and
Where he has entered final nirvana.

Then the four guardians of the heavens composed the following verse:

With his highest transcendental knowledge,
The Tathāgata always taught
The doctrine of impermanence,
Rescued all sentient beings from the bondage of suffering,
And having realized the ultimate goal,
He has entered final nirvana.

Then the lord of Trāyastriṃśa Heaven composed the following verse:

During the period of millions of millions of *kalpas*,
He sought the highest goal of the path,
Rescued sentient beings from the bondage of suffering,
And, having realized the ultimate goal,
He entered final nirvana.

Then the lord of the Yamaka underworld composed the following verse:

This is the last robe that the Buddha wore
Before his cessation.
Since the Buddha has gone to final nirvana,
To whom should this robe be given?

27b

Then the lord of Tuṣita Heaven composed the following verse:

This is the last body of the Buddha,
In which the configuration of his aggregates

Has been totally dissolved.
There are neither thoughts of sorrow nor of joy,
Nor any danger of birth and death.

Then the lord of Nirmāṇarataya Heaven composed the following verse:

The Buddha laid down
Upon his right side;
The Śākya lion entered final nirvana
In this *śāla* grove.

Then the lord of Paranirmitavaśavartin Heaven composed the following verse:

The world shall wither in darkness
For a long time to come
The moon, lord of the stars, fell away, and
Hindered by the force of impermanence,
The sun of great wisdom
Is shadowed for a long time.

At that time, the *bhikṣus* composed the following verse:

This body is like a water bubble.
Vulnerable as it is to any danger,
Who could ever enjoy it?
The Buddha obtained the imperishable body
Like that of a diamond, and
Yet his body is dissolved
Because of the force of impermanence.
The buddhas are in possession of the diamondlike body,
Yet all are subject to the force of impermanence,
So quickly perishing like a small pile of snow.
How could anything else be any different from this?

The Buddha thus entered final nirvana. Some of the *bhikṣus* fainted in sorrow and grief, casting themselves upon the ground, bitterly weeping, their bodies twisting, unable to control themselves. While weeping, they lamented:

How is it that so soon the Buddha should go to cessation? Why must the Buddha go to cessation so quickly? How swiftly the great religion (i.e., the Dharma) is lost and obscured! Sentient beings shall surely wither for a long time to come, when the world has lost its Eye of Insight forever, just as when huge trees fall due to the total loss of their roots' hold, their branches breaking in a mess; or just as a snake, its head chopped off, continues twisting and wriggling without knowing where it is going.

Then some other *bhikṣus* also fainted, grief-stricken, throwing themselves to the ground, their bodies twisted, wailing loudly in grief, unable to control themselves. While weeping, they lamented:

How is it that so soon the Buddha should go to cessation? Why must the Buddha go to cessation so quickly? How swiftly the great religion (the Dharma) is lost and obscured! Sentient beings shall surely wither for a long time to come when the Eye of Insight of the world has ceased to be.

At that time, the elder *bhikṣu* Anuruddha said to those *bhikṣus*, "All of you, grieve no more. The host of heavenly beings above us are also curiously voicing similar lamentations." Then the *bhikṣus* questioned Anuruddha, "How many gods are there above us?" Anuruddha replied:

27c They fill the entirety of space, beyond calculation. All of them are roaming in midair in confusion, weeping, wailing, stamping with grief, and shedding tears, saying, "How is it that so soon the Buddha should go to cessation? Why must the Buddha go to cessation so quickly? How swiftly the great religion (the Dharma) is lost and obscured! Sentient beings shall surely wither for a long time to come, when the world has lost its Eye of Insight forever, just as huge trees fall due to the total loss of their roots' hold, breaking their branches in a mess, or just as a snake, its head chopped off, continues to twist and wriggle without knowing where it is going."

At that moment, the heavenly beings, as described by Anuruddha, who were roaming in midair in confusion, weeping, wailing, stamping with grief, and shedding tears, said:

How is it that the Buddha should go to cessation so soon? Why must the Buddha go to cessation so quickly? How swiftly the great religion (the Dharma) is lost and obscured! Sentient beings shall surely wither for a long time to come when the world has lost its Eye of Insight forever.

Thereupon, throughout that night, the host of *bhikṣus* discussed the words of the Dharma and completed [the recitation] by the arrival of the dawn. Anuruddha said to Ānanda:

May you go to the city and tell the Mallan clanspeople, “The Buddha has already entered final nirvana. Those who wish to make tribute and offerings to the Buddha are commended to know that now is the appropriate time.”

At that time, Ānanda stood up and after venerating the Buddha, accompanied by a *bhikṣu*, with tears on his face, he entered the city, where he happened to see five hundred Mallans gathered in one place for some reason. The Mallan clanspeople too, noticing Ānanda approaching them, stood up to greet him, venerated him [by bowing their foreheads to] his feet, and said to him, “Venerable, why have you come here so early, sir?” Ānanda replied:

Because I wish to benefit you, I have come here as quickly as possible this early morning. You should know that the Tathāgata already entered final nirvana last night. If you wish to make offerings, now is the appropriate time.

When the Mallan clanspeople heard this news, there was none among them who did not lament and grieve. Wiping tears from their faces, they said, “How is it that the Buddha has gone to final nirvana so soon? How is it that so swiftly the Eye of Insight has ceased to be in this world?” Ānanda responded:

Dear friends, weep no more. Even if one wished to prevent conditioned things from changing, this is not at all possible. Did not the Buddha teach us while he was alive that “whoever is once born is bound to die; whenever one meets with another, he will be separated from the other; and that there is none in this world whom we love and for whom we feel affection who will exist forever”?

Then some Mallan clanspeople said to each other:

We should return home, and bringing with us various incense, flowers, and musical instruments, go to the twin *śāla* trees as quickly as possible to make offerings to the World-honored One or his ashes.

[Again, some other Mallans said:]

After an entire day of offerings, we should place the body on the couch, let the Mallan youths lift the four corners of the couch, and carry the canopy and the streamers. [We should] burn incense, scatter flowers, and with accompanying musical performance, enter the city from the eastern gate, make a round through various streets so as to allow all the citizens of the country the opportunity to make offerings, then come out of the western gate, proceed to a higher and visible place, and cremate the body there.

Having discussed the proceedings, they went home to prepare incense, flowers, and musical instruments, gathered at the twin *śāla* trees, and made their offerings the whole day long. When the first day ended, they placed the body on a couch, and a number of Mallan clanspeople got together and tried to lift the couch, but they could not do so. Then Anuruddha said to the clanspeople. "You should leave the couch as it is. Do not exhaust yourselves in vain. Soon some heavenly beings who wish to lift the couch will come." Some of the Mallan clanspeople questioned Anuruddha, "Why do these gods wish to lift this couch, sir?" Anuruddha replied:

28a You have been planning to make offerings to the Buddha's body with incense, flowers, and music for the entire day, then to place the body on the couch. The Mallan youths will then lift the four corners of the couch and carrying the canopy and streamers, burning incense, scattering flowers, and with accompanying musical performance, they will enter the city from the eastern gate, making a round through various streets so as to allow all the citizens of the country to have an opportunity to make offerings. They will then come out of the western gate, proceed to a higher and more visible place, and cremate the body there. Yet, according to their will, the heavenly gods wish to have the body

remain in the same place for seven days, to be honored throughout that period with various offerings, and thereafter to place the body on the couch. Then the Mallan youths will lift the four corners of the couch, and carrying the canopy and streamers, burning incense, scattering flowers, and with accompanying musical performance, they will enter the city from the eastern gate, make a round through various streets so as to allow all the citizens of the country to have an opportunity to make offerings. They will then go out of the northern gate, cross the Hiranyavati River to reach the Makuṭabandhana shrine, and cremate the body there. Because of this wish, the heavenly gods will not [yet] allow the couch to be lifted.

The Mallan clanspeople said, “We agree, sir.” Splendid were the words of Anuruddha! It precisely accorded with the will of the heavens.

The Mallan clanspeople said to each other:

Let us go back to the city and repair the roads and streets, clean them, and burn incense along them, then return here and continue to make offerings to the World-honored One for seven full days.

All the Mallan clanspeople then returned to town, repaired the roads and streets, cleaned them, burned incense along them, and, coming out of the town, made offerings for seven full days at the twin *śāla* trees by scattering flowers, burning incense, and playing musical instruments near the time of sunset on the last day. The body was then moved onto the couch. The Mallan youths lifted the four corners of the couch. They carried the canopy and streamers, scattered flowers, burned incense, and played musical instruments. In this manner, the [funeral] procession proceeded, calmly accompanied in front and behind by the leading group and the following group, respectively.

Then the gods of Trāyastriṃśa Heaven scattered from midair various lotus flowers, blue, pink, red, and white, as well as heavenly sandalwood incense over the body of the World-honored One, thus filling up the streets with [these offerings]. Some heavenly beings played music and the spirits sang songs. Then the Mallan clanspeople spoke among themselves, “Halt the human performance of music and let the heavenly performance of music be an offering to the body.” In this manner, the Mallans carried the couch and proceeded gradually. Entering

the town from the eastern gate, they stopped at various streets to make offerings by burning incense, scattering flowers, and performing music.

The daughter of a Mallan, a devoted believer of the path taught by the Buddha, offered a golden flower garland as large as a carriage wheel. An elderly woman gave praise in an uplifted voice:

These Mallans will acquire great benefit. For at the end of his career, the Tathāgata entered final nirvana in this place, and it is for him that all the citizens of this country are delightfully paying tribute by means of various offerings.

28b Having completed the various offerings, the procession of Mallans then departed from the northern gate of the city, crossed the Hiranyavati River, and reached the Makuṭabandhana shrine, where they placed the couch on the ground. The Mallan clanspeople then said to Ānanda, "What else should we do to make additional offerings?" Ānanda replied:

I closely heard from the Buddha and received an instruction directly from him. The funeral rite should be exactly similar to that which should be held for a universal ruler.

The Mallans asked him again, "How should the funeral rite for the universal ruler be done, sir?" [Quoting the Buddha's words,] Ānanda replied:

For a universal ruler, you should first bathe the body with warm scented water, cover the entire body with new cotton cloth, wrap it in a cloth equally as long as five hundred sets of garments, place the body within a golden coffin, pour sesame oil over it, place the golden coffin inside a second but larger iron vault, cover it with a sandalwood vault, cover that vault with a thick pile of a variety of incense, and then cremate the whole thing. After retrieving the ashes, build a commemorative tower or shrine at each major crossroads and hang a picture on the rock pillar set before it, so as to enable the citizens of the country who are passing on the roads to view the towers of the universal ruler of the law, causing a sense of affection to rise in their hearts toward his benevolent rule, and thus bring about a beneficial influence upon the populace.

O Ānanda, if you wish to conduct the funeral rite for me, you should bathe my body with warm scented water, cover my entire body with new cotton cloth, wrap it in a cloth equally as long as five hundred sets of garments, place the body within a golden coffin, pour sesame oil over it, place the golden coffin inside a second but larger iron vault, cover it with a sandalwood vault, cover that vault with a thick pile of a variety of incense, then cremate the whole thing. After retrieving my ashes, build a commemorative tower or shrine at each major crossroads and hang my picture on the rock pillar set before it, so as to enable whoever passes on the road to view the Buddha's tower, refreshing his [or her] sense of affection toward the religious deeds accomplished by the Tathāgata and encouraging them to strive for their own goal of happiness in life when born into this world, and obtain the opportunity upon their death to be reborn in heaven. Of course, this excludes those who have [already] realized the ultimate goal of the path.

Thereupon, the Mallan clanspeople said to each other:

We should go back to the city to collect the funeral items, the incense and flowers, cotton cloth, the coffin and vault, and the scented oil, as well as the roll of white cloth.

They returned together and completed the preparation of the necessary things. Returning to the Makuṭabandhana shrine, they bathed the Buddha's body with warm scented water, covered it entirely with a new cotton cloth, wrapped it in the roll of cloth equally as long as five hundred sets of garments, placed it in the golden coffin, poured scented oil over it, placed the coffin inside a second, larger iron vault, covered it with another sandalwood vault, and covered the vault with a thick pile of various renowned incense. The minister of the Mallan country held up a huge torch to set fire to the funeral pyre of the Buddha but the flame did not reach the pyre. A few other Mallan dignitaries one after another tried to set fire to the pyre, but the flame would not reach the pyre. Then Anuruddha said to the Mallan clanspeople, "Try no more. Wise gentlemen, it is beyond your power. The fire extinguished itself due to the will of the gods." The Mallans questioned him, "Why should the heavenly gods prevent it from being burned, sir?" Anuruddha replied:

28c Our senior *bhikṣu* Mahākāśyapa, accompanied by five hundred disciples, is enroute midway from the city of Pāvā to this place. If it has not yet been cremated, he wishes to see the Buddha's body once again. As the gods know his thoughts, they have prevented this funeral pyre from burning.

The Mallans said, "Let his wish be realized."

At that time, Mahākāśyapa was hurrying on the way from Pāvā, accompanied by five hundred of his disciples. Mahākāśyapa and his disciples met a Jain ascetic who was holding a *mandāra* flower in his hand, standing on the road. Noticing the Jain ascetic from a distance, Mahākāśyapa approached him and questioned him, "Where have you come from?"

[The Jain ascetic] replied, "I have come from the city of Kuśinagara, sir." Kāśyapa again asked him, "Do you know my master?"

He replied, "Yes, I know him."

[Kāśyapa] again asked, "Is he still alive?"

[The ascetic] answered, "Seven days have now passed since his final nirvana. I have come from there, having obtained this heavenly flower, sir."

Having heard this, Kāśyapa was disheartened with disappointment. The five hundred disciples, having heard of the Buddha's cessation, wept in sorrow, wailing, their bodies twisted, hardly able to control themselves. Wiping away their tears, they lamented:

How is it that the Buddha should go to cessation so soon? Why must the Buddha go to cessation so quickly? How swiftly the great religion (the Dharma) is lost and obscured! When the Eye of the World ceases to be sentient beings shall surely wither for a long time to come, just as when huge trees fall due to the total loss of their roots' hold, breaking their branches in a mess, or just as a snake, its head chopped off, continues to twist and wriggle without knowing where it is going.

At that time, a Śākya monk, Upananda by name, stopped the *bhikṣus*, saying:

Don't worry. Because of the World-honored One's cessation I have obtained my freedom. He used to say to us, "Do this at all times," "This you should not do." From now on I can do as I wish.

Having heard these words, Kāśyapa was disheartened, and with disappointment said to the *bhikṣus*:

All of you, pack your robes and almsbowls. We are going to the place of the twin *śāla* trees. Since the cremation has not yet been done we may yet be able to see the Buddha.

Then the *bhikṣus*, having heard Mahākāśyapa's words, rose from their seats and followed him, proceeding to the city of Kuśinagara, crossing the Hiraṇyavatī River, and [finally] arriving at the Makuṭabandhana shrine.

Having arrived at the place where Ānanda was, and after greeting him with a bow, Mahākāśyapa said to him, "We wish to see the body once again. Since the cremation has not yet been done, is it possible to do so?" Ānanda replied:

Though the cremation has not yet been done, it would be very difficult to see the body, sir. The reason is that the Buddha's body was washed with warm scented water, totally covered with new cotton cloth, wrapped in a roll of cloth equally as long as five hundred sets of garments, placed in a golden coffin, then placed inside a second, larger iron vault, and then encased in a sandalwood vault. Because of this it would be very difficult to see the Buddha's body once again, sir.

Though Kāśyapa requested three times, Ānanda replied exactly as he had first replied, "For this reason, it would be difficult to see the Buddha's body again, sir." Mahākāśyapa then faced the funeral pyre directly and both of the Buddha's feet extended out from within the vault, bearing a strange color. Having examined this, Kāśyapa was curious and asked Ānanda, "Why do the Buddha's feet appear so different, having a golden color?" Ānanda replied:

29a

Previously, an elderly woman, in her grief, stretched out both her hands to rub his feet. The change in the color of the Buddha's feet was effected by her tears falling upon them, sir.

Having heard this, Kāśyapa again felt disheartened with disappointment, but he faced directly the funeral pyre and venerated the Buddha's body. At that moment, all four kinds of the Buddha's disciples (i.e., *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās*) as well as heavenly beings all accordingly offered veneration at the same time. At that moment both of the Buddha's feet suddenly

disappeared. Thereupon, Mahākāśyapa circumambulated the funeral pyre three times and uttered the following verses:

The supreme insight of all the buddhas,
Which has no equal in this world
Except among the buddhas themselves,
To that sacred insight
That is without equal in this world,
I pay tribute with a bow.

The *śramaṇa* who has no equal in this world
Except among the buddhas themselves,
Highest, spotless, the Great Sage of all relations,
Most honored by heavenly gods,
Toward that foremost human hero,
I pay tribute with a bow.

Having no equal in the practice of austerity,
Teaching others without attachment,
Untainted and undefiled,
Toward that highest Honorable One,
I pay tribute with a bow.

Having totally exhausted three fundamental defilements,
He who was engaged
In the practice of ultimate quiescence;
Having neither a second, nor any of similar standing,
Toward he who is worthy of the ten supreme titles,
I pay tribute with a bow.

The Sugata (Well-gone) was the highest,
The most honorable
Among all venerable ones in the human world;
He who discovered the Four Noble Truths and
The way that leads to ultimate cessation,
To that insight of safety and peace,
I pay tribute with a bow.

The highest among the ascetic mendicants (*śramaṇas*),
Turning wrong to right,
He who introduced the way to total quiescence,
Toward he whose trace is like the deep water,
I pay tribute with a bow.

Without the heat (of passion),
With the spotless teaching,
And the mind that is quiescent,
He who has removed all defilements,
Toward that Honorable One, without defilement,
I pay tribute with a bow.

Immeasurable with his eye of insight,
Wonderful and unthinkable is the title
Of [sublime] authority like that of nectar,
Toward that matchless (i.e., unequalled) one,
I pay tribute with a bow.

With his voice like a lion's roar,
With no fear in the forest,
He who overcame the Evil One [Māra]
And transcended the four social classes,
For that reason,
I pay tribute with a bow.

Thus Mahākāśyapa, who was endowed with great authority and virtue, well equipped with the four logical-linguistic excellences (*catuṣ-pratisaṃvi-dah*), finished the foregoing verses. At that moment, the funeral pyre started to burn of its own accord. The Mallan clanspeople said to each other:

Now the fire appears to have intensified and is spreading over the pyre, and it may not be controlled. After cremation it will extinguish itself, but where can we now obtain water to prevent the fire from spreading over the whole pyre?

Then the *śāla* tree spirit by the side of the funeral pyre, who was devoted to the path of the Buddha, extinguished the fire with his supernormal power.

29b The Mallan clanspeople said to each other:

To the right and left beyond the city of Kuśinagara, for a range of twelve *yojanas*, let us go collect fragrant flowers to offer to the Buddha's body.

At once they left the city and collected fragrant flowers to be used for the funeral rite. Then each of the Mallan clanspeople of Pāvā, having heard that the Buddha had entered final nirvana under the twin *śāla* trees, without exception thought, "I must now go there and seek a part of his ashes (*śarīras*). We shall erect a commemorative tower in our original place and conduct offering services to the Buddha." The Mallan clanspeople of Pāvā assembled the four divisions of their army, the elephants, horses, chariots, and foot soldiers, and well prepared they marched toward the city of Kuśinagara. On their arrival they sent a messenger who delivered the following words:

We have been informed that the Buddha stayed in reliance upon your service and entered final nirvana in your country. He was also our teacher. We have come here to receive some of his ashes out of respect and affection for the World-honored One. We intend to erect commemorative towers in order to make offerings to him.

The king of Kuśinagara replied:

That is right, sir. Your claim is indeed correct, sir. However, the World-honored One happened to be here and entered final nirvana in our land. Our officials and countrymen should themselves perform the memorial service for the Buddha. Though it has caused you such trouble to come from such a long distance, we cannot pass the ashes into your hands, sir.

At that time, the Buli people of the country of Allakappa, the Kauliyan people of Rāmagrāma, the *brāhmaṇas* of Vaṭhadvīpa (Veṭhādīpa), the Śākya people of Kapilavastu, the Licchavi people of Vaiśālī, and King Ajātaśatru of Magadha had been informed that the Tathāgata had entered final nirvana at the twin *śāla* trees near the city of Kuśinagara. All equally thought to themselves, "We must now go there and receive some ashes." So the rulers of those countries, [especially] King Ajātaśatru of Magadha, at once ordered

their countrymen to assemble the four divisions of their armies, the elephants, horses, chariots, and foot soldiers, and well prepared they marched and crossed the Ganges River, sending the *brāhmaṇa* Droṇa as [the king's] proxy by instructing him:

Go to the city of Kuśinagara under my name and ask the Mallan clanspeople: “May I enquire as to whether you gentlemen are at ease in your rising and sitting, and feel strong in your walking, sirs. Wise gentlemen, I am delighted to exchange mutual respect with you. We have been on good terms as to territorial demarcation and have never put the matter into the form of a public suit. I understand that the Tathāgata has entered final nirvana within your country. I simply wish to pay my respects and reverence to the highest Honorable One as if he were a heavenly god. Hence I have traveled a great distance to obtain a share of the Buddha's ashes, and upon taking the ashes to my own land I will erect a commemorative tower for them in order to conduct offerings. If you grant me some of the ashes, I will arrange for some of my country's treasure to be shared with your country, sir.”

Having thus received the king's instruction, the *brāhmaṇa* Droṇa at once went to the city and said to the Mallan clanspeople:

The king of Magadha makes courteously enquires as to whether you [respected gentlemen] are at ease in your rising and sitting, and feel strong in your walking. [He says:] “Wise gentlemen, I am delighted to exchange mutual respect with you. We have been on good terms as to territorial demarcation and have never put the matter into the form of a public entered final nirvana within your country. I simply wish to pay my respects and reverence to the highest Honorable One as if he were a heavenly god. Hence I have traveled a great a distance to share some of the Buddha's ashes, and on taking the ashes to my own land I will erect a commemorative tower for them in order to conduct offerings. If you grant me some of the ashes, I will arrange for some of my country's treasure to be shared with your country, sir.”

29c

At that time, the Mallan clanspeople replied:

That is right, sir. Your claim is indeed correct, sir. However, the World-honored One happened to enter final nirvana in our land. Our officials and countrymen should themselves perform the memorial service for the Buddha. Although it has caused you such trouble to come from such a long distance, we cannot pass the ashes into your hands, sir.

The rulers of various countries assembled their respective officials to discuss the matter and composed the following verse:

With courtesy we have come from a far distance
For the sake of a peaceful consultation and to
Request a share of the ashes
With words of moderation.
If this is not granted,
We have readied the four divisions of our armies here.
If [the relics] cannot be obtained on a justifiable basis,
Without fearing injury or death,
We will obtain them by force.

Then the people of Kuśinagara [also] assembled their officials, and together with the public they discussed the matter and replied in verse:

Although you have taken the trouble
To come from a long distance and
Proposed a deal with humility,
We dare not allow ourselves to yield
The ashes of the Tathāgata.
If you decide to resort to military force,
We have our own force here and
Will fight against you even if we lose our lives.
We have no doubt about this.

At that time, the *brāhmaṇa* advised the people:

Dear wise men, you have received the Tathāgata's teaching through the long night. Do you not wish to recite the words of his Dharma, convert yourselves to his compassion, and be mindful of the peace of all sentient beings? If you raise armed conflict for the sake of the

Buddha's ashes, everyone shall injure and kill each other. If you wish to have the Tathāgata's ashes, benefit everyone widely; since the ashes are available here, it is surely better to divide them among those who wish to have a portion.

Everyone agreed that this would be best. Next, they discussed who would be fairminded enough to carry out the task. Everyone agreed, "Let the *brāhmaṇa* Droṇa divide the ashes through his humane wisdom." Thereupon, those rulers of the various countries entrusted the task to the *brāhmaṇa* Droṇa, saying, "Please divide the ashes on our behalf into eight equal portions." Droṇa, having listened to the rulers' agreement, went to the place where the ashes were stored and, having honored the ashes by bowing his head, proceeded to gently take an upper tooth and placed it aside. He sent for a messenger and instructed him:

Carry this upper tooth of the Buddha to King Ajātaśatru. You should present my words to his majesty: "O great king, may I humbly enquire as to whether your majesty is at ease in his rising and sitting, and feels strong in his walking. Since the ashes have not yet been brought forth, your majesty may feel immeasurably impatient. Now I have entrusted an upper tooth of the Tathāgata in the hands of this messenger to carry it to your majesty, so that an offering service may be conducted before it and so that your majesty may be comforted by it, prior to the expected plan (i.e., of erecting a commemorative tower). At sunrise tomorrow I shall complete [the task of] dividing the ashes and will personally transport your portion of the ashes to your majesty."

Having received Droṇa's instruction, the messenger at once went to King Ajātaśatru and said:

With immeasurable honor, the *brāhmaṇa* Droṇa enquires as to whether your majesty is at ease in his rising and sitting, and feels strong in his walking. Since the ashes have not yet been distributed, your majesty may feel immeasurably impatient. Now he has entrusted an upper tooth of the Tathāgata into my hands to bring to your majesty, so that an offering service may be conducted before it and so that your majesty may be comforted by it, prior to the expected plan (of erecting a commemorative

30a

tower). At sunrise tomorrow he will complete the division of the ashes, and will personally transport your portion of the ashes to your majesty.

At that time Droṇa received all the ashes, measuring one *shi*, collected in a urn, and at once divided the ashes into eight equal portions. Having done so, he said to those who attended the session, "May I request you to use this urn and yourselves witness who takes what through mutual consultation." Everyone praised Droṇa, "What splendid wisdom this is! He really knows what is most proper at this given moment," and each mutually agreed to accept a portion. Then the people of Pippalavana made a request of all the people, saying:

We would like to receive the amber that remains on the ground, for the sake of erecting a commemorative tower in our country in order to conduct an offering service.

Everyone agreed, "Let them have it." Then the people of Kuśinagara received a portion and erected their commemorative tower for conducting their offering service. The people of Pāvā, those of Allakappa, those of Rāmāgrāma, those of Veṭhadvīpa, those of Kapilavastu, those of Vaiśālī, and the king of Magadha, Ajātaśatru, having received their respective portions, returned to their countries and erected commemorative towers for conducting offering services. The *brāhmaṇa* Droṇa received the urn that contained the ashes, returned to his country, and erected a commemorative tower there. The people of Pippalavana took the amber to their country and erected a commemorative tower in their country. At that time, eight commemorative towers were built, and a ninth was erected for enshrining the vase, a tenth for enshrining the amber, and an eleventh for enshrining the World-honored One's hair.

When was the Buddha born? When did the Buddha realize enlightenment? And when did he enter final nirvana? He was born when the boiling star (*feixing*) appeared; he was enlightened when the boiling star appeared; he entered the city of nirvana when the boiling star appeared.²¹

When was the foremost among humans born?
When did he renounce the world of suffering?
When did he realize the highest path?

When did he enter the city of nirvana?
When the boiling star appeared,
The Foremost among Humans was born.
When the boiling star appeared,
He came forth from the world of suffering.
When the boiling star appeared,
He realized the highest path.
When the boiling star appeared,
He entered the city of nirvana.
On the eighth day, the Tathāgata was born.
On the eighth day the Buddha renounced the world.
On the eighth day, he realized perfect enlightenment.
On the eighth day, he entered final cessation.
On the eighth day, the Foremost among Humans was born.
On the eighth day, he came out from the world of suffering.
On the eighth day, he realized the highest path.
On the eighth day, he entered the city of nirvana.
In the second month, the Tathāgata was born.
In the second month, the Buddha renounced the world.
In the second month, he realized enlightenment.
In the second month, he entered final nirvana.
In the second month, the Foremost among Humans was born.
In the second month, he came out of the world of suffering.
In the second month, he realized the highest path.
In the second month, he entered the city of nirvana.
The *śāla* tree flowers were profusely blooming;
Various lights mutually illuminated.
At that original place,
The Tathāgata entered final nirvana.
When the Great Merciful [One] entered final nirvana,
Many people praised and venerated him.
Having removed all the people's fearfulness,
He was determined to take the course of nirvana.

30b

[End of Sutra 2: Last Journey and Sojourns]

Sutra 3

A Great Treasury Councilor

(*Dīgha Nikāya 19: Mahāgovinda Suttanta*)

Thus have I heard. At one time, the Buddha was sojourning on the [mountaintop called] Vulture Peak in the city of Rājagṛha, together with one thousand two hundred and fifty disciples. At that time, the god Pañcaśika, son of Gandharva, brightly illuminated Vulture Peak with a great ray of light and visited the Buddha when the place was all quiet and no one was around. Having venerated the Buddha [by bowing] his forehead to [the Buddha's] feet, he withdrew and stood to one side, then said to the Buddha:

The god Brahmā, lord of Brahmā Heaven, recently visited Trāyastriṃśa Heaven to consult with the god Indra, lord of that heaven. I happened to hear directly from the god Brahmā. Shall I now tell your holiness about this matter?

The Buddha replied, “If you wish to tell me about it, then do so.” Pañcaśika thus related the following story:

At one time, the gods of Trāyastriṃśa Heaven assembled at the Sudharma-sabhā hall to discuss a certain matter. At that time, the four guardians of the heavens stationed themselves in their respective positions. Dhṛtarāṣṭra sat to the east while facing west; Indra was in front of him. Virūḍhaka sat to the south while facing north; Indra was in front of him. Virūpākṣa sat to the west while facing east; Indra was in front of him. Vaiśravaṇa sat to the north while facing south; Indra was in front of him. Waiting until all these four guardians took their seats, I then sat down.

There were also other great luminaries who had previously accomplished the practice of pure and genuine austerity under the Buddha's guidance. Upon death they were reborn in Trāyastriṃśa Heaven and [now] help the residents of that heaven increase the five kinds of benefits: (1) heavenly longevity, (2) good appearance, (3) prominence,

30c (4) happiness, and (5) authority and virtue. [Accordingly,] the residents of that heaven all rejoice, dancing and leaping, and praise them, “They promote our well-being, thereby causing the advantage of the *asuras*, the adversarial demigods, to diminish.”

At that time, knowing the joy of the residents in his heaven, the god Indra composed the following verse on their behalf:

The residents of Trāyastriṃśa Heaven and
Their lord Indra rejoice together
In the harmonious life of pleasure and happiness,
And respectfully venerate the Tathāgata and
The truth of his Dharma.
[For] the heavenly citizens have been benefited
With visible fortunes, such as
Longevity, good complexion, fame,
Happiness, and authority.
The contributors of these benefits
Were previously trained under the Buddha's guidance
In the practice of austerity, pure and genuine,
And because of that merit
They have been born in this heaven.
Some of these citizens,
Whose auras and complexions
Are exceedingly noble and august,
Were [previously] the disciples of the Buddha.
Having acquired insight and
Having been born into this heaven,
They too became prominent.
The residents of Trāyastriṃśa and
The lord of this heaven, Indra,
Thinking of the state of happiness promoted by them,
Venerate respectfully the Tathāgata and
The truth of his Dharma.

Upon hearing this verse uttered by their lord, the gods of Trāyastriṃśa Heaven could not help rejoicing all the more about such good fortune

beyond their control, which thus promoted their well-being while causing the advantage of the *asuras*, the adversarial demigods, to diminish. Having observed their joy and delight, the lord Indra said to them, “Dear wise citizens, don’t you wish to learn the eight supreme qualities that pertain to the Tathāgata?” The Trāyastriṃśa gods replied, “Yes, we would be most delighted to hear about them, sir.” The god Indra said, “Listen attentively, you should contemplate and remember the following.”

O wise citizens, the Tathāgata is endowed with ten titles, such as One who Realized Ultimate Truth, One who Realized Perfect Enlightenment, and so forth. Throughout the past, present, and future I have never seen anyone like the Buddha, to whom these ten titles, Arhat and so forth, pertain so perfectly. Not only in teaching the subtle Dharma so well but also in putting his knowledge of this subtle Dharma into his own practice, throughout the past, present, and future I have never seen anyone like the Buddha who combines these two aspects of excellence in unison. Because of this subtle Dharma, the Buddha was himself enlightened with it, became an expert in it, and enjoyed it. Throughout the past, present, and future I have never seen anyone like the Buddha who, because of this Dharma, was himself enlightened, became an expert in it, and enjoyed it.

O wise citizens, because of this Dharma, the Buddha was not only enlightened, but the passage that leads to the goal of nirvana was also opened and shown; he associated himself with this path, gradually proceeded upon it, and finally entered the state of total quiescence, just like the waters of the Ganges and Yamunā Rivers combine and flow together into the same ocean. The Buddha is also like this. Not only in opening and showing the passage toward the goal of nirvana but also in associating himself with it and gradually proceeding on it, and finally entering the state of total quiescence. Throughout the past, present, and future I have never seen anyone like the Buddha who opened and showed the passage that leads to the goal of nirvana.

31a O wise citizens, the Tathāgata organized the members of his [religious] family. Whether they were *kṣatriyas*, *brāhmaṇas*, householders, or *śramaṇas*, whoever has acquired insight is a member of his sangha. Throughout the past, present, and future I have never seen anyone like the Buddha who has accomplished such a family.

O wise citizens, the Tathāgata organized his host of followers, namely *bhikṣus*, *bhikṣuṇīs*, and [male and female lay] householders (*upāsakas* and *upāsikās*). Throughout the past, present, and future I have never seen anyone like the Buddha who accomplished an organization of such a host of members.

O wise citizens, the Tathāgata's words and conduct match perfectly. Whatever he says becomes his action; however he acts is in accordance with his words. In accomplishing the constant relation between what is said and what is done like this, throughout the past, present, and future I have never seen anyone like the Buddha, none who is as consistent in his speech and conduct, accomplishing such an invariable relation between what is said and what is done.

O wise citizens, the Tathāgata enormously benefited people in their well-being and gave them [real] assurance. In benefiting heavenly citizens through his mercy and sympathy, throughout the past, present, and future I have never seen anyone like the Buddha who benefited us so well and gave us such assurance. O wise citizens, these are the eight supreme qualities that pertain to the Tathāgata.

At that time, the gods of Trāyastriṃśa Heaven argued, asserting an opinion:

If we could have eight buddhas arise into this world, they would promote our well-being while causing the advantage of the *asuras*, the adversarial demigods, to diminish.

Another group of Trāyastriṃśa residents spoke:

Setting aside the number of eight buddhas, seven, or six, and so on, if even only two buddhas should arise into this world simultaneously, this too would greatly enhance the fortunes of the heavenly citizens,

while contrarily causing the advantage of the *asuras* to diminish. How much more so if all eight buddhas could arise at once!

Then the lord Indra said to the Trāyastriṃśa residents:

I have heard from the Buddha, directly from him, that even if people wish for two buddhas to arise simultaneously, there is no such place in this world where they could arise at the same time. If only one could successfully cause the Tathāgata to extend his life span, then, since his love and sympathy are great, there would be many more ways in which Tathāgata could benefit people, but there also would be greater appeasement of the heavenly citizens through the promotion of their well-being, thereby diminishing the advantage of the *asuras*, the adversarial demigods.

At that time, Pañcaśika said to the Buddha:

O World-honored One, the purpose for which the Trāyastriṃśa residents assembled at the Sudharma-sabhā hall was to discuss together, to think together, to evaluate together, to investigate together, and to instruct together. After that, the assembly gave various instructions to the four guardians of the heavens and, having received the instructions, the guardians returned to their respective positions. But soon after they had returned to their respective positions an unusual ray of light illuminated all the regions. The Trāyastriṃśa gods, having seen this light, were all terrified, thinking, “What kind of ill omen does this unusual ray of light indicate?” Some of the great deities endowed with supernatural powers were also terrified, wondering, “What kind of ill omen does this unusual ray of light indicate?”

The god Brahmā then assumed the form of a young boy and, with his head shaped like a pentagon and his hair spread out over the host of gods, he rose in midair. His appearance was exceedingly handsome, surpassing that of the gods. His body was purplish gold, overwhelming the luminosity of all the heavenly beings. The Trāyastriṃśa residents did not then stand up to welcome him, nor did they greet him or commend him to take his seat. The Brahmā youth, however, took his seat

31b in an available space. He was delighted, as if an anointed *kṣatriya* had ascended to the throne, and rejoiced, dancing and leaping. Soon after he sat down, he changed himself into the form of a young boy, with his head in the shape of a pentagon and his hair spreading out over the host of gods, sitting in midair, just as a wrestler sits in his permanent seat, immovable like a mountain. He then composed the following verse:

The residents of Trāyastriṃśa Heaven and
Their lord Indra rejoice together
In the harmonious life of pleasure and happiness,
And respectfully venerate the Tathāgata and
The truth of his Dharma.
[For] the heavenly citizens have been benefited
With visible fortunes, such as
Longevity, good complexion, fame,
Happiness, and authority.
The contributors of these benefits
Were previously trained under the Buddha's guidance
In the practice of pure and genuine austerity,
And because of that merit
They have been born in this heaven.
Some of these citizens,
Whose auras and complexions
Are exceedingly noble and august,
Were [previously] the disciples of the Buddha.
Having acquired insight and
Having been born into this heaven,
They too became prominent.
The Trāyastriṃśa residents and
The lord of this heaven, Indra,
Thinking of this state of happiness promoted by them,
Venerate respectfully the Tathāgata and
The truth of his Dharma.

At that time, the citizens of Trāyastriṃśa Heaven said to the Brahmā youth, “We have just heard our lord Indra’s exhortation on the eight supreme qualities that pertain to the Tathāgata and have been rejoicing, dancing and leaping; we feel as if we are beyond self-control.”

The Brahmā youth said to the Trāyastriṃśa gods, “What are the eight supreme qualities of the Tathāgata? I wish to also hear about them, sirs.” Thus, the lord Indra at once also gave him his exhortation on the Tathāgata’s eight supreme qualities. Having twice listened to Indra’s exhortation, the Trāyastriṃśa gods uncontrollably rejoiced all the more at the promotion of their well-being and the diminishment of the *asuras*’ advantage.

