

A FOREST OF PEARLS
FROM THE DHARMA GARDEN
VOLUME II

dBET PDF Version

© 2019

All Rights Reserved

BDK English Tripiṭaka Series

**A FOREST OF PEARLS
FROM THE
DHARMA GARDEN
VOLUME II**

(Taishō Volume 53, Number 2122)

Translated

by

Koichi Shinohara

BDK America, Inc.

2019

Copyright © 2019 by Bukkyō Dendō Kyōkai and
BDK America, Inc.

All rights reserved. No part of this book may be reproduced, stored
in a retrieval system, or transcribed in any form or by any means
—electronic, mechanical, photocopying, recording, or otherwise—
without the prior written permission of the publisher.

First Printing, 2019
ISBN: 978-1-886439-73-3
Library of Congress Catalog Card Number: 2019935629

Published by
BDK America, Inc.
1675 School Street
Moraga, California 94556

Printed in the United States of America

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.

August 7, 1991

NUMATA Yehan
Founder of the English
Tripiṭaka Project

Editorial Foreword

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

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

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

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

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

At the time of this writing, in July 2019, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

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

Publisher's Foreword

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

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

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

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

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

A. Charles Muller
Chairperson
Publication Committee

Contents

A Message on the Publication of the English Tripiṭaka		
	<i>NUMATA Yehan</i>	v
Editorial Foreword	<i>Kenneth K. Tanaka</i>	vii
Publisher's Foreword	<i>A. Charles Muller</i>	ix
Translator's Introduction	<i>Koichi Shinohara</i>	xiii
A Forest of Pearls from the Dharma Garden, Volume II		
Fascicle 8		
Chapter Five. One Thousand Buddhas		3
Fascicle 9		
Chapter Five (<i>continued</i>). One Thousand Buddhas (<i>continued</i>)		53
Fascicle 10		
Chapter Five (<i>continued</i>). One Thousand Buddhas (<i>continued</i>)		103
Fascicle 11		
Chapter Five (<i>continued</i>). One Thousand Buddhas (<i>continued</i>)		163
Fascicle 12		
Chapter Five (<i>continued</i>). One Thousand Buddhas (<i>continued</i>)		193
Bibliography		243
Index		245
A List of the Volumes of the BDK English Tripiṭaka (First Series)		271

Translator's Introduction

A Forest of Pearls from the Dharma Garden (*Fayuan zhulin*, T. 2122) is a large anthology of excerpts from Buddhist canonical sources and historical records, arranged by theme. The scriptural passages, with some exceptions, were taken from Indian Buddhist scriptures translated into Chinese; the settings of the narratives they offer are for the most part Indian. The historical records excerpted in the collection are of Chinese origin, and their settings are Chinese.

The collection is attributed to Daoshi, a seventh-century monk based at Ximingsi Monastery in the capital city, Chang'an. Ximingsi was completed in 658 (Xianqing 3) and the famous Vinaya specialist and historian Daoxuan (598–667) was invited to serve as monastic supervisor (*shangzuo*). Daoshi had studied under the same teacher as Daoxuan (*Fayuan zhulin*, T.2122:354b16) and was among the monks who were called to Ximingsi (*Song gaoseng zhuan*, T.2061:726c15–17). The monastery possessed a collection of canonical works and historical documents. Among the many works attributed to Daoxuan are a catalogue of the Buddhist canon, *A Catalogue of Buddhist Scriptures Known in the Great Tang* (*Datang neidian lu*, T. 2149), a collection of historical documents, *Extended Collection of Writings for Spreading and Illuminating the Way* (*Guang hongming ji*, T. 2103), and a collection of Buddhist miracle stories, *Collected Records of Three Jewels Miracles* (*Ji shenzhou sanbao gantong lu*, T. 2106), all of which are dated to 664. These works must have been drawn from the manuscript canon and other material preserved at Ximingsi. In compiling *A Forest of Pearls* Daoshi and his collaborators must also have relied on the same collection of canonical and historical sources at the monastery that Daoxuan had used. Daoxuan's collection of miracle stories includes a set of stories that also appear as a group in a section of *A Forest of Pearls*, and Daoxuan explicitly refers to this collection for further details.

The thematically grouped collection of scriptural excerpts attributed to Daoshi exists today under two titles, a more extensive *Forest of Pearls from the Dharma Garden* that covers one hundred topics, and a shorter *Collected Summaries of All*

Scriptures (*Zhujing yaoji*, T. 2123), which covers thirty topics. Virtually identical sets of excerpted scriptural passages appear in corresponding sections. In the preface to the *Collected Summaries* Daoshi speaks of reading through the entire canon during the Xianqing period (656–660) and preparing summaries (T.2123:1a19–20). This must refer to his compilation of the anthology of canonical sources that appear in both these collections.

In *A Forest of Pearls* a set of miracle stories is appended at the end of each chapter, devoted to one of the one hundred topics around which the collection is organized. These stories are missing in the *Collected Summaries*. In *A Forest of Pearls* these stories of miraculous occurrences (*ganying yuan*, “stories of cosmic responses”) about events reported in China correlate to specific scriptural accounts set in India, and they appear to carry the distinct message that the occurrence of such miraculous events illustrate the efficacy in China of the practices described in scriptures. The principal sources for these miracle stories were collections of monastic biographies and a variety of miracle story collections. Most of the latter are no longer extant and their contents are known only through *A Forest of Pearls*.

This collection offers a comprehensive and distinctive reading of the Buddhist canon. The focus of this reading is practice. An extraordinarily rich account of Buddhist practices is offered, though the rationale for the choice of the one hundred topics around which the discussion is organized is not always clear. The sections on overlapping topics appear in a different order in *A Forest of Pearls* and the *Collected Summaries*, suggesting that neither collection followed a rigid rationale in arranging these topics.

Still, the principal practice of “paying respect to,” or worshiping, the Three Jewels (Buddha, Dharma, and Sangha) occupies an important place in both. *A Forest of Pearls* begins with an extended explanation of Buddhist cosmology and a large section on the life of the Buddha. This is followed by chapters on paying respect to Buddha, Dharma, and Sangha and a separate chapter on the ritual of paying respect. At this point a focused discussion of Buddhist practice begins. The *Collected Summaries* begins with a section on the Three Jewels that closely matches *A Forest of Pearls*' sections on paying respect to Buddha, Dharma, and Sangha. Daoxuan's collection of Buddhist miracle stories in China is also organized around the scheme of the Three Jewels. The Three Jewels stood for Buddhism and Buddhist practices are summarized as “paying respect” to them, and their efficacy is demonstrated by Three Jewels–related miracles.

Daoshi's voice is heard throughout the anthology. He introduces each section with a short essay, identifies scriptural passages, frequently explaining their significance in comparative summaries, and concludes the section with a set of verses. It is generally also Daoshi's comments in the interlinear notes within quoted passages, commenting on specific details in light of other scriptural accounts.

Note on the Translation

The translation of the complete text of the *Fayuan zhulin* has been carried out by three translators and will be published in multiple volumes. Volumes I–III have been translated by Koichi Shinohara. Volume I (published previously) includes Fascicles 1–7, Chapters 1–4. The present Volume II includes Fascicles 8–12, Chapter 5. Volume III will include Fascicles 13–20, Chapters 6–9.

A FOREST OF PEARLS
FROM THE DHARMA GARDEN
VOLUME II

Fascicle 8

Chapter Five One Thousand Buddhas

(Note: This has fifteen parts:) (1) The Seven Buddhas, (2) Causes and Conditions, (3) The Clan, (4) Conception, (5) Birth, (6) Attending to and Raising the Child , (7) Prognostication, (8) Studies, (9) Marriage, (10) Recognition of Suffering, (11) Renunciation, (12) Enlightenment, (13) Preaching the Dharma, (14) Extinction, and (15) The Collection of the Teaching. 333a

1. The Seven Buddhas

(Note: This has nine parts:) (1) Introduction, (2) The Time of Coming into the World, (3) The Name, (4) The Clan, (5) The Tree of Enlightenment, (6) The Light Around the Body, (7) The Number of Occasions of Teaching, (8) The Disciples, and (9) The Duration of the Teaching.

1. Introduction

I have heard the following. The nine continents were divided and four kinds of living beings were differentiated. The waves of ignorance contaminate beings easily and the work of wisdom is difficult to establish. These beings return to the river of attachment and drift for a long time in the ocean of suffering. The tree of thought does not grow nor is the lamp of mind illuminates. The Great Sage of the Three Types of Supernatural Knowledge, the Adept of the Eight Liberations, stands in charge of the Dharma realm with his wisdom and ultimately makes the empty space his body. His bodily form is everywhere and its size cannot be measured in human scale. His wisdom operates in everything and its function transcends all categories of thought. He cannot be fathomed by human categories. How could he be discussed in terms of this world? He wished to make ignorant people see and hear, and show the shadow and traces of the Perfected Person. Like wind in a valley that follows the roaring of tigers, or auspicious clouds that rise after jumping dragons, stimuli and responses correspond to each other. Miraculous incidents

occur simply following unchanging principles—from the time the trees at the Deer Park first gave expression to the light [of the Buddha’s teaching] until the Gold River [at Kuśinagara] marked the concealment of the bright light.

Sentient beings of the period of the imitation Dharma turn toward auspicious manifestations. Though one thousand buddhas differ in their traces, their wisdom and path are one and the same. Compassionate without discrimination, they follow natural desires and bring benefit to living beings. Having made the universal vow to establish the buddha land, they steer the boat of compassion in order to save those who are drowning [in samsara]. Sentient beings respond to this because their capacities (internal conditions) and external conditions (created by the buddhas) match each other.

2. The Time of Coming into the World

[Compiler’s] Comment: The present belongs to the world age (*kalpa*) of the wise. Time is divided into four periods: (1) formation, (2) duration, (3) destruction, and (4) emptiness. Of these four periods of time, the world age of formation has already passed but the world age of destruction has not yet arrived. The present is the world age of duration. One thousand buddhas appear during this period. Speaking broadly, three buddhas have already gone by. The present is the period of the teaching left by the fourth buddha, Śākyamuni. Each of the four periods is divided into twenty minor world ages (*antarakalpas*). There are altogether eighty minor world ages. The first is the world age of the great flood, conflagration, and winds. The present is called the world age of the wise, but more specifically the present is part of one of the twenty minor world ages distinguished within the [major] world age of duration.

The *Lishi apitan lun* (T.1644:215b24–25) says:

Eleven world ages are in the future and eight world ages are in the past. The present Śākyamuni Buddha attained buddhahood in the ninth world age.

333b Question: In the present world age of the wise, the buddhas do not appear in the world during the world ages of formation, destruction, and emptiness. They choose only the world age of duration [to appear]. Again, within this world age only eleven minor world ages are still left in the future. How can it be that nine hundred and ninety-six buddhas are yet to appear together in the remaining eleven world ages?

Answer: This is indeed difficult to understand. Even the ancient buddhas had such restrictions [regarding their times of appearance.] The meaning is obscure.

Let us learn the outline of this matter by consulting the *Yaowang yaosheng jing* (T. 1161) and the *Foming jing* (T. 440). We will first record a passage from the *Yaowang yaosheng jing* and then confirm it by quoting from the *Foming jing*. There are differences in the timing of world ages.

The *Yaowang yaosheng jing* (T.1161:664a16–27) says:

At that time Śākyamuni Buddha told the congregation, “Innumerable world ages ago in the last period of the Dharma of the Buddha of Wondrous Light, I renounced the householder’s life and, studying the Way, heard the names of these fifty-three buddhas. When I heard them I joined my hands together in reverence and felt joyful at heart. Furthermore, I taught others and made them remember them. After hearing these names of the buddhas others also taught them in their turn. In this way, three thousand people recited these same sounds of the names of the buddhas with their three thousand mouths and paid respect to them with deep devotion. Thus, they could overcome the sins committed during their rebirths in innumerable numbers of world ages. The list of the first one thousand buddhas begins with Huaguang Buddha and ends with Viśvabhū Buddha. They attained buddhahood during the world age of ornamentation just preceding the present world age of the wise. These buddhas are the one thousand buddhas of the past. The list of the one thousand buddhas of the present world age begins with Krakucchanda Buddha and ends with Ruci Tathāgata. These buddhas will attain buddhahood one after another during the present world age of the wise. The list of the last one thousand buddhas begins with Riguang Tathāgata and ends with Xumixiang Buddha. These buddhas will attain buddhahood during the future world age of the lunar stations.”

If we follow the *Foming jing* (T.440:161c11–13):

In the ninety-first world age counted backward from the present, there was a buddha called Vipaśyin; in the thirtieth world age counted backward from the present, a buddha came into the world; the name of this buddha was Śikhin; in this same world age another buddha came into the world; the name of this buddha was Viśvabhū Tathāgata.

Question: Are these ninety-one world ages major world ages or minor world ages?

Answer: They are major world ages.

Question: How do you know that?

Answer: According to the old *Posha lun* (ref. T.1546:378b6–7):

Śākyamuni Bodhisattva planted the seeds of good works for the primary and secondary marks of the buddhahood since [the time of] Vipaśyin Buddha. He had lived through ninety-one major world ages before he reached the present ninth world age of duration.

According to the old *Jushe lun* (ref. T.1559:249b13–15), because of the vigorous efforts of worshiping Tiṣya Buddha, “Śākyamuni Bodhisattva was able to skip the nine major world ages to ultimately attain buddhahood.”

Therefore, we know that the nine world ages are major world ages. How could the remaining ninety-one world ages not also be major world ages? In addition, according to the *Yaowang yaoshang jing* (ref. T.1161:664a22–27):

[T]he past world age of ornamentation, the present world age of the wise, and the future world age of the lunar stations will each see the appearance of one thousand buddhas. Thus, we learn that these world ages are major immeasurable world ages.

Again, it is said in the *Yaowang [yaosheng] jing* (T.1161:664a5–7):

333c If good men and women and all other beings hear these fifty-three names of the buddhas, these people will not be reborn in the lower realms of beings during the subsequent trillion immeasurable world ages.

The text continues in this manner, turning one by one to the past world age of ornamentation, present world age of the wise, and the future world age of the lunar stations, each of which sees the appearance of one thousand buddhas.

Thus, we learn that these creatures pass through the major world ages or immeasurable world ages. As for the present world age of the wise in which four buddhas have already appeared, this is also an immeasurable world age, not a minor world age of duration. Since it is a major world age, there is no

doubt about the fact that in the present world age of the wise one thousand buddhas will appear.

The *Chang ahan jing* (T.1:1c19–23) says:

In the ninety-first world age going back into the past there was a buddha called Vipasyin. In the thirty-first world age back into the past a buddha appeared in the world who was called Śikhin. In the thirty-first world age back into the past a buddha appeared in the world who was called Viśvabhū.

The buddhas Śikhin and Viśvabhū are none other than the two buddhas mentioned in the *Foming jing*, which says that in the same world age two buddhas appeared in the world. It may be that the translator of the *Chang ahan jing* repeated the expression “in the thirty-first world ages into the past” by mistake.

There is also another view. According to the *Lishi apitan lun* (ref. T.1644: 215b24–25), of the twenty world ages of duration eight world ages have passed. There have already been three buddhas that appeared in the world. Śākyamuni appeared in the present ninth world age. Thus, in the past nine world ages four buddhas have already appeared. There are still eleven world ages in the future. How could anyone know that there won't be many more buddhas appearing in this future period? A scripture says, “Sometimes incalculable numbers of buddhas appear during one world age; sometimes an infinite number of world ages passes without a single buddha appearing in the world.”

To infer from this, even in a minor world age many buddhas may appear in the world. Nothing prevents this. Since the capacities of sentient beings differ in strength at different times, the frequency of auspicious events also differs. (Note: It is difficult to learn what this means. The meaning becomes clear after further inference.)

[Compiler's] Comment: The realm where these one thousand buddhas of the world age of the wise teach includes the realm under the rule of the Zhou dynasty, but it is extended to include the entire universe covering the three thousand great chiliocosms. The land in which the buddhas dwell is at the very center. This is so that the teaching of the Buddha is initiated at the center of the empty space of the human mind and reaches externally human beings in all places. Because this land is the center of everything, the *vajra* throne

(the seat where the Buddha achieved enlightenment) is located there. Such a seat is absent in other areas. Therefore, the buddhas do not dwell there.

The *Ruiying jing* (T.185:473b16–20) says:

This land is at the center of three thousand suns and moons and twelve thousand heavens and earths. The august Buddha does not appear in peripheral areas. If he were to dwell on the periphery the ground would incline as a consequence. Therefore, when buddhas appeared in the past, they always appeared here.

Miraculous responses all occur in the same way. This passage demonstrates the truth of our observation above.

The *Chang ahan jing* (T.1:1c19–2a8) says:

334a In the ninety-first world age going back into the past a buddha appeared in the world. His name was Vipasyin. At that time the life span of human beings was eighty thousand years. In the thirty-first world age in the past a buddha appeared in the world. His name was Śikhin. At that time the life span of human beings was seventy thousand years. In the thirty-first world age in the past a buddha appeared in the world. His name was Viśvabhū. At that time people lived sixty thousand years. Earlier in the world age of the wise a buddha appeared into the world. His name was Krakucchanda. At that time the life span of human beings was fifty thousand years. Also during the world age of the wise a buddha appeared in the world. His name was Kanaka. At that time the life span of human beings was forty thousand years. Also during the world age of the wise a buddha appeared in the world. His name was called Kāśyapa. At that time the life span of human beings was twenty thousand years. I now appear in the world. At this time the life span of human beings is one hundred years. A few people live longer but the majority live for a time span shorter than this.

According to the *Zhidu lun* (ref. T.1509:89c10–17) and *Katyāyana's Treatise* (ref. T.1545:891b28–29), Śākyamuni was to appear when human beings lived ten thousand years. He observed the sentient beings in the world but from the time of the ten thousand-year life span on there were no beings with the appropriate capacity for salvation. When the time came when sentient beings had a life span of one hundred years, he saw that their suffering was

intense and that the world age was about to end. Therefore, he came into the world. These treatises therefore say that at the end of a world age a buddha makes the world flourish; at the beginning of a world age a universal monarch (*cakravartin*) appears; these two circumstances are different. The topic is discussed below in the section on the universal monarch (ref. *Fayuan zhulin*, T.2122:617a24–623b29).

3. The Name

The information below is based on the *Zengyi ahan jing* (*Chang ahan jing*, T.1:1c19–2a27) and the *Qifo fumu xingzi jing* (T.4:159b12–21).

The first buddha Vipāśyin, the second buddha Śikhin, the third buddha Viśvabhū—these three buddhas had the same surname Kuru (Note: The *Chang ahan jing*, T.1:1c19–23, says that the first buddha had the name Vipāśyin [with a different transcription]; the second, Śikhin, and the third, Viśvabhū.) The fourth buddha Krakucchanda, the fifth buddha Kanakamuni, the sixth buddha Kāśyapa—these three buddhas had the same surname Kāśyapa. (Note: The *Chang ahan jing*, T.1:2a5–15, says that the fourth had the name Krakucchanda Buddha [with a slightly different transcription]; the fifth, Kanaka Buddha, and the sixth had the name Kāśyapa Buddha, which is the same as above.) The seventh buddha is our present Śākyamuni. His surname is Gautama.

4. The Clan

[The *Qifo fumu xingzi jing* (T.4:159b21–c10, ref. *Chang ahan jing*, T.1:2a16–19) says:]

The first buddha Vipāśyin, the second buddha Śikhin, and the third buddha Viśvabhū—these three buddhas were equally of the warrior class (*kṣatriya*). The fourth buddha Krakucchanda, the fifth buddha Kanakamuni, and the sixth buddha Kāśyapa—these three buddhas were equally of the priestly class (brahman). The seventh buddha, Śākyamuni, whom I now have become, is of the warrior (*kṣatriya*) class.

As for the first, Vipāśyin Buddha, his father's name was Warrior King Bandhumant; his mother's name was Bandhumatī; the name of the state they governed was Bandhumatī.

As for the second, Śikhin Buddha, his father's name was Warrior King Aruṇavan; his mother's name was Prabhāvātī; the name of the state they governed was Aruṇavatī.

As for the third, Viśvabhū Buddha, his father's name was Warrior King Supratīta; his mother's name was Yaśavatī; the name of the state they governed was Anupama.

334b As for the fourth, Krakucchanda Buddha, his father's name was Agnidatta Brahman; his mother's name was Vaiśākha; the name of the state they governed was Kṣemāvātī; the name of the king was Kṣema.

As for the fifth, Kanakamuni Buddha, his father's name was Yajñadatta Brahman; his mother's name was Uttarā; the name of the state they governed was Śobhavātī; the name of its king was Śobha.

As for the sixth, Kāśyapa Buddha, his father's name was Agnidatta Brahman (Brahmadatta?); his mother's name was Dhanavatī; the name of the state they governed was Vārāṇasī; the name of its king was Kṛki.

As for the seventh, Śākyamuni Buddha, whom I now have become, the father's name is Warrior King Śuddhodana; the mother's name is Mahāmāyā; the name of the state they govern is Kapilavastu; and the name of the previous great king was Panti.

(Note: To speak from a broader point of view, there are four classes: first the priests [*brāhmaṇa*], second the warriors [*kṣatriya*], third the merchants and farmers [*vaiśya*], and fourth the serfs [*śūdra*]. The last two classes are inferior and not the vehicle for the Great Sage. The earlier two are noble and are vehicles for the birth of the truly enlightened ones. The moral conduct of the priests is pure and lofty. The fearsome authority and kindness of the warriors are widely known.)

The *Zhidu lun* (ref. T.1509:89c10–24) says that the Buddha was born among the class that was most honored at the time. Śākyamuni appeared in the world when it was governed by strength. He was incarnated as a warrior king to demonstrate his fearsome authority. Kāśyapa was born at a time when everyone was good and obedient. He dwelled in pure conduct and became a model of virtue.

5. The Tree of Enlightenment

When the first, Vipaśyin Buddha, attained the Way and became the Buddha, it was under a *pātaliya* tree.

When the second, Śikhin Buddha, attained the Way and became the Buddha, it was under a *punḍarīka* tree.

When the third, Viśvabhū Buddha, attained the Way and became the Buddha, it was under a *śāla* tree.

When the fourth, Krakucchanda Buddha, attained the Way and became the Buddha, it was under a *śirīṣa* tree.

When the fifth, Kanakamuni Buddha, attained the Way and became the Buddha, it was under an *udumbara* tree.

When the sixth, Kāśyapa Buddha, attained the Way and became the Buddha, it was under the a *nyagrodha* tree.

When the seventh, Śākyamuni Buddha, whom I have now become, became the Buddha, it was under an *apeituo* tree.

Beautiful temple buildings do not count as accomplishments for those who have renounced the householder's life. The regulations of purity for those who have entered the Way specify pine forests and grasses as suitable dwelling places. Why is this so? The people of the world value their bodies and therefore dwell in beautiful houses. The people of the Way consider household life to be bondage and therefore abandon and reject it. None of those who engage in the hundred trades and services could have attained enlightenment earlier. The teacher who trains us is said to have been wise by birth [and his wisdom is predetermined]. His attainment of the Way, final extinction (*parinirvāṇa*), birth, and preaching all took place under a tree. The meaning of this fact is [that his enlightenment was predetermined]. He cut off his hair, pulled out the hair pin, rejected all honors, and shaved his head—how could anyone fail to look up to him and place their trust in him?

6. The Light Around the Body

According to the *Guanfo sanmei jing* (T.643:693a17–18, b12–14, 22–24, 27–29, c3–5, 10, 13):

Vipaśyin Buddha's height was sixty *yojanas* and the halo of light around his head was one hundred and twenty *yojanas* in diameter; Śikhin Buddha's height was forty *yojanas*, the halo of light around his head was forty-five *yojanas* in diameter, and the light around his body extended for one hundred *yojanas*; Viśvabhū Buddha's height was thirty-two *yojanas*, the halo of light around his head was forty-two *yojanas* in diameter, and the light

334c

around his body extended for sixty-two *yojanas*; Krakucchanda Buddha's height was twenty-five *yojanas*, the halo of light around his head was thirty-two *yojanas* in diameter, and the light around his body extended for fifty *yojanas*; Kanakamuni Buddha's height was twenty-five *yojanas*, the halo of light around his head was thirty *yojanas* in diameter, and the light around his body extended for forty *yojanas*; Kāśyapa Buddha's height was sixteen *zhang*, the halo of light around his head was twenty *yojanas* in diameter; Śākyamuni Buddha's height is six *zhang* and the halo of light around his head is seven *zhang* in diameter. The color of the bodies of these seven buddhas is purplish gold.

(Note: To enquire into the matter respectfully, there is no distinction and order of superiority and inferiority among the Dharma bodies of the buddhas. Their manifestations are different only because they follow the capacities and karmic conditions of their listeners. Therefore, when he appeared in the world Śākyamuni's color was purplish gold but a thousand monks all saw it as red. Sixteen lay believers, with their biases, saw it as grey. The difference is due to the [spiritual] differences between the monks and the laypeople. The Buddha was always the same. If you understand the matter on the basis of this example, you will be free from error.)

The *Mile xiasheng jing* (T.454:424b14) says, "The [Buddha's] height was one thousand *chi* and the halo around the head was twenty *zhang* in diameter."

7. The Number of the Occasions of Teaching

The first, Vipaśyin Buddha, preached on three occasions altogether. On the first occasion, one hundred thousand monks attained arhatship; on the second occasion ninety thousand monks attained arhatship; on the third occasion eighty thousand monks attained arhatship.

The *Chang ahan jing*, T.1.2b22–24, says:

On the first occasion of the preaching of Vipaśyin Buddha there were one hundred and sixty-eight thousand disciples; on the second occasion, there were one hundred thousand disciples; and on the third occasion there were three hundred and sixty-eight thousand disciples

The second, Śikhin Buddha, taught on three occasions. On the first occasion of his preaching ninety thousand monks attained arhatship; on the second

occasion eighty thousand monks attained arhatship; on the third occasion seventy thousand monks attained arhatship. (Note: The *Chang ahan jing*, T.1:2b24–26, says: “Śikhin Buddha, on the first occasion of his preaching, had one hundred thousand disciples; the number on the second and third occasions was the same.”)

The third, Viśvabhū Buddha, preached on two occasions. On the first occasion of his preaching seventy thousand monks attained arhatship; on the second occasion sixty thousand monks attained arhatship.

The fourth, Krakucchanda Buddha, preached on one occasion. Forty thousand monks attained arhatship.

The fifth, Kanakamuni Buddha, preached on one occasion. Thirty thousand monks attained arhatship.

335a

The sixth, Kāśyapa Buddha, preached on one occasion. Twenty thousand monks attained arhatship.

The seventh, Śākyamuni Buddha, whom I have now become, preached on one occasion and one thousand two hundred and fifty monks attained arhatship.

[Compiler’s] Comment: According to the list given above, the seven buddhas preached and saved different numbers of people. These numbers are based on the Small Vehicle (Hinayana) teaching. When the Tathāgata first attained buddhahood he saved the followers of wrong teachings; they rejected their mistaken views and adopted the correct one; as hearers (*śrāvakas*) and disciples they intimately served him. The number of these people was limited to those given here. If one bases their calculation on the entire lifetime of the Buddha’s preaching, in which he saved followers of the three vehicles and caused them to enter the Way, then the number is infinite.

Thus Dharma Master Xuanzang says the following:

According to the view prevalent in the West the teaching life of Śākyamuni is divided into three periods; during the first period he preached the teaching of form for the sake of the hearers in order to destroy their attachment to non-Buddhist teachings and awaken and lead them to attain the Way; in the second period he preached the teaching of nonform for the sake of the bodhisattvas of minor attainment in order to destroy their views of hearers and cause them to awaken to the Great Vehicle of nonform; in the third

period he preached the teaching of both form and nonform for the sake of the bodhisattvas of greater attainment in order to destroy the teaching of form and of nonform and cause them to awaken to the Middle Way and the ultimate and perfect teaching. During each of these three periods he adapted his teaching to his audience's capacities and taught widely and without limits. Some followed the disciples of these teachings of the three vehicles, and then the disciples of these disciples, and so on, as the transmission spread. Those who heard the teaching in this manner and attained the Way were as numerous as the infinite number of particles of dust and grains of sand. The Buddha's teaching cannot be fixed in one piece of writing and cannot be limited to one meaning.

8. The Disciples

The *Chang ahan jing* (T.1:2c24–3b2) says:

Vipaśyin Buddha had two disciples: one was called Khaṇḍa, the other Tiṣya. Śikhin Buddha had two disciples: one was called Abhibhū, the other Saṃbhava. Viśvabhū Buddha had two disciples: one was called Fuyou (Śroṇa), the other Uttara. Krakucchanda Buddha had two disciples: one was called Sañjīva, the other Vidhura. Kanaka Buddha had two disciples: one was called Youboxianduo (Bhiyya?), the other Yuduolou (Sottara?). Kāśyapa Buddha had two disciples: one was called Tiṣya, the other Bharadvāja. I now have two disciples: one is called Śāriputra, and the other Mahāmaudgalyāyana. (Note: The list above gives the names of two disciples for each buddha. This is because they were the first among the hearers and therefore are mentioned separately from others.)

335b Vipaśyin Buddha had an attendant disciple called Aśoka; Śikhin Buddha had an attendant disciple called Kṣemaṅkura; Viśvabhū Buddha had an attendant disciple called Upaśāntā; Krakucchanda Buddha had an attendant disciple called Buddhija; Kanaka Buddha had an attendant disciple called Svaskika; Kāśyapa Buddha had an attendant disciple called Sarvamitra; I now have an attendant disciple called Ānanda.

Vipaśyin Buddha had a son called Fangying; Śikhin Buddha had a son called Wuliang; Viśvabhū Buddha had a son called Miaoju; Krakucchanda Buddha had a son called Shangsheng; Kanaka Buddha had a

son called Daoshi; Kāśyapa Buddha had a son called Jinjun; I now have a son called Rāhula.

9. The Duration of the Teaching

The *Pusa benxing jing* (T.190:671c20–672a6) says:

After the tathāgata Vipaśyin Buddha disappeared the true Dharma remained in the world for twenty thousand years; after the tathāgata Shenwenfo Buddha disappeared the true Dharma remained in the world for sixty thousand years (Note: Other scriptures call him Śikhin Buddha.); after the tathāgata Krakucchanda Buddha disappeared the correct teaching remained in the world for five hundred years; after Kanakamuni Tathāgata disappeared the true Dharma remained in the world for twenty-nine days; after the tathāgata Kāśyapa Buddha disappeared the true Dharma remained in the world for seven days; after the tathāgata Śākyamuni Buddha disappeared the true Dharma remained in the world for four hundred years; the imitation Dharma also remained in the world for five hundred years (Note: According to the *Shanjian lun* [*Samantapāsādikā*, T.1462:796c23], the true Dharma remained in the world for one thousand years.)

2. Causes and Conditions

(Note: This has three parts:) (1) Introduction, (2) Scriptural Evidence, and (3) Karmic Causes.

1. Introduction

The vehicles of one thousand buddhas are bright; ten thousand spirits look up to their light. The buddhas observe beings' capacities and attend to their works. The buddhas are most holy and their love is all-encompassing. Therefore, the holy ones describe happiness in order to encourage good deeds and point to disasters to warn about evil ones. Inferior people say that good deeds produce no benefits and they do not perform them; they say that evil deeds do no harm and they do not control them. Thus, [for them] mere statements of disastrous or happy consequences are only flowery words without substance; arguments that insist that there are no beneficial or harmful consequences are believed and considered to be proven by evidence. For this reason, the great holy ones, full of great love and compassion, take pity on

these ignorant and deluded beings. They widely promote the teaching of the six perfections (*pāramitās*) of wisdom to guide all beings of the different types of birth; they broadly declare the teaching of the two truths and end the poisonous effects in the three realms of existence. Therefore, they show infinite compassion and attend to the karmic conditions of the present age of the wise.

2. Scriptural Evidence

The *Wuxianren jing* (T.154:77a8–78a26) says:

335c Innumerable world ages ago holy people lived in a forest; four of them were masters and one was a servant. The latter was never unhappy about his status. One day he went to gather fruit and juice, and by mistake failed to return on time. Since it was past midday the holy people could not eat. Resentment in someone’s mind can work as evil magic. The holy one who was a servant to the others felt the effects of their resentment and died. He was then born among humans. A brahman who could read facial features predicted that he would become a king. Later he in fact became a king. [After telling this story] the Buddha said, “The king was none other than I myself. The four holy people were Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and Maitreya Buddha. The brahman was Devadatta.”

The *Zhidu lun* (T.1509:116a5–16) says:

When the world age [of destruction] ends in fire everything is reduced to emptiness. Because of the power of sentient beings’ beneficial merit, a wind blows in all directions and holds up a great body of water. There is a being with one thousand heads and two thousand arms and legs. He is called the god Viṣṇu. Out of his navel a golden lotus flower of most precious jewels with one thousand petals appears. Its light is as bright as ten thousand suns shining at the same time. In the middle of the flower there is a person sitting with legs crossed, and he is also infinitely bright. He is called King Brahmā. Eight children are born from his mind. These eight children give birth to heaven, earth, and people. King Brahmā sits upon a lotus flower. For this reason, because the buddhas follow the ways of

the world, they are said to sit on lotus flowers with crossed legs and preach the six perfections of wisdom.

The *Dabei jing* (T.380:958a13–23) says:

The Buddha said to Ānanda, “Why is the present world age called the world age of the wise? It is for the following reason. These three thousand great chiliocosms were all one mass of water when this world age was about to begin. At that time, the Śuddhāvāsa deities observed with their divine eyes that the world was only a great mass of water. They saw that there were one thousand stems of lotus flowers. Each of the lotus flowers was called ‘one thousand petals.’ The lotus flowers’ color was golden and their golden light illumined everywhere, and the fragrance [of these flowers] in the air was extremely pleasurable. When the Śuddhāvāsa deities saw this, joy arose in their hearts. Praising this vision, they said, ‘How extraordinary! In this world age one thousand buddhas will appear in the world.’ Because of this, the present world age is called the world age of the wise. After I disappear, nine hundred and ninety-six buddhas will appear in the world during the world age of the wise. Krakucchanda Buddha was the first and I am the fourth. Maitreya will then take my place. In this way, buddhas will continue to appear until Ruci Tathāgata. You should know this sequence.”

(Note: Some other scriptures give the name of the last buddha as Ruci.)

3. Karmic Conditions

The *Qianfo yinyuan jing* (T.426:66a16–68b15) says:

At that time the Buddha was coming out of a rock cave in Mount Gṛdhra-kūṭa in Rājagṛha. He asked Ānanda, “What doctrines are the hearers and bodhisattvas preaching now?” Ānanda replied to the Buddha, “World-honored One, each of the bodhisattvas is preaching the conditions of his own previous lives.”

At that time, Bhadrāpāla Bodhisattva said to the Buddha, “I would like to ask a few questions today. Please, World-honored One, explain these things to me.” When he uttered these words, eighty-four thousand bodhisattvas all took off their precious necklaces and scattered them around the Buddha as offerings. The necklaces scattered around the Buddha stayed

336a

on top of the Buddha's head. They looked like Mount Sumeru, awesome to observe. At that time one thousand buddhas manifested themselves, sitting in the middle of the mountain cave. At that time bodhisattvas said to the Buddha, "World-honored One, what sort of meritorious seeds did these one thousand buddhas of the present world age of the wise plant in the past world for all of them to be born in the same place, together in the same household, and in one and the same world age, to obtain enlightenment one after another in order to teach and save sentient beings?"

At that time, the World-honored One said to the bodhisattvas, "I will explain this in detail for you. You should now know that infinite numbers of trillions of infinite world ages ago, or again twice that long a time ago, this world was called Great Adornment. The world age was called Great Treasure. There was a buddha called Baodengyanwang ("Flame King of the Jewel Lamp") Tathāgata. The lifetime of that buddha was half a world age. After the buddha's disappearance the period of instruction of the world with the true Dharma lasted for one world age; the period of instruction of the world with the imperfect Dharma after that lasted for two world ages.

"During the period of the imperfect Dharma there was a king called Guangde ("Virtue of Light"), who instructed people by performing the ten types of good deeds and was like a universal monarch. At that time the great king instructed people to recite the *Pituolun* (*Ancient Treatise*). There were then one thousand youths in school—all aged fifteen, intelligent, and knowledgeable. They heard the monks praise the Buddha, Dharma, and Sangha. A boy named Lianhuade ("Lotus Virtue") said to the monk Shancheng (Yaśas), 'What are the Buddha, Dharma, and Sangha?' The monk answered [in verse]:

Fully endowed with the perfections,
His pure nature realizes wisdom.
Since he has achieved the superior state of mind,
He is called the Buddha.

Undeclared, its nature is pure
And forever detached from the world.
Not contemplating the world, which is nothing but the five *skandhas* (?),
It is eternal and is called the Dharma.

[Their] bodies and minds permanently in a state of nonaction,
 And forever rejecting the four types of food [that maintain body
 and mind],
 They serve as the field of merit for the world.
 Therefore, these monks are called the Sangha.

“When the one thousand youths heard the name of the Three Jewels (Buddha, Dharma, and Sangha) each of them, holding incense and flowers, followed the monks and entered the stupa to worship. On seeing the Buddha’s physical appearance [in an image] they all threw themselves onto the floor, bowing their heads to the ground, and [prostrating on their] elbows and knees in the act of worship. In front of the [buddha] image they made the universal vow of bodhisattvas. Each cherished the aspiration for supreme enlightenment (*bodhicitta*).

“After many world ages [these youths] will all attain buddhahood without fail. They will succeed just as the present World-honored One succeeded. Their lives differ in length but when they are about to die, because of the meritorious causal condition of hearing the names of the Three Jewels, the karmic effects of births and deaths lasting for fifty-one world ages will be removed from them, and when their lives end they will attain rebirth in Brahmā Heaven. Recalling that in their past lives they heard the names of the Three Jewels, they will achieve rebirth in heaven. [At the time the one thousand youths cherished the aspiration for supreme enlightenment], one thousand kings of Brahmā gods, each on top of his palace and holding flowers of seven treasures, arrived at the stupa and presented offerings to the buddha image. The one thousand kings of the Brahmā gods unanimously proclaimed the following verse:

336b

If we pronounce the Great Name of the Buddha, [whose wisdom
 is like the sun],
 We dwell in the good and quiet land of nirvana forever.
 If we hear the Name of the Buddha and remove all evils,
 We are spontaneously reborn in Brahmā Heaven.
 We now kneel to pay respect,
 And take refuge in the Great Liberation.

“After saying this verse, each king returned to Brahmā Heaven. Bhadrāpāla, you must now know the following. The king of that state who instructed people by performing the ten types of good deeds has long since attained buddhahood. He is Vipāśyin Tathāgata. The monk Shan-cheng is Śikhin Tathāgata. The one thousand youths of that time are none other than the tathāgatas of the present age, starting with Krakucchanda Buddha and leading to the very last tathāgata, Ruci. Bhadrāpāla, you should now know the following. Myself and the one thousand bodhisattvas of the present world age of the wise heard the name of the Three Jewels at the place of that buddha and first cherished the aspiration for supreme enlightenment. This is how the matter stands.”