At that time, observing the rejoicing Trāyastriṃśa gods, the Brahmā youth also felt more and more joyous, as if he could not stop himself from dancing, and at once said to the Trāyastriṃśa gods, “Do you not wish to hear about another supreme quality of the Tathāgata?” The gods replied, “Excellent, we wish to hear about it!” The boy said to them, “Since you do wish to hear about it, listen attentively and I shall explain it to you.” He related the following story to the gods:

Once, when the Tathāgata was a bodhisattva, he was sagacious and acquired all kinds of knowledge in his birthplace. O wise citizens, you should know that in an immemorial past there was a king, Diśāṃpati (“Lord of the Region”) by name, in that world, and his eldest prince was called Reṇu (“Mercy”). The king had a treasurer, Govinda, as his prime councilor, and the latter had a son called Jyotipāla. Prince Reṇu had a group of six *kṣatriya* friends who were also ministers. When King Diśāṃpati withdrew to the rear palace for leisurely amusement and pastimes, it was customary that he entrusted the business of governance to the treasury councilor. Only then did he withdraw to his palace to enjoy [the pleasures of the] five senses, such as listening to music, watching performances of dancing, and so on.

Whenever the treasury councilor Govinda conducted government business he first listened to his own son’s advice, and only then made his decisions. Whenever he faced issues that required a decision,

31c he sought his son's advice. After a while, the treasury councilor suddenly passed away. When King Diśampati was informed of the treasury councilor's death, he felt pity and sorrow, lamenting, "Alas, what can I do now? I have lost the most important pillar of my state."

Prince Reṇu quietly thought to himself, "The king regrets the death of the treasury councilor. I should go see him to advise him that he should not succumb to his suffering in mourning his councilor's death, because his son, Jotipāla by name, is sagacious and learned, and has acquired varieties of knowledge exceeding even that of his father. The king should appoint him to conduct the governance of the state."

Prince Reṇu at once visited his father, the king, and advised him, explaining the foregoing in detail. Having heard this advice, the king summoned Jyotipāla and said to him, "I shall appoint you to the same position held by your respected father and entrust you with the seal of the councilor." As soon as Jyotipāla received it, the king further instructed him to take over the duties of governance and retreated to the rear palace. By then, the councilor Jyotipāla knew the business of governing well; he knew not only what his father had been doing before him but also whatever his father had left unaccomplished. Jyotipāla's name and reputation spread throughout the continent as far as the limit of the ocean, and everywhere under the sky he was called the "great treasury councilor" by everyone.

Sometime later, the great treasury councilor thought to himself, "King Diśampati, whose body and mind have been impaired by age, has little time left before his death. It would not be difficult for the prince to succeed his throne. I should inform the six *kṣatriya* ministers, 'King Diśampati, whose body and mind have deteriorated from age, has little time left before his death. It would not be difficult for the prince to succeed his throne. Your territorial lands too must be sealed for your respective kingdoms. Do not forget this matter after the new king is enthroned.'"

The great treasury councilor then visited the six *kṣatriya* ministers and said to them, "Your honors, you should know that now King

Diśāmpati, whose body and mind are impaired by age, has little time left before his death. It would not be difficult for the prince to succeed to the throne. Go speak to the prince about this matter, saying, ‘Honorable prince, we were born together with you and befriended you from childhood. If your excellence is suffering, we too are suffering. If your excellence is happy, we too feel happy. Now the king’s body and mind have become impaired, and his age is reaching its limit and he has little time left before passing away. It would not be difficult for your excellence to succeed to the throne. When you ascend the throne, may you also seal the respective territorial lands for our kingdoms.’”

Thereupon, having listened to this advice, the six *kṣatriya* ministers at once visited the prince and advised him by explaining the foregoing matters. The prince replied, “When I ascend the throne, with whom, I wonder, should I consult in order to enumerate the lands and allocate the countries?”

The king died suddenly soon after. The ministers of the state in due order supported Prince Reṇu’s ascent to the throne. Having been enthroned, the new king thought to himself, “I should now appoint someone as my prime minister, following the fashion of the previous ruler. Who is capable of this position? The great treasury councilor who assisted my father before—he alone should be appointed as my prime minister.”

King Reṇu summoned [the treasury councilor] and said to him, “I now appoint you as prime minister and give you the official seal. 32a May you, with exertion and care, assume general oversight of the governance of state affairs.”

Having heard to the king’s words, the great treasury councilor accepted the seal. It was customary that whenever the king withdrew to the rear palace for his pastimes he entrusted the task of governance to the prime minister. The great treasury councilor again thought to himself, “I should visit the six *kṣatriya* ministers now and ask them if they remember what was said in the past about their feudal lands and countries.”

At once he visited and said to the ministers, “Your honors, do you still remember what was said in the past? Prince Reṇu has now been enthroned. He withdraws to the rear palace to enjoy his five senses in pastimes. Your honors should visit the king to enquire, ‘Your majesty has ascended the throne and enjoys the five senses in pastimes. Does your majesty still remember what was said about our feudatory lands and countries, sir?’”

Having heard his advice, the six *kṣatriya* ministers at once visited the king and said to him, “Your majesty has ascended the throne and enjoys the five senses in pastimes, but do you recall what was said in the past regarding our feudal lands and countries? The arrangement of lands and districts should be sealed for each of us respectively, sir.” The king replied, “I have not forgotten what I said in the past. It was for you, and for whom else should I speak about such arrangements of lands and districts to be sealed?”

The king again thought to himself, “This Jambudvīpa continent extends wider toward the north but is narrower toward the south. Who would be able to divide this continent into seven equal parts?” Again he thought to himself, “The great treasury councilor alone is capable of such a task.” Thus he at once asked the treasury councilor, “Please divide the Jambudvīpa continent into seven parts.” Accordingly, the great treasury councilor took up the task. First, he accomplished the administrative divisions of the territory that his king ruled into cities, villages, towns, counties, and countries, and then, in a similar manner, he accomplished the administrative divisions for the six territories to be sealed for the six new *kṣatriya* rulers.

Delighted, King Reṇu said, “My wish has been granted.” The six *kṣatriyas* were also pleased, and with satisfaction said, “Our wishes have also been realized. It is due to the great treasury councilor’s talent that this deed has been accomplished.” The six *kṣatriya* kings each thought again to themselves, “My country has just been founded, and I need someone who can assist me as prime minister. Who is really capable of this task? Our great treasury councilor alone is capable of such a task.” Each of the six *kṣatriya* kings summoned the councilor, saying, “My state needs a prime minister. May

you take on the general oversight of the governance of my state.” Thereupon, all six kings each granted their official seals to the great treasury councilor. As soon as the latter accepted the official seals, the six kings retreated to their rear palaces to enjoy pastimes of games and amusements. Thus, entrusted with the task of governance, the great treasury councilor assumed general oversight of the governance of all seven countries. There was nothing whatsoever that was left incomplete in his stewardship.

At that time, there were seven wealthy householders within the country. The treasury councilor also managed their household affairs for them, as well as teaching seven hundred *brāhmaṇas* how to recite their sutras. The seven kings respectfully treated the great treasury councilor as if he were a god, the seven wealthy householders regarded him as if he were a great king, and the seven hundred *brāhmaṇas* looked up to him as if he were the god Brahmā. Then the seven kings, seven householders, and seven hundred *brāhmaṇas* respectively thought to themselves, “The great treasury councilor always meets with the god Brahmā, exchanges words with him, and sits down and stands up in intimate association with him.”

32b

The great treasury councilor, however, who quietly knew the thoughts of the kings, householders, and *brāhmaṇas*, thought to himself, “According to their beliefs, I meet often with the god Brahmā, exchange words with him, and sit down and stand up in intimate association with him. In actuality, however, I have never seen the god Brahmā, nor have I exchanged words with him, hence I ought not to accept this praise by remaining silent. I also remember the words of various learned elders that if one withdraws into a secluded place during the four summer months and practices the four kinds of immeasurable minds, the god Brahmā will descend from his heaven to meet with the practitioner. I should now practice the discipline of the four immeasurable minds and see if the god Brahmā really will come down to meet with me.”

Having so decided, the great treasury councilor went to see each of the seven kings, requesting of each, “Your majesty, may you take over the general oversight of the governance [of your country], for

I wish to take a leave of absence for the duration of the four summer months in order to practice the discipline of the four immeasurable minds, sir.” The seven kings each answered, “You may go whenever you are ready.” The great treasury councilor also said to the seven wealthy householders, “You should look after your household affairs by yourselves for the duration of the four summer months, because I wish to practice the discipline of the four immeasurable minds during that time.” The householders all answered, “Yes, sir. You may go whenever you are ready, sir.”

He also said to the seven hundred *brāhmaṇas*, “You should be busily engaged in the practice of recitation and also teach each other among yourselves. I am planning to leave for the four summer months in order to practice the discipline of the four immeasurable minds.” The *brāhmaṇas* replied, “Yes, sir. Great teacher, you know you may go whenever you are ready, sir.”

The great treasury councilor then built a secluded abode on the eastern outskirts of the city and resided there while engaging in the practice of the four immeasurable minds during the summer months. Lord Brahmā, however, did not come to meet him. The treasury councilor thought to himself, “According to my learning from the words of some elders, if one practices the discipline of the four immeasurable minds during the four summer months, Lord Brahmā is supposed to descend, manifesting himself before the practitioner. Now, however, in my state of quiescence, there is no trace at all of such a vision.” Then, on the fifteenth of the month, on the night of the full moon, the great treasury councilor came out of his solitary abode and sat in the outdoor alley. Soon after he sat down outdoors there appeared a bright illumination. The great treasury councilor quietly thought to himself, “Is this strange light the sign of Brahmā descending?” Brahmā then transfigured himself into the form of a boy and appeared with his pentagonal-shaped head and wildly disheveled hair, and hovered in midair in a sitting posture above the treasury councilor. On seeing this, the treasury councilor composed the following verse:

What heavenly god is this form,
Sitting in midair,
Illuminating all four directions
Like a great fire burning intensely?

The Brahmā youth responded in verse:

Only those gods of Brahmā Heaven
Know that I am Brahmā in the form of a boy.
The rest call me a god of fire and
Enshrine me in the fire god shrine.

The great treasury councilor continued in verse:

Now I wish to communicate with you,
Receive your instruction,
Pay my reverence and respect to you, and
Set forth a meal of superior taste for you, sir.
May I request, O god:
“May you fathom my mind of enquiry.”

32c

The Brahmā youth replied again in verse:

O treasury councilor,
While you are engaged in practicing some discipline,
What do you wish to seek for?
Since you have set forth this offering,
I shall accept it for your sake.

Again the god Brahmā said to the great treasury councilor, “If you have any questions, ask me as freely as you wish. I shall answer them for you.” Thereupon, the great treasury councilor thought to himself, “Now, should I ask about the matter of the present life or that of the future?” Again he thought to himself, “Sometime later I may ask about present life matters. I should instead ask about the future life after death.” He thus questioned the Brahmā youth in verse:

Now I shall ask the Brahmā youth,
“May you resolve my doubt

So as to free me of doubt.
By practicing (studying) what discipline and
Abiding in what kind of mental state (*dharma*),
Can I be born in Brahmā Heaven, sir?"

At that time, the Brahmā youth replied in verse:

You should forsake the thought of selfishness,
Abide in seclusion,
Practice the mind of benevolence,
Remove desires, and absent yourself from filthiness.
Then you may be able
To be born in Brahmā Heaven.

At that moment, when the great treasury councilor heard this reply, he thought to himself, "The Brahmā youth replied in verse that one should remove filthiness, but I do not understand what this means. I must ask him again." Then the great treasury councilor questioned the god Brahmā in verse:

Your verse refers to filthiness.
May I now ask you to explain to me what this means?
Who opens the gate of this world
Through which one falls into evil courses of life and
Cannot be born in the world of heaven?

At that time, the Brahmā youth replied in verse:

Those who harbor deceit and jealousy,
Who are accustomed to self-conceit and undue self-esteem,
Who cherish avarice in the heart,
Desire, hate, anger, delusion, and arbitrariness,
These people are said to be filthy.
Now I let you know that these vices
Open the gate that leads to the fall
Into the evil courses of life,
And not to rebirth in heaven.

At that time, having heard this verse, the treasury councilor thought to himself, “I have now understood the meaning of ‘filthiness,’ but it is not possible to remove it while living a householder’s life. Shouldn’t I now renounce ordinary life, go forth from family ties, shave my hair and beard, wear a mendicant’s robe, and practice the path of religion?” At that moment, the Brahmā youth knew the councilor’s thoughts and related the following in verse:

You have good courage.

Your wish is superb.

It is what a man of wisdom does, and after death,

He will surely be born in Brahmā Heaven.

33a

Thereupon, the Brahmā youth suddenly disappeared. The foremost treasury councilor returned to visit the seven kings and said to them, “Your majesties, may you make yourselves models in assuming oversight of governing state affairs. I am planning to leave family life, wear a mendicant’s robe, and practice the path of religion. The reason is this, sirs. Recently I happened to listen to the god Brahmā’s exhortation on the defiled state of life, and in my mind I despise it. As long as I am in the householder’s life there is no possibility of removing it totally from my life, sirs.”

At that time, the seven kings thought to themselves, “The *brāhmaṇas* in general desire riches and treasures. I should open up the state’s storehouses and let him have whatever he wishes, so that he will change his mind.” The seven kings said to the treasury councilor, “If you need anything, I will give you whatever you wish. You should not leave the householder’s life.”

The treasury councilor replied to the kings, “I have now already received your generous offer. I have my own riches and treasures, sirs, but I shall present all of them to your majesties as my gift. May I request your majesties to accept my petition so that I may realize the goal of my pursuit, sirs.”

Then the seven kings thought to themselves, “The *brāhmaṇas* in general desire fancy food. I should provide him with some palace

ladies to satisfy his mind and taste, so that he may change his mind.” Then each king told him, “If you need some palace ladies, you may have any of them as you wish. You should not leave the householder's life.”

The treasury councilor replied, “I have now already received your generous offer, sirs. Though I have a number of palace ladies in my household now, I have sent them all away in order to sever the relation of love and affection, and am ready to go forth in the practice of the religious path. The reason is this, sirs. Recently I happened to listen to the god Brahmā's exhortation on the defilement of life, and in my mind I despise it. As long as I am in the householder's life there is no possibility of removing it totally from my life, sirs.” Then the great treasury councilor said to King Reṇu in verse:

May your majesty allow me my say:
The king is the most honorable among men.
Though you would provide me riches and ladies,
These treasures are not ones with which I can be satisfied.

King Reṇu replied in verse as well:

Kaliṅga and its capital city, Dantapura,
Aśvaka and its capital, Potana,
Avanti and its capital, Māhīṣmatī,
Aṅga and its capital city, Campā,
The cities of Xiū, Shumisaluo, and Roruka,
Vārāṇasī and its capital, Kāśī,
All these have been developed by you, the treasury councilor.
If you lack anything in your possessions
For the fulfillment of the senses,
I shall provide you with anything you need.
May you remain in the position and,
Together with me, handle the state's affairs.
You need not go away,
Renouncing your family relations.

At that time, the great treasury councilor responded in verse:

I have little desire to fulfill my five senses, and
Hence naturally I am not attached to my life
In the manner of other people. 33b
I have already heard the words of the heavenly god.
Hence my mind will never remain in the householder's life.

King Reṇu replied in verse:

From which god have you acquired, as you say,
The wish to forsake the objects
Of the five senses?
Now I ask you to reply to me at once.

The treasury councilor replied in verse:

Some time ago I sat alone and
Thought to myself in a secluded place.
Then the god Brahmā descended
With the splendid ray of light illuminating everywhere.
Ever since I learned things from him,
I have not been able to enjoy this world.

Then King Reṇu told him in verse:

Remain a short while, O great treasury councilor.
Let us together propagate the good influence of religion and
Then let us renounce family life together.
You are my teacher.
Just as lapis lazuli gems, pure and genuine,
Fill up the midair,
Now my faith, pure and genuine,
Is permeated with the teaching of the Buddha.

Then the great treasury councilor said in verse:

The heavenly gods and the people of this world
Should forsake the objects of the five senses,

Remove various defilements, and
Carry out the practice of pure and genuine austerity.

At that time, the seven kings said to the great treasury councilor, "You should remain seven years, enjoying entirely the five senses in this world, and then abandon the country, leaving things to our children and relations. Wouldn't it be a good idea for you to renounce family life together with us? We shall then follow you; whatever you do, we shall do likewise."

The great treasury councilor replied to the seven kings, "The world is impermanent. Human life passes swiftly and cannot be sustained [unchanged] even for a moment's breath. Therefore, isn't the duration of seven years an awfully long time?"

The seven kings said again, "If you think that seven years is too long a time, let us wait for six years, five years, nay even only one year, staying in a quiet palace, exhaustively enjoying the five senses, spending time together in pastimes; then, after that, let us renounce our countries, leaving them to our children and relations. Wouldn't it be a good idea for you to renounce family life together with us? Whatever you do, we shall do likewise."

The great treasury councilor again spoke to the kings, saying, "The world is impermanent. Human life passes swiftly and cannot be sustained [unchanged] even for a moment's breath. Therefore, isn't the duration of one year an awfully long time? In this matter, seven months and so forth, even a month, is all the same and I cannot wait for that period, sir."

The kings said again, "For seven days we shall stay in the rear palace and enjoy in every way the five senses in this world. After that we shall renounce our states, leaving them to our sons and relations, and together we shall renounce family life. Is this not a good idea?"

33c

The great treasury councilor replied, "The duration of seven days is not too long. By my own decision I shall remain, sirs. May I, however, emphasize to your majesties that the words of your pledge must be honored without fail, sirs. If after seven days your majesties do not leave, I shall myself go forth alone, sirs."

Thereupon, the great treasury councilor visited the seven wealthy householders and said to them, “Dear householders, you should handle your household affairs by yourselves. I shall be leaving family life and will practice the path to realize the goal of unconditioned transcendence. The reason is that recently I happened to listen to the god Brahmā’s exhortation on the defilement of life, and in my mind I despise it. As long as I am in the householder’s life there is no possibility of totally removing it from my life.”

The seven householders replied to the treasury councilor, “Your decision is splendid. You should know when it is the right time. We wish to renounce our family ties at the same time, together with you, sir. In whatever you do, we shall follow and do the same.”

Then the great treasury councilor also visited the seven hundred *brāhmaṇas* and said to them, “Gentlemen, you should exert yourselves in the practice of reciting sutras, search for the meaning of morality, and teach among yourselves. I shall be leaving family life to practice the path and realize the goal of unconditioned transcendence. The reason is that recently I happened to listen to the god Brahmā’s exhortation on the defilement of life, and in my mind I despise it. As long as I am in the householder’s life, there is no possibility of totally removing it from my life.”

The seven hundred *brāhmaṇas* said to the treasury councilor, “Great teacher, you should not renounce family life. The householder’s life is much easier, and one is entitled to enjoy the five senses. In the householder’s life many people attend and take care of you, and you do not have to suffer or worry about anything. [In contrast,] those who renounce family life have to live in the wilderness, neither desiring anything, nor grasping anything because of desire.”

The treasury councilor replied, “If I consider the householder’s life as a happy one, I would regard its renunciation as suffering, and thus eventually discard such an idea myself. But it is solely because I consider the householder’s life to be suffering and its renunciation to be happiness that I shall take the course of forsaking the householder’s life.”

The *brāhmaṇas* replied: “O great teacher, if you renounce family life, we too shall renounce family life, sir. Whatever your reverence does, we shall do likewise, sir.”

Then the treasury councilor returned to his wives and said to them, “Ladies, according to your preference, whoever wishes to stay may stay, and whoever wishes to return [to their original home] may do so. This is because I wish to renounce family life and practice the path of religion in order to realize the unconditioned state of transcendence.”

He discussed the matter and explained his intended renunciation in detail. His wives then replied, “O great treasury councilor, you have been in part my husband, and in part my father. Though you are renouncing family life, we shall follow your path, sir. Whatever the treasury councilor practices, we shall likewise practice, sir.”

In this way, after seven days had passed, the great treasury councilor shaved his hair and beard and departed, wearing the three formal robes of a mendicant, leaving household life. The seven kings, seven great householders, seven hundred *brāhmaṇas*, and forty wives respectively increased the number of their companions one after another, finally adding up to as many as eighty-four thousand people. All of them simultaneously renounced family life and followed the treasury councilor.

Subsequently, the great treasury councilor wandered through many different countries and benefited people everywhere widely by propagating the influence of the religious path.

At that time, the god Brahmā said to the residents of Trāyastriṃśa Heaven:

34a This treasury councilor was none other than Śākyamuni Buddha himself, you should never think otherwise. The World-honored One then renounced his family life after seven days of waiting and, leading a host of people, wandered through various countries, benefiting people everywhere widely by propagating the influence of the religious path. All of you, if you have any doubt regarding my words, since the World-honored One is sojourning at Vulture Peak you should visit him and ask him about it directly. Whatever the Buddha says should be accepted.

The visitor Pañcaśika said:

Because of this story I have come here, sir. Is it true that this great treasury councilor is indeed the same as the World-honored One, sir? World-honored One, after seven days of waiting, did your holiness really renounce family life together with the seven kings, and so forth, and also with a host of eighty-four thousand people who simultaneously renounced family life? Did you really accomplish the propagation of your religious path by wandering through various countries and benefiting people everywhere, sir?

The Buddha replied to Pañcaśika:

Indeed, the treasury councilor of that time was none other than myself, Śākyamuni Buddha, you should never think otherwise. At that time the people of that country all came out in procession, and excitedly, despite some unavoidable damage, everyone raised their voices, chanting, “Homage to the great treasurer Mahāgovinda, the seven kings’ councilor! Homage to the great treasurer, the seven kings’ councilor!” The chanting was repeated in this way three times.

O Pañcaśikha, although the great treasury councilor bore such great virtue and power he could not teach the ultimate path of salvation for the sake of his disciples, he could not help them practice the ultimate discipline of austerity, and he could not lead them to the ultimate place of safety and freedom. The doctrine he taught and which his disciples followed in practice was that which said that when one’s body dissolved at the end of life he would be born in Brahmā Heaven. If one’s practice could not reach full realization but only the secondary level, then that person would be born among the gods who control enjoyments that are magically created by others, highest in the world of the senses; if one’s practice reached the third level, that person would be born among the gods who control enjoyments magically created by themselves, and so on. In descending gradation, then, one would be born among the gods of Tuṣita Heaven, Yāmadeva Heaven, Trāyastrimśa Heaven, in the realm of the four guardians, then among the *kṣatriyas*, the *brāhmaṇas*, the lay [Buddhist] householders (*upāsakas* and *upāsikās*), and

finally in any wealthy family able to acquire anything freely according to their wish.

O Pañcaśikha, those who were the disciples of the great treasury councilor, who renounced family life without confusion, were able to acquire their rewards and teachings but because it was not the ultimate path they could not be helped to practice the ultimate discipline of austerity, and hence they could not reach the ultimate place of safety and freedom, nirvana. For whoever excelled well in this path was only destined to be born in Brahmā Heaven.

Now I have been exhorting the Dharma to my disciples in order to help them realize the ultimate path, the ultimate practice of austerity, and the ultimate place of safety and freedom, namely, the final goal of nirvana. Any disciple who accepts and practices my teaching of the Dharma will be able to forsake the defiled state of conditioned existence and accomplish the undefiled state of unconditioned transcendence, realize the emancipation of mind and emancipation through analytical insight, and will himself directly experience in the present life the exhaustion of the cause of birth and death. [Furthermore, he will] accomplish the practice of austerity, accomplish that which should be done [for religious salvation], and become free from rebirth. Even for the disciple who cannot reach this final goal, insofar as his practice reaches a secondary level he will still be able to terminate the five defilements that bind sentient beings to the lower sphere of desire, and he will enter final nirvana directly from the heavenly state in which he is reborn without returning to this human world again (i.e., the state of *anāgāmin*).

Those disciples who reach the third level will extinguish the initial three of those five defilements (i.e., the heretical belief in a real personality, doubt, and attachment to non-Buddhist practices and observances), and reduce the affectation of desire (*rāga*), hate (*dveṣa*), and delusion (*moha*), returning only once to this world (i.e., the state of *sakṛdāgāmin*) before realizing final nirvana.

Those disciples who reach the fourth level will likewise terminate three of the five defilements, preventing themselves from falling into the evil courses of life, will realize the saintly state of stream-enterer

and, returning to this world seven times, shall surely realize final nirvana on the last return.

O Pañcaśikha, those among my disciples who have renounced family ties in genuine faith will receive reward and instruction, investigate the methods of the path, thoroughly carry out the practice of austerity, seek the ultimate place of security and peace, and thus finally return to nirvana. 34b

At that time, having listened to the Buddha's exhortation, Pañcaśikha was delighted and respectfully followed what had been instructed.

[End of Sutra 3: A Great Treasury Councilor]

Sutra 4

Janavasabha's Exhortation

(Dīgha Nikāya 18: Janavasabha Suttanta)

Thus have I heard. At one time, the Buddha was sojourning at the resthouse called Giṅjakāvasatha in the village of Nādika, accompanied by a host of one thousand two hundred and fifty *bhikṣus*. At that time, Venerable Ānanda was in meditation in a secluded room and quietly thought to himself:

It is remarkable and extraordinary that the Tathāgata assures people of their destinies, thereby enormously benefiting them. When the minister Kakkāṭa (or Kakkudha) died, the Tathāgata assured his destiny, predicting that upon his death he would terminate the five defilements that bind sentient beings in the lower world of desire, take the course of entering nirvana from the heaven into which he was born, and hence not return to this world again.

In a similar manner, when Kālīṅga, Nikāṭa, Lishu, Sālha, Poyalou, Potoulou, Subhadra, Tuolishetu, Soudalishetu, Yaśas, and Yeshuduolou (some of whom were ministers) died, the Buddha also assured that they had terminated the five defilements that bind sentient beings in the lower world of desire, taking the course of entering nirvana from the heaven into which they were born, and would not return to this world again.

When a group of fifty people died, the Buddha also assured that they terminated the initial three of those five defilements: heretical belief in a real personality, doubt, and attachment to non-Buddhist practices and observances, whereby they were freed from desire, hatred, and delusion, and thus acquired the saintly state of stream-enterer, the first of the four states of spiritual development. They were obliged to return to this world once in order to terminate the root causes of suffering. Also when [another] five hundred people died, the Buddha again assured that they had terminated the initial three defilements and had acquired the first saintly state of stream-enterer, and would not fall into

an evil course of life but return to the world seven times and would surely terminate the root cause of suffering.

When the disciples died, the Buddha invariably assured their destinies without fail, predicting that so-and-so would be born in such-and-such place, so-and-so would be born in such-and-such place. The Buddha assured without exception the destinies of those who died in the sixteen major countries, such as Aṅga, Magadha, Kāśī, Kośala, Vṛjī, Malla, Ceḍi, Vatsa, Kuru, Pañcāla, Aśvaka, Avanti, Matsya, Sūrasena, Gandhāra, and Kāmbhoja. However, he did not make any assurance for the people of Magadha who were *kṣatriyas* and those Magadhans who were trusted by the kings, even after their deaths.

Thereupon, Ānanda left the secluded room and came to the place of the World-honored One. Having venerated the Buddha by bowing his forehead to [the Buddha's] feet, he withdrew to sit at one side and said to the Buddha:

34c A while ago, I was contemplating that it is remarkable and extraordinary that the Tathāgata assures the destinies of people, thereby benefiting them enormously. Your holiness assured without exception the destinies of those who died in the sixteen major countries. The people of Magadha, however, even those who are *kṣatriyas* and are trusted by other kings, alone have not been assured of their destinies, even upon their deaths, sir. May I request, O World-honored One, that the destinies of these people be assured, sir. May I repeatedly request that an assurance be granted for their destinies, sir. Your holiness' assurance will benefit people and gods for their ultimate quiescence.

Again the Magadhan faithful who realized the path and died in their country have not yet been assured of their destinies. May I request, O World-honored One, that their destinies be assured. O World-honored One, may I repeat this request that your holiness assure their destinies, sir. The king of Magadha, Bimbisāra, for instance, became a faithful devotee of the Buddha and provided many offerings before his death. Through this king, many were drawn to the religion and dedicated themselves to the Three Treasures. Despite this, sir, the Tathāgata has not given any assurance about his destiny.

I earnestly wish, O World-honored One, that an assurance be given to [Bimbisāra] as well as others, so that all sentient beings may be assured and heavenly beings may be at ease.

At that time, having made a request to the World-honored One on behalf of the people of Magadha, Ānanda rose from his seat and, after venerating the Buddha, left the room.

Thereupon, the World-honored One, donning his *saṃghāṭī* robe and with his almsbowl in hand, went into the city of Nāḍika. After the almsround, having come to the great forest, he sat under a tree and meditated on the Magadhan devotees with respect to their deaths and births.

At that moment there was a spirit not too far away from the Buddha. He introduced himself to the World-honored One, "I am Janavasabha, I am Janavasabha" ("Victor over Delusion"). The Buddha said:

Why do you call yourself by the name Janavasabha? On the basis of what religion do you use such a subtle expression that means "you have witnessed the trace of the path"?

Janavasabha replied:

I am not from another place. I was formerly a king. I became a lay devotee of the Tathāgata's religion and ended my life with the earnest recollection of the Buddha in my mind. Because of that, I was reborn as the prince of the guardian god Vaiśravaṇa. Ever since, I have been able to illuminate the various religious practices and realized the state of stream-enterer, never falling into the evil courses of life. Thus throughout seven rebirths in the human world I have always been called Janavasabha, sir.

The Buddha stayed in the great forest as time allowed and then returned to the brick resthouse in Nāḍika. After he took his seat in the prepared position, he asked a *bhikṣu*, "Please convey my words to Ānanda: 'Come see me.'" The *bhikṣu* answered "Yes, sir" and went to call Ānanda. Having arrived at the place of the World-honored One, Ānanda venerated him by bowing his forehead to the Buddha's feet and, withdrawing to sit at one side, he said to the Buddha:

I notice that the Tathāgata's complexion is especially superior today and your sense faculties are most quiescent, sir. Through what kind of thought has your holiness managed to attain such a good demeanor, sir?

The World-honored One said to Ānanda:

35a A while ago you came to see me concerning the people of Magadha and requested me to assure their destinies. After you left, I donned my robe and went into the city of Nādika for an almsround and then proceeded to the great forest. I sat under a tree to contemplate the destinies of those Magadhan people with regard to their deaths and births. At that moment, there was a *yakṣa*, a spirit, not too far from my place, and he introduced himself to me by repeating his name, saying, "I am Janavasabha. I am Janavasabha." O Ānanda, have you ever heard the name Janavasabha?

Ānanda replied:

I have never heard that name, sir. Having heard the name now, I feel a sense of thrill and my hair stands on end. O World-honored One, this *yakṣa* must have great authority and virtue. Because of that he may be called Janavasabha, sir.

The Buddha continued:

I then asked him, "Why do you call yourself by the name Janavasabha? On the basis of what religion do you use such a subtle expression that means you have yourself witnessed the trace of religious salvation?"

Janavasabha replied, "I am not from anywhere else, nor [was my name given] on the basis of any other religion. I was formerly a king, sir. I became a disciple of the World-honored One, and with earnest faith, became a lay householder and ended my life with earnest recollection of the Buddha in my mind. Because of that, I was reborn as the prince of the guardian god Vaiśravaṇa, realized the state of stream-enterer, never falling into the evil course of life, and thus returned here seven times in order to exhaust the root cause of suffering. Throughout seven rebirths in the human world, I have always been called Janavasabha, sir."

[Janavasabha continued his story:]

At one time, the Buddha was seated under a tree in the great forest. I happened to be riding on the heavenly thousand-spoked wheel to visit the guardian god Virūdhaka for some reason, and on the way I saw the World-honored One seated under a tree in the great forest. His appearance was handsome and his calm, restrained senses were like a deep pool of still water, transparent, bright, and clear. Having seen the Buddha, I thought to myself, "I should instead visit the World-honored One and ask him where the Magadhan people will be reborn after their deaths."

Again, on another occasion, the guardian god Vaiśravaṇa uttered a verse among the gods:

We do not try to recollect the past or repeated things.

Now, as I have met the world-honored One,

[I feel that] my longevity has been increased.

Again on another occasion, the residents of Trāyastriṃśa Heaven were assembled at one place for some reason. The four guardian gods were seated in their respective positions: Dhṛtarāṣṭra sat to the east while facing west; Indra was in front of him. Virūdhaka sat to the south while facing north; Indra was in front of him. Virūpākṣa sat to the west while facing east; Indra was in front of him. Vaiśravaṇa sat to the north while facing south; Indra was in front of him. Waiting for the moment when all these four guardians took their seats, I then sat down.

There were also other great luminaries who had previously accomplished the practice of pure and genuine austerity under the Buddha's guidance. They were reborn in Trāyastriṃśa Heaven upon their deaths and [now] help the residents of that heaven increase their five kinds of benefits: heavenly longevity, good complexion, prominence, happiness, and authority and virtue. [Accordingly,] the residents of that heaven all rejoice with dancing and leaping, and praise them, "They promote our well-being, thereby causing the advantage of the *asuras*, our adversarial demigods, to diminish." At that time, knowing the residents' joy in his heaven, the god Indra composed the following verse on behalf of those residents:

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The residents of Trāyastrimśa Heaven and
Their lord Indra rejoice together
In the harmonious life of pleasure and happiness and
Respectfully venerate the Tathāgata and
The truth of his Dharma.
[For] the heavenly citizens have been benefited
With visible good fortune, such as
Longevity, good complexion, fame,
Happiness, and authority.
The contributors of these benefits
Were previously trained under the Buddha's guidance
In the practice of austerity, pure and genuine,
And because of that merit
They have been born in this heaven.
Some of these citizens,
Whose auras and complexions
Are exceedingly noble and august,
Were [previously] the disciples of the Buddha.
Having acquired insight and
Having been born into this heaven,
They too became prominent.
The Trāyastrimśa residents and
The lord of this heaven, Indra,
Thinking of this state of happiness promoted by them,
Venerate respectfully the Tathāgata and
The truth of his Dharma.

The god Janavasabha continued:

The purpose for which the Trāyastrimśa residents assembled at the Sudharma-sabhā hall was to conduct discussion together, to think together, to evaluate together, to investigate together, and to instruct together. After that, the assembly gave various instructions to the four guardians of the heaven and, having thus received the instructions, the guardians returned to their respective positions. Soon after they had settled in their respective positions, an unusual ray of light illuminated all the regions.

Then the Trāyastriṃśa gods, having seen this light, were all terrified, thinking, "What kind of ill omen does this unusual ray of light indicate?" Some of the great deities endowed with supernormal powers were also terrified, wondering, "What kind of ill omen does this unusual ray of light indicate?"

Then the god Brahmā assumed the form of a young boy, and with his pentagonal head and his hair spread out over the host of gods, he rose in midair. His appearance was exceedingly handsome, surpassing that of the gods. His body was purplish gold, overwhelming the luminosity of all the heavenly beings. The Trāyastriṃśa residents did not then stand up to welcome him, nor did they greet him or bid him to take his seat. The Brahmā youth, however, took his seat in an available space. He was delighted, as if an anointed *kṣatriya* had ascended to the throne, and rejoiced with dancing and leaping. Soon after he sat down he changed himself into the form of a young boy, with his head in the shape of a pentagon and his hair spreading out over the host of gods, sitting in midair, just as a wrestler sits in his permanent seat, immovable like a mountain. He then uttered the following verse:

O foremost honorable one in the discipline of restraint,
 May the source of wisdom arise in this world.
 One who is endowed with the great insight
 Exhorts the truth of the Dharma.
 His practice of austerity has no equal companion.
 May the sentient beings, pure and genuine
 Be born in the heavens of purity.

Thereupon, having uttered this verse, the Brahmā youth said to the gods of Trāyastriṃśa Heaven:

There are five kinds of pure and clear [qualities of] sound, which are called the sounds of the god Brahmā. What are these five types of sound? The first is honest; the second, gentle; the third, thoroughly clear; the fourth, deep and wide; and the fifth, heard in all directions and in the far distance. If a sound possesses these five qualities it is regarded as Brahmā's sound.

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Let me further explain. Listen attentively. The disciples of the Tathāgata, the Magadhan householders, realized either the saintly state of nonreturner, the state of once-returner, or the state of stream-enterer when they died, and were reborn in either the heaven of controlling enjoyments magically created by others, the heaven of controlling enjoyments magically created by themselves, Tuṣita Heaven, Yāmadeva Heaven, Trāyastriṃśa Heaven, the realm of the four guardians, among the *kṣatriyas*, the *brāhmaṇas*, the lay [Buddhist] householders, or wealthy families. In all of these cases, they freely enjoyed the five senses.

Then the Brahmā youth composed a verse:

I have been told that
As many as eighty-four thousand Magadhan lay householders,
Equally accomplished their paths when they died,
Realizing the saintly state of stream-enterer,
Thus not falling again into an evil course of life,
Equally riding on the right road,
Reaching the path and salvation.
These sentient beings,
Aided by their insight derived from their merits,
Were able to forsake their love and affection,
To liberate themselves from fraudulence
Through the repentance of inner
As well as outer senses of shame, and
Are reported by the Brahmā youth
To those Trāyastriṃśa gods
As having realized the state of stream-enterer,
All rejoicing.

Having heard this verse, Vaiśravaṇa was delighted and said:

It is extraordinary and it has never before happened that the World-honored One appeared in this world and taught such a true doctrine. Originally I did not know that the Tathāgata appeared in this world,

taught such a true doctrine, and made the residents of Trāyastriṃśa Heaven greatly rejoice.

Then the Brahmā youth said to the god Vaiśravaṇa:

Why do you make such a statement? Why do you think it is extraordinary and that it has never before happened that the Tathāgata appeared in this world and taught the true doctrine like this? The Tathāgata taught through his power of expediency what is good and what is bad; while thus giving detailed exhortation on this, he did not make them as ultimately real by exhorting on the pure nature of elements of existence as empty, whereby he accomplished some attainment of real insight. This truth is delicate and subtle like the first taste of the cream of clarified butter.

Then the Brahmā youth again said to the residents of Trāyastriṃśa Heaven:

Listen attentively. Contemplate and remember what I am going to explain to you. The Tathāgata who is “liberated from attachment” teaches the set of four applications of mental awareness on four conditions of existence through an efficient analytical method. What are these four? First, observation of one's inner body or inner senses; one should exert himself without slackening, being mindful of his observations and keeping them in memory, thereby removing worldly desires and worries.