The Buddha said to Bhadrāpāla, “An innumerable number of immeasurable world ages ago in this *sahā* world there was a large kingdom called Vārāṇasī. The name of the king was Fande (Brahmadatta). The king always taught the people the good Dharma. After handing the kingdom over to his son he renounced the householder’s life, studied the Way, and became a *pratyekabuddha*. Leaping up into the sky, he performed eighteen miraculous feats.

“At that time one thousand kings of the Brahmā gods, each wearing a heap of beautiful flowers on his shoulder scarf, went to the *udumbara* forest and offered the flowers to the *pratyekabuddha*. They said to the Buddha, ‘Virtuous One, please preach the teaching to us.’ Then the *pratyekabuddha* leaped up into the sky and performed the eighteen miraculous feats, stretching his arms and showing his legs.

“Among the kings of Brahmā gods was one called Huijian. He said to the other Brahmā kings, ‘I see that the *pratyekabuddha* upholds the five precepts of lay followers. Following the teaching of mental and bodily purity, we should perform the ten types of good deeds and contemplate the doctrine of causality (*pratīyasamutpāda*). If we transfer the merits of these good roots toward the goal of attaining that extremely profound supreme enlightenment and make the vow that we shall attain buddhahood, that would be trillions of times better than the attainments of this *pratyekabuddha*.’

“Then, after the lives of the one thousand Brahmā kings came to an end they were reborn as one thousand universal monarchs in one thousand sets of the four cosmic continents in the *sahā* world. Their life span was

eighty-four thousand years. When [these universal monarchs] were about to die there was at that time a brahman in the Himalayas. He was intelligent and knowledgeable and had a life span of half a world age. Earlier in a scripture he had heard of the past buddha called Zhantanzhuangyan (“Decorated with Sandalwood”) Tathāgata. That buddha preached the very profound teaching of the perfection of giving (*dāna-pāramitā*): if one transcends the artificially conceived distinction between giving and receiving, one’s mind will be in peace. The great holy man came out of the Himalayas when he heard about this, and visited the one thousand holy kings to praise the teaching of giving. Thereupon, each of the one thousand holy kings handed his kingdom over to his son and renounced the householder’s life in order to study the Way. At that time each of the one thousand holy kings built a hut in the Himalayas and sought the supreme Way. They attained the five supernatural powers and flew up into the sky. Their life span became one world age.

“At that time there was a large demon in the Himalayas. Its body was four thousand *li* long, and its fangs extended eighty *li* in an upward direction. Its face was twelve *li* wide and blood-colored light, which resembled molten copper, came out from its eyes. The demon held a sword in his left hand and a trident in his right. Standing in front of the holy kings, he shouted loudly, ‘I am now hungry and thirsty but there is nothing to eat or to drink. Kings, please take pity on me and give me some food and drink!’

336c

“The one thousand holy kings then said to the demon, ‘We have made the vow to give everything as an offering.’ They each poured water on the demon’s hands and gave him fruit to eat, such as holy men themselves eat. When he received the fruit the demon became very angry and threw it on the ground. He said to the kings, ‘My father was a demon and ate the vital parts of human beings. My mother was a demoness and always ate the hearts of human beings and drank their warm blood. I am now very hungry and need the hearts and blood of human beings. What can I do with fruit?’

“The one thousand holy kings then said to the demon, ‘Nothing is more difficult to give as an offering than one’s own body. Today we cannot give up our hearts and bring them to you for your use.’ Thereupon, the demon said in verse:

Contemplate that the heart has no real characteristic of a heart,
That it is only the product of the four elements of matter.
Only if one can give up everything,
Should what he practices be called the bodhisattva practice.

“At that time there was a brahman in the Himalayas, whose name was Laodubati. He said to the demon, ‘Great master, please preach the teaching for me. I now do not begrudge you either my heart or my blood.’ With these words he took off his clothes and spread them to make a high seat, and asked the demon to sit there. Thereupon, the great demon spoke in verse:

Desiring to seek the unconditioned Way,
Do not begrudge having [your] bodies or minds cut apart.
Cutting them up, [you will] feel (i.e., “receive”) pain,
But [you] can bear that pain with a firmness that is like the
Firmness of the very earth on which [you] walk.
Not feeling (i.e., “receiving”) pain,
There is no regret in [your] mind that seeks the Way.
Not begrudging anything,
Just as if saving [your] head that is on fire,
Rescue many who are hungry and thirsty without discrimination.
Only then should what [you] do be called the bodhisattva practice.

“When Laodubati heard this verse his body and mind were filled with joy. Immediately, he took a sharp dagger and pierced his chest to take out his heart. At that very moment the goddess of the earth emerged from the ground and said to Laodubati, ‘Please, great holy one, take pity on us and on the gods of the trees. Do not give up your body and life for the sake of a demon!’ Laodubati said to the gods in verse:

The body is like an illusory flame.
It appears due to karmic conditions and then changes and disappears.
It is like the echo of a voice:
Once the calling stops, there is no more response.
It is based on the powers of the four elements and the five *skandhas*.
Their force does not remain forever.
During trillions of years there has never been anyone who died

Because he did something for the Dharma.
 For the Dharma I now sacrifice my heart and blood.
 Do not hinder me and deprive me of supreme wisdom.
 As the reward for this sacrificial gift, I vow, wishing to attain
 the Buddha's path.
 That if I later attain buddhahood I will first bring salvation to you.

“After saying these verses Laodubati lay down in front of the demon and, piercing his neck with a sword he made an offering of his blood to the demon. Then he cut open his chest, removed his heart, and gave it to the demon.

“At that moment heaven and earth shook greatly, the sun lost its light and lightning flashed in the sky although there were no clouds. Five demons appeared from the four directions and scrambled to eat the offering, grabbing pieces of the torn-up heart. After they ate the offering they flew up into the sky and said to the one thousand holy kings, ‘Who could perform an act of giving like Laodubati? Only if you can perform the act of giving like this can you become a buddha!’ Then the one thousand holy kings were frightened and withdrew, no longer desiring enlightenment. Full of regret, they all wanted to return to their kingdoms. Then the five demons said in verse:

Not to kill is the seed of buddhahood.
 A compassionate mind is the best medicine.
 The Great Compassionate One is eternally in a state of peace.
 He is forever free from the illusion of old age and death.
 All those who receive bodies fear others who kill and poison.
 For this reason bodhisattvas teach us the precept of not killing.
 If you now fear death,
 Constantly practice the precept of not killing.
 Why do you want to return to your kingdoms [where you engage
 in killing as rulers],
 Giving up quietude and seeking the noisy world?

“When the one thousand holy kings heard these words, they all fell silent.”

The Buddha said to Bhadrāpāla Bodhisattva, “You must now know the following. The first brahman who praised the perfection of giving is

the past buddha Dingguangmingwang (Dīpaṅkara?). Laodubati is the past buddha Dīpaṅkara. The one thousand holy kings left the householder's life and studied the Way, and they met Dīpaṅkara Buddha. They practiced austerities and then had regret in their minds; they fell into the Great Hell and stayed there for a period of one world age. Even though they had fallen into hell, however, because their minds had once been adorned by the power of their vows to attain enlightenment the fires in hell could not burn them. After this period of time they again met Dingguangmingwang Bodhisattva and thanks to his preaching they came out of hell. They extensively praised the liberation of the past one thousand buddhas and ornamented those buddhas. At the time of Zizaiwang (Lokeśvara) Buddha, the one thousand holy kings heard the names of the one thousand buddhas and, overjoyed, they reverently worshiped the buddhas. Because of this karmic condition, they were released from the sins that would have resulted in births and deaths as numerous as the grains of sand in the Ganges River multiplied by nine hundred million *nayutas*. Bhadrāpāla, you must now know: the one thousand holy kings are none other than the one thousand buddhas of our world age of the wise.”

337b

3. The Clan

(Note: this is divided into four parts:) (1) Introduction, (2) The Royal Tribe, (3) The Clan, and (4) Marriage.

1. Introduction

To enquire respectfully, the lineage of King Śuddhodana begins with King Ikṣuvāku. Universal monarchs followed one after another, and millions of clanspeople shone in light, like so many leaves of a tree. Therefore, when Śākyamuni appeared temporarily in this world, he chose to be born in this prominent lineage, even more greatly manifesting its later generations. Appearing in Kapilavastu as a golden figure six *zhang* in height, and manifesting the thirty-two marks of a buddha, he took charge of spiritual instruction for three thousand great chiliocosms. Taking pity on those who are submerged in the four violent streams of defilement, he sends out the boat of the six perfections for their salvation.

2. The Royal Tribe

The *Chang ahan jing* (ref. T.1:148b8–c29) says:

When heaven and earth were formed the heavenly deities came down and, eating food, they became human beings. Because conflicts arose human beings, after discussion, established a ruler. Electing one person as the one most honored among nobles, they installed him as the head of the kingdom to govern the people. This person was the king who became the ancestor of the Śākya tribe.

(Note: Details were presented in the section on the world ages above, *Fayuan zhulin*, T.2122:276c7–26.)

The *Loutan jing* says:

Later kings did not govern as well as the first kings and their life span decreased. The human life span used to be eighty thousand years. After this development the life span became ten thousand years and eventually [decreased to] one hundred years.

At the beginning of the world age there was a king called Mahāsammata (Darenxiang).

According to the *Sifen lü* (ref. T.1428:779a7–b10), there were altogether eighty-four thousand two hundred and fifty-three kings who appeared in the world. Among these were the ten universal monarchs who ruled over the four realms under heaven. Other kings cannot be listed in detail. Only the names of the seven ancestors of the Tathāgata are listed.

The *Wufen lü* (T.1421:101a10–12, b13–16) says:

There was a past king called Yumo (Okkāka; Ikṣuvāku) (Note: The *Sifen lü*, T.1428:779b1, calls him Yishimo.) This king had four sons: the first was called Zhaomu (Okkāmkha) (Note: The *Chang ahan jing*, T.1:82c23, calls him Mianguang.), the second was called Congmu (Karaṇḍaka) (Note: The same scripture calls him Shizhong [Xiangshi; Hastikaśīrṣa?].), the third was called Tiaoxiang (Tiaofuxiang; Hastinikāṣi) (Note: The same scripture calls him Luzhi.), and the fourth was called Nilou (Nirpura). (Note: The same scripture calls him Zhuangyan.) King Nilou had a son called Wutouluo. King Wutouluo had a son called Jutouluo. King Jutouluo had a son called Shixiuluo. King Shixiuluo had four sons: the first was called Jingfan (Śuddhodana), the second Bofan, the third Hufan (Drotodana), and the fourth Ganlufan (Amṛtādana).

The *Chang ahan jing* (ref. T.1.149a1–2), the *Sifen lü* (ref. T.1428:779b9–10), and other sources say that King Siṃhahanu had four sons: the first was called King Śuddhodana and he had two sons (Note: One was the Bodhisattva and the other Nanda.); the second was called Bofan and he had two sons (Note: One was Devadatta and the other Ānanda.); the third was called King Drotodana and he had two sons (Note: One was Mahānāma and the other Aniruddha.); and the fourth was called Amṛtādana and he had two sons. (Note: One was Suopo and the other Bhadrīka.)

The *Zhidu lun* (T.1509:83b28–29, c3) says, “King Siṃhahanu had a daughter called Ganluwei (Amṛtā) and she had a son called Shipoluo (Sīvali).”

According the *Za ahan jing* (ref. T.99:277b6–27), “The son of the World-honored One’s aunt was called the monk Tiṣyā.”

The *Fenbie gongde lun* (T.1507:34b10) says:

Ānanda had a sister who left the householder’s life and became a nun. (Note: The source does not give her name.) She disliked Kāśyapa who had disparagingly called Ānanda a small child.

The *Dafangbian jing* (T.156:136c13–15) says:

From the beginning of the world age, each successor in the lineage of [King] Śuddhodana became a universal monarch. Those in the last two generations, however, did not become universal monarchs but became the kings of this world (Jambudvīpa).

The *Youposaijie jing* (T.1488:1039a18–22) says:

I first had the thought of enlightenment under [the ancient] Śākya Buddha, then spent the first of the three infinitely long [world ages] (*asamkhyeya kalpas*) required before attaining buddhahood under Baoding Buddha, the second under Dīpaṅkara, and the third under Kāśyapa [Buddha].

([Compiler’s] Note: The *Jushe lun* (T.1558:95a26–27) says that going backward, the Buddha] encountered Vipāśyin Buddha, Dīpaṅkara Buddha, and Ratnaśikhin Buddha. [In this case, the Buddha [must have] fulfilled the three infinitely long periods [of practice] under Vipāśyin Buddha, and he would have had finished fulfilling them well before the time of Kāśyapa. The scripture and the treatise disagree on this point, yet both have their own

separate sources. Truly, because of the Śākya clan's unprecedented nobility, they had planted the seeds of merit earlier and they now receive their good retribution.)

3. The Clan

The *Shieryou jing* (T.195:146a6–146b5) says:

An immeasurable period of time ago the Bodhisattva became a king. When he lost his father and mother early in his life, he abdicated the throne and gave the kingdom to his brother in order to seek the Way. From a great distance he saw a brahman whose name was Gautama. So the Bodhisattva followed the brahman and studied the Way. The brahman said, “Take off your royal apparel and dress like me, and accept the surname Gautama.” Thereupon, the Bodhisattva accepted the name Gautama, went deep into the mountains, subsisted on berries and water, and sat in meditation, calming his thoughts. The Bodhisattva wandered around alms-begging and eventually reached his [former] kingdom, but none of the officials and the people recognized him and they called him “small Gautama.” The Bodhisattva built a residence in Ikṣuvāku Garden. (Note: The *Fosoxingzan jing* [*Buddhacarita*, T.192:1a8–9], speaks of “the descendant of Ikṣuvāku.” Since King Wushengjing of the Śākya clan was endowed with both talent and virtue, he was called Śuddhodana. Śuddhodana's distant ancestor was a descendant of Gautama. Because the clan had lived in Ikṣuvāku Garden earlier, the scripture regards the king as “a descendant of Ikṣuvāku.”) There [the Bodhisattva] meditated by himself.

At that time five hundred thieves stole objects from the palace and their escape route passed by the Bodhisattva's hut. The next day people captured the thieves and since their footprints were found near the Bodhisattva's residence, the people detained the Bodhisattva. One after another, as dictated by law, the bodies of the thieves were pierced with a wooden pillar that was raised up in the sky for all to see. Blood flowed down to the ground. The brahman teacher Great Gautama saw this with his divine eye and immediately came flying, using his magical power. He asked, “What is the crime you committed to receive this cruel punishment? You have no descendants. How will your family line be continued?” The Bodhisattva answered, “My life is about to end. How can I speak about my

338a

descendants?” The king ordered his attendants to shoot the Bodhisattva with their bows and arrows to kill him. The brahman teacher Gautama, in great sorrow, wept and placed the corpse in a coffin. He collected the blood on the ground and formed it into balls with soil. He placed these balls in two vessels and took them back to the deceased Gautama’s residence. The blood that had been on the left side of the corpse was placed in the vessel to the left and the blood from the right side in the vessel to the right. The brahman teacher Great Gautama said, “If the religious aspiration of this practitioner of the Way was sincere, the gods in the heavens will transform this blood into human beings.” Ten days later, the blood in the left vessel became a man and that in the right vessel became a woman. Thereupon, they were given the surname Gautama. They were also given the name Sheyi (Note: Sheyi is an aristocratic name for the Western Region.)

Blood becoming a human being—this is an event in the past. I cannot explain this transformation in detail here because it would require a long discussion.

The *Pusa benxing jing* (T.190:674a23. b4–c2) says:

Before King Ikṣuvāku (“Sugar Cane”) was a king called Damaocao (“Great Miscanthus Grass”). He entrusted the throne to his ministers. People surrounded the king as he left the city. The king shaved his head, cut off his beard, and put on the robes of [mendicants,] those who have renounced the householder’s life. After renouncing the householder’s life the king upheld the precepts and, maintaining purity, he practiced with great concentration and effort, thus mastering the four degrees of *dhyāna* (meditative trance states) and became endowed with the five supernatural powers. He became a royal sage and lived for an extremely long time. Reaching a great age, he began to decline physically; he lost his vigor and his back became bent. He could not walk very far even if he used a staff.

At that time the royal sage had many disciples. Once his disciples were about to travel to the east and to the west, seeking food and drink. They collected soft grass, put it in a basket, placed the royal sage in the basket, and then hung the basket from a tree branch. Why did they do this? Because they feared that insects and animals might come and bother the royal sage.

After the disciples left to beg for almsfood, a hunter who had been wandering in the fields and mountains saw the royal sage from a distance. He thought that what he saw was a swan and he shot at him. The royal sage was hit, two drops of blood fell on the ground, and he immediately died.

The disciples came back from almsbegging and saw that the royal sage had been shot and had died. They also saw the two drops of blood on the ground. Immediately they lowered the basket and placed the king on the ground. Gathering firewood they cremated the king's corpse, collected the bones, and built a stupa. They also offered various kinds of fine incense and flowers at the stupa. With reverence and praise, they completed their devotions to the royal sage.

Just at the places where the two drops of blood had fallen on the ground two sugarcanes sprouted. In time they grew and when the sugarcanes had matured, the sun scorched them and split them open. A boy came out of one of the canes, and a girl came out of the other. They were wonderfully handsome, more attractive than anyone else in the world. The disciples then thought, "When the royal sage lived in this world he did not have any children. These two children are the descendants of the royal sage. We shall look after them."

The disciples reported this event to the ministers. They then called in a great brahman who could read facial features. The ministers ordered the brahman to read the facial features of the two children and also to choose names for them. The brahman said, "Since this boy was born when the sun scorched the mature sugarcane and made it split open, his first name will be Shansheng ("Good Birth"; Sujāta). Also, because he was born from sugarcane his second name will be Kanzhesheng ("Sugarcane-born"; Ikṣuvāku). Furthermore, because he was born when the sun scorched the sugarcane, he will be called Rizhong ("Sun Seed/Lineage"). The circumstances of the birth of the girl were entirely the same. Therefore, we shall name her Shanxian ("Good and Wise"; Subhadrā?). We shall also name her Shuibo ("Water Wave"). The ministers then accepted the boy who was born from the sugarcane, and at an early age anointed him as their king. When the girl Shanxian became old enough to serve him, they honored her as the first queen.

338b

4. Marriage

The *Pusa benxing jing* (T.190:676a6–b8) says:

At that time not far from the city of Kapilavastu was another city called Devadaha. In that city a very wealthy man of the Śākya clan, named Suprabuddha, lived. He was extremely wealthy and had accumulated a great deal of rare treasures. Because of his great wealth, he wielded awesome authority. Everything went as he wished without any effort on his part; there was no area in which he suffered from any shortage. His residence was just like the palace of the deity Vaiśravaṇa. This elder of the Śākya clan had eight daughters: the first was called Weiyi, the second Wubiyi, the third Dayi, the fourth Wubianyi, the fifth Fayi, the sixth Heiniu, the seventh Shouniu, and the eighth Mahāprajāpatī (Note: In Chinese, Dahui [“Great Wisdom”]; she was also called Fantian [Brahmadevī].)

Dahui (Brahmadevī; Mahāprajāpatī) was the youngest of the daughters. The day she was born brahman teachers capable of reading physiological features examined her body and said, “If this girl marries and gives birth to a boy, he will without fail become an universal monarch and rule over the four continents under heaven. He will obtain the seven treasures of the universal monarch without any effort and he will be endowed with one thousand children. He will govern people without the use of whips and sticks.”