Further, in observing his outer body or outer senses, one should exert himself without slackening, being mindful of his observations and keeping them in memory, thereby removing worldly desires and worries. It is the same with the three remaining applications: in observing one's sense perception, mental intellect, and psychophysical elements, one should exert himself with no slackening, being mindful of his observations and keeping them in memory, thereby removing worldly desires and worries. When observation into the outer body is completed there should arise insight into the bodies of others; when observation of the inner sense perception is

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completed, there should arise insight into the inner sense perception of others; when observation into the inner mind is completed there should arise insight into the minds of others; when observation into the inner psychophysical elements is completed there should arise insight into the psychophysical elements of others. The foregoing are called the four applications of mental awareness on the four conditions of existence in the Tathāgata's efficient analytical method.

Again, O residents of Trāyastriṃśa Heaven, listen attentively, and I shall explain next the Tathāgata's seven requirements of concentration (*sapta-samādhi-pariṣkāra*) in efficient analytical method. What are the seven? They are: right view, right conception, right speech, right action, right livelihood, right endeavor, and right mindfulness.

Next, O residents of Trāyastriṃśa Heaven, I shall explain the Tathāgata's four supernormal powers of concentration in efficient analytical method. What are the four? They are: first, the supernormal power derived from dispositional forces bearing the exertion of concentration motivated by desire; second, the supernormal power derived from dispositional forces bearing the exertion of concentration motivated by mind; third, the supernormal power derived from dispositional forces bearing the exertion of concentration motivated by endeavor; fourth, the supernormal power derived from dispositional forces bearing the exertion of concentration motivated by investigation. These are the four supernormal powers of concentration in the Tathāgata's efficient analytical method.

Again, may I tell you, O residents of Trāyastriṃśa Heaven, that the *śramaṇas* and *brāhmaṇas* of the past who relied on innumerable expedients to produce immeasurable supernormal powers did so fundamentally by deriving them from the four foregoing types of supernormal powers (as variations). Therefore, those future *śramaṇas* and *brāhmaṇas* also should rely on innumerable expedients to produce immeasurable supernormal powers, doing so fundamentally by inducing them from the four foregoing types of supernormal powers.

At that moment the Brahmā youth transfigured himself into thirty-three bodies which respectively sat together with the thirty-three gods, saying to each of them, "Have you recognized my supernormal power of transfiguration?" They replied, "Yes, we have seen it." The Brahmā youth said, "Since I practice the four types of supernormal powers I am able to transfigure myself into innumerable forms."

At that moment, each of the thirty-three gods thought to themselves, "Now a single Brahmā youth sits alone in my seat and speaks these words to me. Thus, the transfigured form of this Brahmā youth speaks this way, and other transfigured Brahmā youths are also speaking. When the original Brahmā youth becomes silent, all the transfigured forms shall fall silent as well."

The Brahmā youth then removed the spell of supernormal power, seated himself in the position of Indra, and said to the residents of Trāyastriṃśa Heaven:

I shall now explain to you. Listen attentively. The Tathāgata, who is the Arhat, himself opened the three passages with his own power, and himself realized the perfect enlightenment through such a passage. What are these three?

First, suppose a human being has strong desire and learns of bad things. If he later associates with good friends and listens to words on the Dharma, and then acquires the truth of that Dharma, having done so he shall free himself of desires and abandon bad conduct, obtain a feeling of delight, and joy and simply become happy. Also, the way in which great joy arises from within happiness is like the manner in which, having thrown away poor food after partaking of a tasty meal, a person still seeks an even better meal. The practitioner should be like this. Having forsaken morally bad elements one obtains a state of joy and happiness, and yet within the state of happiness one finds further causes for the arising of great joy. This is the stage in which the Tathāgata opened the initial passage of realization through his power, himself realizing perfect enlightenment through this passage.

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Second, again suppose some individual entertains a sense of hatred and anger and does not forsake his bad physical, verbal, and volitional habits. Later on, however, he meets some good friends and listens to good words on the Dharma and then acquires the truth of the Dharma. Having done so, he frees himself from bad physical, verbal, and volitional actions, causes joy to arise in his mind, and simply becomes happy. He then finds within the state of happiness further cause for the arising of great joy. This is like the manner in which, having thrown away poor food after partaking of a tasty meal, a person still seeks an even better meal. The practitioner should be like this. Having forsaken morally bad elements one obtains a state of joy and happiness, and yet within that state of happiness one finds further cause for the arising of great joy. This is the second passage of realization that the Tathāgata opened.

Third, again, some people are stupid and ignorant, do not know what is good and what is bad, and cannot know the Four Noble Truths, [the nature of] suffering, the causes, cessation, and the path as they truly are. Later on, however, a person meets some good friends and listens to good words on the Dharma and then acquires the truth of the Dharma. Having done so, he frees himself from bad physical, verbal, and volitional actions, causing joy to arise in his mind, and he simply becomes happy. He then finds within the state of happiness further cause for the arising of great joy. This is like the manner in which, having thrown away poor food after partaking of a tasty meal, a person still seeks an even better meal. The practitioner should be like this. Having forsaken morally bad elements one obtains a state of joy and happiness, and yet within that state of happiness one finds further cause for the arising of great joy. This is the third passage of realization that the Tathāgata opened.

At that time, the Brahmā youth exhorted the foregoing doctrines to the Trāyastriṃśa gods, and the guardian god Vaiśravaṇa became a follower of his teaching and propagated the right Dharma along with him. The *yakṣa* Janavasabha also exhorted this Dharma before the Buddha, and the World-honored One exhorted this Dharma to Ānanda. Ānanda then also exhorted

this Dharma to the *bhikṣus*, *bhikṣuṇīs*, and male and female lay householders (*upāsakas* and *upāsikās*). Having listened to this doctrine taught by the Buddha, Ānanda experienced joy, respectfully received the teaching, and carried out what was taught by the Buddha.

[End of Sutra 4: Janavasabha's Exhortation]

Sutra 5
Lesser Causality
(Dīgha Nikāya 27: Aggañña Suttanta)

Thus have I heard. At one time, the Buddha was sojourning in the country of Śrāvastī at Mṛgamātā’s lecture hall at the Nunnery of the Eastern Grove, accompanied by one thousand two hundred and fifty *bhikṣus*. At that time, two *brāhmaṇas*, with firm faith in their hearts, visited the place of the Buddha, renounced family life, and joined the Buddha’s religious path. One was called Vāseṭṭha (Pāli) and the other was Bhāradvāja. 36c

At that time, the World-honored One came out of the meditation room and began his meditative walk back and forth on the hall’s terrace. Then, having seen the Buddha practicing walking meditation, Vaseṭṭha quickly went to Bhāradvāja and said to him:

Don’t you know that the Tathāgata has now come out of the meditation room and has begun his meditative walk? We should go see the World-honored One, and we should listen to what the Tathāgata teaches us.

Then, as advised by his friend, Bhāradvāja followed Vāseṭṭha to visit the World-honored One and, having venerated the Buddha by bowing their foreheads to his feet, both began to follow the Buddha in the practice of walking meditation.

At that time, the World-honored One said to Vāseṭṭha, “O you two, born in the *brāhmaṇa* class, with firm faith in the Dharma that I teach, have you decided to forsake family life and practice the way?” Vāseṭṭha replied, “Yes, we have so decided, sir.”

The Buddha said to them, “O you two, when you are practicing the path of religion under my instruction, isn’t it likely that other *brāhmaṇas* will accuse you and make complaints and warnings?” They answered, “Yes, sir, our renunciation of family life and conversion to the path of practice under the Buddha’s guidance will invite such accusations of us, sir.”

The Buddha asked, “Why do they accuse you?” At once they replied to the Buddha:

They accuse us, saying, "Our *brāhmaṇa* class is superior while the rest are inferior; our class is clean and white, while the rest are black and dark; our class is derived from Brahmā, born of his mouth; and as our class realizes pure and genuine emancipation in this present life, the life to come will [therefore] also be pure and genuine. Why do you abandon our pure and genuine class and join the different religion professed by Gautama?" O World-honored One, when they see our renunciation of family life and conversion to the practice of the Buddha's path, they will surely criticize us with these accusations, sir.

The Buddha said to Vāseṭṭha:

You may find many people who are as stupid and ignorant as animals and birds. Thus some claim, "Our *brāhmaṇa* class is superior while the rest are inferior; our class is clean and white while the rest are black and dark; our class is derived from Brahmā, born of his mouth; and as our class realizes pure and genuine emancipation in this present life, the life to come will [therefore] also be pure and genuine."

O Vāseṭṭha, in the path of the highest truth that I now teach, no such criterion invoking class difference is needed. The path I cultivate does not rely on a mind of self-conceit. The secular world relies on such a criterion, but not my religious salvation. If any *śramaṇa* or *brāhmaṇa* relies on the class-status criterion, he cannot realize highest, perfect enlightenment. Only when one casts away the class-status criterion and removes the mind of self-conceit can one realize genuine enlightenment and accept the right Dharma that I teach. People do not like those of inferior backgrounds. The Dharma that I teach does not so discriminate.

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The Buddha said to Vāseṭṭha:

Even when the four class divisions are differentiated, I am obliged to say that both good and bad are equally found in all of their members, and the wise praise equally the good while accusing the bad in any of these classes of people. What are the four [classes]? They are first, the *kṣatriyas*, with royal or warrior status; second, the *brāhmaṇas*, of priestly or scholarly status; third, the *vaiśya* householders, who are

farmers and merchants; and fourth, the *śūdras*, who are destitute or of servile status.

O Vāseṭṭha, listen carefully. Within the *kṣatriya* class there are murderers, thieves, those who commit sexual abuse, speakers of falsehood, double-dealers, speakers of harsh words, frivolous sycophants, those who have covetous minds, those with malicious intent, and those with wrong views. There are also these kinds of wrongdoers among the *brāhmaṇa* class, among the *vaiśyas*, and among the *śūdra* people as well.

O Vāseṭṭha, for any wrong action there will be a unfortunate retribution. When one commits an evil action, he will reap an evil retribution. If such causal effect occurs only among those of the *kṣatriya*, *vaiśya*, and *śūdra* classes but not among the *brāhmaṇas*, then the *brāhmaṇas* could claim that their class is superior while the rest are inferior; that their class is clean and white while the rest are black and dark; that their class is derived from Brahmā, born of his mouth; and that because their class realizes pure and genuine emancipation in the present life, the life to come will also be pure and genuine. If, however, according to the same principle, for a wrong action there is an evil retribution; that is, if one were to commit an evil action, black and dark in nature, that person will receive an evil retribution equivalent in nature with its action. This also invariably applies equally to those of the *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra* classes, and therefore the *brāhmaṇas* cannot claim that their class alone is pure and genuine and superior.

O Vāseṭṭha, if, on the other hand, within the *kṣatriya* class there are those who abstain from committing murder, theft, sexual abuse, speaking falsehoods, double-talk, using harsh words, frivolous sycophancy, and who do not have a covetous mind, malicious intent, and wrong views, then in a similar manner there are also those who abstain from these wrong deeds among those of the *brāhmaṇa*, *vaiśya*, and *śūdra* classes. If anyone who belongs to any of these classes should learn the foregoing ten kinds of good deeds and actually put them into practice, good rewards will necessarily follow. If one commits a good and genuine act, he will receive a good reward. If this principle of causal reward applies only to the *brāhmaṇa* people and not to *kṣatriyas*, *vaiśyas*, or *śūdras*, then the *brāhmaṇas* can claim that their *brāhmaṇa* class alone

is pure and genuine and superior. If, however, the same principle equally and invariably applies to all four classes, then the *brāhmaṇas* cannot claim that their class is pure and genuine and superior.

The Buddha said to Vāseṭṭha:

37b Now, we see no difference from others in the manner of childbirth in marriage among the *brāhmaṇa* people, yet some of them falsely claim that their *brāhmaṇa* class is born from the mouth of the creator Brahmā, is pure and genuine in this life, and will also be pure and genuine in the life to come. My disciples all vary as to their class status and backgrounds, yet even though they come from different classes and backgrounds, they have renounced family life and joined my religion, and have received higher ordination in order to practice the path. If someone asks them, “What class are you from?”, they should reply to this question by saying, “I am a son [or daughter] of the Śākya *śramaṇa*.” One should also say, of his own initiative:

We *śramaṇas* are all born from the parental mouth. Born out of our religious conversion, we realize the pure and genuine life [now] and the life to come will also be pure and genuine. The reason is that the name “the great god Brahmā” is a title for the Tathāgata, and the Tathāgata is the Eye of Wisdom of this world, the insight of this world, the Dharma of this world, the Brahmā of this world, the Dharma wheel of this world, the nectar of this world, and the foremost religious master of this world.

O Vāseṭṭha, if one among the *kṣatriya* people devoutly believes in the Buddha, he necessarily believes that the Tathāgata is endowed with the ten supreme titles, such as the one liberated from attachment, the fully enlightened one, and so forth. He who devoutly believes in the Dharma believes that the Dharma of the Tathāgata, subtle and delicate, pure and genuine, should be practiced and exhorted at all times, that it is shown to be the essential nature of nirvana, and that it can be known only by people of insight. It is not the kind of teaching that an ordinary person can fathom. He who devoutly believes in the sangha believes that the members of the sangha are good and honest, have

realized the fruits of the path, and have acquired their own disciples and followers, and, being true disciples of the Buddha, they have accomplished the truth of the Dharma. “Sangha” means realization of the membership that embodies the discipline, concentration, analytical insight, emancipation, and subsequent insight of emancipation. The sangha consists of those who are spiritually ready for the state of stream-enterer, and those who have realized it; those who are ready for the state of once-returner, and those who have realized it; those who are ready for the state of nonreturner, and those who have realized it; those who are ready for the state of arhat, and those who have realized it. Whoever devotedly believes in the sangha should have faith in these, known as the four pairs of people or the eight distinguished persons, the wise and holy disciples of the Tathāgata, worthy of honor and respect as the best field of merit for charity in the world. Therefore when one has devout faith in the efficacy of precepts and discipline and holds steadfastly to them, without slackening, without dropping out in hiatus, without defilement, that person will be one who is praised by the wise as perfectly endowed with goodness and quiescence.

O Vāseṭṭha, all people, whether they are members of the *brāhmaṇa*, *vaiśya*, or *śūdra* class, should firmly believe in the Buddha, Dharma, and Sangha and thereby realize the holy precepts and discipline that are upheld by holy disciples.

O Vāseṭṭha, among those of the *kṣatriya* class, there are many who dedicate themselves to the Arhat (i.e., the Buddha) with offerings of food and service, reverence and veneration. In a similar manner, among members of the *brāhmaṇa*, *vaiśya*, and *śūdra* classes too, there should also be those who dedicate themselves to the Arhat with offerings of food and service, reverence and veneration.

The Buddha said further to Vāseṭṭha:

Now, on the one hand, those *kṣatriyas* who are related to me as members of the Śākya clan support King Prasenajit of Kośala as their common ancestral monarch with propriety and respect, while, on the other hand, King Prasenajit visits me with offerings of food and service, as well as reverence and veneration. It is not because the king thinks to himself,

“The *śramaṇa* Gautama comes from a powerful clan, whereas I come from a family inferior to his.” Nor is it because he thinks, “The *śramaṇa* Gautama was born in a family endowed with great wealth and great influential power, whereas I was born in a lowly, impoverished, and uncultured family.” Nor is it because he makes offerings and service to the Tathāgata that visits me with offerings and service. King Prasenajit views things in reference to the Dharma and clearly recognizes the distinction between what is true and what is false. Because of his conviction he began to develop pure and genuine faith, and now offers his respects to the Tathāgata.

37c

O Vāseṭṭha, I shall now inform you of the ultimate origin of the four class-status differences. At the beginning of this new eon and at the end of the former one, when the preceding eon was totally destroyed, all sentient beings died and were reborn in Light-sound Heaven, where light becomes word. They were physically transformed so as to be able to live on ideas or thoughts as food, emitting light automatically, and flying in midair with supernormal speed. Later on, the surface of the earth changed into water all around. There was no sun, moon, or stars, neither day or night, year or month; total darkness prevailed. Later on, when the water had changed into solid ground, the heavenly beings in Light-sound Heaven naturally lost their merit after their deaths and they came to be born in this new land. Although they were reborn in a different world they still continued to live on thoughts, fly with supernormal speed, their bodies automatically emitting light, and they continued to exist in that new world for some time. They called themselves “sentient beings.”

Later on, however, a fountain of sweet water sprang up, just as cream arises from butter or honey springs up from underground. Some of the firstborn, whose natures were imprudent, having seen the fountain quietly thought to themselves, “I shall taste this water to find out what it is.” Immediately they stuck their fingers into the fountain and tasted the water, and in this way, having repeated this a few times, they were addicted to the sweetness of the taste and openhandedly indulged themselves, partaking of it with insatiable desire. This kind of attachment, addicted to pleasure, can hardly be ended through a

sense of weariness due to overabundance. Other sentient beings also imitated these beings in tasting the water, and after a few tastes they too were invariably soon addicted to it as well. Even before they felt fully satisfied, because of this diet their bodies became coarse and their flesh became stiff, losing its heavenly subtle color. They no longer had the supernormal speed of flight and were only able to crawl on the surface of the ground. Their bodily light was totally diminished, and heaven and earth were nearly all dark.

O Vāseṭṭha, you should know of the regularity of heaven and earth, such that after the great darkness there will appear the sun, moon, and stars in mid-space; later there will appear day and night and brightness and darkness, respectively; and finally, days, months, and years. At that time the sentient beings ate only from the earth and thus existed a while on the surface of the ground. Whoever ate more of the food developed a sickly complexion with rough and ugly skin, whereas whoever ate less of it continued to bear a pleasant complexion. Varieties of appearance, such as pleasant, ugly, noble, and handsome, all began from that circumstance.

Some of those whose appearance was more handsome than ordinary became conceited and slighted those whose appearance was ugly. In return, those whose appearance was ugly felt jealous and covetous, and hated those whose had a better appearance. The sentient beings began to dispute among themselves. At that time, the sweetwater fountain dried up of its own accord, but the area naturally produced outgrowths upon the ground, which were of pleasant color and taste, good scent and cleanliness, and could be eaten. At that time, the sentient beings continued to live again by partaking of these outgrowths from the ground. Whoever ate [of these outgrowths] excessively lost their good complexion, their skin becoming rough and ugly, while whoever ate less retained their pleasant complexion. The beings who managed to keep their pleasant appearance became conceited and disdained those who looked ugly, while the latter became jealous and covetous and hated the former. The sentient beings thus once again began to dispute among themselves.

At that time the outgrowths ceased to be produced, and in the ground there grew instead coarse, thick outgrowths, some of which had good scent and taste and could be eaten, though these were far fewer in quantity. The sentient beings continued to live again by partaking of these outgrowths from the ground. Whoever ate excessively lost their good complexion, their skin becoming rough and ugly, while whoever ate much less maintained a pleasant complexion. As before, the problem of good or bad with regard to those whose appearance was handsome and those whose appearance was ugly [once again] led to disputes.

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Then those outgrowths ceased to be produced. In the ground there instead grew a nonglutinous rice crop. Since its grains had no husks but were of good color and taste and were quite edible, the sentient beings again continued to live for some time by partaking of this rice crop. While their subsistence on the rice crop continued in the world, male and female beings were attracted to each other, resulting in the natural arousal of carnal desire and mutual intimate relations. Having seen them together, the others warned them, saying, "What you are doing is not right. You are excommunicated and driven out of our human community. Come back when the duration of three months has passed."

The Buddha continued:

What had once been regarded as bad then came to be regarded as good. Those sentient beings learned the pleasure of sexual intercourse, pursued emotion, and fulfilled desire in every way without control, without restriction. Because of their mutual shame they began to construct private houses. This was the beginning of the institution of housing. As they indulged in sexual intercourse, this naturally reinforced their carnal desire to increase in intensity. Thus developed the womb, due to unclean behavior, and this was the functional beginning of the human reproductive organs.

At that time, the sentient beings partook of rice grain grown naturally. They harvested it as needed throughout the day, and hence it was never overharvested. Then a lazy person quietly thought to himself, "Harvesting rice for breakfast in the morning and again for dinner in the evening is too much work. I will take at one time enough rice for both

meals.” Later, one of his friends called him to go harvest rice together. The former replied, “I have [already] harvested enough rice to be used for two meals today. If you wish to harvest, go by yourself.” The man then thought to himself, “How cunning he is! He harvested more rice than he needed for one meal and stored it until it was needed. I too will now harvest and store enough rice for three days.” Thus, that man [harvested and] stored enough rice for three days’ meals. Then another man asked him to harvest rice together. He replied, “I have already harvested and stored the amount I need for three days. If you wish to go harvest rice, go by yourself.” So this man too thought to himself, “He is cunning; he harvested enough rice to serve for three days and keeps it in storage. I will try to best him by harvesting and storing enough rice for five days.” At once he harvested rice to serve for five days. Soon all the sentient beings tried to outdo the others in harvesting rice. Thus, overharvested, the rice crop became barren and weed-ridden and began to produce husks. Once cut down it did not grow again.

The sentient beings were not pleased at all and were worried and bewildered. They thought:

When originally born, I initially lived on thoughts as food, flew with supernormal speed in midair, my body automatically emitted light, and I continued to exist in this world. Later on a sweetwater fountain sprang up. Since it was like cream from butter or honey with its good scent and taste, it was edible and we partook of it together at all times. As things went on in this manner for some time, whoever partook of it more began to look ugly with a bad complexion, whereas those who partook of it less maintained their good appearance and pleasant complexion. Because of this difference in diet, our appearances began to vary as to fair or ugly. We sentient beings thus held different judgments and hated each other.

Then the sweetwater fountain dried up all by itself, and some outgrowth from the soil of this land then developed. Since the taste of this outgrowth was endowed with good color, flavor, and scent and it was edible, we began to partake of it again for some time to come. Whoever partook of it more began to look ugly with a bad

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complexion, whereas those who ate less of it maintained their good looks and pleasant complexion. Because of this difference in our diets our complexions began to vary as to fair or ugly. The sentient beings thus held different judgments and hated each other.

At that time, the [previous] outgrowth from the ground ceased to grow, replaced instead by a coarse, thick outgrowth. Since some of this outgrowth was of good scent and taste and was edible, we again began to partake of it. Because of this difference in diet, our complexions began to vary as to fair or ugly. The sentient beings thus held different judgments and hated each other.

Then that outgrowth ceased to be produced and a nonglutinous rice crop grew instead. Since the grains had no husks, all of us sentient beings again continued to live by partaking of this rice for some time to come. Then some lazy ones among us tried to outdo the others in harvesting it and storing the rice. Thus, overharvested, the rice crop became barren and weed-ridden and began to produce husks, and once cut down it ceased to grow again. What should we do now?

[The sentient beings] then said to each other, "We should divide the land for each of us and put up signs [demarcating ownership]." At once, they divided the land among different owners and erected signposts on their parcels of land.

O Vāseṭṭa, this was the origin of the term "rice paddy," a plot of land for cultivating the rice crop. At that time, when the sentient beings established the boundaries for the respective plots of land assigned to them, the thought of stealing the crops belonging to others gradually developed. Having seen such behavior, the other sentient beings said, "What you have done is not good. Your conduct is wrong because even though you have your own plot of land you steal others' crops. From now on you should not do such a thing." Yet there was no end to the thought of theft among those sentient beings. Nor was there an end on the part of other sentient beings of accusing those who had misbehaved. Sometimes they punished those who had misbehaved by striking them and reporting to the others, "This man, who has his own plot of land, has stolen things belonging to others." The accused, on the other hand,

also reported to the others, “This man struck me.” At that time, having seen such disputes, everyone was distressed and they said:

The sentient beings are deteriorating morally, just as a rolling stone [degrades], and because of such wrong actions the defilement of filth has developed in this society. This is the cause of birth, old age, illness, and death, and the effect of the suffering of defilement is to fall into the three evil courses of life. These disputes arose because of the parceled lands of rice crops. We would be better off if we elected someone as our leader and let him deal with these disputes. He should protect those who are worthy of protection and punish those who should be punished. Every member of the community shall give a portion of their rice harvest as payment for the service undertaken by the appointed person in dealing with these disputes.

Then they chose someone from among themselves who was tall and physically imposing, handsome in appearance, and who projected an aura of authority. They said to him, “We wish you to become our leader as elected by us, equal voters, to protect those who need protection, punish those who should be punished, and leave alone those whose lives need not be interrupted. We shall collect a portion of each of our rice harvests for your stipend.” The person thus chosen by the members of the community listened to the people’s words, took on the role of chieftain, and dealt with the various disputes, while the community collected a portion of each member’s rice harvest and provided it to their leader. The [leader] consoled the public with good words. Having heard his words, the people greatly rejoiced and praised him, “Very good, *mahārāja* (“great king”).”

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This was the origin of the title of “king” in the human world. Because the king ruled his citizens in reliance on the right Dharma, he was called a *kṣatriya*. This was the very beginning of the *kṣatriya* class in the human world.

There was one person among the members of the community who thought to himself, “Household life is a great danger; it is a poisonous thorn. I should abandon my household and stay in the mountain forests, practicing austerity in a secluded place.” This man thus renounced

household life, entered the mountain forests, and practiced contemplation in total quietude and silence. When the proper time came, he picked up an almsbowl and went to a nearby village for an almsround. On seeing him, the people willingly offered him food and praised him with delight, "Very good, sir. You courageously renounced family life to reside in the mountain forests, practicing austerity in total silence, in order to free yourself from all kinds of evil influences." This was the origin of the word *brāhmaṇa* in human society. Among these *brāhmaṇas* there were some who did not enjoy the life of meditation and contemplation in a secluded place, so they returned to ordinary society, making a profession of learning and reciting sutras, and thus said of themselves, "I am a nonpractitioner of meditation." Because of this, people called such a person a "nonpracticing *brāhmaṇa*." When such a person lives among ordinary people he is called an ordinary human *brāhmaṇa*. Thus there came to be the *brāhmaṇa* class in human society.

Among the sentient beings there were some types of people in human society who enjoyed conducting business and amassing riches and wealth. Because of this activity, people called them *vaiśya*, householders. Again, among the people there were those who excelled in various activities such as engineering, craftsmanship, and so on, and they were the producers of many things. Because of this, there came to be the name *śūdra*, craftsman.

O Vāseṭṭha, I have now explained the four kinds of classes, but there was another, fifth classification, called *śramaṇa*. The reason that this term came to be used, Vāseṭṭha, is that among the *ksatriyas* there was a man who disliked his own family's profession, shaved his hair and beard, donned the robe of a mendicant, and practiced austerity. This was the beginning of the word *śramaṇa*. Regardless of whether one is of the *brāhmaṇa*, *vaiśya*, or *śūdra* class, therefore, when he does not wish to pursue his duty or profession, shaves his hair and beard, dons the mendicant robe, and practices austerity, he is to be regarded as a *śramaṇa*.

O Vāseṭṭha, if someone of the *ksatriya* class physically commits a wrong action, verbally commits a wrong action, or volitionally commits a wrong action, when his body comes to dissolution and his life ends

he is bound to receive the retribution of suffering. In like manner, if someone of the *brāhmaṇa*, *vaiśya*, or *śūdra* classes commits wrong physical, verbal, or volitional actions, then when his body comes to dissolution and his life ends he is bound to receive the retribution of suffering.

O Vāseṭṭha, if someone of the *kṣatriya* class performs good physical, verbal, or volitional actions, when his body comes to dissolution and his life ends he is bound to receive the reward of happiness. In like manner, if someone of the *brāhmaṇa*, *vaiśya*, or *śūdra* classes performs good physical, verbal, or volitional actions, then when his body comes to dissolution and his life ends he is bound to receive the reward of happiness.

O Vāseṭṭha, if someone of the *kṣatriya* class commits a good or bad action physically, verbally, or mentally, when his body comes to dissolution and his life ends he is bound to receive one of two types [of result]: either the reward of happiness or the retribution of suffering. In like manner, if someone, whether he is of the *brāhmaṇa*, *vaiśya*, or *śūdra* class, commits good or bad physical, verbal, or mental conduct, when his body comes to dissolution and his life ends he is bound to receive either the reward of happiness or the retribution of suffering.

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If someone of the *kṣatriya* class shaves his hair and beard, dons the mendicant robe, and practices the path, and if he is engaged in the practice of the seven auxiliary practices of enlightenment, it will not be long before he realizes the path. Why is that so? When someone of the *kṣatriya* class decides to wear the mendicant robe, renounce family life, and practice foremost austerity, he is certain to experience directly in the present life the exhaustion of the cause of birth and death, the accomplishment of the practice of austerity, the accomplishment of what should be done [for religious salvation], and freedom from further rebirth. In the same way, when someone, whether he belongs to the *brāhmaṇa*, *vaiśya*, or *śūdra* class, decides to shave his hair and beard, wear the mendicant robe, and practice the seven auxiliary practices of enlightenment, it will not be long before he realizes the path. Why? Because if he wears the mendicant robe, renounces family life, and practices foremost austerity, he is certain to experience directly in the present life

the exhaustion of the cause of birth and death, the accomplishment of the practice of austerity, the accomplishment of what should be done [for religious salvation], and freedom from further rebirth.

O Vāseṭṭha, those *śramaṇas* who come out of those four different classes and are destined to realize insight and practice in perfect accordance, and thereby attain the ultimate state of arhatship, should indeed be regarded as primary among the five classes of people.

The Buddha said to Vāseṭṭha, “The god Brahmā uttered the following verse:”

Among all the sentient beings,
The *kṣatriyas* are superior
In their decisive renunciation of class status.
They are foremost in the human world
In regard to their capacity
Of matching insight and practice.

The Buddha said to Vāseṭṭha:

What this Brahmā god said is good, it is not misleading. What this Brahmā god understood is not wrong, it is not a mistaken meaning. I shall now immediately approve his statement. Why? Because as Tathāgata I am ready to assert the same statement.

Among all the sentient beings,
The *kṣatriyas* are superior
In their decisive renunciation of class status.
They are foremost in the human world
In regard to their capacity
Of matching insight and practice.

At that time, the World-honored One completed the foregoing exhortation. Vāseṭṭha and Bhāradvāja realized freedom from the influence of defilements and attained the state in which their minds were totally liberated. Having listened to the Buddha's teaching, the two were delighted with the teaching and followed it.

[End of Sutra 5: Lesser Causality]

Sutra 6 The Universal Ruler's Practice

(*Dīgha Nikāya 26: Cakkavati-sīhanāda Suttanta*)

Thus have I heard. At one time, the Buddha was sojourning in the communities of the Mātulā country (in Magadha), and after a leisurely journey accompanied by one thousand two hundred and fifty disciples, he arrived at the country of Mātulā. At that time, the World-honored One said to his disciples:

You should make yourself your [own] lamplight, make the Dharma your lamplight, but you should not make anything else your lamplight. Rely on yourself as your refuge and rely on the Dharma as your refuge, but do not rely on anything else as your refuge. What do you think this means, O *bhikṣus*, to say that you should make yourself your [own] lamplight, make the Dharma your lamplight, but not make anything else your lamplight, and that you should make yourself your refuge, make the Dharma your refuge, but not make anything else your refuge?

Here, each *bhikṣu* should observe his inner body or inner senses in concentration; he should exert himself with no slackening, be mindful of his observations and keep them in memory, and thereby remove worldly desires and worries. In observing his outer body or outer senses, and also observing both the inner and outer body, each *bhikṣu* should exert himself with no slackening, be mindful of his observations, and keep them in memory, and thereby remove worldly desires and worries. It is the same with observing one's sense perception, intellect, psychophysical aggregation of elements, and analytical introspection. This is what I mean when I say that each monk should make himself his [own] lamplight, make the Dharma his lamplight, but not make anything else his lamplight, and to make himself his refuge, make the Dharma his refuge, but not make anything else his refuge. Any practitioner who steadfastly keeps the above principle cannot be deceived even by the Evil One, and that practitioner's merit will increase every day. Why is that so?

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Once, during a period in the immemorial past, there was a king, Daḷhanemi (Pāli) by name, who was of the *kṣatriya* class, anointed on his head, and duly enthroned. He became the holy *cakravartin*, the universal ruler who turns the golden wheel, and he ruled all four quarters of the continent. The king spontaneously ruled the continent in reliance on the Dharma and was endowed with the seven extraordinary treasures: first, the heavenly wheel; second, the white elephant; third, the dark blue horse; fourth, the divine gem; fifth, the jadelike queen; sixth, the gentleman householder; and seventh, the military commander. He had one thousand sons, courageous and valiant, who could defeat any adversary and enabled peace to prevail spontaneously everywhere without the use of weapons.

King Daḷhanemi thus ruled for a long time, but finally he was approaching the end of his life. Then the golden wheel suddenly left its usual position, hovering in midair. The official in charge of the golden wheel at once reported this to the king, “Your majesty, the golden wheel has now moved away from its usual position in midair, sir.” Having heard this report, the king thought to himself:

I once heard from some learned elders that when the golden wheel changes its position it means that the king's life span is near its end. Though I have already enjoyed extraordinary rewards foremost among men, I aspire to a heavenly happiness through further expediency. I should have the prince enthroned as the ruler of all the quarters of the continent, except for a village that I may spare for my barber, and have him shave my hair and beard. I will don the three mendicant robes, go forth from family life, and practice the path of religion.

Then King Daḷhanemi at once summoned the prince and said to him:

I wonder if you know this. I was told by some learned elders that when the golden wheel changes its position, the king's life span is close to its end. Though I have already enjoyed extraordinary rewards foremost among men, I aspire to a heavenly happiness through further expediency. Now, I am going to shave my hair and beard, wear the

three mendicant robes, renounce family relations, and practice the path of religion. I entrust to your rule the four quarters of the continent. You should exert yourself in inquiring after the populace and assisting them in their well-being and the security of their possessions.

The prince accepted all the instructions the king left for him. Thereupon, King Daḷhanemi shaved his hair and beard, donned the three robes, and renounced family life for the practice of the path. After seven days had passed since the king's renunciation of household life, the golden wheel suddenly disappeared. The official in charge of the wheel reported this to the new king: "Your majesty, the golden wheel has suddenly disappeared, sir." The king was not pleased and at once visited the [former] king Daḷhanemi and said to him, "O father-king, the golden wheel has suddenly disappeared, sir." Daḷhanemi replied to his son:

Do not be worried or displeased. This golden wheel is no longer [my] possession. When you have accomplished your rule with exertion, according to the right Dharma that is to be upheld by the holy ruler, you should bathe in scented warm water on the full-moon night, the fifteenth of the month, and ascend to the top of the Sudharma-sabhā hall surrounded by the palace ladies. The golden wheel will [then] spontaneously appear before you. The golden wheel has a thousand spokes, rich in color and splendor. It was built by a heavenly master and does not belong to the human world. 39c

The son asked his father, the [former] king, "What is the right Dharma of the holy king *cakravartin*, sir? O father-king, please tell me what I should do, sir." The [former] king said to his son:

Dear king, you should commit yourself to making the Dharma your reliance, uphold it and let it accompany you as your assistance; you should pay respect and reverence to the Dharma and honor it, carefully evaluate its practical application, make the law primary, and thus protect the right Dharma. Again, you should teach the palace ladies according to the Dharma, and also keep a protective watch over them; you shall instruct the princes, ministers, fellow officials, and all bureaucratic members as well as various people, *śramaṇas*

and *brāhmaṇas*, and keep a protective watch over all of them, even down to the level of birds and animals.

The king said again to his son:

Again, if you find within your territorial confines some *śramaṇas* and *brāhmaṇas* who faithfully carry out pure and true conduct, who exert themselves without slackening in the removal of self-conceit, who uphold perseverance and benevolence and with self-motivation practice in solitary seclusion, realizing quiescence and nirvana; and who, having removed their avarice and desire, help others remove their avarice and desire; and, having removed their hatred and anger, help others remove their hatred and anger as well as to remove their delusion; who on meeting with passion are yet unaffected by it, on meeting with evil are yet unaffected by it, on meeting with delusion are yet free from it, on meeting with something with which to become attached they remain unattached to it; who on meeting with something upon which to dwell are not drawn to it and on meeting with something with which to be occupied do not become preoccupied with it; who are honest in their physical, verbal, and volitional deeds; who are pure and genuine in their physical deeds, verbal expressions, and mental thoughts, as well as in right thought; who never weary of compassion and wisdom; who are satisfied with their food and robes and know how to be content; who go with an almsbowl on alms-rounds, blessing the donors who offer charity—if you find such practitioners, endowed with all of the foregoing virtues, you should visit them from time to time and question them:

As to the disciplines that one practices, what is good and what is bad? What should and should not be regarded as committing an offense? With what should one associate and with what should one not associate? What should one do and not do? What kind of principles should one apply in implementing policy in order to secure happiness for a long time?

After asking these questions, you should evaluate their answers in your mind and execute whatever should be done and abandon whatever

should not be done. If there are elderly people without children, the state should provide for them. When those who are covetous, impoverished, destitute, and lowly come to take things, you should refrain from rejecting them. You should not change the ancient laws that have existed in the state. These are the major principles that the universal ruler, worthy of turning the golden wheel, should practice. May you respectfully accept these principles and carry them out.

The Buddha said to the *bhikṣus*:

Having listened to his father's instructions, the new universal ruler carried out his practice of governance in compliance with his father's admonitions. Later, on the fifteenth day [of the month], the full-moon day, he bathed in scented warm water and ascended to the top of the Sudharma-sabhā hall, surrounded by the palace ladies. The treasured wheel then suddenly appeared before the king of its own accord. The wheel had a thousand spokes, rich in color and splendor. It was built by a heavenly master and was not of this world. It was made of genuine gold and had a diameter of thirty-two feet. The universal ruler quietly thought to himself: 40a

I once heard from my virtuous elder the following words: "When a king of the *kṣatriya* race, anointed on his head and thus duly enthroned, bathes in scented warm water on the full-moon day, the fifteenth of the month, and ascends to the top of the pavilion, surrounded by the palace ladies, then at that moment the golden wheel will appear before him spontaneously. The wheel, rich in color and splendor, has a thousand spokes. It was built by a heavenly master and does not belong to this world. It is made of genuine gold and has a diameter of thirty-two feet. Thereupon, the king is called the *cakravartin*, or the one who turns the sacred wheel."

I see this wheel before me, but who knows if it really works? I should now test this wheel treasure.