When the daughter of Suprabuddha grew up and was of age to be married, King Śuddhodana heard that a very wealthy man of his own Śākya clan had eight daughters who were incomparably beautiful, and that a reader of physiological features had predicted that one of them would give birth to a noble child. When King Śuddhodana heard this he said, “I should seek out this woman and make her my queen, so that my lineage of Ikṣvāku universal monarchs will not be terminated.” (Note: This is the view of the Vinaya specialists. They also say that Dahui (Mahāprajāpatī) is the mother of the Bodhisattva. The text of the *avadāna* scripture says, “King Śuddhodana is my father; Lady Māyā is my mother.” [This view of the] *avadāna* scripture is borne out through the examination of various scriptures.)

King Śuddhodana sent a messenger to visit the house of the great elder Suprabuddha, requesting that Mahāprajāpatī become his queen, to be

called Prajāpati (Note: This word means “root of life.”) Suprabuddha said to the messenger, “Good messenger, on my behalf ask the king this question. I have eight daughters. The first is called Weiyi and so on. The eighth daughter is called Mahāprajāpatī. Why does the great king ask for the youngest? The great king must wait until I have taken care of the seven older daughters. Only then will I give him my youngest daughter, Mahāprajāpatī, to become his queen.” At this, King Śuddhodana sent the messenger back with the following message: “I will not wait until you marry the seven older daughters one by one before I take Mahāprajāpatī as my queen. I will take all of your eight daughters.” Suprabuddha, a man of the Śākya clan, then replied to the great king, “If this is your wish, I will obey the king’s order. Please take my daughters at your convenience.” King Śuddhodana sent men to bring the eight daughters to the palace. When they arrived at the palace, he took two daughters as his queens. The name of the first of these two daughters was Weiyi and the second was Mahāprajāpatī. He gave the remaining six daughters to his three younger brothers, two daughters for each brother. Each brother married the two daughters given to him and made them princesses. Then King Śuddhodana brought the daughters into the inner chambers of his palace and enjoyed to his content the pleasures they gave him. He followed the laws of kingship in governance and brought spiritual guidance to the realm under his rule.

338c

The *Pusa benxing jing* (T.190:674c3–675c24) says:

At that time King Ikṣuvāku had a second queen. She was incomparably beautiful and bore four sons: the first was called Jumen (Ulkāmukha), the second Jinse (Kanakavarman), the third Xiangzhong (Hastinikāṣi), and the fourth Biecheng (Nirpura). The first queen, Shanxian (Subhadrā), had only one son called Changshou (Jantu). He was extremely good-looking; few in the world could compete with him in appearance. However, his facial structure was such that it clearly indicated that he was not suited to becoming a king.

At that time Queen Shanxian entertained the following thought, “The king of the Ikṣuvāku clan already has four sons. These brothers, Jumen and the others, are a strong group. I have only one son, and while he is extremely handsome and there is no one to compete with him in that

regard, his features show that he is not suitable to become a king. By what means can I assure that this child of mine succeeds to the throne?" She also thought, "The present King Ikṣuvāku is now with me. He loves me greatly and is deeply attached to me, reveling in this emotion without any self-control. I will now make myself up as elaborately as I know how and cause the king to become besotted with love and desire for me. Once I induce this condition in him I will make my request to him in private."

Having entertained this thought, she decorated herself as described above, and she was incomparably beautiful. Queen Shanxian went to the king, and when the king saw her approaching he felt great love and was overcome by desire. Seeing that the king was feeling such desire, the king and the queen [had sexual relations]. The queen said to the king, "Great king, you should know that I am now going to make a request. Please grant it to me." The king said, "Great queen, I will follow your wish without resistance. I will grant you whatever you want." The queen then said to the king again, to make sure, "After you have granted me my request you must not change your mind and regret that you have given me my wish." The king said, "If I grant the queen's request and regret it later on, may my head split into seven pieces." The queen said, "Great king, please expel your four sons, Jumen and the others, and make my son Changshou the king." King Ikṣuvāku immediately said to the queen, "These four sons of mine have not committed any crime. Are there any inauspicious signs in the kingdom that indicate they should not be allowed to stay?" The queen, in turn, said again, "The king has already made a solemn vow, saying that if he changed his mind and regretted granting my wish, his head should split into seven pieces." The king told the queen, "As I promised, I grant the queen's request."

339a

After the night was over and the morning came, King Ikṣuvāku gathered the four brothers together and gave them this royal order: "You, my four sons, must leave the territory I govern. You must not live here. Go far away to another kingdom." The four boys knelt on their right knees and, holding their palms together, said to their father, "Great king! You must know that we four have not committed any crime. We are free from blame. Why does our father, the king, suddenly expel us, banishing us beyond the limits of his kingdom?" The king said, "I know you have not

in fact committed any crime. It was not my idea to impose expulsion on you. It was the idea of great queen Shanxian. The queen begged me to grant this request. I did not refuse her request, so I now order you to leave the kingdom.” Thereupon, each of the mothers of the four princes begged for permission to leave with her son. The king answered the ladies, “Go if you wish.” Then the relatives of the four ladies, the ministers, and some common people said to the king, “If you order these four sons to leave the kingdom, we who are your subjects also wish to leave with them.” The king said, “You may leave if you wish.”

Then King Ikṣuvāku said to the princes, “From now on, when you wish to marry, you must not take a wife from another clan. You must take a wife who has the same surname as yourself. You must not let the lineage and surname of Ikṣuvāku die out.”

Having received this instruction from their father, the king, each of the four princes left with his own mother and her relatives, their property and carriages, and went northward. When they arrived at the base of the Himalayas, they stopped for a while. There was a large river called Bhāgīrathī. After crossing the river, they climbed to the top of the Himalayas, where they roamed around and stayed for a long time. The river below was broad and peaceful and the ground was flat, without deep valleys or sharp hills. Soft and fine grass, clean and lovely, covered the ground everywhere. Trees, flowering and bearing fruit, grew densely over a large area. When the princes saw all of this they said to each other, “We should build a city here and govern it.”

After the princes established secure living conditions, they remembered the words of their father, the king, who had instructed them to find wives to marry from their own clan. Since they could not find such women outside they married their own aunts and sisters with all the proper ceremony. They did this first to obey the king’s instruction and second to prevent the lineage of the Śākya clan from being mixed with other clans, which would destroy the purity of their lineage.

One day the king of the Ikṣuvāku clan of the sun lineage invited a great brahman state teacher, “Great brahman, where are my four princes now?” The state teacher said, “Great king, you should know that your four sons left the kingdom and went northward. Now they have [married

and their wives have] given birth to handsome male and female children.” Then King Ikṣuvāku wanted to see them because he loved his four sons, the princes. He became very happy and said, “These princes are capable of managing state affairs and they will govern very well.”

339b

In this way the four princes established the surname Śākya. Because the Śākya people lived in the shade of the spreading branches of a great tree, they were called Śākhiya. Because they originated from where the Kapila ascetics lived, their city was called Kapilavastu (“Dwelling Place of the Kapilas”). Then three of the sons of King Ikṣuvāku died and only one son was left, whose name was Nirpura. (Note: Biecheng in Chinese.)

The *Chang ahan jing* (T.1:82c25–83a5) says:

They lived in a forest of straight trees, which was also called by the name Shilin (“Śākya Forest”). The name of the forest was used as their surname. The text also says that when their father, the king, heard that the four sons were handsome, he said that they were true Śākya sons.

4. Conception

(Note: This has six parts:) (1) Introduction, (2) Signs of Decline in Heaven, (3) Contemplating Capacities, (4) Manifestation of Auspicious Signs, (5) Descending into the Womb, and (6) Guidance.

1. Introduction

When a sincere mind is stimulated from within, true enlightenment will soon occur. When the external powers of the physical body are destroyed, the spiritual body (*dharmakāya*) is very near at hand. For this reason, Śākyamuni Buddha, the original teacher, followed karmic conditions and adapted to the capacities of sentient beings. Taking pity on that burning house that was already engulfed in flames, sharing the pain of the endless miasma that is the flow of desire, he embodied himself in the palace of King [Śuddhodana], and descended into [Queen] Māyā’s womb. He radiated golden light and dispelled the darkness of ignorance. He dwelled in this world of the three poisons (greed, anger, and ignorance) and exposed the falsity of the picturebook life of the palace. Going out of the four gates, he warned of the transience of floating clouds (i.e., this world).

2. Signs of Decline in Heaven

The *Yinguo jing* (T.189:623a24–624a16) says:

At that time Shanhui (Sumedha) Bodhisattva's practice had been completed, and he had ascended to the tenth stage. In his last birth he was nearing the complete wisdom of the buddhas. Born in Tuṣita Heaven, he was called Shengshan. To the heavenly rulers he taught the practice of those who occupy the rank of the last birth before achieving the goal and appeared in many different forms in many lands in all directions, in order to properly preach to sentient beings according to their circumstances. When the time approached for him to descend and become the Buddha, he contemplated the following five things. First, he contemplated whether the capacities of sentient beings had matured or not. Second, he contemplated whether the appropriate time had arrived or not. Third, he contemplated which kingdom among many was located at the center. Fourth, he contemplated which clan and tribe among many clans and tribes was most prosperous. Fifth, he contemplated past karmic causes and conditions to determine who had the true qualifications to become his parents. After he had contemplated these five things and was reborn [in the world] below he would no longer be able to benefit the gods in heaven. He then manifested five signs in the heavenly palace in order to let the gods know that the time had arrived for the Bodhisattva to descend and attain buddhahood. The first sign was that the Bodhisattva's eyes fluttered. The second sign was that the flowers on his head wilted. The third sign was that his clothing became covered with dust. The fourth sign was sweat that appeared under his armpits. The fifth sign was that he was not comfortable sitting on his own seat. When gods saw the Bodhisattva manifest these unusual signs they were frightened, and blood poured out like rain from all the pores of their skin. They said to each other, "The Bodhisattva will soon leave us!"

339c

At that time the Bodhisattva also manifested five auspicious signs. First, he sent forth light to illuminate the three thousand great chiliocosms. Second, the earth moved in eighteen ways; Mount Sumeru, the waters of the ocean, and the heavenly palace buildings all shook and quaked. Third, the palatial buildings of the *māras* disappeared. Fourth, the sun, moon, and stars lost their light. Fifth, the eight categories of supernatural beings in the universe all trembled and could not control themselves.

When these deities saw that the Bodhisattva's body had already manifested the five signs and also that the five extraordinary events had occurred in the universe, they all gathered at the Bodhisattva's place. They knelt before him, touching their heads to his feet to show their respect for him, and said, "Venerable One, today we have seen these signs and our bodies tremble all over; we cannot rest in peace. Please explain the meaning of these events in terms of karmic causes and conditions." Answering the gods, the Bodhisattva said, "Good sons, you should know that all conditioned things are impermanent. Now I am about to leave this heavenly palace to be born in the world (i.e., Jambudvīpa)." When the gods heard these words they cried loudly, weeping tears. They were greatly distressed. Blood appeared all over their bodies and they writhed in agony on the ground. In this way, they lamented the impermanence of all things. Then one deity spoke in verse:

The Bodhisattva was here and opened our spiritual eyes.
Now he is about to leave us far behind.
We are like the blind who have lost their guide.
Or like those who were about to cross a river and suddenly
lost their bridge or ferryboat.
We are also like orphans who have lost their loving mother.
We are like all these, having lost our place of refuge, drifting aim-
lessly along the current of life and death.
There is absolutely no condition under which we can escape this
roiling current.
Our life is like a long night.
Having been pierced by the arrow of ignorance, we are losing
the great King of Physicians.
Who else can save us now?
Asleep on a bed of ignorance, forever drowning in the ocean
of love and desire,
If we are forever deprived of the teaching of the Venerable One,
We cannot see any hope of ever escaping from this world.

The Bodhisattva then replied in verse:

I will not stay here for long.
 I am about to descend into the world [of Jambudvīpa].
 In the kingdom of Kapilavastu,
 I will be born in the palace of King Śuddhodana.
 Then, taking leave of my parents and relatives, renouncing the
 throne of the universal monarch,
 I will leave the householder's life and pursue the spiritual path.
 Achieving the complete wisdom of a buddha,
 I will establish the banner of the right Dharma.
 Able to terminate desires as vast and endless as the ocean and 340a
 closing the gate to the realms of inferior births,
 I will open the eightfold correct path of purity and benefit for all
 gods and humans, infinite in number.
 These developments, caused by karmic causes and conditions,
 should not cause you anxiety and distress.

The *Zhidu lun* (T.1509:89b26–c9) says:

Question: Why was the Bodhisattva born in Tuṣita Heaven, and not in higher or lower heavens? This person of great merits and virtues should have been free to be born anywhere.

Answer: Some people say that it is because the karmic effects matured in this way that he had to be reborn in the middle heaven. They also say that bondage in the lower heavens is heavy and impure, while bondage in the higher heavens is excessively sharp. In the case of Tuṣita Heaven, [the bondage of this heaven] is neither too heavy nor too sharp and the wisdom of the Bodhisattva is safe and secure there. Some also say that the Buddha did not wish to miss the time for appearing in the world. If he had been born in the lower heavens, because the life span in those heavens is brief, when his life there ended it would still not have been the appropriate time for the Buddha to appear in the world. If he had been born in the higher heavens, because the life span in those heavens is very long, before his life there ended he would have missed the time for the Buddha to appear in the world. Tuṣita Heaven is located in the middle of the six heavens plus Brahmā Heaven. There are three heavens above it and three below it. the Bodhisattva had to be born in the world in the

Middle Kingdom, descend there in the middle of the night, and leave the kingdom of Kapilavastu in the middle of the night. He had to practice the Middle Way in order to attain enlightenment, teach the middle path to people, and enter complete extinction (*parinirvāṇa*) at midnight. Because he preferred the teaching of the Middle [Way], he was born in the middle heaven.

3. Contemplating Capacities

[The *Zhidu lun*, T.1509:89c10–25, says:]

When the Bodhisattva entered the womb, he contemplated the human world in four ways. First, he contemplated the time. Second, he contemplated the land. Third, he contemplated the clan. Fourth, he contemplated the place of birth. As for the contemplation of time mentioned first in the list above, there are eight kinds of time. These include the first period of the Buddha's birth when the human life span is eighty-four thousand years as well as the eighth period when the human life span is more than one hundred years. The Bodhisattva entertained the following thought: "When the human life span is one hundred years, the time for the Buddha to appear has arrived." This is called the contemplation of time.

As for the contemplation of the land mentioned second in the list above, the important principle is that buddhas are always born in the Middle Kingdom, which is rich in wealth and whose land is pure.

As for the contemplation of the clan mentioned third in the list above, the important principle is that buddhas are born in one of the two [upper] classes, i.e., *kṣatriyas* and brahmins. This is because *kṣatriyas* are powerful and brahmins are wise. The Buddha is born to the clan that is more prestigious at the time of his birth.

As for the contemplation of the place of birth mentioned fourth in the list above, the Bodhisattva examined which mothers would be able to carry a bodhisattva of godlike powers and protect themselves by keeping the precepts of purity. When the Bodhisattva finished contemplating in these four ways, it became clear that only the queen of King Śuddhodana of Kapilavastu in the Middle Kingdom could carry the Bodhisattva. Having thought thus, the Bodhisattva descended from Tuṣita Heaven, and without losing correct wisdom, entered his mother's womb.

The *Fobenxing jing* (T.190:677c17–679c25) says:

At that time among the multitude of deities in Tuṣṭita Heaven was one called Jintuan. He had in the past descended to the world [of Jambudvīpa]. A bodhisattva who was in his last birth before attaining buddhahood, whose name was Huming (Jyotipāla), said to him, “Deity Jintuan, you have descended to the world [of Jambudvīpa] several times. You should already know the cities, the village communities, and the royal clans. In which family should this bodhisattva, who is in his last birth before attaining buddhahood, be reborn?”

340b

The deity Jintuan replied, “Venerable One, I know it very well. Venerable One, please listen well. I will now speak.” Huming said, “Good!” Jintuan said, “In these three thousand chiliocosms there is only one place of enlightenment. The place is located inside the territory of the kingdom of Magadha in Jambudvīpa. This is the place where buddhas attained enlightenment in the past. I have traveled everywhere in the realms under heaven, but no other places ruled by other kings are appropriate for what the Bodhisattva intends to do.”

Jintuan continued, “The world [of Jambudvīpa] is filled with kingdoms, villages, kingdoms, and cities. Everywhere *kṣatriyas* live in the cities and are engaged in all kinds of activities. I have visited them for the sake of the Venerable One, and I am now exhausted and distressed. My mind is confused and I cannot see any other places anymore. There is only one *kṣatriya* family. This ruling family was originally established by the populace through peaceful consensus, and has been the lineage that produced a universal monarch in each generation. The Ikṣuvāku branch of this family has lived for generations in Kapilavastu. They belong to the Śākya clan and the king’s name is Simhahanu; his son is called Śuddhodana. They have a great reputation among the gods and humans in all the worlds. Venerable One, please be born as a son and prince of that king.”

Huming Bodhisattva answered Jintuan, “Well done, well done. Deity Jintuan, you have examined many royal families. I too have thought of being born in that family. I am now deeply persuaded by what you have said. Jintuan, you should know that I will definitely go to that family and be born as their son. Jintuan, in the past the families that a bodhisattva in

the last birth before achieving buddhahood chose as his own, were endowed with sixty kinds of merit. What are these sixty [kinds of] merit?

(1) The family is pure and of good origin.

(2) It has been observed constantly by all holy beings.

(3) No member of the family has committed any evil deed.

(4) Those who have been born in the family have always been pure.

(5) The lineage of the family is pure and has not been mixed with that of other families.

(6) The lineage of the family has been continuous and never broken.

340c (7) The family has always and continuously produced kings.

(8) All the kings born in the family have been those who in earlier times planted good karmic seeds.

(9) Those who are born in the family have always been praised by holy beings.

(10) Those who are born in the family are endowed with great and awesome virtues.

(11) There are many beautiful women in the family.

(12) There are many men of wisdom in the family.

(13) Those who are born in the family have well-balanced and harmonious temperaments.

(14) Those who are born in the family are always free from frivolity.

(15) Those who are born in the family are free from fear.

(16) Those who are born in the family are never weak.

(17) Those who are born in the family are intelligent and full of wisdom.

(18) Those who are born in the family are insightful and clever.

(19) Those who are born in the family are free from committing crimes.

(20) Those who are born in the family do not indiscriminately engage in acts of worldly deception, nor do they show greediness in securing their livelihood.

(21) Those who are born in the family are always good to their friends.

(22) Those who are born in the family do not kill insects and animals in order to secure their own livelihood.

(23) Those who are from the class to which the family belongs never forget loving-kindness and moral duty.

(24) Those who are from the class to which the family belongs are capable of practicing austerities.

(25) Those who are born in the family do not take orders from others.

(26) Those who are born in the family never harbor feelings of hatred.

(27) Those who are born in the family are not bound by ignorant minds.

(28) Those who are born in the family do not out of fear submissively follow others.

(29) Those who are born in the family are afraid to kill others.

(30) Those who are born in the family are free from worries about committing crimes.

(31) Those who are born in the family obtain a great deal of almsfood when they go out begging.

(32) Those who beg alms from the family are not sent away empty-handed.

(33) The family is powerful; it is difficult for others to defeat it and make it submit to them.

(34) The norms according to which the family conducts its affairs are all based on the rules of decorum and the law.

341a

(35) The family constantly and happily gives alms to sentient beings.

(36) The family diligently establishes good causes and consequences of moral deeds (?).

(37) Those who are born in the family are courageous in the world.

(38) Those who are born in the family constantly present offerings to all the holy ones and sages.

(39) Those who are born in the family constantly present offerings to the divine spirits.

(40) Those who are born in the family constantly present offerings to the gods.

(41) Those who are born in the family constantly present offerings to courageous practitioners of the Way.

(42) The family has been free from vengeful enemies for many generations.

(43) The great reputation of the family is recognized everywhere.

(44) The family is the first leader among many clans.

(45) From the earliest times, those born in the family have had the potential for spiritual attainment.

(46) Those who are born in the family are the first leaders among those who have the potential for spiritual attainment.

(47) Those who are born in the family are ranked among those who have the potential for becoming a universal monarch.

(48) Those who are born in the family are endowed with the nature of and potential for becoming people of powerful virtue.

(49) Those who are born in the family are frequently surrounded by innumerable relatives and attendants.

(50) The relatives and attendants of those who are born in the family cannot be harmed.

(51) The relatives and attendants of those who are born in the family are superior to others.

(52) All those who are born in the family are devoted to their mothers and take care of them accordingly.

(53) Those who are born in the family are without exception devoted and obedient to their fathers.

(54) All those who are born in the family present offerings to all the monks.

(55) All those who are born in the family present offerings to brahmins.

(56) Those born in the family have plenty of grain filling up their storehouses.

(57) Those who are born in the family have plenty of such valuable possessions as gold, silver, precious shells, and agate stones, and never suffer from the lack of any such possessions.

(58) Those who are born in the family possess many male and female slaves, horses, cows, and sheep. All these things are sufficiently provided for them.

(59) Those who are born in the family have never served others.

(60) Those who are born in the family are thus endowed with everything and lack nothing in this world.

341b

The buddha [Huming Bodhisattva] told the deity Jintuan, “When the Bodhisattva who will experience his last birth before attaining buddhahood

places himself in a mother's womb, the mother can receive him in her womb only if she is endowed with thirty-two characteristics. What are these thirty-two characteristics?

- (1) The mother was born in virtuous circumstances.
- (2) The mother has no physical defects.
- (3) The moral conduct of the mother has no defects.
- (4) The mother was born in an appropriate location.
- (5) The mother's conduct is perfect.
- (6) The mother is of pure caste.
- (7) The mother is incomparably attractive.
- (8) The name of the mother is praiseworthy.
- (9) The appearance of the mother's body is praised both by those above and below.
- (10) The mother has not given birth before.
- (11) The mother has great merit.
- (12) The mother constantly thinks about happy things.
- (13) The mother's mind constantly seeks out all sorts of good things.
- (14) The mother has no evil thoughts.
- (15) The mother's body, speech, and mind are controlled without effort.
- (16) The mother is free from fear of someone thinking or saying something bad to her.
- (17) The mother has been widely instructed and remembers everything.
- (18) The mother is extremely accomplished in womanly skills.
- (19) The mother does not entertain flattering and fawning thoughts.
- (20) The mother does not entertain deceptive thoughts.
- (21) The mother is free from anger.
- (22) The mother is free from jealousy.
- (23) The mother is free from parsimony.
- (24) The mother's mind is not bedeviled.
- (25) The mother does not change her mind very easily.
- (26) The mother's body has signs of extreme virtue.
- (27) The mother's mind is patient.
- (28) The mother's mind is capable of feeling shame.
- (29) The mother has little capacity for sexual wantonness, anger, or ignorance.

(30) The mother's conduct is free from any faults of her family (?).

(31) The mother is obedient to her husband.

(32) The mother possesses all virtues and all religious practices are complete for her.

“Only such a mother is capable of carrying the Bodhisattva who will be reborn for the last time before achieving buddhahood.

“When the Bodhisattva wishes to enter the mother's womb, he chooses the day of the Gui (Puṣya) lunar station in summer and enters his mother's womb. Before she receives the Bodhisattva who is being reborn for the last time before achieving buddhahood, the mother must go through the purification of the eight precepts. Then the Bodhisattva enters her womb.”

Huming Bodhisattva also said, “It is not for the sake of worldly wealth or the pleasures of the five senses that I accept this birth among humans. I do this only because I wish to bring peace and happiness to sentient beings and I have compassion for suffering sentient beings.

341c

4. Manifestation of Auspicious Signs

The *Fobenxing jing* (T.190:682b17–684b9) says:

When the winter was over and the most pleasant season of early spring had arrived, all kinds of trees flowered everywhere, the air was clear, neither too warm nor too cold, and numerous plants sprouted, soft and shining in their fresh color, and covering the entire ground. Huming Bodhisattva chose an astrologically auspicious time and preached the essence of the Dharma to the gods, causing them all to rejoice.

The deity Śuddhāvāsa told the multitude of deities, “You will now see that Huming Bodhisattva is about to be born below but do not be distressed. Why? In his life in the realm below he will attain supreme enlightenment without fail. After he is enlightened he will return to this heavenly palace and preach the Dharma for you. Exactly the same things will happen as in the past when both Vipaśyin Buddha and Kāśyapa Buddha left this place and then returned to preach for you.”

Then the Bodhisattva descended to be reborn at night. When he was about to enter the womb, in that very night Māyā said to King Śuddhodana, “Great king, you should know that from tonight on I wish to uphold the

eight precepts of purity. These rules are not killing, not stealing, not engaging in sexual acts, not lying, not ingesting intoxicants, not slandering others, not speaking in a harsh and aggressive manner, and not uttering meaningless and only superficially beautiful words. I also vow not to be greedy, not to get angry, not to be ignorant and deluded, and not to harbor heterodox views. I will uphold the correct views. I will now uphold the prohibitions and precepts to be upheld by all sentient beings. I will now concentrate on constant practice and nourish compassion toward other sentient beings.”

King Śuddhodana answered his wife, “Practice what your mind loves and delights in freely. I too will give up the royal throne and follow what you practice.”

A verse says:

When the king saw the mother of the Bodhisattva,
 He stood up from his seat respectfully.
 As if she were his mother or sister,
 No desire moved in his mind.

The Bodhisattva entertained the thought of descending from Tuṣita Heaven and entered the right side of the first queen of King Śuddhodana. At that time the queen was sleeping and dreamed of a white elephant with sixteen tusks, a red head, and seven limbs holding the ground. The elephant’s tusks were decorated with gold. Then it flew into the sky and entered her right side. The queen’s dream ended. The next morning she told King Śuddhodana: “Great king, you should know that I had the following dream last night. When the elephant entered my right side I felt a pleasure I had never before experienced. From now on I will indeed give up worldly pleasures. Who among the oracle readers can interpret the meaning of this auspicious sign for me?” King Śuddhodana called for the attendant women in the palace and told them, “Go quickly outside to the Office of Issuing Royal Edicts and tell National Teacher Danamozi to call in eight great brahman dream interpreters.” They did as they were ordered by the king and eight brahmins were called in. When the eight brahmins heard the king’s words, they knew the signs well and could read the auspicious meaning of the dream. They said to the king, “Great king, please

342a

listen carefully. We will explain the auspicious meaning of the dream in detail. In the record of the scriptures of the ancient holy ones and gods that we have seen there is a verse:

If a mother dreams the sun deity enters her right side,
Then the child she bears will become a universal monarch without fail.
If a mother dreams the moon deity enters her right side,
Then the child she bears will be the best among all kings.
If a mother dreams a white elephant enters her right side,
Then the child she bears will become the Most Honorable One
in the three realms of the universe.
He will be capable of benefiting sentient beings without discriminating
between those who are close to him and those who are hostile.
He will bring salvation to billions of people, causing them to
cross over the deep ocean of desires.

Then the brahman teachers said to the great king, “The signs of the queen’s dream are very auspicious. Great king, you should now congratulate yourself. The queen will certainly bear a holy child. Later he will surely complete the path of becoming a buddha. His reputation will spread widely.” When King Śuddhodana heard the oracle readers utter these verses he was overjoyed and presented them with a large gift. After King Śuddhodana heard the oracle readers interpret the queen’s dream as a very auspicious sign he held a great feast outside of the four gates of the city of Kapilavastu. In all large and small streets where people walked, he gave gifts, providing all kinds of desirable food, drink, treasures, buildings, and animals.

There was also Asita, a holy man who possessed the five supernatural powers. He heard the Bodhisattva in Tuṣita Heaven entertain the thought of descending to be born to King Śuddhodana and enter the queen’s right side. When he entered the womb he radiated light, illuminating everywhere throughout all the worlds of humans and gods. Later, the great earth moved in eighteen ways. When Asita saw these events that had never before taken place, he was frightened and all his hair stood on end. “What conditions caused the earth to quake? What are the consequences of these events?” The holy man thought for a while and then calmed down. A great joy

arose in his heart and he was infinitely delighted. Unable to control himself, he uttered the following words, “A rare sage beyond our comprehension! A great person (*fujialo; pudgala*) will appear in the world!” 342b

When the Bodhisattva first descended from Tuṣita Heaven, entered the his mother’s right side, and settled in her womb, a god called Suwang (“Quick Going”) went down to hell, saying loudly, “You should all know the following. The Bodhisattva has descended from Tuṣita Heaven and has entered his mother’s womb. Therefore you should all quickly make the vow to be reborn among humans!” The sentient beings in hell heard these words. In the past all these sentient beings had performed good deeds as well as deeds of mixed character, but because the effects of their evil deeds were stronger they had fallen into hell. Every one of these beings showed by the expression on their face that they hated being in hell. Having seen the light their bodies and minds felt at peace, and on hearing the great deity Suwang’s voice they abandoned their bodies in hell and were reborn among humans. Among all sentient beings in the three thousand chiliocosms, those who had performed good deeds in the past were all reborn in areas around the city of Kapilavastu.

5. Descending into the Womb

The *Niepan jing* (*Nirvana Sutra*, T.374:558c15–16, T.375:804c29–805a2) says:

When the Bodhisattva descended, all the gods of the realms of form and desire came and bade farewell. They praised the Bodhisattva loudly and the breath from their mouths caused the earth to quake and move.

The *Nianfo sanmei jing* says, “When the Bodhisattva was about to descend into his mother’s womb the three thousand great chiliocosms all shook in six ways.”

The *Yinguo jing* (T.189:624a20–b22, c5–23) says:

The Bodhisattva was about to descend into his mother’s womb. Riding on the six-tusked elephant he left Tuṣita Heaven. Innumerable gods danced and played music, burned many kinds of superior incense, and scattered beautiful heavenly flowers. They followed after the Bodhisattva, filling up the sky, and sent forth great light that illuminated all the directions.

On the eighth day of the fourth month, when the morning star Venus appeared, [the Bodhisattva] descended into his mother's womb. At that time Queen Māyā saw the Bodhisattva riding on the white elephant with six tusks come flying to her bedside and enter the right side of her body. You could see through the queen's body and see the Bodhisattva's body inside her, just as one can see through a piece of transparent blue jade (*vaiḍūrya*). The queen felt peaceful and experienced pleasure as if she had drunk heavenly dew. Looking at her own body sending forth light like the sun and moon, she was overjoyed and felt infinite delight. When she saw this sight she thought how extraordinary it was and reported it to King Śuddhodana.

King Śuddhodana saw the auspicious sign and could not restrain himself in his great joy and delight. He then called in a brahman who was good at reading signs and ordered him to divine its significance. He learned that the Bodhisattva was in the womb, that when he was born in the world he would attain buddhahood, and that the merit and benefit that would be brought by this event were beyond description.

342c At that point the gods in Tuṣita Heaven thought aloud, "The Bodhisattva is now born in the palace of King Śuddhodana. We should also descend and be born among humans. When the Bodhisattva attains buddhahood we will become his first attendants and listen to the teaching." When they had finished this thought, they were immediately reborn below. The gods who descended from Tuṣita Heaven and were born among humans numbered nine billion nine hundred million. There were also gods from the uppermost heaven in the realm of desire as well as the four *deva* kings and the *deva* kings of the realm of form. They descended with their attendants; their number was beyond calculation. The Bodhisattva walked, stood, sat, and laid down in his mother's womb without any obstruction to his movements. Neither did he cause his mother any pain or suffering. From within his mother's womb the Bodhisattva preached to the gods of the realm of form in the morning, to the gods of the realm of desire at midday, and to the demons and spirits at the end of the day. He followed the same order for the three periods of night. (Note: *The Puyao jing*, T.186: 492b21–23, says, "The Bodhisattva began teaching while he was in his

mother's womb for ten months and taught for thirty-six years in order to establish the practice of the hearers and the Great Vehicle for gods and humans.”)

The *Huayan jing* (T.278:666c3–5; T.279:311a14–16) says:

When the Bodhisattva was in his mother's womb the sentient beings of the three thousand great chiliocosms could see him in the womb as if they were looking at his image in a clear mirror.

6. Guidance

The *Pusa chutai jing* (T.384:1023c13–1024a5, 1015b23–c26, 1017c26–28, 1024b20–24) says:

The Buddha told Xijian Bodhisattva, “Do you wish to know whether the past buddhas in the state of nirvana [simply] stayed in their buddha lands? You should know that my past births were infinite and incalculable in number. By means of supernatural powers I entered into the realm of the moisture-born. Endowed with all the characteristics of the moisture-born, I preached to the moisture-conscious sentient beings for innumerable ages, enabling those moisture-conscious beings to achieve liberation according to their wishes. I entered into other realms such as that of the egg-born and, just as above, enabled the beings in these realms to achieve liberation according to their wishes. Through supernatural powers I manifest future worlds and enter into the realms of the four types of living beings and, as above, enable each being to achieve liberation according to his wish.

“Today I am in my mother's womb and preach the rare teaching of non-retrogression for bodhisattvas of supernatural powers throughout the ten directions. I also enter the realms of the four types of living beings in heaven, hell, among the hungry ghosts, and among the animals. Among the four types of living beings, the womb-born and those born through spontaneous generation are quick to exhaust the impure outflows of their minds. The moisture-born and the egg-born are slower. The womb-born and those born through spontaneous generation are creatures of sharp capacities. The moisture-born and the egg-born are creatures of dull capacities.”

Another passage from the same scripture says:

343a

The Buddha said to Ānanda, “Listen and think carefully. I will now distinguish one by one the rare teachings of great beings.” Ānanda said to the Buddha, “I wish to hear that.” The Buddha said to Ānanda, “At a distance as many worlds away as the number of grains of sand in one billion eleven thousand and sixty-two Ganges Rivers southeast from here, there is a world called Sile. The name of the buddha there is Xiangyan Tathāgata. He attained final extinction (*parinirvāṇa*) there and then came to the palace of Trāyastriṃśa Heaven. During the long period of innumerable ages he returned thirty-six times to become the great divine king Brahmā, thirty-six times to appear in the body of the god Śakra (Indra), and thirty-six times to become a universal monarch. None of the sentient beings saved by him fell into the wrong teachings of the two vehicles nor were reborn in inferior realms of existence. Why? Because they are all mysteriously informed by the divine wisdom of all the buddhas.”

The Buddha said to Ānanda, “Does the body of the Tathāgata have a period of sojourn in a womb or not?” Ānanda replied to the Buddha, “The Tathāgata’s body does not have a period of sojourn in the womb.”

The Buddha said to Ānanda, “If the Tathāgata does not have a period of sojourn in the womb, why it is said that the Tathāgata stayed in the womb for ten months to teach and preach?” Ānanda replied to the Buddha, “If the Tathāgata has a period of sojourn in the womb, nonetheless he still dwells in nirvana; if he does not have it, he also dwells in nirvana.”

Then the World-honored One used his supernatural powers and appeared within Māyā’s body. He sat, lay down, and walked around. There he found a great high throne, eight thousand *yojanas* long and wide, a stairway of gold and silver, and a canopy of heavenly silk hanging from an empty sky. The pleasure there was beyond description. Bodhisattvas and *mahāsattvas* eight thousand worlds away in the eastern direction from this *sahā* world all used their supernatural capacity to travel quickly and gather there, similarly from the south, west, north, and from the four cardinal directions between. Also from six billion two hundred million worlds below bodhisattvas with supernatural powers came to the great gathering. From seven billion two hundred million sky spaces above, bodhisattvas also gathered and swarmed into the womb.

At that time Mañjuśrī Bodhisattva asked the World-honored One, “These bodhisattvas and *mahāsattvas* gathered together like a cloud. They wish to hear the World-honored One preach the teaching beyond comprehension. Of the innumerable number of different types of concentrated trance states (*samādhis*), which concentrated trance has the Tathāgata now entered, dwelling in the womb and preaching the teaching beyond comprehension to the great beings (*mahāsattvas*)?”

The Buddha said to Mañjuśrī, “You should now observe the bodhisattvas of the first stage, the second stage, and so on up to the bodhisattvas of the tenth stage who are in their last birth. Observe them according to their correct ranks and without mixing them up. Now, all the beings in this crowd are completely pure and free from impure admixtures. The branches and leaves on which they dwell are also free from defilement. On these seats there is none who is defiled or has regressed. Why? Because those with sharp capacities do not dwell in the realms of life and death.

The Buddha also asked Maitreya, “When the mind produces a thought, how many thoughts and consciousnesses are formed?” Maitreya said, “In a period of time as brief it takes to raise one’s hand or snap one’s fingers three billion two hundred million thoughts take shape, and each thought this formed has consciousness. Conscious thought is so fine that one cannot get hold of it. The Buddha’s mysterious power enters into that fine consciousness and leads each one to salvation. Here he teaches consciousness. It is not that there is no consciousness.”

Chapter Five
(continued)
One Thousand Buddhas
(continued)

5. Birth

(Note: This has eight parts:) (1) Introduction, (2) The Queen’s Return to Her Father’s Home, (3) Auspicious Signs Before the Birth, (4) The Birth, (5) Auspicious Signs, (6) Worship by the Gods, (7) Simultaneous Births, and (8) Calculation of Numbers.

1. Introduction

I respectfully entertain the following thought. Dīpaṅkara Buddha predicted [Śākyamuni’s] attainment of buddhahood and conferred on him the name Nengren (“Capable of Benevolence,” a translation of Śākyamuni) beforehand. When conditions were mysteriously met he was embodied in the Śākya clan. Auspicious signs appeared before he was born, and traces of truth appeared after his birth. These signs and traces illumined the worlds of humans and gods and spread everywhere in a chainlike formation. Their source is deep and superior. Therefore the earth shook in six ways and the infant [Buddha] took seven steps as soon as he was born. Five kinds of pure rain fell and nine dragons poured water over him. Supernatural signs of good fortune appeared and all kinds of auspicious signs were also present. These signs were unprecedented in the past one hundred generations. Thus, [the Buddha] was conceived in a different way from how the ancient rulers Yao and Xuan (Yellow Emperor) [were conceived] and he was born in a different way from the later rulers Yu and Xie, who founded the Yin people.

Signs such as the Black Emperor appearing in a dream or white light filling the room are not really auspicious signs. How could these be compared to the

auspicious signs that appeared at the time of the birth of the Buddha? Around his body there was light that extended one *zhang* and a five-foot-long white hair was curled between his eyebrows. The auspicious sign *wan* (*svastika*) was written on his chest. He walked with one thousand wheels under his feet. There were thirty-two major marks such as these. The auspicious signs that accompanied the Chinese rulers—for example, in the case of Emperor Yao his dragon face, tiger nose, and eight-colored eyebrows, and for Emperor Shun two pupils in each eye—are nothing compared to the superior signs of the Buddha.

2. The Queen's Return to Her Father's Home

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:685b24–c10) says:

When Queen Māyā, the holy mother of the Bodhisattva, having conceived him and almost completed the ten months of her pregnancy, was about to give birth the queen's father, Suprabuddha (Shanjue) sent a messenger to King Śuddhodana in Kapilavastu. (Note: The queen's father's name is given as Shanzhi in another tradition.) His message to the great king said, "I am informed that my daughter, the great queen Māyā, is carrying the Holy One in her womb. His powerful virtue is great. Once he is born my daughter's life will be shortened; she will die soon after giving birth. I want to bring my daughter Māyā back to my palace and let her stay in peace at Lumbinī, where we may share pleasurable moments with each other and indulge the natural sentiments of affection between father and daughter. I beseech the great king not to obstruct this wish. Please have pity on us and release my daughter. Once she gives birth in my house I will send her back immediately." When King Śuddhodana heard Suprabuddha's messenger utter these words, he issued an edict ordering officials to repair and grade the road between Kapilavastu and Devadaha (Tipotuohe), decorate it with flags and flowers, and have music played there. An innumerable number of servants and other people accompanied the queen when the king sent her back to her home.