Then the king *cakravartin* called the four divisions of the army to assemble. He faced the golden wheel directly, and rearranging his garment to expose his right shoulder and kneeling with his right knee

touching the ground, he rubbed the wheel with his right hand and said to the wheel, "Let the wheel turn itself toward the east, turning as it should, without losing regularity." The wheel at once began to roll toward the east. King Mahāsudarśana followed after the wheel, leading the four divisions of his army. As the golden wheel rolled forward the four guardian gods were in charge of guiding it. Wherever the wheel stopped, the king stopped his chariot.

At that time, having seen the great king approaching, the rulers of the small countries in the eastern regions prepared a golden bowl filled with silver grains and a silver bowl filled with golden grains, approached the king, and, with their heads bowed, said to him:

Welcome, great king. The eastern countries are now blessed with an abundance of harvests and produce, the people are prosperous, the nature of the populace is friendly and harmonious, and all are filial to their parents and loyal to their rulers. O holy ruler, your majesty is recommended to govern these lands through offices established here. We shall closely attend your majesty and will execute your commands as you wish, sir.

At that time, King Mahāsudarśana replied to the rulers of the small countries:

Enough, dear wise kings, your offerings have already been appreciated by me. Your majesties rule these countries on the basis of the right Dharma, so that neither injustice nor wrong action can take place in your countries. I say that these two principles embody my governance.

After listening to his exhortation, the kings of the small countries accompanied King Mahāsudarśana on his inspection tour until they reached the eastern ocean. The great king then proceeded toward the south, then to the west, then to the north, and in whatever direction the wheel rolled they followed. The kings of the small countries in these regions all abnegated their dominions for the sake of the great ruler, just as the eastern rulers had done.

At that time, King Mahāsudarśana, having made a complete round of the four oceans following the golden wheel, educated the populace in the path of morality, provided security in their lives, and then returned to his own country. The golden wheel continued to hover in midair above the palace gate. Rejoicing by dancing and leaping, King Mahāsudarśana said, “This treasure, the golden wheel, is truly my blessing. Now I am truly the universal ruler who turns this sacred wheel.” This is called the realization of the first treasure, the golden wheel. Since that time, the king ruled the continent for the full duration of his life.

The golden wheel then suddenly shifted its position from where it had been before. The official in charge of the golden wheel at once reported this event to the king: “Your majesty, the golden wheel has now moved away from its usual position, sir.” Having heard this report, the king thought to himself:

I once heard from some learned elders that when the golden wheel changes its position it means that the king's life span is near its end. Though I have already enjoyed extraordinary rewards foremost among men, I aspire to a heavenly happiness through further expediency. I will have the prince enthroned as ruler of all the [four] quarters of the continent, except for a village I will spare for my barber, who will shave my hair and beard. Wearing the three mendicant robes, I will go forth from family life and practice the path of religion.

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Then the king at once summoned his prince and told him:

I wonder if you know of this. I was told by some learned elders that when the golden wheel changes its position the king's life span is near its end. Though I have already enjoyed extraordinary rewards foremost among men, I aspire to a heavenly happiness through further expediency. Now I am going to shave my hair and beard, don the three mendicant robes, renounce family relations, and practice the path of religion. I shall entrust to your rule the four quarters of the continent. You should exert yourself in inquiring after the populace and assisting them in their well-being and the security of their possessions.

The prince accepted all the instructions the king left for him. Thereupon, King Daḷhanemi shaved his hair and beard, donned the three robes, and renounced family life for the practice of the path. When seven days had passed since the king's renunciation of household life, the golden wheel suddenly disappeared. The official in charge of the wheel reported this to the new king, "Your majesty, the golden wheel has suddenly disappeared, sir." The king was not worried and he did not immediately go visit his father, the king. The father-king then suddenly passed away.

Before the new king, the preceding six *cakravartin* rulers had handed down the principles of governance from one to another and ruled the continent on the basis of the right Dharma. But the new king of the present time relied solely on his own principles and did not rely on the ancient principles for governing the continent. As a result, his reign became unfair and unjust and the entire continent under the heavens was filled with grievances and protests. The land was damaged, its productivity diminished, and the populace declined. A *brāhmaṇa* minister visited the king and advised him:

Your majesty, know that the land has now been damaged, its productivity has been diminished, and the populace has declined, sir. Your majesty, we have still some people who, being learned and knowledgeable, know the history of the past and present, and in addition they know the legacy of the previous king's governance. Why not summon them and listen to what they advise, sir? They can reply directly to your majesty.

Thereupon, the king invited the retainers and questioned them about the legacy of the previous king's governance. These wise and knowledgeable men answered his questions in detail. Following their advice, the king adopted the ancient principles of governance in an effort to protect the world through the Dharma. But he could not extend the reign's service and protection either to elderly people who were without support or to those who lived in abject poverty and destitution.

The citizens of the country became increasingly impoverished and finally began committing various crimes of mutual encroachment and

seizure by violence, and theft and robbery became more frequent than ever. Then an accuser, hoping to regain his possessions, brought a criminal before the king, asserting: "This man is a thief, sir. Please punish him." The king questioned the [accused] man, "Did you really commit theft?" He replied, "Yes, sir. I am poor, destitute, and unable to survive. Hence, I could not help doing it, sir." The king provided the man with some money from his treasury, admonishing him, "With this you should support your parents and rescue your family. From now on, do not commit theft."

Some of those who heard this story then deliberately committed theft, and the king also gave them money from his treasury. Thus, again, when someone was robbed of his possessions, in the hope of regaining his losses he brought the robber before the king, asserting, "This man robbed me, sir. Please, punish him." The king questioned the accused, "Did you really commit robbery?" He replied, "Yes, sir. I am poor, destitute, starved, and cannot otherwise survive, sir. I could not help it, sir." The king then provided the man with some money from his treasury and admonished him, "With this, you should support your parents and rescue your family, and from now on do not commit robbery."

40c

Having heard that the king gave money to a man who had committed robbery, some again openly plundered others' possessions. Those who had been robbed, hoping to regain their losses, brought the criminals before the king, saying: "This man is a robber, sir. Please punish him." The king questioned them, "Did you really commit robbery?" and they replied, "Yes, sir. I am poor, destitute, starved, and I could not otherwise survive, sir. I could not help it, sir." The king, however, thought to himself:

I saw a dire state of poverty and destitution in those earlier cases of robbery, and thought that if some means were granted these people then their criminal behavior would end. Yet it seems that having heard about the earlier cases from one another, some of these miscreants have imitated the others and criminal behavior has increased. The way I have tried to rectify this situation is no longer working. Therefore, I should now have this man bound on a wooden rack, issue an announcement of his execution to the public on every street

corner, and then have him transported in a carriage from the city to the wilderness for execution. This might prevent future occurrences of robbery.

The king thus ordered his aides to have the man chained and pulled all around the city streets, accompanied by the sound of drumming and the announcement of his crime, and then had him transported out of the city and executed in the wilderness.

Then the people all knew, "Whoever steals will be caught by the king's forces, pulled through the streets with his crime announced to the citizens, and then executed in the wilderness." The news spread by word of mouth, "If anyone commits robbery, their fate will be exactly like that of the criminal who has been executed." In this situation, the people began to equip themselves with various weapons in order to protect themselves, such as fighting sticks, knives, swords, and bows and arrows, and they began injuring, murdering, attacking, plundering, and violently robbing one another.

From the time of this king poverty and destitution became a part of human society for the first time; because of poverty and destitution, for the first time there came to be crimes of theft and robbery; because of robbery or plunder, for the first time there occurred armed conflict; because of armed conflict, for the first time there occurred murders; and because of murder the people suffered from bad complexions and exhaustion and their life spans decreased. At that time, the human life span was as long as forty thousand years. Thereafter, it quickly shortened and the average person's life span became twenty thousand years. The age of people then became limited, they met untimely deaths, and suffered unhappiness. Then those suffering people began to have passion for sexual indulgence and insatiable material desire and contrived fraudulent ways to steal others' things. The sentient beings of that time indeed underwent the depredations of poverty and destitution, robbery and theft, armed conflict and murder, one after another, rapidly and frequently.

Human life span was now decreased to ten thousand years. During the age when the life span was reduced to ten thousand years, the sentient

beings were also engaged in robbery and theft. When an accuser brought a criminal before the king in the hope of regaining his lost possessions, and appealed to him, "This man robbed me, may the king punish him," and the king then questioned the criminal, "Have you really robbed?" 41a the criminal replied, "No, sir." Thus, the vice of speaking falsehoods arose in human society. At that time, because of poverty and destitution many sentient beings were engaged in criminal acts of robbery and theft. Because of robbery by bandits, there occurred armed conflict. Because of armed conflict, murders occurred; because of murders, the insatiable desire for material goods and sexual indulgence occurred; because of insatiable desire for material goods and passion for sexual indulgence, the vice of falsehood occurred; because of the vice of falsehood, human life span rapidly decreased down to one thousand years.

During the period when the life span was one thousand years, three wrong verbal behaviors arose for the first time: deceptive speech, verbal abuse, and sycophancy, or flattering words. These wrong behaviors spread widely. As a result, the human life span was reduced to five hundred years of age. During the period when the life span was five hundred years, there arose three other wrongdoings: immoral sexual behavior, avarice, and erroneous views. These three wrong behaviors spread widely. As a result human longevity further decreased to three or two hundred years. The present people of our age live only up to a hundred years of age, only a few people live beyond one hundred while the majority live less than that.

In this manner, wrongdoings arose and spread without end and human life span decreased further, eventually down to ten years of age. During the period when human life span is ten years, only five months after birth a female would be of marriageable age. The society of this time would not know of items such as butter, cooking oil, molasses, raw sugar, or any foods of various sweet tastes. The rice grains or rice crop would turn to grass and weeds. Clothing made of silken fabric, silk brocade, twilled fabric, cotton, or white wool, all well known in the present age, would be unknown to those sentient beings. They would make only a rough woven cloth of woolen yarn for wrapping around their upper bodies.

At that time, the ground would be covered with all kinds of thorny plants and the number of all kinds of poisonous insects such as mosquitoes and gadflies, as well as flies and lice, snakes and vipers, and bees and maggots would multiply. Well-known precious materials, such as gold, silver, lapis lazuli, jade, and pearls, would all sink deep down underground, and only clay, rocks, sand, and gravel would surface. In that age, sentient beings would not have heard of the ten good deeds for a long time. Only the ten bad deeds would prevail and overwhelm their society. There would be no name that refers to any of the good laws or norms of conduct. Indeed, how could these people discipline themselves with good conduct when there is no idea of good whatsoever? The sentient beings of that age would commit all kinds of wretched, hideous crimes.

They would not be filial to their parents, nor would they pay respect to their teachers and elders, nor would they be loyal, nor would they have any sense of commitment. Thus only treacherous and unprincipled people would be praised, in exact contrast to the present day, where respect and reverence accrue only to those who are filial to their parents, respectful toward teachers and elders, loyal and faithful, and who practice the disciplines according to the principle of righteousness and morality. The sentient beings of that age would indeed commit the ten evil deeds and thus fall into evil courses of life. Whenever people meet they would wish to kill one another, just as a hunter today would wish to kill deer when encountering a group of them. The earth would be filled with ditches and pits, creeks and torrential mountain rivers, deep valley crevices, and the terrain would mostly be desert with scarcely any people; it would be extremely frightening to travel throughout the land. In that time, whenever an armed conflict or uprising occurred people would fashion spears and lances out of plants and wood, and mutual slaughter and killing would begin and spread widely for seven days. Then some wise one would escape far away from the killing grounds and hide in a pit or cave, and with his mind filled with fear, he would utter words of friendly love, "If you do not injure me, I too shall not injure you." Eating fruit and the roots of grass and trees, he would maintain his life for seven days. Finally, emerging from the

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shelter and finding someone who had survived, he would exclaim in joy, "You have not been killed!" and the two would rejoice and congratulate each other. Such joy may be compared to the parents' joy when their child has been separated from them for some time but they finally find him and are reunited. The person in question would feel exactly like that, and [the survivors] would mutually congratulate each other. They would then return to their homes, only to find that many of their relations had died.

Again, for seven days, they would cry in sorrow, wailing and mourning. Having passed the initial seven days like this, upon meeting each other and other survivors, once again they would congratulate one another and enjoy and rejoice in their survival. They would then think to themselves, "Our accumulation of evil causes is extensive. Because of this, we have met the disaster of all our relations having died and our households reduced to nothing. Now we should practice good together. What kind of good deeds do we need to do? It must be the principle of not taking life." At that time, all sentient beings would be determined to cherish friendly love and not kill each other. Under this circumstance, the life span of sentient beings would rapidly increase from ten to twenty years.

The people of this period, whose life span is only twenty years, would think to themselves, "We have upheld the practice of good, namely not taking life, so our life spans have increased to twenty years. Now we should practice still more good. What kind of good should we practice? We have already upheld not killing, hence it should now be the principle of not stealing." Having thus practiced the principle of not stealing, their life spans would be able to increase to forty years. The people of this period would then think to themselves, "Because of our practice of an additional good principle, we have been able to lengthen our life spans. Now we should increase the number of good principles again. What kind of good should we practice? It should be not to indulge in immoral sex." Thus, whoever refrained entirely from wrong sexual conduct would have his life span extended to eighty years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life

spans. Now we should increase the number of good principles again. What kind of good should we practice? It should be not to speak falsehood." Thus, whoever refrained entirely from speaking false words would have their life span extended to one hundred and sixty years.

The people of this period would then think to themselves, "Because of our practice of another good principle, we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be not to speak deceptively." Thus whoever refrained entirely from deceit would have their life span extended to three hundred and twenty years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be not to speak abusive words." Thus whoever has refrained entirely from speaking abusive words would have their life span extended to six hundred and forty years.

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The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be not to speak flattering words." Thus, whoever refrained entirely from false flattery would have their life span extended to two thousand years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be not to be greedy." Under this circumstance, whoever refrained entirely from being greedy and practiced liberal charity would have their life span extended to five thousand years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be not to be jealous but to practice instead friendly love." Thus, whoever refrained entirely from being jealous and practiced friendly love would have their life span extended to ten thousand years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be not to insist on an erroneous perception but to practice right perception." Thus, whoever practiced right perception and entirely refrained from erroneous perception would have their life span extended to twenty thousand years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be to end three kinds of wrongdoings: immoral sex, immoral greed, and wrong views of life." Thus, whoever entirely abandoned these three wrongdoings would have their life span extended to forty thousand years.

The people of this period would then think to themselves, "Because of our practice of another good principle we have lengthened our life spans. Now we should increase the number of good principles. What kind of good should we practice? It should be to be filial to our parents and respectfully serve our teachers and elders." Thus, whoever was filial to his parents and respectfully served his teachers and elders would have their life span extended to eighty thousand years. When the human life span increases to eighty thousand years, a woman would be married for the first time at the age of five hundred years.

[Even though] at that time there would be nine causes of sickness for humans (cold, heat, hunger, thirst, excretion, urination, desire, covetousness, and aging), the ground would be smooth, even, and orderly with no ditches or pits, no barren hills or wastelands, no thorny trees or plants. There would not be any mosquitoes or gadflies, snakes or vipers, or poisonous insects, and clay, rocks, and gravel would turn to lapis lazuli. The population would increase and there would be no limit to the degree of bountiful produce of all kinds of crops for each member of society, even those of the lowest classes. At that time, eighty thousand large cities would be built. Since cities and villages would be close to one another the sound of the roosters crowing in the morning would be heard from one town to the next.

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At that time, there will appear a buddha. He will be called Maitreya Tathāgata, well endowed with the ten supreme titles, such as Arhat, Perfectly Enlightened, and so forth, just as the present Tathāgata is endowed with all these titles. He will directly accomplish his ultimate experience before the gods Indra and Brahmā, the Evil One [Māra] and his retainers, *śramaṇas*, and *brāhmaṇas*, just as I have accomplished the ultimate experience before the gods Indra and Brahmā, the Evil One and his retainers, *śramaṇas*, and *brāhmaṇas*. This future buddha will teach the doctrine of his Dharma. His teaching will be lovely at the beginning, lovely in the middle, and lovely at the end; his words will be endowed with the well-matched meaning and subjective sense; and he will carry out the practice of pure and genuine austerity. It shall be just as my words of teaching today are true and right at the beginning, in the middle, and at the end, well endowed with meaning and sense, and just as I have engaged in the practice of pure and genuine austerity.

His disciples will be innumerable, thousands of tens of thousands, just as I have today innumerable disciples. The people of that age shall call his disciples the sons and daughters of Maitreya, just as my disciples today are called the sons and daughters of the Śākya. The king of that age shall be called Suṃkha, a *kṣatriya* anointed on his head for enthronement. This universal king will rule the four quarters of the continent on the basis of the principle of the right Dharma. There will be no other king who can contest his rule and he will be endowed with the seven treasures of the golden wheel, the white elephant, the dark blue horse, the divine gem, the jadelike queen, the householder gentleman, and the military commander. The king will have a thousand children, courageous and valiant, who will repulse any adversaries or invaders. Thus all four quarters of the continent will pledge respectful allegiance, causing no wars, and peace will naturally prevail everywhere.

At that time, the holy ruler *cakravartin* will erect a streamer post made of precious gems, with a circumference of one hundred twenty feet and eight thousand feet tall, embellished with a thousand varieties of colors. There will be a hundred corners on the top of the tower post, each corner divided into three branches, from which hang streamers woven out of precious metal threads and studded with various precious

gems. After it is completed, the holy ruler will dismantle the tower. The entire structure will be donated to the *śramaṇas* and *brāhmaṇas* as well as to those who are in poverty, and thereafter the *cakravartin* will shave his head, don the three robes, renounce family life, engage in the practice of the highest path, and will directly experience in the present life the exhaustion of the cause of birth and death, the accomplishment of the practice of austerity, the accomplishment of what should be done [for religious salvation], and freedom from further birth.

The Buddha said to the *bhikṣus*:

You should practice good as strictly as possible. When one practices good norms his life span will increase, his complexion improves, and he will enjoy his life in peace and happiness. You may acquire abundant treasures and will be endowed with the power of authority. As successive rulers complied with the ancient rules of the *cakravartin*, their life spans increased, their complexions improved; they enjoyed their lives in peace and happiness; and they were endowed with abundant riches and treasures and vested with the power of authority. It is the same with the *bhikṣus*. You should practice good. Your life span will increase, your complexion will improve, and you will enjoy lives of peace and happiness.

How can a *bhikṣu* increase his life span? Each *bhikṣu* should rely on the practice of concentration motivated by desire, applying his effort, without slackening, to the cessation of dispositional forces and to the practice of the supernormal power thereby attained. In a similar manner, one should rely on the practice of concentration motivated by endeavor, motivated by mind, and motivated by thought, applying his effort, without slackening, to the cessation of dispositional forces and to the practice of the supernormal powers thereby attained. This is called the extension of one's religious life.

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How can the *bhikṣus* increase their good appearance? If a *bhikṣu* is well endowed with the precepts and disciplines he will realize the manner and aura of authority. He experiences great fear over even a minor offense, learns all the precepts and complies with all of them equally, and satisfies all of them meticulously. This is the *bhikṣu*'s realization of increased good appearance.

How can the *bhikṣus* enjoy lives of peace and happiness? A *bhikṣu* should abandon sexual desire and abandon such wrong passion. He realizes the first meditative state of absorption in which there is an awareness of an object and an act of examining, while the sense of joy and bliss increase through removal of the cause of birth (i.e., reaching the supramundane sphere). Next, eliminating the awareness of an object and the subjective act of its examination, with increasing tranquility or self-confidence, continually applying concentration of the mind, he proceeds to the second meditative state of absorption in which there is neither the awareness of an object nor a subjective act but the sense of joy and bliss predominate in the arising state of concentration. Next, with the fading away of the sense of joy but dwelling in a sense of equanimity, fully aware of subtler bliss, he reaches the third meditative state of absorption in which one experiences the mindfulness and bliss sought by a wise and holy practitioner. Next, transcending both pain and pleasure, removing sorrow and joy, he realizes the fourth meditative state of absorption in which there is neither pain nor pleasure but an increase in the state of equanimity that consolidates pure and genuine mindfulness. This is the *bhikṣu's* realization of a life of peace and happiness.

How can a *bhikṣu* be endowed with abundant riches and treasures? A *bhikṣu* learns and practices the mind of friendly love, first by permeating his mind of friendly love infinitely in one direction, then likewise in the remaining three directions. Thus he extends his immeasurable mind of benevolence universally in all directions, neither divided nor bound to limitation. Casting away various feelings of hatred, leaving no ill-will in his mind, the *bhikṣu* enjoys the state of tranquility and silence, compassion and tenderness. He also completes the remaining three practices: the immeasurable mind of compassion, the immeasurable mind of sympathetic joy, and the immeasurable mind of equanimity. This is the *bhikṣu's* realization of abundant riches and treasures.

How can the *bhikṣus* be endowed with the power of authority? A *bhikṣu* sees the noble truth of suffering as it really is, and likewise sees as they really are the remaining three [noble truths]—[the truth of] the cause of suffering, [the truth of] the cessation of suffering, and [the

truth of] the path to the cessation of suffering. This is the *bhikṣu*'s realization of the power of authority.

The Buddha said to the *bhikṣus*:

I have observed all kinds of holders of supernormal power, but none of them surpasses the power of the Evil One [Māra]. Yet a *bhikṣu* who has annihilated the influences of defilement has power that is superior to that of the Evil One.

At that time, having listened to the Buddha's exhortation, the *bhikṣus* rejoiced, respectfully received it, and carried it out.

[End of Sutra 6: The Universal Ruler's Practice]

Sutra 7
Pāyāsi's Dialogue
(Dīgha Nikāya 23: Pāyāsi Suttanta)

At one time, Kumara-Kāśyapa was leisurely traveling through the country of Kośala together with five hundred *bhikṣus* and arrived at the village of Śvetavyā. Kumara-Kāśyapa then stayed in a forest of *śiṃśapā* trees to the north of the village. There happened to be a *brāhmaṇa*, Pāyāsi by name, who resided in this village. The village was prosperous with bountiful harvests, populous, and full of luxuriant trees. King Prasenajit had granted the *brāhmaṇa* Pāyāsi the village as a special fief and exempted it from tax collection. The *brāhmaṇa* always held an unusual view of life and taught it to others: “There is no world after death, nor is there rebirth, nor even any reward for good or bad deeds done in this world.” 42c

The people of Śvetavyā village, having heard that Kumara-Kāśyapa had arrived at the *śiṃśapā* forest together with five hundred *bhikṣus* from the country of Kośala, said to each other:

This *bhikṣu* Kumara-Kāśyapa is renowned for his realization of the state of arhatship. Being a *bhikṣu* of advanced, senior rank, learned and erudite in stature, he can respond to anyone with his sagacity, intelligence, and eloquence, and he is especially good at doctrinal debate. It would be great if we could see him.

The people of the village then visited the *bhikṣu* every day in due order.

At that time Pāyāsi was watching the villagers from the top of a high tower as they proceeded one after another in groups, but he was unable to see where they were going. He asked his attendants, who were holding parasols over him on each side, “Where and why are these people forming groups and going one after another?” The attendants replied:

We were told that the *bhikṣu* Kumara-Kāśyapa, with five hundred *bhikṣus*, has been traveling through the country of Kośala and just arrived at the *śiṃśapā* forest. We have also heard that being a *bhikṣu*

of advanced, senior rank, learned and erudite in stature, he can respond to anyone with his sagacity, intelligence, and eloquence, and that he is especially good at doctrinal debate. These people are forming groups and going, one after another, to see the *bhikṣu* Kāśyapa, sir.

Thereupon, the *brāhmaṇa* said to his attendants:

Go quickly to these villagers and tell them, “Wait awhile. Pāyāsi will come with you to see the *bhikṣu*. Why? [I wish to know] if the *bhikṣu* is a fool, because he is deceiving the people by asserting that there is an afterlife, that there will be rebirth, or that there will be retribution for good or bad conduct, whereas in actuality there is neither afterlife, nor rebirth, nor reward for good or bad deeds.”

As instructed, the messenger at once ran after the villagers and told them, “I am conveying to you that the *brāhmaṇa* asks you to wait awhile, because he wishes to go with you to see the *bhikṣu*.” The villagers replied, “Certainly, that is splendid. If he comes here, we shall go together.”

The messenger returned and reported to Pāyāsi, “The villagers are waiting for you, sir. If you wish to go with them, you may go.” The *brāhmaṇa* came down from the high tower, had his attendant drive the carriage, and surrounded by villagers in front as well as behind, proceeded toward the *śiṃśapā* forest. Having reached the forest, he descended from the carriage, proceeded on foot, approached the place of Kāśyapa, and, after exchanging greetings with him with a bow, withdrew to one side to take his seat. Some of the villagers, *brāhmaṇas* and householders, venerated the *bhikṣu* and then sat; some greeted him with a bow and sat; others announced their names and sat; some respectfully joined their palms together and sat; and some quietly sat down without saying anything.

43a Thereupon, the *brāhmaṇa* Pāyāsi said to Kumara-Kāśyapa, “I am obliged to question you. Can you spare me some time for my questions?” Kāśyapa replied, “Let me first hear your question. Then I will know if I can [give you some time].”

The *brāhmaṇa* said, “Now, as to my own view of life, I hold that there is neither afterlife, nor rebirth, nor reward for good or bad action. What is your theory, sir?” Kāśyapa replied:

I shall question you now, and please reply accordingly, as you wish. Now, do the sun and moon above us belong to this human world or another world? Are they heavenly things or human things?

Pāyāsi answered, "The sun and moon belong to the other world and not to this world. Heavenly things are not human things."

Kāśyapa said, "According to your reply, there is necessarily another world; there is also rebirth, as well as the moral retribution of good and bad."

The *brāhmaṇa* said:

Although you assert that there is another world, rebirth, and reward and retribution of good and bad, my reply to your previous question, that the sun and moon belong to the other world, leads to my theory that these three (i.e., afterlife, rebirth, and reward or retribution for good or bad) are impossible.

Kāśyapa asked, "Do you have some causal reasons by which to know that there is neither afterlife, nor rebirth, nor reward or retribution for good or bad actions?"

The *brāhmaṇa* replied, "I have some reason for ascertaining my theory."

Kāśyapa asked, "On what causal reason do you assert that there is no afterlife?"

The *brāhmaṇa* replied:

O Kāśyapa, I have some relations and friends who are suffering because they have encountered some calamities and also because they have been ill. I visited and asked them, "Some *śramaṇas* and *brāhmaṇas* respectively teach their different doctrines, such as 'Whoever is guilty of committing murder, enegaging in theft, immoral sex, double-dealing, harsh words, false speech, frivolous sycophancy, or who have a covetous mind, malicious intent, or wrong views will fall into hell when his body dissolves and his life ends.' I cannot believe this kind of thing from the outset, because I have never known anyone who, after death, returned to tell us where his [new] life is. If someone were to return after death and tell me where he has been, then I will certainly believe it. Now, you have done all ten kinds of wrongdoings, just as I have done. If the teaching of the *śramaṇa* is correct, when you die you will

fall into the great hell. I will believe decisively whatever you say. When you actually find hell, return to tell me and let me know about it. Then I will definitely believe it.”

O Kāśyapa, after someone died he did not return, even today. He was my close relation and certainly would not lie to me. The fact that he has not returned to let me know [about the afterlife] means that there is no such afterlife.

Kāśyapa responded:

Many wise people acquire their wisdom by way of analogy. I shall now give you an analogy to help you understand. For instance, people such as thieves or robbers always contrive cunning schemes in violation of the king's law. When such a person is caught redhanded, with clear evidence, he is brought before the king and charged: “This man committed robbery. May your majesty punish him.” The king then orders his aides, “Chain him to the wooden rack, pull him all around the city streets, announcing his crime to the public, then transport him out of the city and hand him over to the executioner.” Thus, as instructed, the king's aides carry out the order and finally transfer the criminal to the executioner. The criminal speaks in an insinuating voice to the guards, “You should let me go. I must go see my family in order to say goodbye. After that, I will return here.” What do you think, O *brāhmaṇa*, would that guard agree to let him go?

43b The *brāhmaṇa* replied, “No, he would not.”

Kāśyapa continued:

There are many people like this criminal in the world, and no guard would let such a person go. How much more so with someone like your kinsman, who committed all ten kinds of wrongdoing and was predestined for hell after his body dissolved and his life ended. The hellish guards are merciless, nonhuman; they are in the world of the dead, distinct from the world of the living. If your kinsman had spoken to those guards in an insinuating voice, “Please let me go for a while. I will return to the living world and see my relations in order to say

goodbye, and then return here,” what do you think—would those guards have let him go?”

The *brāhmaṇa* said, “No, sir.”

Kāśyapa continued:

If you compare both cases, it would be sufficient for you to know that it is reasonable [that there is such an afterworld]. Why do you insist on a delusion that leads to a wrong view [that there is no afterlife]?

The *brāhmaṇa* countered, “Although you assert that there is an afterlife by referring to such an analogy, I would still say that there is no such world after death.”

Kāśyapa asked again, “Do you have any other reason on the basis of which you know that there is no afterlife?”

The *brāhmaṇa* replied, “I have another reason to infer that there is no afterlife.”

Kāśyapa asked, “What is the reason?”

The *brāhmaṇa* replied:

O Kāśyapa, one of my relations was seriously ill. I visited him and said to him, “Some *śramaṇas* and *brāhmaṇas* respectively teach their different doctrines, saying that there is an afterlife, such that whoever has abstained from committing murder, engaging in theft, immoral sex, double-dealing, harsh words, false speech, frivolous sycophancy, and who does not have a covetous mind, malicious intent, and wrong views will be born among heavenly beings after his body dissolves and his life ends. I cannot believe this kind of thing from the outset, because I have never known anyone who, after death, returned to tell us where his [new] life is. If someone was to return after death and tell me where he has been, I will certainly believe it. Now, you are my close relation and have maintained all ten kinds of good deeds. If the teaching of the *śramaṇa* is correct, after death you will surely be reborn in the heavenly world. I will believe decisively whatever you say, and if it is apparent that you have received the reward of heavenly birth, return to tell me and let me know about it. Then I shall believe it.”

O Kāśyapa, after his death he has not returned, even now. He was my close relation and certainly would not lie to me. The fact that he has not returned to let me know [about the afterlife] means that there is no such afterlife.

Kāśyapa again said:

Many wise people acquire their wisdom by way of analogy. I shall now make an analogy to help you understand. For instance, a man fell into a deep latrine and his entire body sank up to his neck. The king ordered his attendants to pull him out, take a bamboo spatula and scrape the filth off of his body three times, wash his body with bean soap and wood ash, then bathe his body with scented warm water, apply scented powder and various incense to his body, have a barber wash his hair and beard, and then wash his body again, three more times. After having his body cleansed with scented warm water, scented powder applied to his body, clothed in a renowned upper garment; and having allowed him to enter the palace and enjoy all the flavors of good food and games and amusements, would he then return to the latrine?

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The *brāhmaṇa* replied, “No, he would not. That was a filthy and smelly place. Why would he return to such a place?”

Kāśyapa said:

It would be the same with heavenly beings. This Jambudvīpa continent is smelly and filthy and impure. The heavenly beings are far distant, one hundred *yojanas* above us, and yet they can sense human odors and smell human waste. O *brāhmaṇa*, one of your relations or friends, well endowed with the ten kinds of good deeds, was necessarily born among the gods and is now enjoying the best of all pleasures through the five senses. So how could he think of returning to this world, which is like a lavatory?

The *brāhmaṇa* replied. “He could not, sir.”

Kāśyapa said again, “If you compare both cases, it is self-evident. Why do you insist on delusion and cherish a wrong view?”

The *brāhmaṇa*, however, argued, “Though you assert that there is an

afterlife on the basis of the foregoing analogy, I still insist that there is no such world after death.”

Kāśyapa again asked, “Do you have any other reason on the basis of which you also know that there is no afterlife?”

The *brāhmaṇa* replied, “I have another reason to infer that there is no afterlife.”

Kāśyapa asked, “What is that reason?”

The *brāhmaṇa* replied:

O Kāśyapa, someone among my relations was been seriously ill and was about to die. I visited him and said to him, “Some *śramaṇas* and *brāhmaṇas* respectively teach their different doctrines, asserting that there is an afterlife such that whoever has abstained from committing murder, engaging in theft, sexual indulgence, false speech, or ingesting intoxicants will be born in Trāyastriṃśa Heaven.” I cannot believe this kind of thing from the outset, because I have never seen anyone who, after death, returned to tell us in which course of life he has been. If someone were to return after death and tell me where he has been, I will certainly believe it. Now, you are my close relation and you have upheld well the five precepts, so [according to the teaching of the *śramaṇa*] you will be born in Trāyastriṃśa Heaven after death. I will believe decisively whatever you say, and if it is apparent that you have received the reward of heavenly birth, return to tell me and let me know about it. Then I will believe it.”

O Kāśyapa, after his death he has not returned, even now. He was my close relation and certainly would not lie to me. The fact that he has not returned to let me know [about the afterlife] means that there is no such afterlife.

Kāśyapa replied:

One hundred years on earth is only a single day and night in Trāyastriṃśa Heaven. In this manner, thirty days make up a month, twelve months make a year, and the life span of the residents of Trāyastriṃśa Heaven is said to be one thousand years. O *brāhmaṇa*, your close relation who upheld the five precepts was necessarily reborn in that heaven

when his body dissolved and his life ended. But suppose that after being born in that heaven he thought to himself, "Since I have been born here for the first time, I should enjoy my stay here for a few days." If he then comes back to report to you about his experience, would he be able to find you here?

The *brāhmaṇa* replied. "No, he would not. It would already be long after the time of my death. How could he find me?" Still, Pāyāsi insisted, "I cannot believe your story. Who could come down from Trāyastriṃśa Heaven and tell you that there is such a heaven and that the life span there is such-and-such?"

Kāśyapa said:

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Many wise people acquire their wisdom by way of metaphors. I shall now make another analogy for you to help you understand. For instance, a man who has been blind since his birth cannot know the difference between the five colors of blue, yellow, red, white, and black, nor could he know by sight the rough or fine surface of objects or the length or size of objects, nor could he see the sun or moon, the shapes of the stars, or hills or ditches. Someone asks him, "What are the five colors of blue, yellow, red, white, and black?" The blind person replies, "There are no such five colors, nor is there anything, rough or fine, long or short, nor is there anything such as sun, moon, the shapes of stars, or hills and ditches." O *brāhmaṇa*, would his answer be correct?

[Pāyāsi] replied:

No, it is not correct, because we know that there are actually five different colors, blue, yellow, red, white, and black, [and that there are] rough or fine and long or short objects, [and that] the sun, moon, the shapes of the stars, and hills and ditches exist, even though he denies their existence.

Kāśyapa continued:

You are also like this blind man. The life span of the residents of Trāyastriṃśa Heaven is real and not unreal. But you deny it just because you have not seen it yourself.

The *brāhmaṇa* said, “Though you assert that there is an afterlife, I still cannot believe it.”

Kāśyapa again asked the *brāhmaṇa*, “On the basis of what other reason do you know that there is no afterlife?”

The *brāhmaṇa* replied:

O Kāśyapa, among the people of the village that I received as my fief there are some who have committed robbery. The villagers caught one thief redhanded and, with clear evidence, they brought him before me, demanding, “This man committed robbery. Please punish him.” I replied, “Tie him up, put him into a large cauldron, set its lid tightly and seal it thickly with mud, so that nothing leaks out.” I ordered men to surround the cauldron and build a fire underneath it. At that time I wished to test if the person's spirit could escape from the cauldron and I walked around it, followed by my retainers, but I did not see any evidence of the person's spirit coming out from that cauldron. Nor did I see any spirit coming or going when I examined the interior by opening the lid. For this reason, I came to know that there is no afterlife.

Kāśyapa continued:

Now I shall question you. Answer me if you can, in any way you wish. O *brāhmaṇa*, when you rest and fall asleep on the high floor of your residence, have you ever dreamed of mountain forests and rivers, park groves and bathing ponds, country villages and city streets?

He answered, “Yes, I have.”

Kāśyapa again asked him, “O *brāhmaṇa*, when you dream, do your family and members of your household guard you closely for your safety?”

[Pāyāsi] answered, “Yes, they do.”

[Kāśyapa] again questioned him: “O *brāhmaṇa*, do your household members see your spirit of consciousness going and coming?”

The *brāhmaṇa* answered, “No, they don't.”

Kāśyapa said:

You cannot see the spirit of living consciousness going and coming. How much less could you see the spirit of a dead man. You should not try to observe the destined afterlife in reference to actual phenomena

44b appearing before your eyes. O *brāhmaṇa*, the *bhikṣus* reduce the time of sleep during the hours before and after midnight, and without slackening they exert themselves to be mindful of the auxiliary disciplines of the path and exercise supernormal vision through the power of concentration. It is through this supernormal vision that they see the destinies of sentient beings in terms of having died here and having been born there, dying there and being born here, having lived a long life or a short life, having had a good or bad complexion, beautiful or ugly features, having acquired rewards from good or bad deeds, and having entered good or bad courses of life. You should not try to see through ordinary human eyes that are defiled. You deny it because your human vision cannot penetrate the courses of life to which sentient beings are respectively destined. O *brāhmaṇa*, because of this, you should know that there is necessarily an afterlife.

The *brāhmaṇa* said, “Though you assert that there is an afterlife by making an analogy, according to my view, an afterlife is still impossible.”

Kāśyapa again said to the *brāhmaṇa*, “Do you have any other reason on the basis of which you know that there is no afterlife?”

The *brāhmaṇa* replied, “Yes, I do.”

Kāśyapa asked, “What is the reason?”

The *brāhmaṇa* replied:

O Kāśyapa, among the people of the village that I received as my fief, some committed robbery. The villagers caught one thief redhanded, and with clear evidence, they brought him before me, demanding, “This man committed robbery. Please punish him.” I ordered my aides to tie him up and skin him alive, and [while this was being done] I sought to find the spirit of his consciousness but I could not find it. I also ordered my aides to cut open the flesh and I looked there to find the spirit of consciousness, but again I could not find it. I also ordered my aides to sever the sinews and I sought to find the spirit of consciousness between the bones, but still I could not find it. I also ordered my aides to crush the bones and squeeze the marrow out and I sought to find the spirit of consciousness within the marrow, but again I could not find it. For this reason, I know that there is no afterlife.

Kāśyapa again said:

Many wise people acquire their wisdom by way of analogy. I will now give another analogy to help you understand. Once in the immemorial past there was a country where the land was barren and ruined, and could no longer be used for normal cultivation. Then a group of merchants with five hundred carriages passed through that land. There was a *brāhmaṇa* who always stayed in the forest to conduct the fire rite in service to the fire god. All the traveling merchants stopped to rest overnight and departed early the next morning. The *brāhmaṇa* thought to himself, "Last night, many merchants stayed in the forest and they departed early this morning. They might have left some things behind. I shall just go and see." At once he went to the place where they had camped. He found nothing left behind, but there was a small child, as young as a year old, sitting alone. The *brāhmaṇa* thought to himself, "I cannot bear to see this child die before my eyes. I must take this child to my place to raise him." So he picked up the child and returned to his place to rear the child. The child grew quickly and grew to be some ten years of age.

At that time the *brāhmaṇa*, wishing to go to town for some minor reason, said to the boy, "I must leave on some business and will be gone from here for a while. You should guard this fire and never let it be extinguished. If the fire happens to go out, you should use this drill to bore wood and make fire by friction, kindling it into flames again." Having instructed the boy in detail, the *brāhmaṇa* left the forest on his journey. After his departure, however, the boy indulged in his pastimes and forgot to tend the fire as frequently as he should have. The fire eventually went out. Returning from his play, the boy noticed that the fire had gone out and, distressed, he thought to himself, "What I have done is not good. When my father left he instructed me in detail how to guard this fire and prevent its extinction. But I indulged in my pastimes and allowed the fire to go out. What should I do now?"

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At once, the boy tried to rekindle the fire by blowing on the embers, but he could not find the fire there. He cut wood with a hatchet, seeking fire, but he could not find it inside the wood. Then he chopped up some wood and pounded it in a mortar, but he still could not get fire.

At that time the *brāhmaṇa* returned from town and entered the forest. He said to the boy, "I instructed you before to guard the fire. I hope that the fire has not gone out." The boy replied, "While I was playing I failed to guard it at times; the fire is extinct, sir." The *brāhmaṇa* asked him, "In what way have you tried to make fire?" The boy replied, "Since fire comes from wood, I split wood with a hatchet, but I could not obtain it. I also chopped up wood and pounded it in the mortar, but I could not obtain fire there either, sir." Thereupon, the *brāhmaṇa* picked up the drill to bore wood and made fire by friction, piling sticks on it for kindling. He then told the boy, "When you wish to make a fire you should do so in this manner. You cannot get fire by splitting wood or pounding it."

O *brāhmaṇa*, you too are like that boy, lacking a proper way. By skinning a dead corpse, and so forth, you seek the spirit of consciousness. Concerning sentient beings, you cannot know it just by looking at the actual phenomena before your human eyes. O *brāhmaṇa*, the *bhikṣus* reduce the time of sleep during the hours before and after midnight, and exert themselves without slackening to be mindful of the auxiliary disciplines of the path and exercise supernormal vision through the power of concentration. It is through this supernormal vision that they see the destinies of sentient beings in terms of their having died here and having been born there, dying there and being born here, having lived a long or short life, having had good or bad complexion, beautiful or ugly features, having acquired rewards or retribution from good or bad deeds, and having entered good or bad courses of life. You should not try to see through ordinary human eyes that are defiled. You deny it because your human vision cannot penetrate the courses of life in which sentient beings are respectively destined. O *brāhmaṇa*, because of this, you should know that there is necessarily an afterlife.

The *brāhmaṇa* said, "Though you assert that there is an afterlife by quoting an analogy, according to my view, an afterlife is still impossible."

Kāśyapa again asked the *brāhmaṇa*, "Do you have any other reason on the basis of which you also know that there is no afterlife?"

The *brāhmaṇa* replied, "Yes, I do."

Kāśyapa asked, "What is that reason?"

The *brāhmaṇa* replied:

O Kāśyapa, among the people of the village that I received as my fief there are some who committed robbery. The villagers caught one thief redhanded, and with clear evidence they and brought him before me, demanding, "This man committed robbery. Please punish him." I instructed my aides to measure the man's weight on a scale. When they completed the measurement of the criminal's weight, I further instructed them, "Take him away and execute him through the easiest means, but do not damage the skin or flesh." He was executed without any damage to his body. I instructed my aides to measure the weight of the corpse, which resulted in an indication that the corpse was heavier than the living body.

O Kāśyapa, when the criminal was measured while still alive and the spirit of consciousness was still in his body, his physical complexion was pleasant and good, he was able to talk, and his body was also lighter. After death, however, with the spirit of his consciousness gone, with no particular complexion, and speechless, the corpse turned out to be heavier than the living body. Because of this, I know that there is no afterlife.

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Kāśyapa said to the *brāhmaṇa*:

Now I shall question you. Answer me if you can, in any way you wish. O *brāhmaṇa*, your experience is comparable to the case in which men measure the weight of iron ore. First, they measure it while it is cool, and then they measure it after it has been heated. Why is iron lighter when it is heated, becoming bright and pliable? Why is it heavier when it is cold and has become dark, hard, and rigid?

The *brāhmaṇa* replied, "Heated iron is bright in color, pliable, and lighter, whereas cooled iron has no bright color, is rigidly hard, and is heavier."

Kāśyapa said:

Human beings are also like this. When a person is alive he has color in his complexion and his body is flexible, but after death the body loses color and becomes stiff and heavier. Because of this, you should know that there is necessarily an afterlife.

The *brāhmaṇa* said, “Though you assert that there is an afterlife by quoting an analogy, according to my view, an afterlife is still impossible.”

Kāśyapa again asked the *brāhmaṇa*, “Do you have any other reason on the basis of which you also know that there is no afterlife?”

The *brāhmaṇa* replied:

I had a relation who became ill, [and when his illness] became critical I visited him and spoke with him. When I helped him lie down on his right side, the movement of his eyes, his limbs stretching and bending, and even his speech was just the same as when he was well. Again, when I helped him turn onto his left side, the turning and twisting of his body, the stretching and bending of his limbs, his eyes' movement, and even his speech were all ordinary. Then he died. Again I had some men turn his body over to lay it with the right side down and then back the other way, with the left side down. I observed [the body] carefully but it did not stretch or bend, there was no eye movement, and there was no speech. Because of this, I know that there is necessarily no afterlife.

Kāśyapa said again to the *brāhmaṇa*:

Many wise people acquire their wisdom by way of analogy. I shall now give another analogy to help you understand. Once there was a country where the sound of the conch shell was never heard. At that time a skillful conch horn player reached that country and, entering a [border] village, he blew the conch horn three times and then set the conch shell on the ground. Having heard the sound, the villagers, men and women, were all surprised and asked among themselves, “What was that sound? It was both soft and pleasant and yet thoroughly clear!” The man pointed at the conch shell on the ground and said, “It was the sound of this thing.” Then the village people touched the shell with their hands, saying, ‘O you, make a sound, make a sound!’ The shell did not make any sound at all. The owner of the conch shell picked it up and blew it three times, then set it back down on the ground. The villagers said, “The beautiful sound we heard was not because of this shell's power. It is due to the hands that support it, the mouth that blows air into it, and the air blown through it that it thereby makes a sound.”

A human being is also like this. If he has a span of life still to live and possesses consciousness, and is breathing in and breathing out, he should be able to stretch or bend his body, look at things by moving his eyes, and speak. On the other hand, when his life span is exhausted and his consciousness is gone, neither breathing in nor breathing out, he can neither stretch nor bend his body, nor move his eyes, nor speak.

Kāśyapa thus said to the *brāhmaṇa*, “You should abandon your wrong view. You should not prolong your suffering and bring yourself distress.”

The *brāhmaṇa* replied, “I cannot abandon my theory, because from the time of my birth I have continued to intone and repeat it for a long time. Why should I now abandon it?” 45b

Kāśyapa said:

Many wise people acquire their wisdom by way of analogy. I will now give another analogy to help you understand. Once in the immemorial past there was a country in a frontier region that had been mostly deserted by people. There were two friends in that country; one was called “Wise” and the other was called “Fool.” They said to each other, “I am your friend; I will go out of the city with you and we shall seek our fortune together.” Thus they traveled together. They came to an open space [in a village] and saw a heap of hemp that had been thrown away. Wise talked to Fool and they decided that they would both take the hemp. Carrying packs of hemp on their backs, they passed the next village and saw another pile of discarded hemp thread. Wise said, “This hemp thread is well made, lightweight and of fine texture. We should pick it up.” The other fellow, however, said, “I am already carrying a load of hemp, bound tightly and fixed into a pack; I cannot throw it away.” The wise one at once threw away his load of hemp and picked up the hemp thread as his new load.

Again both proceeded on their way and they next found a pile of hemp cloth. The wise one said, “This hemp cloth is well made, lightweight and of fine texture. We should pick it up.” The other fellow, however, said, “I am already carrying a load of hemp bound tightly and fixed into a pack; I cannot throw it away.” Thus, the wise one threw down his load of hemp thread and picked up a new load of hemp cloth.

Again they proceeded onward and then found a pile of cotton cloth. The wise one said, "Cotton cloth is costly, and this cloth is well made, lightweight, and of fine texture. We should pick it up." The other fellow said, "I am already carrying a load of hemp bound tightly and fixed into a pack; I carried it for a long distance, so I cannot throw it away." Thus, only the wise one discarded his hemp cloth and picked up the new load of cotton cloth. They proceeded in this manner, coming upon a pile of cotton thread, next a pile of white cotton blankets, then a pile of copper, silver, and finally gold.

"The wise one said, "If there is no gold, we should pick up silver; if no silver, we should pick copper, and so forth; we should pick up hemp thread, and if there is no hemp thread, as the last choice, we should pick up the hemp material. This village is located above a pile of amassed gold treasure. You should throw away the hemp. I too will throw away my silver. Both of us should pick up this gold and carry it on our backs on our return." The other fellow, however, said, "I am already carrying a load of hemp, bound tightly and fixed into a pack; I cannot throw it away. If you wish to pick up the gold, go ahead." The wise one threw away his silver, picked up the gold, and carried it on the return home. The wise one's relatives, having seen the gold treasure he was carrying, were delighted and welcomed his return. The wise one who carried a load of gold was also delighted to see his relatives and to be welcomed on his return. On the other hand, the relatives of the foolish man who returned with a load of hemp were not pleased, nor did they come out to welcome him back. Thus, the one who had carried the hemp felt even more regret and distress.

45c O *brāhmaṇa*, you should now abandon your obstinate insistence and wrong view. Do not increase your suffering for such a long time. Do not be the foolish man who carried the hemp material, whose obstinate nature was firm to the extent that he did not pick up the gold but continued to carry the hemp material all the way back. He wasted his energy for nothing, his relations were displeased, and his poverty persisted for a long time, thus increasing his distress and suffering.

The *brāhmaṇa* said:

I cannot abandon this view of mine after all, because I have been teaching others from this point of view. When the kings of all the other regions hear my name, without exception, they know me as the one whose view of life is that there is no afterlife.

Again Kāśyapa said:

Many wise people acquire their wisdom by way of analogy. I shall now quote another analogy to help you understand. Once in the immemorial past there was a country in a frontier region that had been mostly deserted by the people. A group of merchants, driving a thousand carriages, were traveling through the region, but they did not have enough water and grain, firewood, and grass. The leader of the merchants thought to himself, "Since we have too many accompanying members, and we do not have sufficient water or grain, firewood, or grass, we shall divide the caravan into two parts." The first caravan departed as the advance party. The leader of this party saw a huge, tough-looking man, red-eyed, dark-faced, his body smeared with mud, approaching from the far distance. The leader asked him, "From where have you come?" The man replied, "I have come from the last village, where you are heading." Again the leader asked, "Is there adequate water, grain, firewood, and grass available in that village?" The man replied, "The place I came from had plenty of water, grain, firewood, and grass. There is no scarcity. During my journey there was a heavy rainstorm and the area should be abundant with water as well as firewood and grass." He also told the merchant, "If you are hauling grain and grass in your carriages you should discard all of it. Since everything is plentiful where you are going, why should you travel with heavy carriages?"

The leader of the advance party then said to the merchants in the caravan, "I saw a man who approached from the direction in which we are going. I asked this man, who had red eyes, a dark face, and a mud-smeared body, 'Where have you come from?' The man replied, 'I have come from the last village, where you are going on your path.' Again I asked him, 'Is there enough water, grain, firewood, and grass

available in that place?' He replied, 'Everything is plentiful there.' He also said to me, 'A while ago, I encountered a rainstorm on my way and the area should be abundant with water as well as firewood and grass.' In addition, he further told me, 'If you are carrying grain and grass in the carriages you should discard it all. Since everything is plentiful where you are going, why should you drive heavy carriages?' You should discard all of the grain and grass here, and we will travel through with lightened carriages." Proceeding onward, they did not see any water or grass for a whole day, a second day, a third, and so forth, until a seventh day had passed. The merchants became trapped in a desert marsh, or quicksand, and they were devoured by evil spirits.

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Later on, the second party also departed, continuing their journey. The leader of this caravan also saw a man approaching from the direction in which they were headed. He was red-eyed, dark-faced, and had a mud-smearred body. The merchant leader asked him, "Where have you come from?" The man replied, "I have come from the last village, where you are going." Again I asked him, "Is there enough water, grain, firewood, and grass available in that village?" He replied, "Everything is plentiful there." He also said, "A while ago I encountered a rainstorm on my way and the area should be abundant with water as well as firewood and grass." Moreover, he told me, "If you are carrying grain and grass in the carriages you should discard it all here. Since everything is plentiful there, why should you drive heavy carriages?"

Then the merchant leader said to his caravan members, "I have seen a traveling man who told me 'If you are carrying grain and grass in the carriages you should throw all of it away. Since everything is plentiful where you are heading, why should you drive heavy carriages?' The merchant leader, however, instead advised the members of the caravan, "Refrain from discarding the grain and grass. Only when a new supply has been obtained should you throw out the old stuff, because by replacing old with new continuously we may be able to cross this wilderness."

Thus, the second caravan went on, driving heavily laden carriages. They did not see water or grass for an entire day, a second day, a third,

and so forth, until a seventh day had passed. On the way they saw scattered all over the ground the skeletons of many people who had been devoured by evil spirits.

O *brāhmaṇa*, that red-eyed, dark-faced man was a cannibal demon. Those who follow your teaching will receive suffering for a long time to come, just like the victims of that demon. The merchants of the advance party, lacking wisdom, followed the words of the [foolish] leader and perished. O *brāhmaṇa*, if they had instead heeded the words given through the exertion and insight of those *śramaṇas* and *brāhmaṇas* and followed their teaching, they would have been safe. Just like the leader of the second caravan, if one is endowed with wisdom he can escape from crisis or danger. O *brāhmaṇa*, you should abandon your wrong view now. You must not increase the suffering and agony of a long night.

The *brāhmaṇa* replied:

I cannot abandon my point of view after all. Even if someone comes to reprimand me, this only creates indignation on my part. I cannot abandon my view.

Kāśyapa again said:

Many wise people acquire their wisdom by way of analogy. I will give another analogy to help you understand. Once in the immemorial past there was a country in a frontier region where the land had been mostly deserted by people. There was a man who was engaged in raising pigs. He visited another village and found dried cow dung in an open public space. At once he thought to himself, "Here is plenty of cow dung. Since my pigs are starving, I should wrap this dung in grass and carry it on my head." At once, he collected grass, wrapped up the cow dung, and loaded it onto his head. On the way back, however, he encountered heavy rain and the dung melted, running down his body, down to his heels. Seeing him like that, people regarded him as insane, saying, "Smearred with dung, smelling hideous, it would be terrible to carry such a load on one's head even on a sunny day, how much more so the impossibility of carrying such a load on one's head on a rainy day like

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this!” Infuriated, the man spoke angry words at them: “You are stupid, because you don’t know how hungry my pigs are. If you knew, you wouldn’t laugh at me.”

O *brāhmaṇa*, you should abandon your wrong view. You should not invite protracted suffering by upholding your delusion. It is like the foolish man who carries cow dung on his head. Even when people gave him warning he became angry at them instead, pointing to their ignorance!

The *brāhmaṇa* said to Kāśyapa:

You people (i.e., *śramaṇas* and *brāhmaṇas*) insist on saying that if one does good he will be born in heaven, and in that case his afterlife will be better than the present life. If this is so, you should all commit suicide with a knife, or swallow poison, or bind your bodies and throw yourselves from a cliff. But you seem to be desirous of life, unable to commit suicide. This means that you know that the afterlife is not better than this life.

Kāśyapa continued:

Many wise people acquire their wisdom by way of analogy. I will now give another analogy to help you understand. There once lived a *brāhmaṇa* in Śvetavyā village. He was an established and erudite man, one hundred twenty years of age, and had two wives. One of his wives had a son, while the other had become pregnant for the first time. The *brāhmaṇa* passed away soon after. The first wife’s child said to the second wife, “My father’s wealth should be given to me in its entirety; none should be spared for you.” The second wife said, “You should wait until my baby comes. If it is a boy, the wealth should be divided, and if a baby girl is born I will remarry to obtain wealth for her.” The boy, however, politely asked her the same thing repeatedly, and the woman replied in the same way as before. The child insisted on asking her for the same thing. The woman then cut open her own body in order to see if her baby was a boy or a girl.

Kāśyapa said to the *brāhmaṇa*:

The mother killed herself and [in doing so] she killed her fetus as well. O *brāhmaṇa*, your suggestion implies a similar case. By killing yourself you would also kill others as well. If the *śramaṇas* and *brāhmaṇas* who are well endowed in exertion, good discipline, and the virtue of precepts abide in this world for a long time it will be of greater benefit to this world, since the gods and human beings will thereby be secured under their guidance.

I will give a final analogy to help you understand what disasters may be incurred by holding wrong views. Once there were two gamblers who played dice in the village of Śvetavyā. When the two competed, one of them won; the other who did not do well said to the winner, “Let us stop playing today. Tomorrow we shall try again to see who is more skillful.” The man who did not do well returned home and applied poison to the dice and dried them in the sun. The next day, taking the dice with him, he visited the house of the other fellow who had won the day before and said to him, “Let us compete again to see who is more skillful.” To begin the game, the man who did not do well gave the dice to the winner who, on receiving them, licked them to moisten them before casting. Then the man who had poisoned the dice picked them up and moistened them by licking them. The poison began to work in him faster, causing his body to tremble. The one who had poisoned the dice cursed at the other in verse:

I applied poison to the dice.
 You licked them without knowing it.
 Playing for a short time,
 Since you have already touched them,
 You will soon know its effect.

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Kāśyapa said to the *brāhmaṇa*:

You should abandon your wrong view. Do not increase the poison of suffering by prolonging your delusion. You are like that dice player who ingested the poison without knowing it.

At that time the *brāhmaṇa* said to Kāśyapa:

Venerable, when you gave the analogy of the moon, I already understood it. That I tried to refute your exhortation back and forth has been to examine your rhetorical skill and insight, thereby causing the arising of firm belief in myself. Now I believe what you have said, O Kāśyapa, and I wish for you to be my refuge.

Kāśyapa said, “Do not make me your refuge. You should take the Highest and Most Venerable One, who is also my own refuge, as your refuge.”

The *brāhmaṇa* said, “I do not know where the Highest and Most Venerable One to whom you refer is at this time.”

Kāśyapa replied, “My master, the World-honored One, entered final nirvana not long ago.”

The *brāhmaṇa* said:

If the World-honored One was still alive I would not hesitate, whether close or distant, to visit him directly and venerate him as my refuge. Unfortunately, as I have now heard, the Tathāgata has entered cessation. I will now uphold the Buddha who entered nirvana, the Dharma, and the Sangha as my refuge. O Kāśyapa, please permit me to become a lay devotee of the right Dharma. From now until the end of my life I will uphold the five precepts: abstention from killing life, from stealing, from sexual misconduct, from speaking falsehoods, and from ingesting intoxicants. I will now also offer general charity to all beings.

Kāśyapa said to him:

If you kill sentient beings, beat young boys, and then offer charity, this is not pure and genuine charity. Just as thorny plants prevail in a poor land with rocks and shallow soil, there will be no good harvest even if you were to sow seeds or plant trees there. If you kill animals, beat young boys, and offer charity to the sangha while holding a wrong view, neither is this a pure and genuine charity. If, however, you offer general charity, neither killing living beings nor beating children with sticks, but make offerings to the sangha with delight, then there will be a great reward, just as one obtains real fruit by sowing seeds or planting trees in good soil, as they wish.

The *brāhmaṇa* said, “O Kāśyapa, from now on, I will continue to make offerings to the sangha at all times without fail.”

At that time there was a young *brāhmaṇa*, Mānava by name, standing behind Pāyāsi. Pāyāsi, looking back at him, said, “I wish to offer universal charity. Please organize an event to offer charity on my behalf.” Having heard Pāyāsi's instruction, the young *brāhmaṇa* organized and completed the event of universal charity, and then announced, “May Pāyāsi not be rewarded with any fortune in this life as well as in the hereafter.”

Pāyāsi was informed that when the event of offering charity had been completed the young *brāhmaṇa* had said, “May Pāyāsi not be rewarded with any fortune in this life as well as in the hereafter.” Pāyāsi questioned the man, “Did you really say such words?” He replied:

Yes, sir. I did indeed make such a wish, sir, because the food prepared for the charity event was of poor quality, and this bad-tasting food was what was offered to the sangha. If the same food were presented before your lordship you would not even touch it, much less partake of it. What was provided is not the kind of food with which one could be pleased or enjoy eating. How could anyone who offers such poor food acquire a good reward in the afterlife, sir? Moreover, your lordship offered robes to the sangha but the clothes were made of hemp. If such clothing were shown to your lordship you would have kicked them away without even touching them, much less wearing them. What has been offered is not the kind of clothing with which one may be pleased or enjoy wearing. How could anyone who offers such poor clothing acquire a good reward in the afterlife, sir? 47a

Pāyāsi then said to the young *brāhmaṇa*, “From now on, please prepare and offer to the sangha the same kinds of food I eat and clothing of similar quality to what I wear.”

Thus instructed, the young *brāhmaṇa* then made offerings to the sangha of exactly the same quality of food and clothing as those enjoyed by Pāyāsi. Thus, the *brāhmaṇa*, on the basis of his genuine offering, was born in Vimāna Heaven after his body dissolved and his life ended. The *brāhmaṇa* youth who had organized the event of universal charity was born in Trāyastriṃśa Heaven upon the dissolution of his body and the end of his life.

At that time, having listened to this teaching, the *brāhmaṇa* Pāyāsi, the young *brāhmaṇa*, as well as the householders of Śvetavyā village, all rejoiced and respectfully received it and carried it out.

[End of Sutra 7: Pāyāsi's Dialogue]

Sutra 8 Sandhāna

(*Dīgha Nikāya 25: Udumbarika- Sīhanāda Suttanta*)

Thus have I heard. At one time, the Buddha was sojourning at the Saptaparṇa Cave on Vulture Peak in the city of Rājagṛha, together with one thousand two hundred and fifty disciples. There was a householder, Sandhāna by name, in that city, who enjoyed making an excursion every day to go out of the city and visit the Buddha. One such day, when the householder looked up at the sun's position, he quietly thought to himself:

Now would not be a proper time for me to visit the Buddha. By this time, his holiness is surely retired in a secluded room for his daily contemplation and concentration. The disciple *bhikṣus* should also be engaged in their practice of quiet meditation. I should instead visit Queen Udumbarikā's pleasure garden set aside for *brāhmaṇa* wanderers. When the proper time comes, I will visit the World-honored One and greet him with devotion and respect, and in addition also visit the *bhikṣus* to greet them with respect.

At that time, a *brāhmaṇa*, Nyagrodha by name, was staying in that grove together with five hundred *brāhmaṇa* ascetics. The *brāhmaṇa* ascetics had gathered there and were involved in massive arguments with loud voices on various nonreligious topics, thus passing many hours, all day long. Some argued about matters of state, while others argued about battles and weapons, still others on matters of justice and peace between the states, or on matters of ministers and people, or on such topics as carriages, horses, and excursions to groves and forests, or seating, clothing, food and drink, or about women, or about mountains, oceans, and the carapace of a turtle. They thus spent the whole day doing nothing but talking about such nonreligious matters.

The *brāhmaṇa* Nyagrodha saw from afar the householder Sandhāna approaching them and at once ordered the members of the assembly to be

47b

quiet, saying, "The lay disciple of the *śramaṇa* Gautama now coming from outside is the foremost among Gautama's lay devotees. He surely will come here, you should all quiet down." Then all the *brāhmaṇas* stopped talking. The householder Sandhāna reached the place of the *brāhmaṇa* Nyagrodha, and, after greeting him, sat to one side and said to him:

My master, the World-honored One, always enjoys leisure and quietude and does not like noisy confusion like this. He does not act in the way that you do, putting yourself among your disciples who are arguing in loud voices on various nonreligious topics.

The *brāhmaṇa* responded to the householder:

Śramaṇa Gautama has never debated with others. [So] how can the public know that the *śramaṇa* is [really] in possession of great insight? Your teacher prefers to stay alone in a secluded place, just like a one-eyed cow that roams alone and onesidedly turns [in a circle] only the part of the grass field that comes into its vision. Your teacher Gautama is like that cow, because he likes to stay alone in an isolated place where no other person is around. If your teacher happens to come here, I shall call him "One-eyed cow." He always claims that he has great insight. [But] with a single word I will surely cause him to be at a loss and pursue him until he surrenders like a turtle withdrawn into its carapace. I say that with a single shot of an arrow it would be no trouble to cause him to be at a loss for a way out.

At that time, the World-honored One was alone in his meditation room and, he heard through his supernatural hearing what the *brāhmaṇa* told the householder. He at once came out of the Saptaparṇa Cave and traveled to the Udumbarikā Grove. The *brāhmaṇa* saw the Buddha from a distance approaching the Udumbarikā Grove. He ordered his disciples:

All of you, be silent. The *śramaṇa* Gautama seems to be coming here. Neither pay respect to him by standing up, nor venerate him, nor invite him to take a seat. A separate seat [apart from us] can be offered, and as soon as he sits down, you should question him: "O *śramaṇa* Gautama, from the beginning of your career, for what kind of religion have

you originally taught your disciples so that they may acquire the state of comfort and tranquility and practice moral and religious austerity?”

The Buddha eventually reached the grove. Then, unintentionally, the *brāhmaṇa* himself stood up, received the World-honored One, and uttered the following words of welcome:

O Gautama, welcome. O *śramaṇa*, welcome. I have seen you for a long time. For what purpose have you come here, sir? Please take a seat here at the front.

The World-honored One at once sat on the seat as invited, and laughed cheerfully. He quietly thought to himself:

47c

These foolish men cannot even uphold their [intended] actions on their own terms. Despite planning a cool reception for me, they have behaved contrary to their intent. It is because, before the Buddha’s supernatural power, their minds of ill intent have spontaneously been broken.

The householder Sandhāna venerated the Buddha by bowing to his feet and then sat to one side. The *brāhmaṇa* Nyagrodha greeted the Buddha with a bow, then sat on the other side and asked him:

O *śramaṇa* Gautama, from the beginning of your career, upon what religious teaching have you originally instructed your disciples and trained them to acquire the state of comfort and tranquility and to genuinely practice moral and religious austerity?

The World-honored One responded to the *brāhmaṇa*:

Please stop for a moment, O *brāhmaṇa*. My religious teaching is profound and vast. From the beginning of my career I have guided my disciples on the basis of this teaching and trained them to acquire the state of comfort and tranquility and to genuinely practice moral and religious austerity. It cannot be compared with what you are doing.

He continued:

What exactly causes your teacher as well as your disciples (i.e., the

tradition as a whole) to practice the disciplines of the path to comprise purity as well as impurity? I can explain them exhaustively.

Then all five hundred disciples of the *brāhmaṇa* clamored in raising their voices, saying:

O *śramaṇa* Gautama, you boast of your greatness and supernormal power, to the extent that when you are asked about your teaching, you set aside [the question] and instead challenge us to explain our teaching!

The *brāhmaṇa* Nyagrodha then said to the Buddha, “Very well, Gautama, please analyze and explain what you mean by that.”

The Buddha said to the *brāhmaṇa*, “Listen attentively. I shall explain it for you.” The *brāhmaṇa* replied, “Delighted, sir. I am ready [to listen], sir.”

The Buddha said to the *brāhmaṇa*:

What you practice is entirely base and vulgar. You remove all your clothing and go about naked, covering your front with your hands. You accept food neither from a jug or from a serving vessel, nor do you accept food placed inside the threshold, food placed between two people, food placed between two sticks, food placed between two plates, or food placed near people who are eating; nor will you accept food from a pregnant woman or from a house where there is a dog, or from a house with swarming flies; nor do you accept food for which you have been invited or food from a family with whom another ascetic is acquainted; nor do you accept fish, meat, intoxicants, or anything that has been placed between two cooking vessels (e.g., mortar and pestle). You accept meals and a drinks, and so on, as many as up to seven portions. But when you receive almsfood or helpings you do not go beyond a seventh portion. You partake either one meal a day or a meal every two days or three days, or four, five, or six days, or every seven days. Or else you partake of fruit and potherbs, you drink rice-water froth, eat sesame seeds or hemp grains, or partake of wild rice, cow dung, or antelope dung. Or you eat plant roots, branches, and leaves, or fruit that has fallen to the ground.

You wear any kind of poor-quality clothing, or clothes made of *kuśa* grass fiber, or bark garments, or you cover your body with grass, or

you wear an antelope hide. You let your hair grow, or cover your body with a net made of hair, or you wear clothing taken from a corpse. Some of you keep your arms lifted at all times, or never sit on a couch or chair but only in a squatting position. Even if you shave your head you keep both moustache and beard. You lay on a bed of thorns or on a floor covered with plant husks, or you lay down naked in cow dung, or you bathe three times a day or three times during the night. You mortify your body with extreme physical pain and suffering. How indeed, O Nyagrodha, are these forms of practice regarded as genuine, pure disciplines? 48a

The *brāhmaṇa* replied, “These disciplines are pure and genuine and are not contrary, sir.”

The Buddha said to the *brāhmaṇa*, “Though you claim that these forms of practice are pure and genuine disciplines, I will explain to you why they are morally defiled.”

The *brāhmaṇa* replied, “Very well, Gautama, explain why our forms of practice are morally impure and defiled. I wish to know about it.”

The Buddha continued:

The ascetics engaged in self-mortifying forms of practice invariably entertain an expectation in their mind, thinking, “My ascetic practice should persuade people to make offerings with respect and admiration [for my austerities].” This expectation is by nature a moral defilement.

Having received an offering, satisfied and reinforced, these extreme ascetics are firmly attached to their extreme forms of practice, neither knowing how it is important to distance oneself from worldly matters, nor knowing what the essential path of salvation is. This wrong orientation is a moral defilement.

If they see anyone near them or approaching them from a distance, these extreme ascetics invariably assume their [arduous] practice of meditation, but in the absence of other people they resume their undisciplined behavior, idly sitting or lying about according to their inclination. This is a moral defilement.

Even when they hear a precise exposition of their doctrine by others, they do not acknowledge that it is correct. This is a moral defilement.

When a proper question about their doctrine is presented to them, these extreme ascetics keep their mouths shut and do not answer or explain it. This is a moral defilement.

When they see people making offerings for the *śramaṇas* and *brāhmaṇas*, these extreme ascetics accuse the donors to prevent their acts of charity. This is a moral defilement.

When they see the *śramaṇas* and *brāhmaṇas* partake of various seed items that regrow as food (i.e., rice grains), these extreme ascetics accuse them. This is a moral defilement.

Even when they receive excess food that is not suitable for them, these ascetics do not offer it to others. When they obtain food that is suitable for them they greedily partake of it all by themselves, neither seeing their own fault of greediness nor knowing that freedom from attachment is essential to salvation. This is a moral defilement.

These extreme ascetics praise their own goodness (regarding their acts of self-mortification), and discredit the practices of other schools. This is a moral defilement.

These extreme ascetics commit some of these wrongdoings: injuring life, taking what is not given, engaging in sexual misconduct, engaging in deceptive speech, verbal abuse, using false words, flattery, greediness, jealousy, and wrong views. This is a moral defilement.

These extreme ascetics take delight in idleness and forgetfulness of the practice of meditation, acquiring no insight, just like birds and animals. This is a moral defilement.

These extreme ascetics project a lofty air of self-conceit and arrogance. This is a moral defilement.

These extreme ascetics not only have neither the virtue of faithfulness, nor of repeated practice, nor of genuine precepts, but they also do not seriously listen to others' admonitions. As they always associate with wrong kinds of people, they continue to do wrong things without ever despising their actions. This is a moral defilement.

These extreme ascetics are prone to anger and resentment and they contemplate treacherous schemes against others, trying to show off their views and finding fault with others. They always entertain wrong opinions and agree with one-sided views. This is a moral defilement.

How then, Nyagrodha, can these manners of practice be said to be morally free of blemish?

The *brāhmaṇa* replied, “These are morally defiled and cannot be said to be pure and genuine [practices], sir.”

48b

The Buddha continued, “Now, in reference to each of those morally defiled forms of practice, I shall explain what the morally pure and genuine nature is.”

The *brāhmaṇa* replied, “Please explain them one by one, sir.”

The Buddha continued:

These ascetics should cherish no expectation in their minds and abandon the thought, “My practice should bring me offerings, respect, and admiration.” This nonanticipatory practice is free from moral defilement.

After receiving offerings, these ascetics should not greedily attach themselves to extreme forms of practice. They should become aware of the importance of distancing themselves from worldly matters, knowing what the essential path of salvation is. This right orientation is free from moral defilement.

These ascetics should maintain regularity in the practice of meditation, whether or not other people are present or absent. This form of discipline is free from moral defilement.

These ascetics should be delighted when followers of other schools have a correct understanding of their doctrines, and they should readily acknowledge this. This discipline is free from moral defilement.

These ascetics should be delighted when an appropriate question is presented and they should openly answer and explain it. This discipline is free from moral defilement.

Seeing others offering charity to the *śramaṇas* and *brāhmaṇas*, these ascetics should rejoice in the moral and religious advancement expressed in such acts of charity, instead of discouraging the donors. This discipline is free from moral defilement.

Seeing the *śramaṇas* and *brāhmaṇas* who partake of various seed items that regrow as food, these ascetics should not accuse them. This discipline is free from moral defilement.

These ascetics should neither be stingy with excess food that is not suitable for them, nor should they be overwhelmed by greedy attachment when they receive suitable food, thus reflecting upon their own faults and knowing the essential path to salvation. This discipline is free from moral defilement.

These ascetics should not boast of their scrupulousness in practices of self-mortification, nor should they despise the practices of other schools. This discipline is free from moral defilement.

These ascetics should not commit any of the ten kinds of wrongdoing: injuring life, taking what is not given, engaging in sexual misconduct, deceptive speech, verbal abuse, false words, flattery, greediness, jealousy, and wrong views. This discipline is free from moral defilement.

These ascetics should not be forgetful but diligently engage in the practice of meditation and acquire many levels of insight, not regressing to the state of ignorance, like animals. This discipline is free from moral defilement.

These ascetics should refrain from projecting a lofty air of self-conceit and arrogance. This discipline is free from moral defilement.

These ascetics should always enhance the virtues of faithfulness, continuous practice, and genuine precepts; they should listen seriously to others' admonitions, and by associating always with good people never cease to do good things. This discipline is free from moral defilement.

These ascetics should neither cherish anger and resentment, nor contemplate treacherous schemes against others, nor show off their own achievements while trying to find fault in others, nor should they entertain wrong opinions along with one-sided views or prejudices. This discipline is free from moral defilement.

Brāhmaṇa, are these forms of practice to be regarded as the way to acquire morally blameless practice?

48c The *brāhmaṇa* replied, "Yes, these should be regarded as the way to acquire morally blameless practice, sir." He further asked the Buddha, "If anyone upholds this kind of ascetic practice, is he regarded to have achieved the utmost essence of the practice, sir?"

The Buddha replied, "No, not yet. This is only the beginning, only the outer bark portion of a tree."

The *brāhmaṇa* said, “May I request you to explain the progressive stages of restraint in the ascetic practice in analogy with a tree.”

The Buddha said, “Listen carefully. I shall explain it to you.”

The *brāhmaṇa* said, “Yes, sir. I am ready.”

The Buddha continued:

O *brāhmaṇa*, each of these ascetics does not himself commit murder nor persuade others to do so; neither does he himself commit theft nor persuade others to do so; neither does he himself commit sexual misconduct nor persuade others to do so; neither does he himself speak falsehoods nor persuade others to do so. Instead he permeates friendly love infinitely in one quarter of the world, then likewise in the remaining three quarters. Thus he extends his immeasurable mind of benevolence universally in all directions, undivided and not bound to limitation. Without enmity, his mind of benevolence permeates throughout the human world, and so do his immeasurable mind of compassion, his immeasurable mind of sympathetic joy, and his immeasurable mind of equanimity [pervade] in a similar manner throughout the human world. These are regarded as the progressive stages of restraint in the tree analogy of ascetic practice.

The *brāhmaṇa* said to the Buddha, “Please explain the essence of ascetic practice, sir.”

The Buddha said to the *brāhmaṇa*, “Listen attentively. I shall explain it to you.”

The *brāhmaṇa* said, “Yes, World-honored One, I am ready, sir.”

The Buddha continued:

Each of these ascetics neither himself commits murder nor persuade another to do so; neither does he himself commit theft nor persuade others to do so; neither does he himself commit sexual misconduct nor persuade others to do so; neither does he himself speak falsehoods nor persuade others to do so. Instead he permeates friendly love infinitely in one quarter of the world, then likewise in the remaining three quarters. Thus he extends his immeasurable mind of benevolence universally in all directions, undivided and not bound to limitation. Without enmity, his mind of benevolence permeates throughout the human world, and

so do his immeasurable minds of compassion, of sympathetic joy, and of equanimity [pervade] in a similar manner throughout the human world.

This ascetic becomes aware of things that happened since immemorial past eons, and entirely knows all those events during his initial life, second life, and so forth, up to his innumerable positions in the life cycle. Throughout those periods from the beginning to the end of many eons he himself knows through direct perception: "I was once born in such-and-such a class status, had such-and-such name, ate meals consisting of such-and-such food, lived so-and-so many years of age, and experienced such-and-such happiness and suffering. I was reborn from that state to this one, then reborn from that to this, and in this manner I recollect exhaustively all the things that happened throughout immeasurable numbers of eons."