343c

3. Auspicious Signs Before the Birth

The *Puyao jing* (T.186:492c26–493b9) says:

When the Prince completed his ten months in the womb and was about to be born, thirty-six auspicious signs appeared: (1) trees in the back

garden spontaneously bore fruit; (2) blue lotus flowers as large as carriage wheels appeared on dry ground; (3) all the dead trees on the ground sprouted flowers and leaves; (4) gods appeared, pulling a carriage covered with seven jewels and dew; (5) a treasure house containing twenty thousand jewels appeared from the ground; (6) famous scents and pleasant fragrances spread all over; (7) five hundred white lions appeared in the Himalayas and lined up in front of the city gate but they did not bother or harm anyone; (8) five hundred white elephants lined up in front of the palace; (9) heaven sent down a light and nourishing rain which was fragrant wherever it fell; (10) a spring opened inside the king's palace and provided water of one hundred flavors to the thirsty; (11) dragons and jade women appeared in sky, showing the top half of their bodies; (12) thousands of jade women from heaven appeared on the palace wall, holding peacock dusters; (13) gods and jade women stood in the empty sky, holding ten thousand gold jars filled with sweet dew; (14) ten thousand jade women from heaven held ten thousand jars filled with fragrant water; (15) ten thousand jade women from heaven held a canopy in their hands and stood in attendance; (16) gods and jade women lined up and stood, making hundreds and thousands of different kinds of music with their drums, and staying in the empty sky in great harmony; (17) the water in the rivers and channels became clear but did not flow; (18) the sun and moon stopped their movement; (19) under the Puşya lunar station stars appeared guarding it; (20) a jeweled net, sprinkled with dew, covered the palace; (21) a supernatural jewel as clear as the bright moon hung from the palace building, shining very brightly; (22) lamps in the palace could no longer shine brightly; (23) clothing that had been stored in boxes appeared on clothes hangers; (24) precious necklaces and all other such treasures appeared; (25) poisonous insects went into hiding and auspicious birds uttered sounds of fortune; (26) in hell all punishment stopped and no one suffered pain; (27) there was a great earthquake that flattened the hills; (28) streets and four-way crossings were evenly leveled and flowers were scattered over them; (29) deep holes and gullies were all filled in; (30) fishermen and hunters became disgusted by their evil professions and for a while harbored compassion for all creatures; (31) pregnant women inside the territory all gave birth to boys, and the dead, blind, mute, and those who suffered from

344a any of the one hundred diseases were all cured; and (32) tree deities showed the top half of their bodies from all the trees and paid respect by lowering their heads. These were the thirty-two auspicious signs. At that time everyone without exception expressed wonder at these unprecedented events.

4. The Birth

The *Yinguo jing* (T.189:624c27–625a24) says:

The Bodhisattva was in the womb for almost ten months, and the limbs of his body as well as all the marks of his superior destiny were completed. The queen wished to go into the garden for sight-seeing. The king ordered eighty-four thousand beautiful palace women to accompany Queen Māyā. He also chose eighty-four thousand beautiful young girls to go to the Lumbinī Garden holding incense and flowers. The king also ordered all of his ministers, officials, and their wives to follow her. Thereupon, the queen stepped into the decorated carriage, and accompanied by the attending officials and women, both in front and back of the queen's carriage, they went to the Lumbinī Garden. At that time the eight kinds of heavenly beings, such as gods and dragons (*nāgas*), filled the sky and followed the queen's carriage.

When the period of ten months was completed and the Bodhisattva was about to appear on the eighth day of the fourth month, the queen saw a big tree, called *āsoka*, in the back garden. Its flowers were colorful and fragrant and its branches and leaves spread widely, growing thickly and profusely. As the queen raised her right hand to grasp a branch of the tree, the Bodhisattva emerged slowly from her right side.

The *Pusa chutai jing* (T.384:1025c15–19) says:

The Buddha said to Maitreya, “You should know that you also received the prediction to attain highest enlightenment under this large tree, the king among all trees, five million six hundred and seventy years from now. I was born from the right side of the queen's body. You, Maitreya, will be born from the top of your mother's head. I had a life span of one hundred years. You, Maitreya, will have a life span of eight thousand four hundred years. My land was made of earth. Your land will be made of gold. My land was full of suffering. Your land will be full of pleasure.”

The *Pusa benxing jing* (*Fobenxing ji jing*, T.190:686b18–c4) says:

When the Bodhisattva saw his mother standing on the ground taking hold of a branch of the tree with her hand, there in the womb he concentrated on the thought of birth and rose from his position. When the mothers of all other sentient beings are about to give birth their bodies ache all over and they suffer greatly. Sitting down and standing up over and over again, they cannot get comfortable. The Bodhisattva's mother was happy and peaceful and she felt a great pleasurable sensation in her body. At that time Queen Māyā stood on the ground, took hold of a branch of the *palāśa* tree with her hand, and gave birth to the Bodhisattva. This was a remarkable event, entirely unprecedented, that could only happen to the Bodhisattva. It gave expression to the fact that after the Tathāgata has attained buddhahood he would tirelessly remove the root of all desire and cut off the bondage of desire just as when the tops of *tāla* trees are cut off they do not grow again. His will be the teaching of characterlessness, formlessness, and the absence of subsequent births. Such is the auspicious sign that accompanies the birth of a tathāgata.

344b

Again, because of oppressive pain, inside the womb all sentient beings move around from place to place. The Bodhisattva was different. He entered his mother's body from her right side and stayed on the right side. He did not move around inside the womb at all. When the time came for him to be born, he emerged from the right side of his mother's body. His birth was not characterized by painful pressure such as other sentient beings experience. Such was the unprecedented birth that happened only in the Bodhisattva's case, and which gave expression to the fact that after he achieves buddhahood future religious practices will forever be free from fear, always filled with pleasure, and devoid of pain.

Again, when the Bodhisattva in the right side of his mother's womb first concentrated on the thought of birth, great light issued forth and illuminated everywhere. This was an unprecedented event that happened only in the Bodhisattva's case. It gave expression to the fact that after achieving buddhahood he would destroy the dark net of ignorance and would cause the clear and pure light of wisdom to issue forth.

Again, when the Bodhisattva had just emerged from the right side of his mother's body and remembered the past through concentration, his

mother's body was not in any discomfort, as usual, and was not injured, damaged, wounded, or pained. The Bodhisattva's mother's body had undergone no change. This was an unprecedented event that happened only in the case of the birth of the Bodhisattva. It gave expression to the fact that after he has achieved buddhahood those who engage in religious cultivation would lack nothing and be well provided for.

Again, when the Bodhisattva had just emerged from his mother's womb, he stood up feeling no pain, distress, or illness. None of the many defilements of the mother's body could pollute him. He was different from other sentient beings. To describe the matter with a metaphor, he was like a *vaiḍūrya* jewel wrapped in Kāśī cloth. Neither the jewel nor the cloth is defiled. This was an unprecedented occurrence that happened only in the case of the Bodhisattva's birth. It gave expression to the fact that after achieving buddhahood he would remain in the world and while the precious teaching remained in the world no worldly defilements could pollute or stain it.

Again, when the Bodhisattva had just emerged from his mother's womb, the heavenly deity Śakra wrapped him in the heavenly fine fabric called Kauśika cloth. Receiving the Bodhisattva's body before anyone else, Śakra held it up reverently. This was an unprecedented event that happened only in the Bodhisattva's case. It gave expression to the fact that after the Bodhisattva achieved buddhahood and became master of the *sahā* world, the great god Brahmā would first request the Tathāgata to preach the truth.

Again, when the Bodhisattva had just been born from the right side of his mother's body, the four great *deva* kings held him and, turning toward the mother to show him to her, they said, "Great queen, you should now rejoice! The child you have given birth to has now attained a human birth. Gods are rejoicing in praise of him. How could it be otherwise with human beings?" This was an unprecedented event that happened only the Bodhisattva's case. It gave expression to the fact that after he achieved buddhahood the fourfold Buddhist community (i.e., monks, nuns, laymen, and laywomen), with an incalculable number of members, would turn toward the Tathāgata and listen to his teaching. They will follow the Tathāgata's teaching and will not deviate from it in any way.

Again, as soon as the Bodhisattva stood upon the ground and standing there looked at his mother's right side, he said, "I will not receive a human

form again after today. I will not enter the womb from the side of my mother's body. This is my last human body. In this body I will become a buddha." This was an unprecedented event that happened only in the case of the Bodhisattva's birth. It gave expression to the fact that after attaining buddhahood he will utter the following words: "My births have been completely exhausted, my spiritual practice has been established, and what has to be done has already been done. I will not receive future rebirths." These are the auspicious signs that first accompany the birth of a tathāgata.

The *Niepan jing* (*Nirvana Sutra*, T.374:528a28–b10, T.375:773a3–14) says:

When the Bodhisattva had just been born he took seven steps in each of the ten directions. The dragon generals Mañibhadra and Pūrṇabhadra held flags and a canopy over him and shook the innumerable worlds of infinite extension. Golden light shone and filled the sky. The dragon kings Nanda and Upananda bathed the Bodhisattva's body using their supernatural powers. Gods manifested themselves and worshiped the Bodhisattva. The sage Asita reverently joined his palms and paid his respects. When he grew up to be a young man, the Bodhisattva renounced the objects of human desire just as if he was spitting out saliva. Not deluded by worldly pleasures, he left the householder's life and found happiness in the spiritual life of quietude. He refuted heterodox teachings and practiced austerities for six years. He adopted the attitude of complete equanimity toward all sentient beings. Constantly meditating in his mind, he was from the beginning never disturbed. Special marks, awesome and beautiful, ornamented his body. Wherever he went the hills and hollows were leveled. His clothes floated four inches off his body but they never fell down. When he walked, he looked straight ahead and did not glance left or right. When he sat down or stood up, the grass under him did not become crushed. In order to guide sentient beings, he went forth and taught. His mind was free from arrogance.

5. Auspicious Signs

The *Yinguo jing* (T.189:625a24–b5) says:

When the Prince was born a lotus flower decorated with seven jewels and supported by seven stalks appeared under the tree. This flower was as large as a carriage wheel. The Bodhisattva then fell into this lotus flower

and without any assistance took seven steps. (Note: The *Dashanquan jing* [T.345:160c25–6] says that the seven steps taken by the Bodhisattva correspond to the sevenfold practices of awakening.) He raised his right hand and uttered the lion’s roar, “I am the most honorable and superior being among all gods and humans. Innumerable births and deaths are now over.” When he had uttered these words, the four *deva* kings wrapped the Prince’s body in a heavenly silk cloth and placed him on a table filled with treasures. The god Śakra (Indra) held a jeweled canopy; great Brahmā held a white duster. They stood to the Prince’s right and left sides. The dragon kings Nanda and Upananda sprayed pure water from their mouths into the sky, bathing the Prince’s body with warm and cool water. (Note: The *Puyao jing* [T.186:494a29–b2] says, “The gods Śakra and Brahmā rained many kinds of famous perfumes; nine dragons went up and poured down the perfumed water to bathe the Bodhisattva’s body.” The *Ruiying benqi jing* [T.185:473c4–5] says, “Śakra and Brahmā waited upon him from below; the four *deva* kings took the Bodhisattva’s body and placed it on the table.” The *Xiuxing benqi jing* [T.184:463c17–19] says, “The dragon king brothers rained down warm water on his left side and cool water on his right side; Śakra and Brahmā covered the Bodhisattva’s body with a piece of cloth.”) The Bodhisattva’s body was golden in color and adorned with thirty-two marks. It emitted a great light that illuminated the three thousand great chiliocosms.

345a The state of Kapilavastu stood at the center of three thousand suns and moons and twelve thousand heavens and earths.

(Note: There are ten billion suns and moons and forty billion realms under heaven. The number three thousand is given as a shorthand expression. Therefore, the relative location of China and the barbarian countries may also be explained in more detail. The *Hainei [yi]jing* [*Shanhai jing*] says that Shendu is the country where the Yellow Emperor lives. Guo [Pu]’s commentary says that it refers to India. These passages indicate that it is not entirely wrong to speak of India as the center of heaven and earth. The *Houhan shu* says that people designated as nine kinds of barbarians live beyond the Pamir Mountains. Their civilization is said to be more impressive and beautiful than that of China.)

The *Zhidu lun* (T.1509:90b26–c8) says:

Question: Why is the Buddha of golden color?

Answer: If one were to place iron next to gold it would not be noticeable. Now if we were to place gold of today next to the gold of the Buddha's time, the former would not be noticeable. If we were to place the gold of the Buddha's time next to the gold of the Jambu River, the former would not be noticeable. If we were to place the Jambu River gold next to the gold sands of the ocean in the kingly realm of the universal monarch, the former would not be noticeable. If we were to place the golden sands next to a gold mountain, the former would not be noticeable. If we were to place the gold mountain next to the gold of Mount Sumeru, the former would not be noticeable. If we were to place the gold of Mount Sumeru next to gold from the necklace of the thirty-three deities, the former would not be noticeable. If we were to place the gold from the necklace of the thirty-three deities next to the god Yama's gold, then the former would not be noticeable. If we were to place the god Yama's gold next to the gold of Tuṣita Heaven, the former would not be noticeable. If we were to place the gold of Tuṣita Heaven next to the gold of Nirmāṇarati ("Delight in Creation") Heaven, the second highest heaven of the realm of desire, the former would not be noticeable. If we were to place the gold of Nirmāṇarati Heaven next to the gold of Paranirmitavaśavartin ("Masters of the Creation of Others") Heaven, the highest heaven of the realm of desire, the former would not be noticeable. If we were to place the gold of Paranirmitavaśavartin Heaven next to the golden color of the Bodhisattva's body, the former would not be noticeable. Such a beautiful color is called the mark of golden color.

The *Ruiying jing* (ref. *Guoqu xianzai yinguo jing*, T.189:625b5–18) says:

When the Bodhisattva was first born the eight kinds of supernatural beings, such as gods and dragons, manifested themselves in the sky, playing heavenly music, dancing, and singing praises. They burned incense and scattered flowers. They let an innumerable number of heavenly cloth and necklaces fall onto earth like rain. Under the tree near which the Bodhisattva was born there suddenly emerged four wells producing water of marvelous quality.

There were thirty-four auspicious signs. These signs cannot be described in detail here. (Note: These signs are roughly the same as those described above in the section on the thirty-six auspicious signs.)

6. Worship by the Gods

The *Ruiying jing* (ref. *Guoqu xianzai yinguo jing*, T.189:626a4–22) says:

When the Prince was just born the great king immediately gathered the four divisions of his army and entered the garden with his ministers. Seeing that the Prince's birth had occasioned such miraculous signs, the king was both pleased and afraid. With joined palms the king worshiped the deities and, embracing the prince, he placed him on an elephant-mounted carriage decorated with seven jewels. Accompanied by his ministers and palace ladies and followed by dancing gods, the king entered the royal city. Because he was unfamiliar with the Three Jewels the king first took the prince to a temple of the gods. When the prince entered, the images of the god Brahmā all stood up and bowed at the Prince's feet. They said to the king, "Great king, you should know about this. This Prince is honored among gods and humans. The gods in the sky are all paying respect to him. How could the great king have failed to see these signs and brought the Prince here to pay respect to us?" King Śuddhodana and his ministers marveled at this unprecedented turn of events. Then the Prince left the temple of the gods and returned to the rear quarters of the palace.

345b

The *Puyao jing* (T.186:497b10–15, 21–c2) says:

When the Prince came to the temple he spoke in verse:

When I was just born I shook the three thousand chiliocosms.
Deities such as Śakra, Brahmā, and Sudarśana, and
All the heavenly beings, such as the sun and moon, came and paid
me respect.
What heavenly deity is treated with greater respect?
When I arrived at the palace,
I was treated as a being higher than the gods, a god among gods;
Among the gods none was superior to me.
Adapting myself to the world, I manifested myself here.

I cause these auspicious signs to appear and the people are overjoyed.
 I am nurtured respectfully by members of a small clan, yet
 I am holier than a god among all the gods.

Thereupon the heavenly kings Śakra and Brahmā and the four *deva* kings came down from their thrones and throwing themselves down to the ground they worshiped at the feet of the Bodhisattva. Hundreds of thousands of gods and people were amazed and loudly uttered praises, exclaiming at such an unprecedented event, and danced in joy. Heaven and earth shook; flowers rained down from the sky, and hundreds of thousands of musical tunes were heard as musical instruments played by themselves. The statues of the gods transformed into the deities they represented and the gods paid respect by bowing down at the feet of the Bodhisattva. The deities then stood before the Bodhisattva and uttered the following verses of praise:

Just as Mount Sumeru is contrasted with a mustard seed,
 So do the Bodhisattva's supernatural powers exceed those of the
 dragon king.

Would the sun and moon worship a dragon king?
 How could the wise and virtuous pay respect to the dragon king?
 Three thousands worlds offer homage to the Bodhisattva on their
 own initiative.

Just as a mustard seed is contrasted with Mount Sumeru, or
 The footprint of an ox is compared to the great ocean,
 So does the Most High and Honored One transcend the sun and moon.
 If one pays respect to this Honored One their merit will be
 incalculable.

Everyone will obtain spiritual peace.
 The Bodhisattva's virtue is infinitely rich.

7. Simultaneous Births

The *Ruiying jing* (ref. *Guoqu xianzai yinguo jing*, T.189:626a22–23) says, “At that time, on the same day, five hundred male children were born into various branches of the Śākya clan.”

The *Xiuxing benqi jing* (T.184:465a18–20) says:

A child was born to each of the eighty-four thousand elders in the state, and they were all male children. Foals were born in eighty-four thousand stables. One among them was unique. Its coat was pure white and its mane was threaded with jewels. The foal was named Kaṅṭhaka; the stable lad who cared for it was called Chanda.

The *Ruiying benqi jing* (ref. T.185:474b5–7) says:

The stable lad was called Chanda and the horse was called Kaṅṭhaka.

345c At that time in the king’s stable an elephant gave birth to a baby elephant and a horse to a foal. Cows and sheep also gave birth to five-colored offspring. The same thing happened to five hundred different species. The Prince’s servants also gave birth to five hundred children who would later serve as the Bodhisattva’s servants. (Note: The *Puyao jing* [T.186:494b7] says that five hundred servants gave birth to strong soldiers.) At that time five hundred hidden treasure houses spontaneously opened up in the palace. Many merchants came back from traveling the seas where they had gathered treasures, and they presented rare objects to the king. In the light of all these auspicious signs, they wished to name the Prince Xida (“All-attained”; Siddhārtha). At that time, just as the Prince was born to King Śuddhodana, a child was born to eight princes in the realm. They were all overjoyed and chose good names for these newborns.

The *Fobenxing jing* (*Shieryou jing*, T.195:146c13–29) says:

The kingdom of Kapilavastu had eight cities and altogether nine million households. Devadatta was born on the seventh day of the fourth month. The Buddha was born on the eighth day of the fourth month. The Buddha’s younger brother, Nanda, was born on the ninth day of the fourth month. Ānanda was born on the tenth day of the fourth month. Devadatta’s height was one *zhang*, five *chi*, and four *cun*. The Buddha’s height was one *zhang* and six *chi*. Nanda’s height was one *zhang*, five *chi*, and four *cun*. Ānanda’s height was one *zhang*, five *chi*, and three *cun*. The height of those belonging to the aristocratic clan Sheyi was one *zhang* and four *chi*. The height of those belonging to other ruling clans was one *zhang* and three *chi*. The Bodhisattva’s mother’s house was eight hundred miles outside of the

capital city. Her father's surname was Gautama. Being a lesser king, he ruled over one million households and was called a one-myriad king.