This, O *brāhmaṇa*, is the essential core of ascetic practice that is imperishable.

The *brāhmaṇa* spoke to the Buddha, "What is the primary of ascetic practice, sir?"

The Buddha replied, "O *brāhmaṇa*, listen attentively. I shall explain it to you."

The *brāhmaṇa* said, "Yes, World-honored One, I am ready, sir."

The Buddha continued:

Each of these ascetics neither himself commits murder nor does he persuade another to do so; neither himself commits theft nor persuades others to do so; neither himself commits sexual misconduct nor persuades others to do so, neither himself speaks falsehoods nor persuades others to do so. Instead he permeates friendly love infinitely in one quarter of the world, then likewise in the remaining three quarters. Thus he extends his immeasurable mind of benevolence universally in all directions, undivided and not bound to limitation. Without enmity, his mind of benevolence permeates throughout the human world, and so do his immeasurable minds of compassion, of sympathetic joy and of equanimity [pervade] in a similar manner throughout the human world.

This ascetic becomes aware of things that have happened since immemorial past eons, and entirely knows all those events during his

initial life, second life, and so forth, up to his innumerable positions in the life cycle, throughout the periods from the beginning to the end of many eons. He also knows through direct perception: “I was once born in such-and-such class status, had such-and-such family name, ate meals consisting of such-and-such food, lived to so-and-so many years of age, and experienced such-and-such happiness and suffering. I was reborn from that state to this one, and reborn from that to this, and in this manner I recollect exhaustively all the things that happened throughout immeasurable numbers of eons.” 49a

With his pure and genuine heavenly vision he exhaustively perceives and knows the kinds of sentient beings as passing away here and being reborn there, as endowed with good complexions, handsome or ugly, with resulting courses of life due to their good or bad deeds, wherever they fall due to their deeds. Also he knows how some of those sentient beings who committed wrong physical, verbal, and mental deeds, speaking slanderous remarks against the wise and holy and believing in perverse, wrong views, fell into the three evil courses of life when their bodies dissolved and their lives ended. He also knows how other sentient beings who have accumulated good physical, verbal, and mental deeds, who speak no evil against the wise and holy and hold the right view, are born among heavenly gods when their bodies dissolved and their lives ended. Thus, each practitioner, endowed with pure and genuine heavenly vision, perceives [the destinies or fates of] sentient beings, wherever they fall according to their deeds, and there is nothing he cannot see. This is the primary essence of ascetic practice.

The Buddha said to the *brāhmaṇa*:

In this foremost primary type of ascetic practice, there is again a superior one, on the basis of which I always teach my disciples (*śrāvakas*). Their discipline of austerity is based on this superior type of ascetic practice.

At that moment all of the five hundred disciples of the *brāhmaṇa* raised their voices, saying to each other, “Now the World-honored One seems to be the highest, foremost venerable, with whom even our teacher cannot be equaled.”

Then the householder Sandhāna said to the *brāhmaṇa*:

You said to me before, "If Gautama comes here, I will call him 'One-eyed Cow.' Now that the World-honored One is here, why don't you call him [by that name]? Also, you said before, "I surely will cause him to be at a loss with a single word, and pursue him until he surrenders like a turtle withdrawn into its carapace. It will be no trouble for me, with a single shot of an arrow I can surely cause him to be at a loss for a way out." Why can you not now, with a single word, cause the Tathāgata to be at a loss?

The Buddha said to the *brāhmaṇa*, "Do you remember that you said such a thing before?"

He replied, "I really said so, sir."

The Buddha said to the *brāhmaṇa*:

Haven't you heard from your *brāhmaṇa* elders that buddhas and tathāgatas reside alone in forest hermitages and enjoy a secluded location, just as I enjoy a life of seclusion, quite opposite to your way of living in which you enjoy congestion, noisiness, speak of useless matters, and thereby pass the hours of the day?

The *brāhmaṇa* said:

Yes, sir. I have heard that the buddhas of the past enjoyed seclusion and quietude and lived their solitary lives in forest hermitages, just as the World-honored One does. It is certainly not like our way of living in which we enjoy congestion and noisiness, speak of useless matters, and thus pass the hours of the day, sir.

The Buddha further said to the *brāhmaṇa*:

You should keep the following in your mind: the *śramaṇa* Gautama teaches the doctrine of enlightenment well, has himself accomplished self-control and helps others learn self-control, has himself realized mental calmness and helps others calm their minds, has himself crossed the water to reach the yonder shore and helps others cross to the yonder shore, has himself attained liberation of his consciousness and helps

others liberate their consciousnesses, and has himself realized the ultimate goal of nirvana and helps others realize ultimate nirvana.

At that moment, the *brāhmaṇa* rose from his seat, venerated the Buddha by bowing to the Buddha's feet and, holding the Buddha's feet in his hands, he announced his name, saying, "I am a *brāhmaṇa*, Nyagrodha by name. I now venerate the World-honored One by bowing to his feet." 49b

The Buddha said to the *brāhmaṇa*, "Stop, Nyagrodha. Remain seated, and just let your liberated mind pay veneration and respect toward me."

The *brāhmaṇa*, however, completed a second veneration to the Buddha's feet and then returned to his seat.

The Buddha said to the *brāhmaṇa*:

You should never say that the Buddha exhorted his doctrine of practice for the sake of material gain. You should not think so. If there is any material donation for [my teaching] I will give all of it to you as charity. The doctrine I have exhorted, subtle and foremost, is set forth for the sake of terminating wrong practices and promoting good ones.

Again he said to the *brāhmaṇa*:

You should never say that the Buddha exhorted his doctrine because he wished to protect his fame and keep his name as a religious master, or because he wished to acquire new converts [from among your disciples] and the members of the sangha. You should not think so. All of your disciples are yours. The doctrine I have exhorted is set forth for the sake of terminating wrong practices and promoting good ones.

Again he said to the *brāhmaṇa*:

You should never say that the Buddha abandoned you in the assembly of bad and ignorant people. You should not think so. As far as those bad and ignorant members are concerned, you should exclude them from your assembly. I have taught only on the essential nature of the good practice.

Again the Buddha said to the *brāhmaṇa*:

You should never say that the Buddha has taken these good and genuine members away from you. You should not think so. You should carry out your practice diligently among those who carry out good practice and who are genuine. I have exhorted you on the nature of ascetic practice that is good and genuine so as to terminate wrong practices and promote good ones.

At that time, the five hundred disciples of the *brāhmaṇa* listened eagerly and attentively to what the Buddha was teaching. The Evil One Pāpīyān thought to himself, "These five hundred disciples of the *brāhmaṇa* are now eagerly and attentively listening to the Buddha's teaching. I should go and disrupt their minds." Thereupon, the Evil One disrupted the minds of those in the assembly.

At that moment, the Buddha said to Sandhāna:

While the *brāhmaṇa*'s five hundred disciples were eagerly and attentively listening to my teaching, the Evil One Pāpīyān has now disrupted their minds. Now I wish to return. You should leave here with me.

Then the World-honored One touched the householder Sandhāna with his right hand, held him within his palm, and flew through space. The householder Sandhāna, the *brāhmaṇa* Nyagrodha, as well as the five hundred *brāhmaṇa* disciples who had heard the Buddha's exhortation, rejoiced, respectfully received the teaching, and carried out what was taught by the Buddha.

[End of Sutra 8: Sandhāna]

Sutra 9
Numerically Assembled
Doctrines
(Dīgha Nikāya 33: Saṅgīti Suttanta)

Thus have I heard. At one time the Buddha sojourned in the Mallan country accompanied by one thousand two hundred and fifty *bhikṣus*. He arrived at the mango grove that belonged to Cunda in the city of Pāvā. On the fifteenth day of the month, the full moon night, the World-honored One sat in the open ground, surrounded by the assembly of *bhikṣus* on all sides. The World-honored One spent hours of the night teaching the Dharma, and he then said to Śāriputra: 49c

Now many disciples have assembled from all quarters and, being diligent, they are disregarding the hours of sleep. Since I have pain in my back and should rest for a while, please conduct the teaching session for the sake of these *bhikṣus*.

Śāriputra replied, “Yes, sir. I shall do as instructed.” Then the World-honored One folded his outer robe into four layers, spread it on the ground, and lay down on his right side, with one foot placed upon the other, like a lion.

Śāriputra said to the *bhikṣus*:

The head of the Nirgrantha (Jain) school resided in this city of Pāvā, and not long ago he passed away. After that, his disciples divided into two groups, each of which looked for its own advantage and found fault with the other, mutually disdaining and accusing each other as to what is right or wrong, arguing, “We know the right thing, whereas you do not. You hold a wrong view, whereas we hold the right one.” Their words and language are all confused without logical sequence. Each party claims that their own statements are regarded as true and right, saying, “What we say is superior, while what you said is inferior.” Now, I am going to conduct this session of doctrinal discussion. Whoever has questions, please come up and question me.

O *bhikṣus*, the countrymen who have been supporting the Nirgrantha religion are weary of the mutually contesting voices of the [two schools]. This inner conflict seem to show that the religion they proclaim is not really true and right. Unless a religion is true and genuine, it cannot be an essential path of deliverance, just as a dilapidated tower with a crumbling inner structure cannot be repaired only by means of external reinforcement. Their religion is quite different from the religion taught to us by the Perfectly Enlightened One. O *bhikṣus*, the religious path that our foremost Venerable Śākyamuni has taught to us is the most true and genuine, because through practicing it we are able to realize religious salvation. It is like a new tower that can be easily embellished with external ornaments. This has been taught by the Perfectly Enlightened One. All of the *bhikṣus* should collect the doctrines and disciplines so as to prevent future disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that various benefits derived thereby will increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata taught the singular doctrines of his right Dharma: (1) All sentient beings subsist on food for maintaining life. (2) There is another single doctrine that asserts that all sentient beings exist due to their dispositional forces. The foregoing are the right doctrines taught by the Tathāgata. We should collect these doctrines in memory to prevent dispute or controversy, to consolidate the practice of austerity for a long time to come, and so that the various benefits will thereby increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata taught the double doctrines of his right Dharma: (1) There is a doctrine that explains first, the category of names; second, the category of forms.

(2) Again there is another double doctrine that explains first, ignorance; second, craving for existence.

(3) Again there is another double doctrine that explains first, the view of existence as eternalism; second, the view of nonexistence as view of nihilism.

(4) Again there is another double doctrine that explains first, shamelessness as to self-reflection; second, shamelessness before others.

(5) Again there is another double doctrine that explains first, shamefulness as to self-reflection; second, shamefulness before others.

(6) Again there is another double doctrine that explains first, knowledge of the total eradication of defilement; second, knowledge of the nonorigination of the states of existence.

(7) Again there is another double doctrine that asserts that two causes and two conditions give rise to desire and craving: first, pure, subtle form, and second, indifference.

(8) Again there is another double doctrine that asserts that two causes and two conditions give rise to hate: first, enmity; second, indifference. 50a

(9) Again there is another double doctrine that asserts that two causes and two conditions give rise to wrong views: first, informed by others; second, wrong thought.

(10) Again there is another double doctrine that asserts that two causes and two conditions give rise to right views: first, informed by others; second, right thought.

(12) Again there is another double doctrine that asserts that two causes and two conditions give rise first to the realization of deliverance with further training, and second to the ultimate realization of deliverance without further training.

(13) Again there is another double doctrine that asserts that two causes and two conditions give rise first, to the sphere of conditioned phenomena; second, to the sphere of the unconditioned.

O *bhikṣus*, these are the right doctrines taught by the Tathāgata. We should collect these doctrines [in memory] to prevent disputes and controversy, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata has taught the [following] triple doctrines of his right Dharma:

(1) A triple doctrine explains three kinds of unfavorable roots: greed, hatred, and delusion.

(2) Again there is another triple doctrine that explains three good roots: absence of greed, absence of hatred, and absence of delusion.

(3) Again there is another triple doctrine that explains three kinds of wrong actions: wrong physical action, wrong verbal action, and wrong mental action.

(4) Again there is another triple doctrine that explains three kinds of wrong actions: physically wrong physical action, wrong verbal action, and wrong mental action.²²

(5) Again there is another triple doctrine that explains three kinds of evil actions: evil physical action, evil verbal action, and evil mental action.

(6) Again there is another triple doctrine that explains three kinds of good actions: good physical action, good verbal action, and good mental action.

(7) Again there is another triple doctrine that explains three kinds of unfavorable awareness: awareness of sexual desire, awareness of malice, and awareness of an intent to harm.

(8) Again there is another triple doctrine that explains three kinds of favorable awareness: first, indifference to worldly desire, second, absence of malice, and third, absence of an intent to injure.

(9) Again there is another triple doctrine that explains three kinds of unfavorable thoughts: the thought of desire, the thought of malice, and the thought of intent to harm.

(10) Again there is another triple doctrine that explains three kinds of good thoughts: the thought of indifference to worldly desire, absence of malice in thought, and absence of an intent to harm in thought.

(11) Again there is another triple doctrine that explains three kinds of meritorious action: charity, moral precepts, and repeated practice.²³

(12) Again there is another triple doctrine that explains three kinds of sensation or sense perception: pleasure, pain, and neither pleasure nor pain.

(13) Again there is another triple doctrine that explains three kinds of craving: craving for desire, craving for existence, and craving for nonexistence.

(14) Again there is another triple doctrine that explains three kinds of worldly defilement: defilement derived from desire, defilement derived from attachment to existence, and defilement derived from ignorance of the Four Noble Truths.

(15) Again there is another triple doctrine that explains three kinds of passion: passion derived from love, passion derived from hatred, and passion derived from delusion.

(16) Again there is another triple doctrine that explains three kinds of pursuit for fulfillment: pursuit for fulfillment of desire, pursuit for fulfillment of existence, and pursuit for fulfillment of the practice of austerity.

(17) Again there is another triple doctrine that explains three kinds of dominant influence: the dominant influence of the self, the dominant influence of society, and the dominant influence of religious truth.

(18) Again there is another triple doctrine that explains three immoral spheres of existence: the sphere of desire, the sphere of hatred, and the sphere of the intent to harm.

(19) Again there is another triple doctrine that explains three spheres of existence: the sphere of indifference to desire, the sphere of no hatred, and the sphere of no intent to harm.

(20) Again there is another triple doctrine that explains three spheres of existence: the sphere of form, the sphere of formlessness, and the sphere of cessation.

(21) Again there is another triple doctrine that explains three kinds of religious training: training in precepts, training in states of concentration, and training in analytical insight.

(22) Again there is another triple doctrine that explains three kinds of practice through cultivation: the practice of precepts through cultivation, the practice of concentration through cultivation, and the practice of analytical insight through cultivation. 50b

(23) Again there is another triple doctrine that explains three kinds of concentration: the concentration on the emptiness of the self and things attributed to it, the concentration on the objectless or goal-free state of existence, and the concentration on signlessness or the non-differentiation of things.

(24) Again there is another triple doctrine that explains three characteristics: quiescence, exertion, and equanimity.

(25) Again there is another triple doctrine that explains three kinds of knowledge: knowledge in recollection of past lives, knowledge

derived from the supernormal power of vision, and knowledge of total annihilation of the influence of defilements.

(26) Again there is another triple doctrine that explains three kinds of extraordinary occurrence: magical performance through supernormal powers, reading the minds of others in preaching, and the miracle of admonition that destroys someone's vice.

(27) Again there is another triple doctrine that explains three kinds of fulfillment in the sphere of desires: fulfillment due to one's present desire to be born in the human world as well as in the four lower *deva* worlds, fulfillment due to one's desire to be born in the heavenly world where one enjoys his own magical creations, and fulfillment due to one's desire to be born in the heavenly world where one enjoys the magical creations created by others.

(28) Again there is another triple doctrine that explains three kinds of happiness: the happiness that sentient beings spontaneously experience due to fulfillment of all things, just as was experienced by the attendants of the god Brahmā at the time of the lord's initial appearance in Ābhāsvara Heaven; the happiness enjoyed by sentient beings with the spontaneous utterance of "Good," just as is uttered by the gods of Ābhāsvara Heaven; and the happiness experienced by sentient beings in the third meditative absorption in the heaven of total purity.

(29) Again there is another triple doctrine that explains three kinds of suffering: suffering due to predisposition, suffering due to existing suffering, and suffering due to incessant change.

(30) Again there is another triple doctrine that explains three kinds of faculty: the faculty to know what is not yet known, the faculty of perfect knowledge, and the faculty of possession of perfect knowledge.

(31) Again there is another triple doctrine that explains three kinds of abodes: the abode of the wise and holy, the abode of the gods, and the abode of the god Brahmā.

(32) Again there is another triple doctrine that explains three kinds of accusation: an accusation based on witness, an accusation based on information, and an accusation based on doubt due to likelihood.

(33) Again there is another triple doctrine that explains three kinds of doctrinal debate: the doctrinal debate on subject matter and

controversy in the past, the doctrinal debate on subject matter and controversy in the future, and the doctrinal debate on subject matter and controversy in the present.

(34) Again there is another triple doctrine that explains three kinds of sentient beings: those who are predicted to attain nirvana, those who are not so predicted, and those whose destiny is uncertain.

(35) Again there is another triple doctrine that explains three kinds of sorrow and lamentation: physical, verbal, and mental.

(36) Again there is another triple doctrine that explains three kinds of elders: elders by way of seniority, elders by way of religion, and elders by way of consent or choice.

(37) Again there is another triple doctrine that explains three kinds of visual faculty: the physical faculty of sight, the supernormal faculty of sight, and the faculty of transcendental insight.

O *bhikṣus*, these are the right doctrines taught by the Tathāgata. We should collect these doctrines [in memory] so as to prevent disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby will increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata taught the fourfold doctrines of his right Dharma:

(1) There is a fourfold doctrine that explains four kinds of ignoble verbal actions: speaking falsehoods and engaging in double talk, abusive speech, and flattery.

(2) Again there is another fourfold doctrine that explains four kinds of noble actions: abstinence from speaking falsehoods, from double talk, from harsh speech, and from flattery.

(3) Again there is another fourfold doctrine that explains four kinds of ignoble speech: the false assertion that one has seen something that one has not actually seen, that one has heard something that one has not actually heard, that one has been aware though actually one has not been aware, and that one has known something though actually one has not known.

(4) Again there is another fourfold doctrine that explains four kinds of noble speech: the true assertion that one has seen when one has actually

50c seen, the true assertion that one has heard something that one has actually heard, the true assertion that one has been aware when one has actually been aware, and the true assertion that one has known when one has actually known.

(5) Again there is another fourfold doctrine that explains four kinds of food: edible, material food that is either nutritious [and gives strength] or is exquisite; nutriment that is ingested by tactile contact; nutriment derived from volition and thought; and nutriment derived from consciousness.

(6) Again there is another fourfold doctrine that explains four kinds of causal relationships between suffering and happiness: [the causal relationship between] hard exertion now and an unhappy effect later; [the causal relationship between] hard exertion now and a happy effect later; [the causal relationship between] easy exertion now and an unhappy effect later; and [the causal relationship between] easy exertion now and a happy effect later.

(7) Again there is another fourfold doctrine that explains four kinds of grasping or attachment: attachment to desires, attachment to the self, attachment to the vow of precepts, and attachment to views.

(8) Again there is another fourfold doctrine that explains four kinds of fetters: the fetter of covetousness, the fetter of malice, the fetter of the practice and observance of wrong precepts from other schools, and the fetter of the inclination to assert "Only this is the truth" (i.e., strong attachment to a particular dogmatic view).

(9) Again there is another fourfold doctrine that explains four kinds of obstacles:²⁴ the obstacle of desire, the obstacle of malice, the obstacle of wrong view, and the obstacle of self-conceit.

(10) Again there is another fourfold doctrine that explains four kinds of living creatures: creatures born oviparously, creatures born from a womb, creatures born of moisture, and creatures born through incarnation (e.g., gods, ghosts, etc.).

(11) Again there is another fourfold doctrine that explains four kinds of application of mental awareness. First, when a *bhikkhu* observes his inner body (sense faculties) in concentration he should exert himself with no slackening, being mindful of his observations to keep them in

memory, and thereby remove worldly desires and worries. Second, observing his outer body (outer sense stimuli) he should exert himself with no slackening, being mindful of his observations to keep them in memory, and thereby remove worldly desires and worries. Third, while observing both the inner and outer body he should exert himself with no slackening, being mindful of his observations to keep them in memory, and thereby remove worldly desires and worries. It is the same with the second application, observing one's sense perceptions; with the third application, observing one's mind (intellect); and with the fourth application, observing one's psychophysical elements.

(12) Again there is another fourfold doctrine that explains four kinds of vigorous effort: a *bhikṣu* applies vigorous effort to prevent unfavorable mental elements from arising, vigorous effort to terminate unfavorable mental elements that already have arisen, vigorous effort to help favorable mental elements to arise, and vigorous effort to contemplate favorable mental elements that have arisen so as to help sustain and increase them.

(13) Again there is another fourfold doctrine that explains four kinds of supernormal powers: first, a *bhikṣu* realizes supernormal power derived from dispositional forces bearing the effort of concentration motivated by desire. It is the same with the other three cases: through concentration motivated by mind, motivated by endeavor, and motivated by investigation.

(14) Again there is another fourfold doctrine that explains four kinds of meditative absorption (*dhyāna-samādhi*): first, a *bhikṣu* contemplates the eradication of defilements, such as desire, evil, and unfavorable things, and realizes the first meditative state of absorption, in which there is awareness of objects and the act of examining while the sense of joy and bliss increases. Second, he eliminates awareness of objects and the subjective act of examination, with increasing tranquility or self-confidence, continually applying concentration of the mind, and proceeds to the second meditative state of absorption in which there is neither the awareness of an object nor subjective acts but a sense of joy and bliss predominate in the arising state of concentration. Third, he distances himself from a sense of joy but dwells

in a sense of equanimity, fully aware of subtler bliss, reaching the third meditative state of absorption in which one experiences the mindfulness, equanimity, and bliss sought by a wise and holy practitioner. Fourth, he transcends both pain and pleasure and removes sorrow and joy, thus realizing the fourth meditative state of absorption in which there is neither pain nor pleasure but an increase in the state of equanimity that consolidates pure and genuine mindfulness.

(15) Again there is another fourfold doctrine that explains four kinds of immeasurable mind: the immeasurable mind of friendly love and benevolence (*maitrī*), the immeasurable mind of compassion (*karuṇā*), the immeasurable mind of sympathetic joy (*muditā*), and the immeasurable mind of equanimity (*upekṣā*).

(16) Again there is another fourfold doctrine that explains four kinds of formless concentration. First, a *bhikṣu* transcends all thoughts of forms [in the objective sphere], totally exhausts all malicious thoughts [in the subjective sphere], and thus is freed from any other thought in the sphere of infinite space. Second, coming out of [this concentration] he then enters the sphere of infinite consciousness. Third, coming out of [this concentration] he then enters the sphere of nothingness or non-utility. Fourth, coming out of [this concentration] he then enters the sphere of neither ideation nor nonideation.

51a (17) Again there is another fourfold doctrine that explains four kinds of foundations of religious consciousness: the absence of covetousness and malice and the presence of right mindfulness and right concentration.

(18) Again there is another fourfold doctrine that explains four kinds of noble genealogy. First, a *bhikṣu* knows how to be content with [simple] robes or garments; he is neither delighted by obtaining good material nor displeased by obtaining poor material, neither affected by nor attached to the kind of cloth [for a robe] he obtains, knowing the regulation about the prohibition and restriction [of cloth for robes]. He knows the essential path of deliverance and exerts himself in the practice of the path without slackening, and he is able to equip himself with the robe as required, neither slackening nor falling short of the regulation,

as well as helping others to be outfitted with the requisite robe. This is the first kind of self-contentment with the robe requisite, qualifying a *bhikṣu* to be a member of the noble genealogy. He is neither disturbed in his mind from the beginning until the present, nor can any fault be found in him by gods, evil ones, Brahmā, *śramaṇas*, *brāhmaṇas*, [those of] the heavenly as well human worlds. H also knows how to be content with the remaining three requisites of food, lodging, and medicine for use in illness.

(19) Again there is another fourfold doctrine that explains four kinds of characteristics of sympathy: liberality, kind speech, skill in helping others, and the sagacious conduct of equality.

(20) Again there is another fourfold doctrine that explains four kinds of the saintly state of stream-enterer: serenity based on trust and faith in the Buddha, serenity based on trust and faith in the Dharma, serenity based on trust and faith in the Sangha, and serenity based on trust and faith in the precepts.

(21) Again there is another fourfold doctrine that explains four kinds of direct experience for oneself: the sense perception of forms experienced directly by one's own eyes, the cessation of bodily sense perception experienced directly in one's own body, the [recollection of one's] previous lives experienced directly in one's own memory, and the exhaustion of influences caused by defilement experienced directly through one's own insight.

(22) Again there is another fourfold doctrine that explains four kinds of the mode of progress: painful practice resulting in knowledge slowly acquired, painful practice resulting in knowledge quickly acquired, pleasant practice resulting in knowledge slowly acquired, and pleasant practice resulting in knowledge quickly acquired.

(23) Again there is another fourfold doctrine that explains the Four Noble Truths: the truth of suffering, the truth of the cause of suffering, the truth of the cessation of suffering, and the truth of the path of cessation of suffering.

(24) Again there is another fourfold doctrine that explains four results of the mendicant life: the result of the saintly state of stream-enterer

(*srotaāpanna*), the result of the saintly state of once-returner (*sakṛdāgāmin*), the result of the saintly state of nonreturner (*anāgāmin*) and the result of the saintly state of arhatship.

(25) Again there is another fourfold doctrine that explains the four firm bases [of religious life]: upholding the truth as one's firm basis, upholding the norm of renunciation as one's firm basis, upholding analytical insight as one's firm basis, and upholding the state of quiescence as one's firm basis;

(26) Again there is another fourfold doctrine of the four kinds of knowledge: knowledge of the Dharma, knowledge of what follows, knowledge of the general agreement or tradition, and knowledge of the minds of others.

(27) Again there is another fourfold doctrine that explains four kinds of rhetorical skill and knowledge: rhetorical skill in religious teaching, rhetorical skill in the meaning [of the teaching], skill and knowledge of different regional dialects, and skill and knowledge of using the foregoing three types [of rhetorical skill].

(28) Again there is another fourfold doctrine that explains four kinds of regions where cognition abides: the cognitive faculty that relies on an external form as its indirect cause and grows stronger together with the form and the subjective mental force of craving attachment as its direct cause; it is the same with the remaining three: immediate sensation or impression, symbolic signs or ideations, and dispositional forces of configuration.

(29) Again there is another fourfold doctrine that explains four kinds of fetters: desire as a fetter, volitional acts of existence as a fetter, wrong view as a fetter, and ignorance as a fetter.

(30) Again there is another fourfold doctrine that explains four kinds of severance from fetters: severance from desire, from volition toward existence, from wrong views, and from ignorance.

(31) Again there is another fourfold doctrine that explains four kinds of purity: upholding one's purity with the precepts, upholding one's purity with the mind, upholding one's purity with right views, and upholding one's purity through transcending doubt.²⁵

(32) Again there is another fourfold doctrine that explains four kinds of discernment: one discerns what he can or should accept, how he can or should act, what he can or should enjoy, and what he can or should forsake.

(33) Again there is another fourfold doctrine that explains four kinds of discerning propriety or deportment: a *bhikṣu* discerns what deportment or mode of walking, standing, sitting, or lying down he should adopt.²⁶

(34) Again there is another fourfold doctrine that explains four kinds of thought: thought with a focus on a limited scope, thought with a range expanded over a wider scope, thought with an infinitely wide and expansive range, and thought without a specific focus or object.²⁷

(35) Again there is another fourfold doctrine that explains four dialectical disciplines in questions and answers: a type of dialectical discipline to answer categorically, a type of dialectical discipline to explain analytically, a type of dialectical discipline to respond with a counter-question, and a type of dialectical discipline to set aside a question.

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(36) Again there is another fourfold doctrine that explains the four points of the Tathāgata that do not need to be guarded for purity and genuineness: his physical conduct is completely and automatically pure so that he does not need to be on guard with it, and it is the same with his verbal and mental conduct and his livelihood.

O *bhikṣus*, these are the right doctrines taught by the Tathāgata. We should collect these doctrines in memory to prevent dispute and controversy, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby will help increase the well-being of gods and humans.

Also again, all of the *bhikṣus*, the Tathāgata has taught the fivefold doctrines of his right Dharma:

(1) A fivefold doctrine explains five bases of cognition: form as the objective basis of the eyes, sound as the objective basis of the ears, smell as the objective basis of the nose, taste as the objective basis of the tongue, and tactile contact as the objective basis of the body.

(2) Again there is another fivefold doctrine that explains the five aggregates that are the basis of clinging to existence: the aggregate of

material elements, the aggregate of sensation, the aggregate of ideation, the aggregate of dispositional forces, and the aggregate of consciousness.

(3) Again there is another fivefold doctrine that explains five kinds of moral and spiritual hindrances: sexual desire, malice, sloth and torpor, agitation and anxiety,²⁸ and doubt.

(4) Again there is another fivefold doctrine that explains five kinds of defilement that bind sentient beings to the lower sphere of desire: the heretical belief in a real personality, attachment to practices and observances other than those approved by Buddha, doubt, sexual desire, and malice.

(5) Again there is another fivefold doctrine that explains five kinds of defilement that bind sentient beings to the upper spheres, the realms of form (*rūpadhātu*) and formlessness (*ārūpyadhātu*): attachment to form, attachment to the formless, and attachment to ignorance, self-conceit, and agitation.

(6) Again there is another fivefold doctrine of the five kinds of spiritual faculties: the faculties of faith, effort, mindfulness, concentration, and insight.

(7) Again there is another fivefold doctrine that explains five kinds of spiritual power: the power of faith, the power of effort, the power of mindfulness, the power of concentration, and the power of insight.

(8) Again there is another fivefold doctrine that explains five kinds of vigorous effort toward ultimate cessation. First, a *bhikṣu* should believe that the Buddha Tathāgata is perfectly endowed with the ten supreme titles, such as “One Liberated from Attachment” and “Fully Enlightened One.” Second, he should be free from illness and always maintain his physical safety and well-being. Third, he should be honest and direct, without flattery toward those whom the Tathāgata has taught the path to nirvana. Fourth, he should control his mind, upholding it firmly and not allowing it to become disrupted, and keep in memory whatever scripture has been recited, even long ago. Fifth, he should be capable of skillfully investigating the rising and falling of the psycho-physical elements and thus terminate the root of suffering through the same practices as those accomplished by wise and saintly disciples.

(9) Again there is another fivefold doctrine of five kinds of accusations: untimely accusation, baseless accusation, meaningless accusation, accusation through harsh words, and accusation derived from enmity with no compassion.

(10) Again there is another fivefold doctrine that explains five kinds of good imputations: those that are timely, based in fact, meaningful, made with kind, helpful words, and derived from compassion.

(11) Again there is another fivefold doctrine that explains five kinds of envious resentment: envy toward another *bhikṣu*'s residence, toward lay patrons, toward material goods, toward pleasing appearance, and toward access to instruction.

(12) Again there is another fivefold doctrine that explains five kinds of liberation according to five thoughts: contemplation on the impurity of the body, contemplation on the impurity of food, contemplation on the impermanence of all things, contemplation on the human world as not enjoyable, and contemplation on the necessary end of death.²⁹

(13) Again there is another fivefold doctrine that explains five essential elements for liberation: a *bhikṣu* should be neither pleased nor disturbed by desire nor intimidated by it but, mindful of the essential elements of salvation, he should instead be content in distancing himself from it. Even when he happens to be close to desire, he should exert himself in controlling his mind without slackening and dissociate himself from it by distancing from it. When he has completely discarded and terminated the defilements that were under evil influences caused by desire, he will be able to realize deliverance. This is the first element of liberation from desire. It is the same with the remaining four: liberation from malice, from jealous vexation, from external forms, and from the heretical belief in a real personality.

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(14) Again there is another fivefold doctrine that explains five bases of liberation. First, if a *bhikṣu* does not slacken exertion, is content to stay in a secluded place, and concentrates his mind, he will be able to understand what has not yet been understood, complete what has not yet been completed, and settle in himself what has not yet been settled. What are these five bases? When a *bhikṣu* listens to the teaching of the

Tathāgata, that of a practitioner of austerity, or that of an elder *bhikṣu*, contemplates and examines it, and analyzes its meaning, then he becomes aware of inner joy. Having experienced such inner joy he acquires predilection toward the Dharma, and with this predilection he realizes physical and mental peace and comfort. Once he realizes physical and mental peace and comfort he is ready to accomplish the state of absorption and concentration in the practice of meditation, through which he acquires insight into the nature of things as they really are. This acquisition is the first basis of deliverance. At this point, having listened to the teaching and experienced inner joy, the *bhikṣu* retains the teaching in memory and by reciting it by heart, thus also enhancing his inner joy. When he teaches what he has learned to other *bhikṣus* or other people he is bound to experience a further increase of inner joy. When he contemplates and analyzes the teaching he again experiences the reinforcement of inner joy. It is the same [progression] as when he realizes the state of concentration.

(15) Again there is another fivefold doctrine that explains five kinds of saints who enter final nirvana without remainder: an *anāgāmin* (non-returner) who passes away in the middle of his lifetime in a particular heaven; an *anāgāmin* who passes away in the realm of desire (*kāmadhatu*), is reborn in the realm of form (*rūpadhatu*), and enters nirvana from there; an *anāgāmin* who enters nirvana after proper mental preparation; an *anāgāmin* who enters nirvana without any mental preparation; and an *anāgāmin* who is born in the highest Akaniṣṭha Heaven and enters nirvana from there.

O *bhikṣus*, these are the right doctrines taught by the Tathāgata. We should collect these doctrines in memory to prevent disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby will increase the well-being of gods and humans.

Also again, O *bhikṣus*, the Tathāgata has taught the sixfold doctrines of his right Dharma:

(1) There is a sixfold doctrine that explains the six internal bases of cognition: the sense faculty of sight, the sense faculty of hearing,

the sense faculty of smell, the sense faculty of taste, the sense faculty of touch, and the mental sense faculty of consciousness.

(2) Again there is another sixfold doctrine that explains the six external bases of cognition: material form, sounds, smells, tastes, tactile sensations, and mental objects.

(3) Again there is another sixfold doctrine that explains the six kinds of consciousness: visual consciousness derived from the sense faculty of seeing, auditory consciousness derived from the sense faculty of hearing, olfactory consciousness derived from the sense faculty of smell, gustatory consciousness derived from the sense faculty of taste, tactile consciousness derived from the sense faculty of touch, and mental consciousness derived from the mental faculty of thought.

(4) Again there is another sixfold doctrine that explains the six kinds of contact between sense faculties and their objects: contact of the visual faculty with its object (form), contact of the auditory faculty with its object (sound), contact of the olfactory faculty with its object (odor), contact of the gustatory faculty with its object (taste), contact of tactile faculty with its tangible object, and contact of the mental faculty with its mental object (thought).

(5) Again there is another sixfold doctrine that explains the six kinds of sense perception (or sensation): the visual sense perception arising from contact [with the object]; likewise, auditory sense perception, olfactory sense perception, gustatory sense perception, tactile sense perception, and mental sense perception.

(6) Again there is another sixfold doctrine that comprises six kinds of ideation: ideation of the object of seeing, ideation of the object of hearing, ideation of the object of smelling, ideation of the object of taste, ideation of the object of touch, and ideation of the mental object.

(7) Again there is another sixfold doctrine that explains the six kinds of thought: thought of the object of seeing, thought of the object of hearing, thought of the object of smelling, thought of the object of taste, thought of the object of touch, and thought of the mental object.

(8) Again there is another sixfold doctrine that explains the six kinds of craving for the objects of faculties: craving for the object of seeing,

craving for the object of hearing, craving for the object of smelling, craving for the object of taste, craving for the object of touch, and sixth, craving for the mental object.

(9) Again there is another sixfold doctrine that explains the six roots of disputes or controversies. First, suppose that a *bhikṣu* tends to hold animosity [against others] and reveres neither the Tathāgata (the Buddha), nor the Dharma, nor the Sangha. He is careless and negligent in his practice of the precepts, resulting in gaps and weaknesses [in his practice]. Morally corrupted and impure, he frequently causes disputes or controversies within the sangha. Disliked by everyone, he disturbs other sangha members who are genuinely motivated, and he is unable to contribute to the well-being of gods and humans.

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O *bhikṣus*, you should examine your inner selves. If there is anyone like the *bhikṣu* in this example, someone who is vindictive and disruptive, you should call for an assembly of the sangha with harmonious unity and establish various measures (expedients) to eradicate the root cause of the dispute or controversy. You also should apply introspection to yourselves. When the cause of enmity has been eradicated, you should set forth some expedient means to prevent the reoccurrence of similar mental agitation or discontent. Do not let a similar dispute or controversy recur.

O *bhikṣus*, the remaining five cases should be treated in a similar manner: when a *bhikṣu* is hypocritical and merciless, when he is spiteful and jealous, when he is deceptive and untruthful, when he is arrogant and will not forsake his wrong view despite the fact that it has been disproved, and when he is deluded by a heretical view and upholds that view along with other one-sided views.

(10) Again there is another sixfold doctrine that explains the six elements of external reality: earth, fire, water, wind, space, and consciousness.

(11) Again there is another sixfold doctrine that explains the six kinds of correlation sought by the six internal faculties respectively for the six external objects: the visual faculty examines and finds form as its proper object. In like manner, the auditory faculty does the same with its proper object, sound; the olfactory faculty with its object, odor;

the gustatory faculty with its object, taste; the tactile faculty with its object, touch; and the mental faculty with its mental object.³⁰

(12) Again there is another sixfold doctrine that explains the six essential elements of liberation. Suppose a *bhikṣu* says, “I have practiced the immeasurable mind of friendly love (*maitrī*) for the sake of liberation yet I still experience malice.” Other *bhikṣus* warn him, “You should not say this. Your statement slanders the Tathāgata, because the Tathāgata has not taught us the way you have experienced. It is utterly impossible that if he wishes us to learn the practice of the mind of friendly love as an essential element for liberation, we would still experience a thought of malice. According to the Buddha, when one eradicates the mind of malice, only then he is ready to acquire the mind of benevolence.”

The remaining five essential elements of liberation should be shown by similar responses if a *bhikṣu* says “I have practiced the immeasurable mind of compassion (*karuṇā*) for the sake of liberation yet I still experience a mind of jealousy,” “I have practiced the immeasurable mind of sympathetic joy (*muditā*) for the sake of liberation yet I still experience anxiety,” “I have practiced the immeasurable mind of equanimity (*upekṣā*) for the sake of liberation yet I still experience mental states of attachment and aversion,” “I have practiced the mind of nonself, yet I still experience doubt,” and “I have practiced the concentration of signlessness for the sake of liberation (i.e., nonapplication of symbols) yet I still experience multiple thoughts due to the use of symbols.”

(13) Again there is a sixfold doctrine that explains the six kinds of highest excellence: highest philosophical thought, highest listening to teachings, highest material attainment, highest discipline, highest service, and highest mindfulness and recollection.

(14) Again there is a sixfold doctrine that explains the six objects of mindfulness or recollection: being mindful of the Buddha, Dharma, and Sangha and being mindful of the precepts, charity, and divinity.

O *bhikṣus*, these are the right doctrines taught by the Tathāgata. We should collect these doctrines in memory to prevent disputes and controversy, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby increase the well-being of gods and humans.

Also again, O *bhikṣus*, the Tathāgata has taught the sevenfold doctrines of his right Dharma:

(1) There is a sevenfold doctrine that explains the seven kinds of detrimental conditions for the practice of religion: the absence of faith, shamelessness in self-reflection, shamelessness before others, having little learning, lack of zeal, forgetfulness, and having no insight.

(2) Again there is another sevenfold doctrine that explains the seven kinds of good conditions for the practice of religion: the presence of faith, shamefulness in self-reflection, shamefulness before others, being well learned, being well endowed with energy and zeal, having a well-sustained memory, and having full insight.

(3) Again there is another sevenfold doctrine that explains the seven places where consciousness abides. When sentient beings are in possession of different bodies and different ideations, these are humans and heavenly beings. This is the first abode of consciousness. When some sentient beings possess individual bodies but one and the same ideation, this is the time when the god Brahmā was initially born in Ābhāsvara Heaven, where communication is accomplished by transmitted light instead of sound. This is the second abode of consciousness. When some sentient beings possess one and the same body but different ideations, this is the aforementioned Ābhāsvara Heaven. This is the third abode of consciousness. When some sentient beings possess one and the same body and ideation, this is Śubhakarṣna Heaven. This is the fourth abode of consciousness. The remaining three abodes are the sphere of infinite space, the sphere of infinite consciousness, and the sphere of nothingness or nonutility, respectively.

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(4) Again there is another sevenfold doctrine that explains the seven kinds of effort: a *bhikṣu* exerts himself to practice the precepts, to exhaust avarice in preparation for the discipline of charity, to break any wrong view in preparation for the right view, to learn as much as he can, to maintain the discipline of effort, to uphold right mindfulness, and to practice meditation and concentration.

(5) Again there is another sevenfold doctrine that explains the seven kinds of thought: the thought of the impurity of the human body, the thought that food is impure [in order to eradicate desire], the thought

that there is nothing that can be enjoyed in the world, the thought of death, the thought of impermanence, the thought of suffering due to impermanence, the thought of suffering due to nonself.

(6) Again there is another sevenfold doctrine that explains the seven auxiliary disciplines of concentration: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

(7) Again there is another sevenfold doctrine that explains the seven auxiliary disciplines of enlightenment: mindfulness, discernment of the psychophysical elements, effort, delight, freedom from bodily and mental disturbance, the practice of concentration, and the mind of equanimity.

O *bhikṣus*, these are the right doctrines taught by the Tathāgata. We should collect these doctrines [in memory] to prevent disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata taught the eightfold doctrines of his right Dharma:

(1) There is an eightfold doctrine that explains the eight worldly concerns: gain and loss, pleasure and pain, fame and disgrace, and praise and blame.

(2) Again there is another eightfold doctrine that explains the eight kinds of liberation: the liberation realized when one, with an internal ideation of form, perceives external forms; the liberation realized when one, without any internal form ideation, perceives external forms; the liberation realized when one has thus terminated all defilements; the liberation realized when one, having transcended all form ideations and annihilated sensory reaction, abides in the first formless state of concentration, the sphere of infinite space; the deliverance realized when one, having transcended the sphere of infinite space, abides in the sphere of infinite consciousness; the liberation realized when one, having transcended the previous sphere, abides in the sphere of nothing or nonutility; the liberation realized when one, having transcended the previous sphere, abides in the sphere of neither ideation nor nonideation; and the liberation realized when one, having transcended the previous sphere, abides in

the final state of cessation free from the senses and ideation (i.e., the third saintly state of *anāgāmin*).

(3) Again there is another doctrine that explains the eightfold noble path: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

(4) Again there is another eightfold doctrine that explains the eight saintly personalities: a *bhikṣu* who is ready for the state of stream-enterer and one who has realized the state of stream-enterer; one who is ready for the state of once-returner and one who has realized the state of once-returner; one who is ready for the state of nonreturner and one who has realized the state of nonreturner; and one who is ready for the state of arhat and one who has realized arhatship.

These are the right doctrines taught by the Tathāgata. We should collect these doctrines [in memory] to prevent disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby will increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata taught the ninefold doctrines of his right Dharma:

(1) There is a ninefold doctrine that explains the nine places of sentient beings. Sentient beings who are in possession of different bodies and different ideations are humans and heavenly beings. This is the first abode of sentient beings. When some sentient beings possess different bodies but one and the same ideation, this is the time when the god Brahmā was initially born in Ābhāsvara Heaven, where communication is accomplished by transmitted light instead of sound. This is the second abode of sentient beings. When some sentient beings possess one and the same body but different ideations, this is the aforementioned Ābhāsvara Heaven. This is the third abode of sentient beings. When some sentient beings possess one and the same body and ideation, this is Śubhakṛtsna Heaven. This is the fourth abode of sentient beings. When some sentient beings reside in the sphere of neither ideation nor external awareness, this is Āsaṃjñika Heaven. This is the fifth abode of sentient beings. When some sentient beings reside in the sphere of

infinite space, this is the sixth abode of sentient beings. When some sentient beings reside in the sphere of infinite consciousness, this is the seventh abode of sentient beings. When some sentient beings reside in the sphere of nothingness or nonutility, this is the eighth abode of sentient beings. When some sentient beings reside in the sphere of neither ideation nor nonideation, this is the ninth abode of sentient beings.

These are the right doctrines taught by the Tathāgata. We should collect these doctrines [in memory] to prevent disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby increase the well-being of gods and humans.

O *bhikṣus*, the Tathāgata taught a tenfold doctrine of his right Dharma, namely, the ten norms for the arhat who does not require further training: right view, right thought, right speech, right action, right livelihood, right mindfulness, right effort, right concentration, right wisdom, and right liberation.

These are the right doctrines taught by the Tathāgata. We should collect these doctrines [in memory] to prevent disputes and controversies, to consolidate the practice of austerity for a long time to come, and so that the various benefits derived thereby increase the well-being of gods and humans.

At that time, the World-honored One verified what Śāriputra had exhorted, and all the *bhikṣus* who had listened to his lecture experienced joy, respectfully received the teaching, and carried out what was taught by Śāriputra.

[End of Sutra 9: Numerically Assembled Doctrines]

Sutra 10 **Ten Progressively** **Classified Doctrines**

(Dīgha Nikāya 34: Dasuttara-Suttanta)

Thus have I heard. At one time, the Buddha sojourned in the country of Aṅga accompanied by one thousand two hundred and fifty *bhikṣus*. He arrived at the city of Campā and stayed overnight on the shore of Queen Gaggārā's lotus pond. As it was the full-moon night on the fifteenth day, the World-honored One sat in an open area surrounded by the assembly of *bhikṣus* and taught the Dharma throughout the night. The World-honored One said to Śāriputra:

Now many *bhikṣus* have assembled from all quarters. They have all been diligently listening to the teaching, disregarding the hours of their sleep. I have pain in my back and wish to rest for awhile. Please teach the Dharma for the sake of these *bhikṣus*.

Having thus instructed Śāriputra, the World-honored One folded his outer robe into four layers, spread it on the ground, and lay down on his right side, placing one foot on top of the other, like a lion.

Thereupon, the elder disciple Śāriputra said to the *bhikṣus*:

Whatever doctrine I exhort, whether at the beginning, the middle, or the end, is true and genuine. Each doctrine is endowed with its meaning and essence. It is well balanced with the practice of pure and genuine austerity. All of you, listen attentively, and think about and remember what I say. I will begin my discourse to you.

The *bhikṣus* were attentive and ready to listen. Śāriputra said to the *bhikṣus*:

There are ten progressively classified doctrines arranged from one to ten, all of which can help you remove varieties of moral and spiritual fetters, and thereby help you reach the goal of nirvana and bring an end to all suffering. These ten groups altogether comprise five hundred

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and fifty doctrinal items. Now, I am going to enumerate the ten classified groups individually.

Listen attentively, all of you. O *bhikkhus*, the first group comprises the doctrinal items that are very useful for religious salvation; the second group comprises the doctrinal items that should be practiced; the third group comprises the doctrinal items that should be comprehensively understood; the fourth group comprises the doctrinal items that should be abandoned; the fifth group comprises the doctrinal items conducive to lessening perversity and ignorance; the sixth group comprises the doctrinal items conducive to increasing distinction; the seventh group comprises the doctrinal items that are difficult to fathom; the eighth group comprises the doctrinal items that should be brought into being; the ninth group comprises the doctrinal items that are known as supernormal powers; and the tenth group comprises the doctrinal items that should be directly experienced by oneself.

(1) What is the singular useful item? It is the discipline of nonheedlessness with regard to all good [psychophysical] elements. (2) What is the singular item to be practiced? It is the discipline of mindfulness in contemplation of the body. (3) What is the singular item to be exactly known? It is the fact of contact of the faculties with their respective objects under the influence of defilement. (4) What is the singular item to be abandoned? It is the sense of self-conceit. (5) What is the singular item that is conducive to lessening perversity and ignorance? It is the way of superficial thought or observation, e.g., contrary to the thought of impermanence. (6) What is the singular item conducive to increasing distinction? It is the way of fundamental thought or observation. (7) What is a singular item that is difficult to realize? It is the state of continuous concentration without lapse. (8) What is the singular item to be brought into existence? It is deliverance or the unshakable knowledge of the transcendent in the realm that is under the influence of defilement. (9) What is the singular item of supernormal knowledge? It is the truth that all sentient beings continue to subsist on food. (10) What is the singular item to be directly experienced? It is the deliverance of the mind that is unshakable or undisturbed toward the realm that is beyond the influence of defilement.

Again, there is a second group of ten: (1) the double doctrinal item that is very useful to religious salvation, (2) the double doctrinal item that should be practiced, (3) the double doctrinal item that should be comprehensively understood, (4) the double doctrinal item that should be abandoned, (5) the double doctrinal item that is conducive to declining into perversity and ignorance, (6) the double doctrinal item that is conducive to increasing distinction, (7) the double doctrinal item that is difficult to fathom or penetrate, (8) the double doctrinal item that should be brought to existence, (9) the double doctrinal item that should be known as supernormal power, and (10) the double doctrinal item that should be directly experienced by oneself.

(1) What is the double item that is very useful to religious salvation? It means knowing shame upon self-reflection and knowing shame before others. (2) What is the double item to be practiced? It means the [meditative] practice of calming the mind (*śamatha*) and that of analytical insight (*vipaśyanā*). (3) What is the double item to be comprehensively understood? It means the (noetic) category of name, i.e., the four mental aggregates, and the (corporeal) category of form, i.e., the material aggregate. (4) What is the double item to be abandoned? It means ignorance of the Four Noble Truths and desirous craving for existence. (5) What is the double item that is conducive to declining into perversity and ignorance? It means transgression of the precepts, association with the wicked, and breaking away from right views. (6) What is the double item that is conducive to increasing distinction? It means adherence to the precepts and right views. (7) What is the double item that is difficult to fathom? It means the way in which sentient beings are defiled due to direct and indirect causes, and the way in which they are purified from defilement due to direct and indirect causes. (8) What is the double item to be brought into existence? It means knowledge of total eradication of defilement and knowledge of non-origination of states of being. (9) What is the double item to be known as supernormal power? It means the sphere of conditioned elements and the sphere of transcendent or unconditioned elements. (10) What is the double item to be directly experienced by oneself? It means acquisition of knowledge of the Four Noble Truths and the realization of liberation.

Again there is a third group of ten: (1) the triple doctrinal item that is very useful to religious salvation, (2) the triple doctrinal item that should be practiced, (3) the triple doctrinal item that should be comprehensively understood, (4) the triple doctrinal item that should be abandoned, (5) the triple item that is conducive to declining into perversity and ignorance, (6) the triple doctrinal item that is conducive to increasing distinction, (7) the triple doctrinal item that is difficult to fathom, (8) the triple doctrinal item that should be brought into existence, (9) the triple doctrinal item that should be known as supernormal power, and (10) the triple doctrinal item that should be directly experienced by oneself.

(1) What is the triple item that is very useful to religious salvation? It means first, associating with good friends; second, attending teachings on the Dharma; and third, realizing the truth of the Dharma. (2) What is the triple item to be practiced? It means the practice of the threefold concentration: concentration on the emptiness of the self and things attributed to it, concentration on signlessness or the nondifferentiation of things, and concentration on the objectless or goal-free state of existence. (3) What is the triple item to be comprehensively understood? It means three kinds of sensation or feeling: feeling pain, feeling pleasure, and feeling neither pain nor pleasure. (4) What is the triple item to be abandoned? It means three kinds of attachment: craving for desire, craving for existence, and craving for nonexistence. (5) What is the triple item that is conducive to declining into perversity and ignorance? It means the three kinds of morally unfavorable roots: greed, hatred, and delusion. (6) What is the triple item that is conducive to increasing distinction? It means the three kinds of morally good roots: the absence of greed, the absence of hatred, and the absence of delusion. (7) What is the triple item that is difficult to fathom? It means the three kinds of attainment: the state of saintly disciples, the doctrinal teaching, and the state of tathāgata. (8) What is the triple item to be brought into existence? It means three characteristics: quiescence, exertion, and the neutral indifferent state. (9) What is the triple item to be known as supernormal powers? It means the three essential kinds of transcendence: escape from the realm of desire leading to the realm of form, escape

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from the realm of form leading to the realm of formlessness, and escape from the realm of formlessness leading to cessation. (10) What is the triple item to be directly experienced by oneself? It means the three kinds of supernormal knowledge: knowledge of the recollection of past lives, knowledge derived from the supernormal power of vision, and knowledge of the total eradication of the influence of defilements.

O *bhikṣus*, the foregoing group comprises thirty doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is a fourth group of ten: (1) the fourfold doctrinal item that is very useful for religious salvation, (2) the fourfold doctrinal item that should be practiced, (3) the fourfold doctrinal item that should be comprehensively understood, (4) the fourfold doctrinal item that should be abandoned, (5) the fourfold doctrinal item that is conducive to declining into perversity and ignorance, (6) the fourfold doctrinal item that is conducive to increasing distinction, (7) the fourfold doctrinal item that is difficult to fathom, (8) the fourfold doctrinal item that should be brought into existence, (9) the fourfold doctrinal item that should be known as supernormal power, (10) and the fourfold doctrinal item that should be directly experienced by oneself.

(1) What is the fourfold item that is very useful for religious salvation? It means the four kinds of blessings: residing in the proper place (i.e., the middle region of India, the Gangetic basin), association with and support from good friends, perfect effort motivated by oneself, and having planted good roots in one's past lives.

(2) What is the fourfold item to be practiced? It means the practice of four kinds of application of mental awareness. First, when a *bhikṣu* observes his inner body (i.e., internal senses) in concentration, he should exert himself with no slackening, being mindful of his observations to keep them in memory, and thereby remove worldly desires and anxiety. Second, when observing his outer body (i.e., external senses), he should exert himself with no slackening, being mindful of his observations to keep them in memory, and thereby remove worldly desires and anxiety. Third, when observing both the inner and outer body, he should exert himself with no slackening, being mindful of his

observations to keep them in memory, and thereby remove worldly desires and anxiety. It is the same with the second application: observing one's sense perceptions; the third application, observing one's mind (intellect); and the fourth application, observing one's aggregate of psychophysical elements.

(3) What is the fourfold item to be comprehensively understood? It means four kinds of food: edible, material food that is either nutritious or exquisite; nutriment received through contact; nutriment received through volition or thought; and nutriment received through consciousness.

(4) What is the fourfold item to be abandoned? It means four kinds of grasping or attachment: attachment to desires, to the self, to precepts belonging to other schools, and to wrong views.

(5) What is the fourfold item that is conducive to declining into perversity and ignorance? It means the four kinds of fetters: the fetters of desire, the volitional act of existence, wrong view, and ignorance.

(6) What is the fourfold item that is conducive to increasing distinction? It means the four kinds of severance from fetters: severance from the fetters of desire, volition toward existence, wrong view, and ignorance.

(7) What is the fourfold item that is difficult to fathom or penetrate? It means the Four Noble Truths: the truth of suffering, the truth of the cause of suffering, the truth of the cessation of suffering, and the truth of the path of cessation of suffering.

(8) What is the fourfold item to be brought into existence? It means four kinds of knowledge: knowledge of the Dharma, knowledge of what follows, knowledge of the general agreement or tradition, and knowledge of the minds of others.

(9) What is the fourfold item to be known as supernormal power? It means the four kinds of rhetorical skill and knowledge: rhetorical skill in religious teaching and its meaning, skill and knowledge of different regional dialects, and skill and knowledge in using the foregoing three.

(10) What is the fourfold item to be directly experienced by oneself? It means the four results of the mendicant life: the four states of spiritual development of stream-enterer, once-returner, nonreturner, and arhatship.

O *bhikṣus*, the foregoing group comprises forty doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is a fifth group of ten: (1) the fivefold doctrinal item that is very useful for religious salvation, (2) the fivefold doctrinal item that should be practiced, (3) the fivefold doctrinal item that should be comprehensively understood, (4) the fivefold doctrinal item that should be abandoned, (5) the fivefold doctrinal item that is conducive to declining into perversity and ignorance, (6) the fivefold doctrinal item that is conducive to increasing distinction, (7) the fivefold doctrinal item that is difficult to fathom or penetrate, (8) the fivefold doctrinal item that should be brought into existence, (9) the fivefold doctrinal item that should be known as supernormal power, and (10) the fivefold doctrinal item that should be directly experienced by oneself.

(1) What is the fivefold item that is very useful for religious salvation? It means the five kinds of effort toward ultimate cessation: striving to establish belief that the Buddha Tathāgata is perfectly endowed with the ten supreme titles, such as One Liberated from Attachment and Fully Enlightened One; second, striving to be free from illness and thus always maintain one's physical health and well-being; third, striving to be honest and direct, without the vice of flattery, toward those to whom the Tathāgata has taught the path to nirvana; fourth, striving to control one's mind, upholding it firmly and not being disrupted, and keeping in one's memory whatever scripture was once recited, even long ago; and fifth, striving to be capable of investigating the rising and falling of the psychophysical elements skillfully, and thus terminate the root of suffering through the same practice as that accomplished by wise and saintly disciples.

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(2) What is the fivefold item to be practiced? It means the practice of five spiritual faculties: the faculty of faith, the faculty of effort, the faculty of mindfulness, the faculty of concentration, and the faculty of insight.³¹

(3) What is the fivefold item to be comprehensively understood? It means the five aggregates that are the basis of clinging to existence: the aggregates of material elements, sensation, ideation, dispositional forces, and consciousness.

(4) What is the fivefold item to be abandoned? It means five kinds of moral and spiritual hindrances: sexual desire, malice, sloth and torpor, agitation and anxiety, and doubt.

(5) What is the fivefold item that is conducive to declining into perversity and ignorance? It means the five kinds of barren mind arising from doubt. First, a *bhikṣu* cherishes a doubt against the Buddha. Because of his doubt he does not approach the Buddha, and because of this alienation he does not pay reverence and respect toward the Buddha. This is the initial kind of barren mind arising from doubt. Again, in this context, the *bhikṣu* [naturally] creates blemishes in his practice of the precepts as the second kind of barren mind; does dishonest actions in relation to the sangha as the third kind of barren mind; and develops impure conduct [contrary to the teaching] influenced by defilement as the fourth kind of barren mind in neglecting the practice of the precepts and disrespecting adherence to them. These are four kinds of a barren mind respectively arising from doubt. Also, again the *bhikṣu* [inevitably] harbors malice or antagonism toward the other members of the sangha, and with a joyless and unhappy mind he accuses them in abusive language. This is the fifth kind of barren mind arising from doubt.

(6) What is the fivefold item that is conducive to increasing distinction? It means the five modes of right concentration: inner joy, mental recollection, self-contentment or self-reliance, a sense of pleasant ease, and mental focus.³²

(7) What is the fivefold item that is difficult to fathom? It means the five bases of liberation. If a *bhikṣu* does not slacken from his effort, is content to live in a secluded place, and concentrates his mind, he will be able to understand what has not yet been understood, to complete what has not yet completed, and to settle in himself what has not yet been settled. What are these five bases? When a *bhikṣu* listens to the teaching of the Tathāgata, that of a practitioner of austerities, or that of an elder *bhikṣu*, contemplates and examines it, and analyzes its meaning, he becomes aware of inner joy; having experienced this inner joy he acquires a predilection for the Dharma; with this predilection he realizes physical and mental peace and comfort. Once he has realized physical and mental peace and comfort he is ready to accomplish the state of

absorption and concentration in the practice of meditation, through which he acquires insight into the nature of things as they really are. This is the first basis of liberation. Second, having listened to the teaching and experienced inner joy the *bhikṣu* retains the teaching in memory and by reciting it by heart, thus also enhancing his inner joy; third, when he teaches what he has learned to other *bhikṣus* or people he is bound to feel a further increase of inner joy; fourth, when he contemplates and analyzes the teaching his experience of inner joy is again reinforced; finally, it is the same when he realizes the state of concentration as regards the teaching.

(8) What is the fivefold item to be brought into existence? It means five kinds of knowledge, especially that derived from the practice of concentration. First, through the practice of concentration one acquires insight into the inner and outer cognitive interaction in blissful absorption in the present moment as well as a subsequent effect of the future; second, one acquires insight into the inner and outer corporeal faculties as a transcendent saintly state of nonattachment; third, one acquires insight into the inner and outer cognitive interaction as a state that is [always] pursued by the buddhas and saintly disciples; fourth, one acquires insight into the inner and outer cognitive interaction as a state characteristic of total quiescence and solitude; and fifth, through the state of concentration one acquires insight into the inner and outer cognitive interaction as a state into which the mind enters and from which it reemerges.

(9) What is the fivefold item to be known as supernormal powers? It means the five essential elements for liberation. First, a *bhikṣu* should be neither pleased with nor disturbed by [the object of] desires nor intimidated by it but, mindful of the essential elements of liberation, he is content to distance himself from it. Even if he happens to be closely bound up with desire he should exert himself to control his mind without slackening and dissociate himself from it by distancing from it. When he has completely abandoned and terminated those defilements that were under the evil influences caused by desires he will be able to realize liberation. This is the first element of liberation from desire. It is the same with the remaining four: liberation from

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malice, from jealous vexation, from external form, and from the heretical belief in a self.

(10) What is the fivefold item to be directly experienced by oneself? It means the five kinds of religious doctrines for one who has realized the state of arhat and requires no further levels of training: the doctrine of moral precepts and disciplines, the doctrine of meditative concentration, the doctrine of analytical insight, the doctrine of spiritual liberation, and the doctrine of the insight acknowledging liberation.

The foregoing group comprises fifty doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is a sixth group of ten: (1) the sixfold doctrinal item that is very useful for religious salvation, (2) the sixfold doctrinal item that should be practiced, (3) the sixfold doctrinal item that should be comprehensively understood, (4) the sixfold doctrinal item that should be abandoned, (5) the sixfold doctrinal item that is conducive to declining into perversity and ignorance, (6) the sixfold doctrinal item that is conducive to increasing distinction, (7) the sixfold doctrinal item that is difficult to fathom or penetrate, (8) the sixfold doctrinal item that should be brought into existence, (9) the sixfold doctrinal item that should be known as supernormal power, and (10) the sixfold doctrinal item that should be directly experienced by oneself.

(1) What is the sixfold item that is very useful for religious salvation? It means the six principles of fraternity: when a *bhikṣu* adheres to the six principles of fraternity in practice his conduct is worthy of respect and reverence and creates harmony within the sangha, without any dispute or controversy, enabling him to act independently without the admixture of confusion. What are these six principles of fraternity? First, if a monk always acts in benevolence, pays respect toward those who uphold the practice of austerity, and abides with a mind of benevolence and love, his benevolence is regarded as “the principle of fraternity,” worthy of respect, reverence, creating harmony within the sangha, without any dispute or controversy, and he can independently proceed without the admixture of confusion. Second, through adherence to benevolent and friendly speech and, third, through adherence to benevolent and friendly

thought, a *bhikṣu* may obtain material support on the basis of the doctrinal teaching. Fourth, he should share whatever he receives in his almsbowl with his colleagues without keeping it all for himself. Fifth, when a *bhikṣu* upholds the practice of precepts belonging to the practitioners of saintly status that should not be violated or altered but kept free from immoral contamination, he equips himself well with the foregoing principles that the learned elders praise and realizes the state of mental concentration. Sixth, the *bhikṣu* realizes the deliverance of those of saintly status, terminates the state of suffering together with others (i.e., equally), and continues to adhere to right views and various practices of austerity. These principles are worthy of respect and reverence, and they create harmony within the sangha, without any dispute or controversy, enabling one to act independently without the admixture of confusion.

(2) What is the sixfold item to be practiced? It means the six kinds of mindfulness: being mindful of Buddha, Dharma, and Sangha, and mindfulness of the precepts, charity, and heavenly beings.

(3) What is the sixfold item to be comprehensively understood? It means the six internal bases of cognition: the sense faculties of seeing, hearing, smell, taste, and touch, and the mental faculty of consciousness.

(4) What are the sixfold items to be abandoned? It means the six kinds of craving desire that are respectively directed to the external bases of cognition, i.e., the objects of the faculties: craving for the object of seeing, craving for the object of hearing, craving for the object of smell, craving for the object of taste, craving for the object of touch, and craving for the mental object.

(5) What is the sixfold item that is conducive to declining into perversity and ignorance? It means the six kinds of disrespect: disrespect toward the Buddha, Dharma, and Sangha; and disrespect toward the precepts, concentration, and one's parents.

(6) What is the sixfold item that is conducive to increasing distinction? It means the six kinds of respect: respect for Buddha, Dharma, and Sangha; respect for the precepts and concentration, and respect for one's parents.

(7) What is the sixfold item that is difficult to fathom or penetrate? It means the six kinds of highest excellence: highest philosophical

thought, highest comprehension in listening to discourses, greatest material attainment, highest discipline and service, and greatest mindfulness and recollection.

54b (8) What is the sixfold item to be brought into existence? It means the six kinds of long life. First, a *bhikṣu* concentrates his mind to abide in the state of equanimity, neither distressed nor delighted when with his visual faculty he sees its object, form; likewise, when in a state of equanimity, he hears with his auditory faculty its object, sound; [and likewise] when with his olfactory faculty he smells its object, odor, his gustatory faculty tastes its object, taste; his bodily faculty touches its object, tactile contact; and when his mental faculty conceives its object, an idea or conception—[in all cases] he concentrates his mind to abide in the state of equanimity, neither distressed nor delighted.

(9) What is the sixfold item to be known as supernormal power? It means the six essential elements of liberation. Suppose a *bhikṣu* says, "I have practiced the immeasurable mind of friendly love for the sake of liberation yet I still experience malice." Other *bhikṣus* warn him, "You should not say this. Your statement constitutes slander against the Tathāgata, because the Tathāgata has not taught us the way you have experienced. It is utterly impossible that when he teaches us to learn the practice of the mind of friendly love as an essential element for liberation he also causes us to experience a malicious thought. According to the Buddha, when one eradicates the mind of malice, only then is he ready to acquire the mind of benevolence." The remaining five essential elements of liberation are found in similar responses when a *bhikṣu* says "I have practiced the immeasurable mind of compassion for the sake of liberation yet I still experience jealousy," "I have practiced the immeasurable mind of sympathetic joy for the sake of liberation yet I still experience anxiety," "I have practiced the immeasurable mind of equanimity for the sake of liberation yet I still experience attraction and aversion," "I have practiced the mind of nonself yet I still experience doubt," and "I have practiced the concentration of signlessness (i.e., nonapplication of symbols) for the sake of liberation yet I still experience multiple thoughts arising due to the application of symbols."

(10) What is the sixfold item to be directly experienced by oneself? It means the six kinds of supernormal powers: supernormal psychic power, supernormal hearing, the supernormal power of knowing the minds of others, the supernormal power of recollecting and knowing one's past lives, supernormal vision, and the supernormal power of eradicating defilements.

The foregoing group comprises sixty doctrinal items. Having realized them by himself, the Tathāgata taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is a seventh group of ten: (1) the sevenfold doctrinal item that is very useful for religious salvation, (2) the sevenfold doctrinal item that should be practiced, (3) the sevenfold doctrinal item that should be comprehensively understood, (4) the sevenfold doctrinal item that should be abandoned, (5) the sevenfold doctrinal item that is conducive to declining into perversity and ignorance, (6) the sevenfold doctrinal item that is conducive to increasing distinction, (7) the sevenfold doctrinal item that is difficult to fathom or penetrate, (8) the sevenfold doctrinal item that should be brought into existence, (9) the sevenfold doctrinal item that should be known as supernormal power, and (10) the sevenfold doctrinal item that should be directly experienced by oneself.

(1) What is the sevenfold item that is very useful for religious salvation? It means the seven kinds of possessions (or wealth, treasure, etc.): first, possessing faith; second, possessing precepts; third, possessing a sense of shame in self-reflection; fourth, possessing shame before others; fifth, possessing learning; sixth, possessing charity; and seventh, possessing insight.

(2) What is the sevenfold item to be practiced? It means the seven auxiliary disciplines of enlightenment. A *bhikṣu* practices the discipline of mindfulness on the basis of nondesire, quiescence, and distancing [himself from worldly matters]. In like manner, he practices the discipline of discernment of the psychophysical elements, the discipline of effort, the discipline of delight [in the practice], the discipline of freedom from physical and mental disturbances; the discipline of the practice of concentration; and the discipline of the mind of equanimity

on the basis of nondesire, quiescence, and distancing [oneself from worldly matters].

(3) What is the sevenfold item to be comprehensively understood? It means the seven places where consciousness abides. Sentient beings that possess different bodies and different ideations are humans and heavenly beings. This is the initial abode of consciousness. When some sentient beings possess individual bodies but one and the same ideation, this is when the god Brahmā was initially born in Ābhāsvara Heaven, where communication is accomplished by transmitted light instead of sound. This is the second abode of consciousness. When sentient beings possess one and the same body but different ideations, this is the aforementioned Ābhāsvara Heaven. This is the third abode of consciousness. When some sentient beings possess one and the same body and ideation, this is Śubhakarṣna Heaven, the fourth abode of consciousness. When some sentient beings reside in the sphere of infinite space, this is the fifth abode of consciousness. When some sentient beings reside in the sphere of infinite consciousness, this is the sixth abode of consciousness. When some [sentient beings] reside in the sphere of nothingness or nonutility, this is the seventh abode of consciousness.

(4) What is the sevenfold item to be abandoned? It means the seven kinds of defilement: craving for sexual desire, craving for existence, wrong view, self-conceit, malice, ignorance, and doubt.

(5) What is the sevenfold item that is conducive to declining into perversity and ignorance? It means the seven detrimental conditions counter to the practice of religion: the absence of faith, shamelessness in self-reflection, shamelessness before others, having little learning, lacking zeal, forgetfulness, and lacking insight.

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(6) What is the sevenfold item that is conducive to increasing distinction? It means the seven good conditions for the practice of religion: a *bhikṣu* possesses faith, a sense of of shame in self-reflection, and a sense of shame before others; he is well learned, endowed with effort and zeal, possesses a well-sustained memory, and is full of insight.

(7) What is the sevenfold item that is difficult to fathom or penetrate? It means the seven qualities of a good person: a *bhikṣu* is endowed with good purpose, with good teachings, with good judgment as to

proper timing, with good judgment as to proper degrees of satisfaction, with a good capacity of self-restraint, with good organizational skill to assemble others, and with good judgment about human character.

(8) What is the sevenfold item to be brought into existence? It means the seven kinds of ideation or thought: the thought of the impurity of the human body, the thought of food as distasteful, the thought that there is nothing that can be enjoyed in the world, the thought of death, the thought of impermanence, the thought of suffering due to impermanence, and the thought of suffering due to nonself.

(9) What is the sevenfold item to be known as supernormal power? It means the seven kinds of effort: a *bhikṣu* exerts himself to practice precepts, to exhaust avarice in preparation for the discipline of charity, to break any wrong view in preparation for right view, to learn as much as he can, to maintain the discipline of endeavor, to uphold right mindfulness, and to practice meditation and concentration.

(10) What is the sevenfold item to be directly experienced by oneself? It means the seven kinds of power that exhaust the influence of defilement. A *bhikṣu* who has terminated the influence of defilement sees all the elements of existence as suffering, originated from causal concatenation, and which can be brought to cessation as they really are in reference to the essential method of liberation. He sees desires as a fiery pit or as a weapon, like a knife or sword. Though he knows the arising of desire and sees it, he is not attached to it nor does he abide in it. The *bhikṣu* who has terminated the influence of defilement practices introspection of the causal chain in the order of cessation as well as in the order of origination, and thus understands the origin of desire and its cessation as it really is. The worldly vices of avarice and parsimony and evil and bad psychophysical elements—these do not exercise any influence on his existence nor do they arise in his existence. He practices the four disciplines of applying mental awareness, and is thus engaged with many items to be practiced and carried out. He is also engaged in cultivating the five spiritual faculties and their correlative forces and practicing the seven auxiliary disciplines of enlightenment as well as the eightfold noble path of cessation.

The foregoing group comprises seventy doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is an eighth group of ten: (1) the eightfold doctrinal item that is very useful for religious salvation, (2) the eightfold item that should be practiced, (3) the eightfold item that should be comprehensively understood, (4) the eightfold item that should be abandoned, (5) the eightfold item that is conducive to declining into perversity and ignorance, (6) the eightfold doctrinal item that is conducive to increasing distinction, (7) the eightfold doctrinal item that is difficult to fathom or penetrate, (8) the eightfold doctrinal item that is to be brought into existence, (9) the eightfold doctrinal item that is to be known as supernatural power, and (10) the eightfold doctrinal item that is to be directly experienced by oneself.

(1) What is the eightfold item that is very useful for religious salvation? It means the eight kinds of causal factors that enable one to acquire knowledge when the practice of austerity has not been fully perfected, and to broaden and strengthen it when the practice of austerity has been perfected. What are these eight items? First, when a *bhikṣu* abides in reliance on the World-honored One, his elder teacher, or a practitioner of austerity endowed with knowledge, he becomes aware of a sense of shame in his self-reflection and shame before his teacher, and he cherishes a sense of adoration and reverence toward the teacher. This is the first kind of causal factor that enables a *bhikṣu* to acquire knowledge when the practice of austerity has not yet been fully perfected, and to broaden and strengthen it when the practice of austerity has been perfected. Second, a *bhikṣu* who abides in reliance on the World-honored One closely questions him whenever possible, asking, "What is the meaning of this doctrine, sir?" and "What is intended by it, sir?" At that time, any honorable senior [monk] should explain the profound meaning of each doctrine referred to or asked about for the sake of the junior [monk]. This is the second kind of causal factor. Third, having thus listened to the meaning of the doctrine, the junior *bhikṣu* realizes well-established settlement within his body and mind. This is

the third causal factor. Fourth, having thus realized well-established settlement within his body and mind, the junior *bhikṣu* does not engage in nonreligious or trivial speech and when he joins his colleagues he either talks about the doctrine or invites others to talk about it; otherwise, he does not forsake the discipline of noble silence. This is the fourth causal factor. Fifth, he attends many discourses for learning, widens his knowledge, and upholds it without forgetting it. He intuits the depth of the various doctrines, the various degrees of higher, middle, and lower goods, the truth of meanings and essences, and, endowed with the practice of austerity, he abides firmly unswayed in his mind upon reviewing what he has learned. This is the fifth causal factor. Sixth, engaged in the practice of terminating evil while increasing good without slackening, he strives hard, sustains the doctrine, and does not forsake it. This is the sixth causal factor. Seventh, he comes to acquire the insight of origin and cessation, know the goal of saintly realization, and thus reaches the end of suffering. This is the seventh causal factor. Eighth, he analytically intuits the five aggregates of existence as to their origination and cessation by specifying, “This is the aggregate of material form, its causal context, and its cessation. This is the aggregate of feeling (sensation), that of ideation, that of dispositional forces, that of consciousness, the causal context of consciousness, and the cessation of it.” This is the eighth causal factor that enables a *bhikṣu* to acquire knowledge when the practice of austerity has not yet been fully perfected, and to broaden and strengthen it when the practice of austerity has been perfected. 55a

(2) What is the eightfold item to be practiced? It means the noble eightfold path: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

(3) What is the eightfold item to be comprehensively understood? It means the eight concerns of the secular world: gain and loss, disgrace and fame, praise and blame, and suffering and happiness.

(4) What is the eightfold item to be abandoned? It means the eight kinds of wrong conduct [counter to the eightfold noble path]: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.