The family of the Bodhisattva's consort was surnamed Gautama and Elder Sheyi had the personal name Shuiguang ("Water Light"). The name of the Bodhisattva's wife's mother was Yuenü ("Moon Woman"). She lived in a neighborhood of the city. When she was about to give birth to her daughter the sun was about to set, but the remaining light illuminated the house and the room was very bright. Therefore, her daughter was given the name Gopī, which means "Bright Woman." Juyi (Gopī) was the first wife of the prince. His father was called Elder Shuiguang. The second wife, who gave birth to Rāhula, was called Naweitan. Her father was called Elder Yishi. The third wife of the prince was called Luye ("Deer Field"). Her father's name was Elder Shi. Because his son had three wives, the prince's father built three palace buildings. Twenty thousand palace ladies were present in each building, and altogether there were sixty thousand palace ladies in the three buildings. Since the Prince was to become a universal monarch, the king placed sixty thousand palace ladies [in his court].

8. Calculation of Numbers

The *Yüqie lun* (ref. T.1602:553a14–18) says:

There are four ways of entering the womb: (1) with correct knowledge in entering, but without correct knowledge when staying there and coming out; (2) with correct knowledge when entering and staying there, but without correct knowledge when coming out; (3) with correct knowledge in all three [modes: entering, staying, and coming out]; and (4) without correct knowledge in any of the three [modes of entering, staying, and coming out]. The first refers to universal monarchs, the second to self-enlightened buddhas (*pratyekabuddhas*), the third to bodhisattvas, and the fourth to all other sentient beings.

A verse in the *Baoxing lun* (T.1611:819a27–b3) says:

Withdrawing from heaven and entering the womb,
He was born here to a mother and father.
While living in the household he took the form of a child.

346a He studied various arts and skills,
Played happily, and went on excursions.
After he renounced the householder's life, he practiced austerities.
Having mastered the non-Buddhist teachings,
He conquered the heavenly Māra.
He attained buddhahood and turned the wheel of Dharma.
He showed the path to nirvana.
Sentient beings with little merit
Cannot see the Tathāgata.

The *Ruiying jing* (T.185:473c1–2) says, “The prince was born during the night of the eighth day of the fourth month, when the morning star appeared.”

The *Xingzan* (ref. *Buddhacarita*, T.192:1a23–24) says, “On the eighth day of the third month the Bodhisattva appeared from the right side of his mother's body.”

The *Guoqu xianzai yiguo jing* (T.189:625a21–24) says:

On the eighth day of the second month the queen went to the Lumbinī Garden. She saw an *aśoka* flower and picked it, raising her right hand. At that moment the prince was born from the right side of the queen's body.

Now this matter belongs to a time many generations ago. The disagreement about the date among the translators cannot be easily sorted out in terms of the texts themselves, but we may be able to settle the matter by looking into non-Buddhist scriptures. The *Chunjiu* (*Spring and Autumn Annals*) says:

The seventh year of the reign of Duke Chuang of Lu, i.e., the eleventh year of Prince Chuang: On one day in the fourth month, one star disappeared and meteors fell like rain.

Comparing Buddhist and non-Buddhist texts, we may determine that the fourth month was the correct date of the Buddha's birth.

6. Attending to and Raising the Child

(Note: This has three parts:) (1) Introduction, (2) Raising the Child, and (3) Auspicious Signs.

1. Introduction

Mysterious processes work through everything in silence; perfect wisdom illumines in quietude. The Way transcends the realms of form and consciousness; the principle is beyond the spheres of changes. Having transcended form and consciousness long ago, how could he in reality have been reborn in a king's palace? Having gone beyond changes, would he be guarded by illusory attendants? Yet the Great One was born responding to cosmic conditions in order to benefit all beings, as he promised at the beginning. He appeared thus due to cosmic conditions, yet he sees all the profound truths. There are many ways of teaching, and those who receive the teaching are many. Some are enlightened through means of quiet meditation. Some open their minds with the help of wisdom and understanding. Some hold the baby and some feed the baby milk to nourish his body. The conditions for enlightenment are many and cannot be limited to one example. In these many ways, all living beings can be motivated to seek salvation, and salvation may be brought skillfully to the world.

2. Raising the Child

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:701a27–b10, b29–702a3) says:

When seven days had passed after the birth of the Prince, his mother, Queen Māyā, came to the end of her life. Some teachers say that the queen's lifetime just happened to be only seven more days, and that is why she died at that time. However, there is an ancient rule that the Bodhisattva's mother dies after he has lived seven days. The reason why the mothers die so early is as follows: the Bodhisattvas (i.e., buddhas-to-be) renounce the householder's life at a very early age, and when their mothers see this event their hearts are broken and their lives end. The Sarvāstivāda teachers say that when the mother saw that the child born to her had an unprecedentedly beautiful body, she could not bear the joy and her life immediately ended. After her life ended she was reborn in the Heaven of the Thirty-three Gods.

346b

When King Śuddhodana saw that the queen's life had ended, he called the Śākya clan together and they all gathered like a cloud. He told them,

“You are all relatives and parents of the state. Now this boy has lost his mother while still a baby. To whom should I entrust him to provide him with milk? Whom shall I order to raise the baby? Who will be able to love him as if he were her own child? At that time there were five hundred new wives in the Śākya clan and they all said, “I can raise him. I can look after him.”

The elders of the Śākya clan told them, “All of you are young and vigorous. You indulge in sense desires. You cannot nourish him at the appropriate times and love him in a manner that accords with the correct teaching. Only Mahāprajāpatī happens to be the true aunt of the Prince. Therefore, she is capable of raising the baby.”

Thereupon, King Śuddhodana entrusted the Prince to his aunt and said to her, “Welcome. You should raise the child. Guard him well and help him to grow up. Bathe him at the appropriate times.” He also chose thirty-two other women to assist in raising the Prince: eight women to hold him, eight women to bathe him, eight women to give milk, and eight women to play with him. Then Mahāprajāpatī said to King Śuddhodana, “I will respectfully follow the king’s orders and not deviate from them.”

3. Auspicious Signs

The *Fobenxing jing* (T.190:702a7–b10) says:

After the Prince was born King Śuddhodana’s household became more prosperous day by day. As they were more than sufficiently provided with all kinds of wealth, such as gold, silver, and rare treasures, those in the household uttered the following verse:

Five kinds of grain and other wealth and treasures,
Such as gold, silver, and all kinds of clothing,
Some produced by human beings and some not produced by humans—
These have been provided spontaneously without any effort
on our part.
For both the child and his loving mother,
Milk and its products are always richly provided.
Nursing mothers who did not have sufficient milk before
Now all produce milk plentifully.

At that time King Śuddhodana’s enemies all felt the universal and equal

love toward everyone and gradually came to feel as if the Prince was a family member or someone very close. Wind and rain came at the appropriate times and no natural disasters such as hailstorms occurred. There was no disruptive weather. People sowed few seeds yet the harvest was large. Everyone in the realm obeyed the laws. Many kinds of spiritual gifts brought numerous benefits. There were no evil people and everyone was happy. It was just like heaven. It was due to the Prince's awesome power of virtue that all these things happened. Verses say: 346c

The world of humans followed the Honored One's teaching.
 People were neither stingy nor ungenerous.
 They did everything according to the teaching.
 Being compassionate, they did not kill.
 When hungry or thirsty, they were immediately relieved of
 these needs.
 Both food and drink were provided in sufficient quantity.
 Everyone was joyous and partook of heavenly pleasures.

The *Puyao jing* (T.186:494c23–495a12) says:

Seven days after the Bodhisattva was born, his mother's life ended and she was happily reborn in the Heaven of the Thirty-three Gods. When she arrived at that heaven, fifty thousand Brahmā deities held precious jars and twenty thousand Brahmā deities and *māras* held precious clothing and attended the Bodhisattva's mother.

The *Ruiying benqi jing* (T.185:474b9–10) says:

The Bodhisattva knew of his mother's virtue from the beginning and could not bear to become the object of her worship. Therefore, he chose to be born when her life was about to end.

The *Dashanquan jing* (T.345:161a27–28) says, "Seven days later his mother passed away and because of her merits ascended to heaven. The Bodhisattva was not to blame for this."

The *Yinguo jing* (T.189:627c21–22) says, "The Prince's aunt Mahāprajāpatī nursed and raise the prince just as if she were his own mother."

7. Prognostication

(Note: This is divided into eight parts:) (1) Introduction, (2) Ordering the Prognostication, (3) Presenting the Prince to a Holy Person, (4) Marks, (5) Karmic Causes, (6) Comparisons, (7) Calculation, and (8) Merit.

1. Introduction

The Holy One follows the karmic conditions in ways that may be either manifest or mysterious. His mind is clear and illuminates without obstruction. He responds to stimuli as if it were an echo. In his quietude (nirvana) he does not move, yet he responds to stimuli and reaches everywhere. Thus he descended from Tuṣita Heaven and was incarnated in the kingdom of Kapilavastu. The ruling family of that kingdom had produced universal monarchs for many generations. The reputation of the family was appropriate for the One Who Treads the Holy Path. Of the three thousand realms on earth, the kingdom was even superior to the Chinese city of Luoyang. There were numerous branch families, too many to be described in detail here. In ancient China, when Lü Wen read the extraordinary features of the founding ruler Gaozu of the Han dynasty and predicted the latter's future success, people treated him as someone who had superior knowledge of human beings. However, compared to Asita's prognostication about the future of Our Teacher, [the Buddha], Lü Wen's accomplishments were like nothing.

2. Ordering the Prognostication

The *Ruiying jing* (ref. *Guoqu xianzai yinguo jing*, T.189:626c6–627c3) says:

347a King Śuddhodana ordered five hundred oracle readers to read the Prince's features. The readers said, "This child of the king is the Eye of the World. He is like pure gold. His extraordinary marks are very clear: if he renounces the householder's life he will achieve perfect knowledge of all things; if he remains in the world he will become a universal monarch and govern the four realms under heaven. He will be the highest among rulers." They also said to the king, "There is a brahman holy man called Asita who is equipped with five supernatural powers; he lives [on Mount] Gandhamādana. He can remove all doubts the king might have about the future of the prince."

At that time the king thought to himself, "The road to Gandhamādana is extremely dangerous. Ordinary people cannot reach that place. How

will I be able to send an invitation for him to come here?” When the king was entertaining this thought, the holy man Asita learned of the king’s thoughts from a distance and came flying to read the Prince’s marks for the king. When the king saw that the holy man had arrived, he was inexpressibly happy and relieved. The king and queen brought the Prince out and wanted to make him pay respect to the holy man, but the holy man stopped the king, saying, “This child is the Most Honored One in the three realms of gods and humans. Why would you make him pay respect to me?” Then the holy man got up and with palms joined he worshiped the prince’s by bowing to his feet.

The king and queen said to the holy man, “Please read the marks of the Prince carefully.” After reading the marks, the holy man suddenly started weeping and could not control himself. Seeing the holy man’s sorrow, the king and the queen were frightened and trembled all over. They were overcome by distress, like a small boat tossed around by great waves. They asked the holy man, “Are the marks of our child so inauspicious that they cause you to weep?” The holy man answered, “The Prince has all the auspicious marks; there is nothing inauspicious about him. I am only distressed that I am one hundred and twenty years old this year; my life will soon end and I will be reborn in the Heaven of No-thought. So I will not see the Buddha arise and will not be able to hear his scriptural teaching. Therefore I am sad for myself. If a sentient being has the thirty-two marks but some of the marks are in the wrong places or do not appear clearly for a long time, such a person will become a universal monarch without fail. If the thirty-two marks are all in the right places and also clear, such a person will achieve perfect knowledge of all things. I now see that the marks of the great king’s Prince are all in the appropriate places and they are also clear. For this reason I know for certain that he will accomplish full awakening.” When the holy man finished saying this to the king, he took his leave and withdrew.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:697b22–c2) says:

[The brahman said:] “Great king, I deplore that my years are advanced and my faculties have weakened. I have declined and am now old. When the time comes for the great event I will not be here to see it. I shall not

be able to benefit from this great opportunity. For this reason I now grieve and am saddened. It is not that [the child] is inauspicious.” Then for the king’s sake he said in verse:

I deplore that something is greatly out of order for me.
And I shall miss this time for attaining the Way.
I have vainly spent my life without hearing the truth.
Isn’t it the case that I will not be able to benefit from this great
opportunity?

I am old and my faculties have weakened.
The time for death is about to arrive and cannot be postponed.
Thinking that the present generation will experience this great event,
I am happy and yet distressed at the same time.
The Śākya clan of the great king is about to flourish,
Having given birth to this boy, a person of happiness and merits.
The world is full of oppressive suffering.
This Prince will bring peace and happiness to those who are now
suffering in the world.

347b

3. Presenting the Prince to a Holy Person

The *Fobenxing jing* (T.190:694b22–c10) says:

Then Māyā came to the boy, and taking his hand and holding his head, she turned him toward the holy person, as if he were paying respect [by bowing] to his feet. Thereupon, the power of the boy’s awesome virtue caused his body to turn around by itself with only his feet pointing toward the holy person. King Śuddhodana came to help the queen, and again they turned the boy’s head toward the holy person to venerate him, But the boy’s power again caused only his feet to turn toward the holy person, all by themselves. King Śuddhodana once again turned the boy’s head toward the holy man but again the child’s body turned so that only his feet pointed toward him. This happened three times in succession.

When Asita saw the boy from far away, the child sent forth light and illuminated the ground. Due to his awesome virtue the boy was pleasingly handsome; his color was that of pure gold; his head looked like a jeweled canopy; his nose was straight and well-rounded; his long arms stretched

downward; his limbs and joints were correctly formed. Lacking nothing, he was endowed with all glorious ornamentation. Then Asita stood up from his seat and said to the king, “Great king, do not try to turn the boy’s holy head toward me. It is not appropriate for him to pay respect [by bowing his head] to my feet. I should pay respect to him [by bowing my head to] his feet.” He repeated the following words, “How wonderful! How wonderful! A great being has appeared in the world. It is the most wonderful thing. A great being has appeared in the world. This boy is certainly and truly the person that I heard about from the gods. He does not differ in any respect.”

Then Asita straightened his clothes, exposed his right shoulder, and knelt on the the ground with his right knee. He stretched out both of his hands and held the boy firmly, cradling his head, and carried him like that back to his seat. Once he sat down he lowered the child and placed him on his knees.

4. Marks

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:695c16–696a3) says:

Then King Śuddhodana said to the holy person, “Great master, I wish to always keep my child with me. What means can I employ to make sure that he does not forsake me?” Asita answered the king, “Great king, I cannot say for sure what means you can employ to prevent the Prince from abandoning the householder’s life.” Then King Śuddhodana spoke again to the holy man, “Great master, please listen to me. I will now employ various means. Once I have employed these means I will be able to keep my child, from now through his childhood until he reaches adulthood, from abandoning me even for a short while and leaving the householder’s life.” The holy person Asita then asked the king, “Great king, why do you say such things?” King Śuddhodana answered the holy man Asita, “The honored teacher should know that all the oracle readers within my kingdom told me, ‘If the child stays in the world he will become a universal monarch.’ That is why I say such things.” Asita then said to the king, “Great king, you should know that those oracle readers were all terribly wrong; these superior marks are not the marks of a universal monarch.

347c

Now this child has one hundred good marks and eighty secondary marks. These marks are outstanding and he is endowed with them most clearly and brilliantly.” King Śuddhodana then asked the holy person, “Great master, what are the eighty secondary marks?” Asita [described the marks to] the king in detail.

(Note: Here the text gives the eighty marks. The passage is similar to those in scriptures. I will give the list here following the *Shengtianwang jing*.)

The *Shengtianwang jing* (T.231:723a29–c9) says:

The Buddha himself said, “The eighty marks consist of the following:

- (1) No one can see the top of his head;
- (2) The bone on top of his head is firm and solid;
- (3) His brow is wide and flat;
- (4) His eyebrows are high and long, shaped like the crescent moon, emerald blue in color;
- (5) His eyes are long;
- (6) His nose is high, rounded, and straight; the nostrils are not visible;
- (7) His earlobes are thick, wide, and long, and form a circular disc;
- (8) His body is solid like that of the deity Nārāyaṇa;
- (9) His body is indestructible;
- (10) The joints of his body are taut;
- (11) When he turns his body he looks like an elephant king;
- (12) His body is radiant;
- (13) His body is properly conditioned;
- (14) He is always young and never grows old;
- (15) His body has a rich texture;
- (16) His body defends itself against danger and he does not depend on others;
- (17) His body has all the necessary attributes;
- (18) His mind has all the necessary attributes;
- (19) He is endowed with proper appearance;
- (20) His awesome virtue is widely known and honored;
- (21) Everyone faces toward him;

(22) His dwelling place is safe and secure; there are no dangerous disturbances there;

(23) His face is of the right size, neither too large nor too long;

(24) His face is broad and flat;

(25) His face is round like the full moon;

(26) He does not look thin or haggard;

(27) His movements are like that of an elephant king;

(28) His appearance is like that of a lion king;

(29) He walks like a goose;

(30) His head is shaped like a *madana* fruit;

(31) The color of his body is pleasantly bright;

(32) The soles of his feet are thick;

(33) His nails are like red copper leaves;

(34) When he walks a pattern imprints on the ground;

(35) His fingers are gloriously decorated with various patterns;

(36) The patterns on his fingers are clear;

(37) The patterns on his palms are clear and straight;

(38) The lines on his palms are long;

(39) The lines on his palms are not broken;

(40) He can move his arms and legs freely;

(41) His arms and legs are red and white in color, like lotus flowers;

(42) His body is equipped with the proper orifices;

(43) The length of his steps when walking is never too short;

(44) The length of his steps when walking is never too long;

(45) His steps when walking are stable and well-balanced;

(46) His naval is deep and thick; it looks like a snake coiled up in a clockwise position; 348a

(47) His hands are blue and red in color and look like the head of a peacock;

(48) His hair is rich and clean in color;

(49) The hair on his body curls clockwise;

(50) An unsurpassably pleasant fragrance comes out of his mouth; both his body and hair also have the same fragrance;

(51) His lips are red and look like a *bimba* fruit;

- (52) His lips are moist and well in proportion to each other;
- (53) His tongue is thin;
- (54) He observes everything with pleasure;
- (55) He follows the wishes of sentient beings and talks to them in a relaxed and happy manner;
- (56) Everywhere he speaks nothing but good words;
- (57) When he sees someone, he always speaks first;
- (58) His voice is neither too high nor too low and accords with the criteria for pleasant speech among sentient beings;
- (59) When he preaches he uses the speech of the sentient beings [to whom he is talking];
- (60) His preaching is not conspicuous;
- (61) He views sentient beings impartially;
- (62) He first observes and then acts;
- (63) He answers many questions by uttering one sound;
- (64) The sequence of his preaching is well ordered;
- (65) No sentient being can read all his marks;
- (66) Whatever he observes, he is not repulsed by it;
- (67) He is able to produce all sounds and languages;
- (68) He manifests good colors;
- (69) Strong people submit when they see him; those who are fearful attain peace when they see him;
- (70) His voice is clear and pure;
- (71) His body does not bend sideways;
- (72) His body is large;
- (73) His body is tall;
- (74) His body is not polluted;
- (75) Rays of light, one *zhang* long, illuminate his body throughout;
- (76) The light that illuminates his body moves as he moves;
- (77) His body is pure;
- (78) The rich color of the light is like that of a blue jewel;
- (79) His hands and feet are endowed with all good attributes;
- (80) His hands and feet have the character “virtue” inscribed on them.