(5) What is the eightfold item that is conducive to declining into perversity and ignorance? It means the eight kinds of indolence. What are the eight items of indolence? First, if a *bhikṣu* does not obtain alms and thinks to himself, “Today I went down to the village for alms but could not get any. Because of this I am so exhausted that I cannot sustain myself to conduct the practice of meditation and meditative walking. Now I should lie down and rest.” This inactive *bhikṣu* at once lies down and does not exert himself to acquire what he has not acquired, realize what he has not realized, and experience what he has not experienced directly by himself. This is the first kind of indolence. Second, the inactive *bhikṣu*, having obtained alms and satisfied with [the meal], thinks to himself, “This morning I went down to the village and received more [food than was] than necessary. Since I have eaten too much, I feel too dull in my body and cannot sustain myself in the conduct of the practice of meditation and meditative walking. Now I should lie down and take a short rest.” The inactive *bhikṣu* at once lies down and does not exert himself to acquire what he has not acquired, realize what he has not realized, and experience what he has not experienced directly by himself. Third, when the inactive *bhikṣu* does a little work he thinks to himself, “Because I have handled this small matter today I am extremely tired and cannot sustain myself to conduct the practice of meditation and meditative walking. Now I should lie down and take a short rest.” The inactive *bhikṣu* at once lies down for a rest. Fourth, if the inactive *bhikṣu*, wishing to do some minor work, thinks to himself, “Tomorrow, I have to deal with such-and-such thing and there will necessarily be some physical exertion. I should not engage now in practicing meditation and meditative walking but instead get enough rest beforehand for tomorrow's [activity].” The inactive *bhikṣu* at once lies down for a rest. Fifth, when the inactive *bhikṣu* goes out for an errand in the morning he thinks to himself, “Since I went out this morning for the errand I am extremely tired and cannot sustain myself to practice meditation and meditative walking. Now I should lie down and rest.” The inactive *bhikṣu* at once lies down for a rest. Sixth, when the inactive *bhikṣu* wishes to go out for some minor errand he thinks to himself, “Since I must go out for an errand tomorrow I

will necessarily be exhausted then. I cannot now practice meditation and meditative walking but should instead take enough rest beforehand for tomorrow.” The inactive *bhikṣu* at once lies down and [thus, just as in the preceding cases,] he does not exert himself to acquire what he has not acquired, realize what he has not realized, and experience what he has not experienced directly by himself. This is the sixth kind of indolence. Seventh, again, when such an inactive *bhikṣu* suffers from a minor illness he thinks to himself, “Since I am extremely ill and feel unwell and feeble I cannot sustain myself to practice meditation and meditative walking. I must rest [instead].” The inactive *bhikṣu* continues to lie around idly and does not exert himself to acquire what he has not acquired, realize what he has not realized, and experience what he has not experienced directly by himself. Eighth, when the inactive *bhikṣu* recovers from his minor illness but again thinks to himself, “I was ill and it has not been long since I recovered from it. Since I am still feeble I cannot sustain myself to practice meditation and meditative walking and should lay down to rest.” He at once lies down and does not exert himself to acquire what he has not acquired, realize what he has not realized, and experience what he has not experienced directly by himself.

(6) What is the eightfold item that is conducive to increasing distinction? It means the eight kinds of indefatigable effort. What are the eight kinds of indefatigable effort? First, if a *bhikṣu* does not obtain alms and thinks to himself, “I am physically slight and do not need much sleep. I should exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself.” Thus he at once continues to exert himself. He is regarded as a *bhikṣu* who is endowed with the virtue of effort. Second, having obtained alms enough to sustain himself, the aspiring *bhikṣu* thinks to himself, “Now I went into the village, obtained enough alms, and feel vigorous in my mental and physical energies. I should exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself.” Here

the *bhikṣu* at once continues to exert himself. Third, when the aspiring *bhikṣu* does a little work and thinks to himself, "Since I have engaged in some work and could not conduct my regular practice today, I should now exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself." Here the *bhikṣu* at once continues to exert himself. Fourth, if the aspiring *bhikṣu* wants to do some work [other than his daily practice] he thinks to himself, "Tomorrow I have to deal with such-and-such thing, and so I am not going to be able to conduct my regular practice. I should now exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself." Here he exerts himself. Fifth, when the aspiring *bhikṣu* makes an excursion he thinks to himself, "Since I went out this morning for an errand and could not conduct my regular practice, I should now exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself." Here he continues to exert himself. Sixth, when the aspiring *bhikṣu* wants to make an excursion, he thinks to himself, "Since I have to go out for an errand tomorrow I will miss my regular practice. I should now exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself." Seventh, when the aspiring *bhikṣu* suffers from an illness he thinks to himself, "Since I am extremely unwell and my life might come to an end, I should now exert myself in the practice of meditation and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself." Eighth, when the aspiring *bhikṣu* recovers from the illness and has made a temporary recovery he thinks to himself, "Because I was ill I was obliged to forsake my regular practice a little in the beginning but now increasingly more during my illness. I should now exert myself in the practice of meditation

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and meditative walking so as to acquire what I have not acquired, realize what I have not realized, and experience what I have not yet experienced directly by myself.” Here he rallies to exert himself in the practice of meditation and meditative walking. These are the eight kinds of indefatigable exertion.

(7) What is the eightfold item that is difficult to fathom or penetrate? It means the eight kinds of places where the practice of austerity is obstructed. What are these eight places? First, despite the fact that the Tathāgata, who has realized the state of arhatship, has appeared in this world, exhorting the supreme Dharma, quiescent and transcendent, and proceeded on the path of enlightenment, some sentient beings are born in the world of hells. This is the first place where the practice of austerity is obstructed. Second, despite the fact that the Tathāgata, who has realized the state of arhatship, has appeared in this world, exhorting the supreme Dharma, quiescent and transcendent, and proceeded on the path of enlightenment, some sentient beings are born among animals; third, among hungry ghosts (*pretas*); fourth, among the gods of extraordinary longevity; and fifth, among the nonreligious in the remote frontier regions where there are no believers. These are places where the practice of austerity is obstructed. Sixth, despite the fact that the Tathāgata, who has realized the state of arhatship, has appeared in this world, exhorting the supreme Dharma, quiescent and transcendent, and proceeded on the path of enlightenment, some people who are born in the central country (i.e., India) still adhere to wrong views and perverted thoughts, and thus, having done evil deeds, they are bound to fall into hell. This is the place where the practice of austerity is obstructed. Seventh, despite the fact that the Tathāgata, who has realized the state of arhatship, has appeared in this world, exhorting the supreme Dharma, quiescent and transcendent, and proceeded on the path of enlightenment, some people who are born in the middle country (i.e., China) are deaf, blind, and dumb and cannot listen to the exhortation of the Dharma, nor can they engage in the practice of austerity. This is the seventh place where the practice of austerity is obstructed. Eighth, when the Tathāgata, who has realized the state of arhatship, has neither appeared in this world nor does he exhort the supreme Dharma, quiescent and

transcendent, nor does he proceed on the path of enlightenment, some people are born in the middle country and are perfectly endowed with various faculties, and are thus capable of receiving the noble teaching. But because they do not encounter the Buddha they have lost the opportunity to be introduced to the practice of austerity. This is the eighth place where the practice of austerity is obstructed.

(8) What is the eightfold item to be brought into existence? It means the eight kinds of established mind upheld by great persons. The [right] path consists of having less desire, whereas greater desire means the wrong path. The [right] path consists of being content with little, whereas insatiable need is the wrong path. The [right] path consists of an environment of leisurely quietude, whereas interaction with a multitude is the wrong path. The [right] path consists of self-restraint, whereas a [frivolous] attitude of joking and laughing is the wrong path. The [right] path consists of indefatigable effort, whereas idle slackening is the wrong path. The [right] path consists of concentration and mindfulness, whereas forgetfulness is the wrong path. The [right] path consists of the state of concentration, whereas a state of scattered confusion is the wrong path. The [right] path consists of wisdom or insight, whereas delusion or mental dullness is the wrong path.

(9) What is the eightfold item to be known as supernormal power? It means the eight kinds of mastery over the senses. An inner ideation of form perceives a part of external material form, always judging it and being reminded of it either as good or ugly. This is the first sense base over which one should have mastery. Second, an inner ideation of form perceives the immeasurably [vast number of] external material forms, always judging them and reminded of them as either good or ugly. This is the second sense base [over which one should have] mastery. Third, an inner immaterial ideation in possession of a consciousness perceives a part of external material form, always judging it and reminded of it either as good or ugly. This is the third sense base [over which one should have] mastery. Fourth, an inner immaterial ideation (e.g., consciousness) perceives the immeasurably [vast numbers of] external material forms, always judging them and reminded of them either as good or ugly. This is the fourth sense base [over which one

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should have] mastery. Fifth, an inner immaterial ideation perceives the blue color of an external material form, for instance, like perceiving a blue lotus flower with blue color, blue luminescence, and bluish effect, or like perceiving a blue Vārāṇasī garment with pure blue color, blue luminescence, and bluish effect; and, having formulated an ideation like this, always judges it and is reminded of it. This is the fifth sense base [over which one should have] mastery. Sixth, an inner immaterial ideation perceives the yellow color of an external material form, for instance, like perceiving a yellow lotus flower with yellow color, yellow luminescence, and yellowish effect, or perceiving a yellow Vārāṇasī garment with pure yellow color, yellow luminescence, and yellowish effect; and, having always judged it and been reminded of it, formulates an ideation like this. [This is the sixth sense base over which one should have mastery.] Seventh, an inner immaterial ideation perceives the red color of an external material form, for instance, like perceiving a red lotus flower with red color, red luminescence, and reddish effect, or perceiving a red Vārāṇasī garment with pure red color, red luminescence, and reddish effect; and, having always judged it and been reminded of it, formulates an ideation like this. This is the seventh sense base [over which one should have] mastery. Eighth, an inner immaterial ideation perceives the white color of an external material form, for instance, like perceiving a white lotus flower with white color, white luminescence, and whitish effect, or perceiving a white Vārāṇasī garment with pure white, white luminescence, and whitish effect; and, having always judged it and been reminded of it, formulates an ideation like this. This is the eighth sense base [over which one should have] mastery.

(10) What is the eightfold item to be directly experienced by oneself? It means the eight kinds of liberation. First, the liberation that is realized when one, with an internal ideation of form, perceives external forms; second, the liberation that is realized when one, without any internal ideation of form, perceives external forms; third, the liberation that is realized when one thus has terminated all defilements; fourth, the liberation that is realized when one, having transcended all ideations of form and annihilated sensory reaction, abides in the first formless state of concentration, the sphere of infinite space; fifth, the liberation that

is realized when one, having transcended the sphere of infinite space, abides in the sphere of infinite consciousness; sixth, the liberation that is realized when one, transcending the previous sphere, abides in the sphere of nothingness or nonutility; seventh, the liberation that is realized when one, having transcended the previous sphere, abides in the sphere of neither ideation nor nonideation; and eighth, the liberation that is realized when one, having transcending this sphere, abides in the final state of cessation transcendent from senses and ideation, equivalent to the third saintly state of *anāgāmin* (nonreturner).

O *bhikṣus*, the foregoing group comprises eighty doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is the ninth group of ten: the ninefold doctrinal item that is very useful for religious salvation, the ninefold doctrinal item that should be practiced, the ninefold item that should be comprehensively understood, the ninefold doctrinal item that should be abandoned, the ninefold item that is conducive to declining into perversity and ignorance, the ninefold doctrinal item that is conducive to increasing distinction, the ninefold doctrinal item that is difficult to fathom or penetrate, the ninefold doctrinal item that should be brought into existence, the ninefold doctrinal item that should be known as supernormal power, and the ninefold doctrinal item that should be directly experienced by oneself.

(1) What is the ninefold item that is very useful for religious salvation? It means the nine qualities for which to strive: moral purity in upholding precepts, purity of mind, purity of views, purity of overcoming doubt, purity of analytical excellence, knowing the right path from wrong ones, purity of knowing the method for reaching the goal, purity of the absence of desire, and purity of liberation.

(2) What is the ninefold item to be practiced? It means the nine roots of proper mental attention: delight, devotion, joy, comfort, concentration, absolute knowledge, eradication [of defilement], equanimity or nondifferentiation, absence of desire, and liberation.

(3) What is the ninefold item to be comprehensively understood? It means the nine places of sentient beings. When sentient beings are

in possession of different bodies and different ideations, these are humans and heavenly beings. This is the first abode of sentient beings; second, when some sentient beings possess different bodies but one and the same ideation, this is the time when the god Brahmā was initially born in Ābhāsvara Heaven, where communication is accomplished by transmitted light instead of sound. This is the second abode of sentient beings. Third, when some sentient beings possess one and the same body but different ideations, this is the aforementioned Ābhāsvara Heaven. This is the third abode of sentient beings. Fourth, when some sentient beings possess one and the same body and ideation, this is Śubhakarṣna Heaven. This is the fourth abode of sentient beings. Fifth, again when some sentient beings reside in the sphere where one has neither ideation nor external awareness, this is Āsaṃjñika Heaven. This is the fifth abode of sentient beings. Sixth, when some sentient beings reside in the sphere of infinite space, this is the sixth abode of sentient beings. Seventh, when some sentient beings reside in the sphere of infinite consciousness, this is the seventh abode of sentient beings. Eighth, when some sentient beings reside in the sphere of nothingness or nonutility, this is the eighth abode of sentient beings. Ninth, when some sentient beings reside in the sphere of neither ideation nor non-ideation, this is the ninth abode of sentient beings.

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(4) What is the ninefold item to be abandoned? It means the nine roots of craving. First, there is craving; second, because of craving the act of seeking arises; third, because of seeking a gain arises; fourth, because of gain there arises a thought of its utility; fifth, because of the thought of utility there arises desire; sixth, because of desire strong attachment arises; seventh, because of attachment an act of grasping arises; eighth, because of grasping a parsimonious act arises; and ninth, because of parsimony an act of guarding arises.

(5) What is the ninefold item that is conducive to declining into perversity and ignorance? It means the nine kinds of hatred. First, hatred arises when someone thinks about another person, “He abused me in the past.” Second, hatred arises when he thinks, “He abuses me now.” Third, hatred arises when he thinks, “He will surely abuse me in the future.” Fourth, a person again hates someone when he thinks, “He

abused someone I love." Fifth, hatred arises when he thinks, "He is now abusing someone I love." Seventh, hatred arises when he thinks, "He will surely abuse someone I love in the future." Seventh, a person again hates someone when he thinks, "He associated with someone whom I hate." Eighth, hatred arises when he thinks, "He is now associating with someone whom I hate." Ninth, hatred arises when he thinks, "He will associate with someone whom I hate in the future."

(6) What is the ninefold item that is conducive to increasing distinction? It means the nine kinds of subduing hatred. First, a person subdues his hatred toward someone, thinking, "This person abused me in the past but what benefit is there in my holding hatred against him? I have already subdued my hatred." Second, he thinks, "Now I am subduing my hatred." Third, he thinks, "I will subdue my hatred in the future." Fourth, a person subdues his hatred toward someone, thinking, "This person abused someone I love but what benefit is there in my holding hatred against him? I have already subdued my hatred." Fifth, he thinks, "Now I am subduing my hatred." Sixth, he thinks, "I will certainly subdue my hatred in the future." Seventh, a person subdues his hatred toward someone, thinking, "Though this person has befriended someone I hate, what benefit is there in holding hatred against him? I have already subdued my hatred." Eighth, he also thinks, "Now I am subduing my hatred." Ninth, he also thinks, "I will subdue my hatred in the future."

(7) What is the ninefold item that is difficult to fathom or penetrate? It means nine kinds of the practice of austerity. [First, if a *bhikṣu* does not have sincere faith he is not regarded as having accomplished the practice of austerity. When he acquires sincere faith he will be endowed with the first step of the practice of austerity.³³ Second, if a *bhikṣu* has sincere faith but not moral precepts he is not regarded as having accomplished the practice of austerity. When he acquires adherence to the precepts in addition to faith, he will be endowed with the practice of austerity. Third, if a *bhikṣu* has sincere faith and adheres to the moral precepts but is not well learned, he is not regarded as having accomplished the practice of austerity. When he is well learned in addition to having sincere faith and [upholding] moral precepts, he will be

endowed with the practice of austerity. Fourth, if a *bhikṣu* is endowed with sincere faith, moral precepts, and learnedness but has little experience with preaching, he is not regarded as having accomplished the practice of austerity. When he is well experienced with preaching in addition to the preceding excellences he will be endowed with the practice of austerity. Fifth, if [a *bhikṣu*] is well endowed with sincere faith, moral precepts, learnedness, and [skilled in] doctrinal preaching but is not capable of supporting the sangha, he is not regarded as having accomplished the practice of austerity. When he becomes capable of supporting the sangha in addition to the preceding excellences, he will be endowed with the practice of austerity. Sixth, if a *bhikṣu* is endowed with sincere faith, moral precepts, learnedness, [skilled in preaching,] and [capable of] supporting the sangha but is not capable of discoursing on the doctrines before the assembly of the *bhikṣus*, he is not regarded as having accomplished the practice of austerity. When he becomes capable of discoursing on the doctrines before the assembly of the *bhikṣus* in addition to the preceding excellences, he will be endowed with the practice of austerity. Seventh, if a *bhikṣu* is endowed with sincere faith, moral precepts, learnedness, [skill in preaching, and is capable of] supporting the sangha and [discoursing] on the doctrines before the assembly of *bhikṣus* but has not acquired freedom with the four levels of meditative concentration, he is not regarded as having accomplished the practice of austerity. When he acquires the excellence of freedom with the four levels of meditative concentration in addition to the preceding excellences, he will be endowed with the practice of austerity. Eighth, if a *bhikṣu* is endowed with sincere faith, moral precepts, learnedness, [skill in preaching, is capable of] supporting the sangha and discoursing on doctrines before the assembly of *bhikṣus*, and [has attained] freedom with the four levels of meditative concentration but has not attained freedom with the eight levels of liberation, traversing them in successive order as well as returning in reverse order, he is not regarded as having accomplished the practice of austerity. When he acquires the excellence of freedom with the eight kinds of liberation in addition to the preceding excellences he will be endowed with the practice of austerity. Ninth, if a *bhikṣu* is endowed with sincere faith, moral precepts,

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learnedness, [and skill in preaching; is capable of] supporting the sangha and discoursing on doctrines before the assembly of *bhikṣus*, and has attained freedom in the four levels of meditative concentration and freedom in the eight levels of liberation, traversing them in successive order as well as returning in reverse order, but has not accomplished ultimate realization, he is not regarded as having accomplished the practice of austerity, namely: “terminating the influences of defilement and realizing freedom from worldly influences, realizing the liberation of the mind and liberation through analytical insight, directly experiencing in one’s present life that the cause of birth and death has been exhausted, the practice of austerity has been accomplished, what should be done [for religious salvation] has thus been accomplished, and that there will be no more birth to him again.” When in addition to the preceding excellences of being endowed with sincere faith, moral precepts, learnedness, [skill in preaching,] supporting the sangha, discoursing on doctrines before the assembly of *bhikṣus*, freedom in the four levels of meditative concentration, and freedom in the eight levels of liberation, traversing them in successive order as well as returning in reverse order, he acquires ultimate realization, namely: “terminating the influences of defilement and realizing freedom from worldly influences, realizing the liberation of the mind, liberation through the analytical insight, having directly experienced in the present life that the cause of birth and death have been exhausted, the practice of austerity has been accomplished, what should be done [for religious salvation] has been accomplished, and will not again be reborn,” he will be endowed with the practice of austerity thus perfected.

(8) What is the ninefold item to be brought into existence? It means the nine kinds of ideation or thought: first, the thought of the impurity of the human body; second, the thought of food as distasteful; third, the thought that there is nothing that can be enjoyed in the world; fourth, the thought of death; fifth, the thought of impermanence; sixth, the thought of suffering due to impermanence; seventh, the thought of suffering due to nonself; eighth, the thought of the cessation of suffering; and ninth, the thought of freedom from desire.

(9) What is the ninefold item to be known as supernormal power? It means the nine kinds of causal interaction to be intuited as manifold: first, because the causal (external) domain is manifold the (internal) effectual domain that arises in correspondence with the former is manifold (different); second, because of these manifold external and internal domains there arises the manifold domain of contacts between the senses and objects; third, because of this manifold contact there arise manifold sense perceptions; fourth, because of these manifold sensations (or feelings) there arise manifold ideations; fifth, because of these manifold ideations there arise manifold conceptions;³⁴ sixth, because of manifold conceptions there arise manifold desires; seventh, because of manifold desires there arise manifold passions;³⁵ eighth, because of manifold passions there arise manifold yearning or seeking; ninth, because of manifold yearning there arise manifold gains.³⁶

(10) What is the ninefold item to be directly experienced oneself? It means the nine stages of the successive process of cessation. First, when a *bhikṣu* enters the first meditative absorption there ceases to be the ideation of desire.³⁷ Second, in the second meditative state of absorption, the mental activity of thinking and deliberation ceases. Third, in the third meditative state of absorption the awareness of delight ceases. Fourth, in the fourth meditative state of absorption the signs of inhalation or exhalation cease. Fifth, in the sphere of infinite space, the first formless state of concentration, the ideation of external form ceases. Sixth, in the sphere of infinite consciousness the ideation of empty space ceases. Seventh in the sphere of nothingness or nonutility the ideation of consciousness ceases. Eighth, in the sphere of neither ideation nor nonideation the ideation of nonutility or nothingness ceases. Ninth, in the final state of cessation, in which the senses and ideation equivalent to third saintly state of *anāgāmin* have been transcended, both ideation and sensation cease.

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O *bhikṣus*, the foregoing group comprises eighty doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

Again there is a tenth group of ten doctrinal items: the tenfold doctrinal item that is very useful for religious salvation, the tenfold doctrinal

item to be practiced, the tenfold doctrinal item that should be comprehensively understood, the tenfold doctrinal item that should be abandoned, the tenfold doctrinal item that is conducive to declining into perversity and ignorance, the tenfold doctrinal item that is conducive to increasing distinction, the tenfold doctrinal item that is difficult to fathom or penetrate, the tenfold doctrinal item that should be brought into existence, the tenfold doctrinal item that should be known as super-normal power, and the tenfold doctrinal item that should be directly experienced by oneself.

(1) What is the tenfold item that is very useful for religious salvation? It means the ten kinds of refuge for religious salvation. First, a *bhikṣu* is endowed with the two hundred and fifty disciplines as well as with dignified deportment, is careful not to commit even a minor offense, and trains in all the disciplines with meticulous evenness, having no detrimental imbalance. Second, he befriends good associates. Third, he adequately uses words, neither in excess nor insufficiently, and is able to understand meanings beyond words. Fourth, he willingly seeks opportunities to listen to discourses on the Dharma and liberally disseminates whatever doctrine he has thereby received to others without hesitation. Fifth, he goes out to visit various practitioners of austerity, openhandedly offers his assistance to help them, accomplishes whatever is difficult to accomplish, and also teaches others how to do the same. Sixth, he attends as many lectures as possible to acquire knowledge and retains whatever he has learned in memory without losing anything in forgetfulness. Seventh, he exerts himself to eradicate unfavorable mental obstacles and promote favorable mental elements. Eighth, with self-motivation he always focuses his mind with vigilant mindfulness on essentially good conduct as if he has visualized it before his own eyes. Ninth, he realizes transcendental insight and knowledge, intuitively perceives the origination and cessation of the psychophysical elements, and, on the basis of the disciplines upheld by wise and saintly disciples, he eradicates the root of all suffering. Tenth, he is content with leisurely seclusion, engaged in mental contemplation, and never wastes time on worldly pastimes during sessions of meditation.

(2) What is the tenfold item to be practiced? It means the ten right practices: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right liberation, and right wisdom.

(3) What is the tenfold item to be comprehensively understood? It means the ten bases of cognition, namely the five senses and their respective objects: the visual organ, the eye; the auditory organ, the ears; the olfactory organ, the nose; the gustatory organ, the tongue; the tactile organ, the body; the visual object, form; the auditory object, sound; the olfactory object, smell; the gustatory object, taste; and the tactile object, touch.

(4) What is the tenfold item to be abandoned? It means the ten kinds of wrong paths: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong deliverance, and wrong knowledge.

(5) What is the tenfold item that is conducive to declining into perversity and ignorance? It means the ten kinds of wrongful deeds: first, taking life; second, theft, taking what is not given; third, sexual misconduct; fourth, [speaking] falsehoods; fifth, [deceptive speech]; sixth, harsh [speech]; seventh, flattery; eighth, covetousness; ninth, malicious intent; and tenth, [holding] wrong views.

(6) What is the tenfold item conducive to increasing distinction? It means the ten kinds of good deeds: first, not taking life; second, not [committing] theft; third, [not committing] sexual misconduct; fourth, [not speaking] falsehoods; fifth, [not engaging in deceptive speech]; sixth, not speaking harshly; seventh, [not engaging in] flattery; eighth, not being covetous; ninth, [not harboring] malicious intent; and tenth, [not holding] wrong views.

(7) What is the tenfold item that is difficult to fathom or penetrate? It means the ten abodes of the saintly disciple. First, the five items of striving toward ultimate cessation (i.e., examination of the fivefold cognition). Second, examination of the six faculties including mental cognition: if a *bhikṣu* adheres to the six principles of community in practice, his conduct is worthy of respect and reverence and is harmonious with

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the sangha, without creating any disputes or controversy, enabling him to act independently without the admixture of confusion. Third, the singular item to be abandoned, namely, the sense of self-conceit. Fourth, the four kinds of reliance: first, contentment with the robe requisite (simple robes or garments that qualify a *bhikṣu* as a member of the noble genealogy), and also with the remaining three requisites of food, lodging, and medicine for use in illness. Fifth, the sixfold alternative or the different truth of cessation. Sixth, the search for the supreme and subtle for religious salvation, namely, transcendental insight and knowledge, intuitively perceiving the origination and cessation of the psychophysical elements, and eradicating the root of suffering on the basis of the disciplines upheld by wise and saintly disciples. Seventh, the thought of nondefilement. Eighth, accomplishment of the practice of austerity and completion of what should be done [for religious salvation]. Ninth, liberation of the mind. Tenth, liberation through insight.

(8) What is the tenfold item to be brought into existence? It means the ten kinds of reverence for praise. First, when a *bhikṣu* has firmly acquired faith and explains it to others, he should praise those [other than himself] who have acquired faith. Second, when a *bhikṣu* has firmly adhered to the precepts and explains them to others, he should praise those who have adhered to the precepts. Third, when a *bhikṣu* has disciplined himself to desire less and when he explains [this discipline] to others, he should praise those who have disciplined themselves to desire less. Fourth, when a *bhikṣu* has trained to know contentment and explains this to others, he should praise those who have also trained to know contentment. Fifth, when a *bhikṣu* is content with leisurely seclusion and explains it to others, he should praise those who are also content with such leisurely seclusion. Sixth, when a *bhikṣu* is well learned [in listening] and explains it to others, he should praise those who are also well learned [in listening]. Seventh, when a *bhikṣu* exerts himself in the practice of the path and explains it to others, he should praise those who have also exerted themselves in the practice of the path. Eighth, when a *bhikṣu* has show self-discipline in the practice of concentration and explains it to others, he should praise those who have also shown self-discipline in the practice of concentration;

Ninth, when a *bhikṣu* has realized meditative concentration and explains it to others, he should praise those who have also realized meditative concentration. Tenth, when a *bhikṣu* has realized ultimate insight and explains it to others, he should praise those who have also realized ultimate insight.

(9) What is the tenfold item to be known as supernormal power? It means the ten kinds of things to be destroyed: first, he who holds right views can destroy wrong views, remove all derivative evils arising from wrong views, cause innumerable good things to arise through various right views, and thereby accomplish whatever he aspires toward. It is the same with the remaining nine items: right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right liberation, and right knowledge, just as one who has realized right knowledge can destroy wrong knowledge, remove all derivative evils arising from wrong knowledge, cause innumerable good things to arise through varieties of right knowledge, and thereby accomplish whatever one aspires toward.

(10) What is the tenfold item to be directly experienced by oneself? It means the ten norms of the arhat who requires no further training: right view, right thought, right speech, right action, right livelihood, right mindfulness, right effort, right concentration, right wisdom, and right liberation.

O *bhikṣus*, the foregoing group comprises one hundred doctrinal items. Having realized them by himself, the Tathāgata has taught us these doctrinal items with equal emphasis as they really are and not otherwise.

At that time, the World-honored One confirmed what Śāriputra had exhorted, and all the *bhikṣus* who had listened to his discourse experienced joy, respectfully received the teaching, and carried out what Śāriputra had taught.

[End of Sutra 10: Ten Progressively Classified Doctrines]

Notes

- ¹ Étienne Lamotte, *History of Indian Buddhism from the Origins to the Śaka Era*, trans. Sara Webb-Bohn (Louvain-la-Neuve: Institut Orientaliste, 1988), p. 272.
- ² The ninefold or twelfefold categories of scriptures by which the words of the Buddha's discourses were grouped for the sake of memorizing them. The Tripiṭaka categories of Sutra, Vinaya, and Abhidharma were a later development.
- ³ Cf. *Dīpavaṃsa* VII, 34–43; *Mahāvāṃsa* V, 267–282.
- ⁴ The *Abhidharmamahāvibhāṣā-śāstra*; the Sanskrit original is lost, and there is no Tibetan translation of this text. There is a Chinese translation by Xuanzang, the *Apidamo da pibosha lun* (200 fascicles, Taishō 1545). Xuanzang concludes his epilogue: “Four hundred years after [the Buddha's] nirvana, King Kaniṣka called an assembly of five hundred arhats and Kāśmīri Tripiṭaka masters to discuss the analyses of Abhidharma study.” Canonical revision was accomplished on all three divisions in chapter 3 of Xuanzang's *Xi you ji* (*Record of the Western Regions*, Taishō 2087; English translation in Li Rongxi, *The Great Tang Dynasty Record of the Western Regions* [Berkeley: Numata Center for Buddhist Translation and Research, 1996]); Lamotte, *History of Indian Buddhism*, p. 586.
- ⁵ According to Satis Chandra Vidyabhusana, in his renowned work *A History of Indian Logic: Ancient, Mediaeval, and Modern Schools* (Calcutta: Calcutta University Press, 1931), pp. 49–50; p. 49, n. 2, the Hindu literature, the *Purāṇas* and *Śāstras*, were compiled by the *brāhmaṇa* assemblies in the region of Vidarbha under the leadership of Jātūkarṇya Vyāsa. This movement was inspired by the Fourth Buddhist Council that had been held in Kāśmīra half a century earlier.
- ⁶ Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary* (New Haven, CT: Yale University Press, 1953), esp. Ch. 1, Introduction.
- ⁷ Chizen Akanuma, *Kanpashibushi agon shōroku* (*The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*) (Nagoya: Hajinkaku-shobō, 1929), pp. 3–6.
- ⁸ The missing seven texts are: DN 6, *Mahālī Suttanta*; DN 7, *Jālīya Suttanta*; DN 10, *Subha Suttanta*; DN 22, *Mahā-Satīpaṭṭhāna Suttanta*; DN 30, *Lakkhaṇa Suttanta*; and DN 32, *Āṭṭānāṭṭiya Suttanta*; and “The Sutra on Buddhist Cosmology,” not found in DN.

Notes

- ⁹ Kaijō Ishikawa, *Agon-kyō seiritsu no kenkyū* (*A Study on the Establishment of Āgama Sūtras*) (Tokyo: Shakōsha, 1989), especially the Conclusion, pp. 246–247.
- ¹⁰ Kumārajva had been the king’s counselor in his native land, Kuccha. General Lüguang destroyed the state in 383 C.E. and brought Kumārajīva as a captive to the neighboring city of Liangzhou. In 401 Kumārajīva was invited to Chang’an to serve as the religious counselor to Yaoxing.
- ¹¹ Genmyō Ono, et al., eds., *Bussho kaisetsu daijiten* (*The Expository Dictionary of Buddhist Texts in the Chinese Tripiṭaka Collection*) (Tokyo: Daitō Shuppansha, 1933), Fascicle 6, pp. 45–46.
- ¹² Faxian started with a few co-travelers from Chang’an in 399 and returned alone by the sea route in 413, transporting the *Mahāsāṃghika-vinaya*, the *Samyukta Āgama*, and the *Mahāparinirvāṇa-sūtra*, among other texts.
- ¹³ The section of doctrinal commentaries: vols. 33–39; the section of Vinaya commentaries, vol. 40; the section of treatise commentaries, partially sectarian: vols. 41–44; the section of Chinese and Japanese sectarian schools, vols. 45–48; the section of historical traditions, vols. 49–52; the section of incidental and non-Buddhist texts, vols. 53–54 (which comprises both); and the section of textual catalogues, vol. 55.
- ¹⁴ T. W. and C. A. F. Rhys Davids, *The Dialogues of the Buddha*, 3 vols. (London: Pali Text Society, 1899, 1910, 1921).
- ¹⁵ This passage is not found in the Pāli text.
- ¹⁶ This set of seven principles is not found in the Pāli text.
- ¹⁷ This is given as the Four Noble Truths in the Pāli text.
- ¹⁸ The following passage in the Pāli text gives different names and the story differs.
- ¹⁹ In the Pāli text, the meal offered to the Buddha by Cunda is described as “tender boar’s meat.”
- ²⁰ The text gives this incorrectly as “arhat.”
- ²¹ “Boiling star” (*feixing*), i.e., a comet.
- ²² There is no clear difference between this item and item no. 3 above. The Pāli text does not list this item.
- ²³ The Chinese translation has the second and third items, moral precepts (*samatā-kriyā*) and repeated practice (*cetanā-kriyā*), but these two do not go along with the first item, charity (*dāna-kriyā*) as a triple doctrine.
- ²⁴ Lit., “thorns”; this item is not found in the Pāli text.
- ²⁵ This set of items not found in the Pāli text.
- ²⁶ This set of items not found in the Pāli text.

- ²⁷ This set of items is not found in the Pāli text.
- ²⁸ The item “anxiety” in this list is found only in the Pāli text.
- ²⁹ This set of items is not found in the Pāli text.
- ³⁰ This set of items is not found in the Pāli text.
- ³¹ The Pāli text has the same question but gives a different answer: “the five modes of right concentration: first, inner joy; second, mental recollection; third, self-contentment or self-reliance; fourth, pleasant ease; and fifth, mental fixation.”
- ³² The Pāli text has the same question but gives a different answer: “the five spiritual faculties: first, faculty of faith; second, faculty of endeavor; third, faculty of mindfulness; fourth, faculty of concentration; and fifth, faculty of insight.”
- ³³ The Pāli text does not have the first item; it has been added here.
- ³⁴ The Chinese text has “causal assemblages.”
- ³⁵ The Chinese text has “manifold gains.”
- ³⁶ The Chinese text has “manifold defilements.”
- ³⁷ The Chinese text has “ceases to be the object of sound of the auditory faculty.”

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BDK English Tripiṭaka (First Series)

Abbreviations

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

Title	Taishō No.
Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015)	1
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Ch. Mohe sengqi lü (摩訶僧祇律) Skt. *Mahāsāṃghika-vinaya	1425
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Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍) Skt. Saddharmapuṇḍarīka-upadeśa Eng. <i>The Commentary on the Lotus Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	1519
Ch. Shizha biposha lun (十住毘婆沙論) Skt. *Daśabhūmika-vibhāṣā	1521
Ch. Fodijing lun (佛地經論) Skt. *Buddhabhūmisūtra-śāstra Eng. <i>The Interpretation of the Buddha Land</i> (2002)	1530
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Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā Eng. <i>The Treatise in Twenty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1590
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Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa	1609
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī	1642
Ch. Zhang suozhi lun (彰所知論) Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	1645
Ch. Putixing jing (菩提行經) Skt. Bodhicaryāvatāra	1662
Ch. Jingangding yuqie zhongfa anouduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	1665
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Ch. Naxian biqiu jing (那先比丘經) Pāli Milindapañhā	1670
Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊) Eng. <i>A Comprehensive Commentary on the Heart Sutra</i> (<i>Prajñāpāramitā-hṛdaya-sūtra</i>) (2001)	1710
Ch. Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716
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Ch. Mohe zhiguan (摩訶止觀)	1911
Ch. Xiuxi zhiguan zuochan fayao (修習止觀坐禪法要)	1915
Ch. Tiantai sijiao yi (天台四教儀) Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	1931
Ch. Guoqing bai lu (國清百錄)	1934
Ch. Zhenzhou Linji Huizhao chanshi wulu (鎮州臨濟慧照禪師語錄) Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	1985
Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄) Eng. <i>The Blue Cliff Record</i> (1998)	2003
Ch. Wumen guan (無門關) Eng. <i>Women's Gate</i> (in <i>Three Chan Classics</i> , 1999)	2005
Ch. Liuzu dashi fabao tan jing (六祖大師法寶壇經) Eng. <i>The Platform Sutra of the Sixth Patriarch</i> (2000)	2008
Ch. Xinxin ming (信心銘) Eng. <i>The Faith-Mind Maxim</i> (in <i>Three Chan Classics</i> , 1999)	2010
Ch. Huangboshan Duanji chanshi chuanxin fayao (黃檗山斷際禪師傳心法要) Eng. <i>Essentials of the Transmission of Mind</i> (in <i>Zen Texts</i> , 2005)	2012A

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Ch. Chixiu Baizhang qinggui (勅修百丈清規) Eng. <i>The Baizhang Zen Monastic Regulations</i> (2007)	2025
Ch. Yibuzonglun lun (異部宗輪論) Skt. Samayabhedoparacanacakra Eng. <i>The Cycle of the Formation of the Schismatic Doctrines</i> (2004)	2031
Ch. Ayuwang jing (阿育王經) Skt. Aśokāvadāna Eng. <i>The Biographical Scripture of King Aśoka</i> (1993)	2043
Ch. Maming pusa zhuan (馬鳴菩薩傳) Eng. <i>The Life of Aśvaghōṣa Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2046
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Ch. Datang Daciensi Zanzang fashi zhuan (大唐大慈恩寺三藏法師傳) Eng. <i>A Biography of the Tripiṭaka Master of the Great Ci'en Monastery of the Great Tang Dynasty</i> (1995)	2053
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Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土真實教行証文類) Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment</i> (2003)	2646
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Jp. Risshō ankoku ron (立正安國論) Eng. <i>Risshōankokuron or The Treatise on the Establishment of the Orthodox Teaching and the Peace of the Nation</i> (in <i>Two Nichiren Texts</i> , 2003)	2688
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Jp. Hasshūkōyō (八宗綱要) Eng. <i>The Essentials of the Eight Traditions</i> (1994)	extracanonial
Jp. Sangō shīki (三教指歸)	extracanonial
Jp. Mappō tōmyō ki (末法燈明記) Eng. <i>The Candle of the Latter Dharma</i> (1994)	extracanonial
Jp. Jūshichijō kenpō (十七條憲法)	extracanonial