The *Foshuo baonü jing* (T.399:468c24–469b26) says:

At this point Jewel Woman asked the World-honored One, “The Tathāgata has thirty-two marks of a great being. What meritorious deeds did you perform in your previous lives to obtain these marks all over your body?” The Buddha said to the Jewel Woman, “Since ancient times I have performed an infinite number of virtuous deeds, and by gathering together these deeds I obtained these marks all over my body. Briefly, these consist of the following.

The mark of the Tathāgata is that his feet are secure and he stands well-balanced. This mark of a great being is due to the following cause: in ancient days I stood firm, guided others, and never regressed; I have never covered up other people’s merits.

The Tathāgata’s hands and feet have the mark of the Dharma wheel. This mark of a great being is due to the following cause: in ancient days I have established many ways of teaching.

The fingers of the Tathāgata and Arhat are long and flexible. This mark of a great being is due to the following cause: from ancient times I have explained the meaning of the scriptures; I have protected sentient beings so that they will be free from suffering.

The hands and feet of the Tathāgata are covered with a net. This mark of a great being is due to the following cause: from ancient times I have never destroyed relatives and other people’s attendants.

The hands and feet of the Tathāgata are soft and subtle. This mark of a great being is due to the following cause: from ancient times I made a gift of several kinds of fine and soft clothing. 348b

The seven parts (two hands, two feet, two shoulders, and the top of the head) of the Tathāgata are fully developed. This mark of a great being is due to the following cause: from ancient times I practiced giving widely and made offerings to many needy beings.

The knees of the Tathāgata are correctly formed and without joints. He can kick like a deer. This mark of a great being is due to the following cause: from ancient times I respectfully received and learned the scriptures and did not make mistakes.

The male organ of the Tathāgata is hidden. This mark of a great being is due to the following cause: from ancient times I disciplined my body and rejected sexual desire.

The jaw of the Tathāgata is fully developed, like that of a lion. This mark of a great being is due to the following cause: from ancient times I practiced pure deeds and completed spiritual cultivation.

The sign of a *svastika* spontaneously appears on the chest of the Tathāgata and Arhat. This mark of a great being is due to the following cause: from ancient times I removed defilements and evil deeds.

The body and limbs of the Tathāgata are intact and well developed. This mark of a great being is due to the following cause: from ancient times I offered the gift of fearlessness and comforted people.

The arms of the Tathāgata are long and reach below his knees. This mark of a great being is due to the following cause: from ancient times I helped and encouraged others in their work.

The body of the Tathāgata is pure and flawless. This mark of a great being is due to the following cause: from ancient times I tirelessly practiced the teaching of the ten good deeds.

The brain of the Tathāgata is well developed and well equipped. This mark of a great being is due to the following cause: from ancient times I gave medicine to those who were ill and watched over their treatment.

The Tathāgata has the cheeks of a lion. This mark of a great being is due to the following cause: from ancient times I established the roots of many virtues.

The Tathāgata has forty white teeth. This mark of a great being is due to the following cause: I decided to practice benevolence toward sentient beings.

There are no gaps between the Tathāgata's teeth. This mark of a great being is due to the following cause: from ancient times I reprimanded people about fighting with each other and established harmony among them.

The Tathāgata's cheeks and teeth are those of a great being. This mark is due to the following cause: from ancient times I offered the spiritual gift of subtle and pleasant things.

The Tathāgata has pure and beautiful hair and eyebrows. This mark of a great being is due to the following cause: from ancient times I guarded my body, speech, and mind carefully.

The Tathāgata has a wide and long tongue. This mark of a great being is due to the following cause: from ancient times I spoke sincerely and guarded against transgressions of speech.

The Tathāgata's eyebrows are those of a great being. This mark is due to the following cause: until the very end I offered infinite merit. My mind was loving and harmonious. I granted sentient beings' wishes and offered them protection.

The Tathāgata's has a compassionate voice. This mark of a great being is due to the following cause: from ancient times my speech was soft and gentle. I was careful about my speech for the sake of sentient beings. Infinite numbers of people heard me speak and were all happy.

The color of the Tathāgata's pupils is dark blue. This mark of a great being is due to the following cause: from ancient times I observed sentient beings with a compassionate gaze.

The Tathāgata's eyes look like the new moon. This mark of a great being is due to the following cause: from ancient times I never entertained cruel or violent thoughts. My mind had a gentle and obedient nature.

A strand of white hair grows between the eyebrows of the Tathāgata. This mark of a great being is due to the following cause: from ancient times I performed such virtuous practices as praising, singing and chanting, and dwelling in quiet places.

The flesh at the top of the Tathāgata's head is naturally raised, like a topknot of hair. This mark of a great being is due to the following cause: from ancient times I honored and respected holy and wise beings and treated honorable elders with the proper decorum.

The Tathāgata's skin is soft and beautiful. This mark of a great being is due to the following cause: from ancient times I gathered in my mental contemplation the treasure house of the Dharma.

The Tathāgata's body is purplish-gold in color. This mark of a great being is due to the following cause: from ancient times I offered clothes and bedding as gifts.

The hairs on the Tathāgata's body grow separately, one by one. This mark of a great being is due to the following cause: from ancient times I avoided noisy places where crowds gathered.

The Tathāgata's hair grows upward and curls in a clockwise direction. This mark of a great being is due to the following cause: from ancient times I honored teachers, received teachings from good friends, and followed the teachings respectfully.

The color of the Tathāgata's hair is dark blue. This mark of a great being is due to the following cause: from ancient times I had compassion for people and did not harm them with sticks and swords.

The Tathāgata's body is correctly formed and stands straight. This mark of a great being is due to the following cause: from ancient times I myself encouraged and taught sentient beings, causing their good intentions to become firmly established.

The Tathāgata's back is like a large hooked chain. It represents great virtuous power that shines forth, and he is awesomely tall and upright. This mark of a great being is due to the following cause: from ancient times I made images and repaired temples for the benefit of the Enlightened One, brought together followers who had been scattered into one harmonious community, gave the gift of fearlessness, and brought those who were in conflict into harmony.

349a

You wished to know about all this. In the past I practiced the roots of numerous virtues on infinite and incalculable numbers of occasions. Because of these past practices of the Tathāgata, I was able to obtain the thirty-two marks.

With regard to the twenty-second mark, i.e., the Tathāgata's extremely beautiful voice, the new *Posha lun* (T.1545:889a4–9) says:

The Tathāgata's mark of a beautiful voice: by means of the marvelous great seed in the Buddha's throat he can utter happy and graceful sound like that of the *kalaviṅka* bird; he can also utter the sound of deep and distant thunder, like Śakra's drum. These sounds have eight meritorious characteristics: they are (1) deep and distant, (2) harmonious and graceful, (3) clear, (4) pleasant to the ear, (5) endearing to the mind, (6) they give rise to joy, they are (7) easy to understand, and they (8) never cause fatigue.

The *Dazhidu lun* (T.1509:91a8–13) says:

The Tathāgata has a beautiful voice. Like heavenly king Brahmā, five kinds of sounds come out of his mouth: they are (1) very deep like thunder; (2) very clear, penetrating very far, and they bring happiness to those who hear them; (3) perceived as lovely in people's minds; (4) easily understood; and (5) such that listeners wish to hear more and never tire of hearing

them. Bodhisattvas utter these five kinds of sounds from their mouths. These sounds are lovely like the sound of the *kalaviṅka* bird, and deep and distant like the sound of the heavenly deity Śakra's drum.

The new *Posha lun* (T.1545: 27.889a10–18) says:

Question: What is the meaning of “mark”?

Answer: It means a sign of excellence and auspiciousness.

Question: Why does the Courageous One have only thirty-two marks, neither more nor less?

The Buddha's attendant said, “If there were either more or less, that would cause doubt. If there are thirty-two marks in accordance with the teaching of marks, then everyone in the world will agree that this is an auspicious sign. If the number is neither more nor less and if the thirty-two marks decorate the Buddha's body, he is the Most Superior One Beyond Comparison in the world. If there were fewer signs, then his power would be insufficient. If more, then the signs would become disorderly. Neither of these is good. Therefore the Courageous One has [exactly] thirty-two marks.”

The *Zhidu lun* (T.1509:87a19–c23) says:

Question: In the classification of the three types of actions, action of which category plants the seed for these thirty-two marks?

Answer: It is mental action, not physical acts or speech. This is because mental action is sharper. Also in the list of six kinds of consciousness, it is mind consciousness that plants seeds, not any of the other five kinds of sense consciousness. This is because the other five kinds of consciousness are incapable of making distinctions.

Question: How much time is necessary to mature the seeds for these thirty-two marks?

Answer: One hundred world ages at the longest and ninety-one world ages at the shortest. Śākyamuni Bodhisattva attained the thirty-two marks after ninety-one world ages. A scripture tells the following story. A very long time ago, during the time of a buddha called Tīṣya, there were two bodhisattvas: one was called Śākyamuni and the other Maitreya. Tīṣya Buddha wished to see whether or not Śākyamuni Bodhisattva's mind had

349b

been purified and matured. Upon observation he learned that the Bodhisattva's mind was not yet purified and matured, but the minds of all of his disciples had all been purified and matured. He also learned that Maitreya Bodhisattva's mind had already been purified and matured, but that the minds of his disciples had not yet been purified and matured. Tiṣya Buddha then thought that it is easy to transform the mind of one person but difficult to mature the minds of many people. After thinking this, Tiṣya Buddha wished to cause Śākyamuni Bodhisattva to attain buddhahood quickly, so he climbed the Himalayas and, entering a jeweled cave, he began the fire meditation. At that time Śākyamuni Bodhisattva was a holy person in a non-Buddhist religion. He climbed into the mountains looking for medicine and saw Tiṣya Buddha sitting in a jeweled cave; having entered the fire meditation he was emitting great light from his person. When Śākyamuni saw this, a feeling of joy and respect arose in the Bodhisattva's mind. For seven days and nights he stood still with one leg raised, his hands crossed in front, facing the Buddha, observing him with great concentration, never even blinking his eyes. He praised the Buddha in verse:

Neither in heaven nor in this world is there anyone like the
Buddha.

And in all the worlds in ten directions there is none comparable to him.
I have seen everything in the worlds.

There is no other one who is like the Buddha.

Observing the World-honored One for seven days and nights without even blinking his eyes, Śākyamuni Bodhisattva skipped over nine world ages and achieved highest enlightenment in the ninety-first world age. The Bodhisattva values the thoughts in the mind and not wordy speech. If he had praised the Buddha with more verses, he would have disturbed Tiṣya's mind. Therefore, during the long period of seven nights, he praised the Buddha with only this one verse.

Question: Why was Śākyamuni Bodhisattva's mind not yet purified and matured while the minds of his disciples were purified and matured, and why was Maitreya Bodhisattva's mind purified and matured while the minds of his disciples were still impure?

Answer: Śākyamuni Bodhisattva paid more attention to benefiting sentient beings and was less concerned about himself. Maitreya Bodhisattva was concerned more about himself than about sentient beings.

5. Karmic Causes

The *Dewugounü jing* (T.339:105a2–23) says:

The Buddha said, “A bodhisattva obtains the thirty-two marks of the Courageous One through completing four deeds. These four deeds are: (1) scattering gold on the Buddha; (2) frequently making offerings of oil to a tathāgata’s stupa; (3) presenting the gift of worship by giving various kinds of flowers and incense or dancing and playing music; and (4) attending and looking after masters (*upādhyāyas*) and teachers (*ācāryas*).” Then the Buddha spoke in verse:

Scattering gold over the Buddha,
 Rubbing fragrant oil on the Buddha’s stupa,
 Making offerings of flowers, incense, and music,
 And respectfully attending to the teachers—
 If you perform these four deeds
 You will obtain the thirty-two marks.
 You will be handsome and extraordinarily beautiful,
 Endowed with all virtuous characteristics.

349c

“The Bodhisattva obtains the eighty secondary marks by completing four deeds. These four deeds are: (1) decorating the Buddha’s seat with various kinds of beautiful cloth; (2) attending to others tirelessly; (3) not fighting and causing disorder at the teacher’s place; and (4) teaching sentient beings to cultivate the practice that leads to enlightenment.”

Then the World-honored One spoke in verse:

With beautiful clothes decorating the Buddha’s seat,
 Attending to others tirelessly,
 Teaching the highest wisdom to sentient beings,
 One easily obtains the eighty secondary marks.
 If a bodhisattva cultivates these things,
 Because of these four virtuous deeds,
 He is always ornamented with superior features.

6. Comparisons

The new *Posha lun* (T.1545:889a19–23, b24–28) says:

Question: Where are the eighty secondary marks located?

Answer: They are located among the primary marks. They follow the primary marks and ornament the body of the Buddha most beautifully.

Question: Do the primary and secondary marks interfere with and obstruct each other?

Answer: They do not. The primary and secondary marks accentuate each other more clearly, in the same way that flowers in a forest accentuate the trees in the forest more clearly. The primary and secondary marks ornament the Buddha's body in the same manner as many jewels decorate the gold mountain.

Question: What are the differences between the thirty-two marks obtained by the Bodhisattva and the marks of a universal monarch?

Answer: The marks obtained by the Bodhisattva are superior in four respects: they are (1) more brilliant, (2) clearer, (3) fuller, and (4) located in the right places. Another list gives these five points of superiority of the marks as (1) they are located in the right places, (2) they are correct and awesome, (3) they are more deeply patterned, (4) they are accompanied by superior wisdom, and (5) they are free from defilement.

7. Calculation

The *Fo apitan jing* (T.1482:958a6–14) says:

All the merits of the sentient beings in the worlds, as many as one thousand units of the incalculable number (*asamkhya*), constitute a single hair follicle of the Buddha. If this amount of merit, the merit of a single hair follicle, were multiplied by the number of all the hair follicles on the Buddha's body, the resulting amount of merit would be sufficient to constitute one secondary mark of the Buddha. In this way, one can calculate the merit of the eighty secondary marks. If that amount of merit is then multiplied one hundred times, the resulting amount is sufficient to constitute the merit of one primary mark on the Buddha's body. If one multiplies by one thousand times the merit of thirty-two primary marks thus obtained, the resulting amount of merit is sufficient to constitute the merit of the

primary mark of one white hair on the Buddha's brow. If one multiplies by one hundred times the amount of merits for one thousand white hairs, the resulting amount is sufficient to constitute the merit of the primary mark of the bony protuberance on top of the Tathāgata's head. Even flying deities cannot see the top of his head. Such pure merits beyond our comprehension together constitute the Buddha's body. Therefore the Tathāgata is the most superior among gods and humans. 350a

8. Merit

The *Youposaijie jing* (T.1488:1039a4–13) says:

The Buddha said, “The Bodhisattva cultivates merit for each of the marks and surrounds each one with one hundred units of merit. There are fifty kinds of cultivating minds and fifty kinds of reflection minds. Thus, one hundred kinds of merit are mentioned here. Good friends, all the merit of all the worlds together are less than the merit of one hair of the Tathāgata. The merit of all of the Tathāgata's hair is less than the merit of one of his secondary marks. All the merit of the eighty secondary marks together is less than the merit of one of his primary marks. All the merits of all the primary marks together is less than the merit of the mark of one of his white hairs. The merit of the mark of his white hairs is less than the merit of the mark of the invisible protuberance on the top of his head. An infinite amount of merit has been achieved by the Tathāgata and is present in him. These thirty-two marks are the result of his great compassion.”

The new *Posha lun* (T.1545:889c8–890b4) says:

Question: A sutra says that the Buddha cultivates merits for each of his marks and decorates each mark with a hundred units of merits. What are these hundred units of merits?

Answer: Here one hundred thoughts are called one hundred units of merit. What are the one hundred kinds of thoughts? When the Bodhisattva performs deeds for constituting the mark of secure feet, he first gives rise to fifty thoughts in order to condition his body to make it pure and adaptable. Then he gives rise to one thought to secure the mark. He then gives rise to the fifty thoughts again to make the mark full and perfect. This

process may be compared to the work of a farmer: first he conditions the soil, then he plants the seeds, and then he nourishes the seeds by providing water and fertilizer. The cases of the other marks of the Buddha are also similar to this: the work for the mark of secure feet consists of the ornamentation through one hundred thoughts; going from this mark at the bottom upward to the mark at the top, the accomplishment of the mark of the *uṣṇīṣa* (the fleshy protuberance in the shape of a topknot of hair on top of the Bodhisattva's head) is also the same. For this reason, the Buddha said, “[I] cultivate merits for each of the marks and ornaments each one with one hundred units of merits.”

Question: What are the “fifty thoughts”?

Answer: Each of the ten good deeds is accompanied by five thoughts. The practice of avoiding killing is accompanied by (1) the thought of avoiding killing, (2) the thought of encouraging others to follow the right way, (3) the thought of praise, (4) the thought of joy, and (5) the thought of transferring merits, which means transferring the merit of this cultivation toward achieving enlightenment. Similarly, each practice constituting the list of the ten good deeds up till the last item, the practice of correct view, is accompanied by five thoughts. The sum total of these thoughts is what is called the “fifty thoughts.”

According to another view, each of the ten good deeds gives rise to five kinds of thoughts: low, middle, high, higher, and ultimate. This is similar to the situation of miscellaneous practices of meditation.

According to still another view, each of the ten good deeds gives rise to the following five thoughts: (1) purity of practice, (2) fundamental purity, (3) the purity that arises afterward, (4) not harming, and (5) the compassionate thought of saving sentient beings.

According to another view, the conditions for each of the Buddha's marks arise and last for fifty moments. Those who have not cultivated these thoughts miss these conditions and continue transmigrating [in samsara].

Question: What is the quantity of each of these one hundred units of merits?

[Answer:] According to one view, the karmic condition sufficient to acquire the throne of a universal monarch who is born freely anywhere in the four continents is equivalent in quantity to one unit of merit.

According to another view, the karmic condition sufficient to acquire the throne of the deity Śakra who is born freely anywhere among the gods of Brahmā's and Śakra's heavens is equivalent in quantity to one unit of merit.

According to yet another view, the karmic condition sufficient to acquire the throne of the ruler of the uppermost heaven belonging to the realm of desire (i.e., Paranirmitavaśavartin Heaven), who is reborn anywhere among the deities of the realm of desire, is equivalent in quantity to one unit of merit.

According to another view, the karmic condition sufficient to acquire the throne of the god Brahmā, who is born freely either in the realm of desire, or as one of those in the first stage of meditation in the realm of form, is equivalent in quantity to one unit of merit.

According to another view, the merit that the *deva* king Brahmā, the ruler of the *sahā* world, accumulated by requesting the Buddha to turn the wheel of the Dharma, is equivalent in quantity to one unit of merit.

Question: When he made the request to the Buddha, King Brahmā's mind was free from defilement and transcended the distinction between good and evil, which belong to the realm of desire. How can you call that "merit"?

Explanation: When the king who lived in the Brahmā world wanted to come and make this request, he first gave rise to the following good thought: "I will benefit sentient beings by requesting the Buddha to turn the wheel of the Dharma." If one calls this Brahmā's merit, that would be wrong. Why? The merit was achieved not before but after the action had taken place. This being the case, the matter can be explained as follows: after making his request to the Buddha, King Brahmā returned to his palace. Later, when the World-honored One turned the wheel of the Dharma, earthly deities sang and the sound spread and reached Brahmā's palace. When Brahmā heard the sound he was overjoyed and congratulated himself, his mind became pure and he felt great joy, and only at this point was the merit achieved.

According to yet another view, when the world came into being the karmic powers of all sentient beings became stronger and were capable of producing three thousand chiliocosms. This power is equivalent in quantity to one unit of merit.

According to another view, excluding the case of those bodhisattvas near the rank of the Buddha, the karmic conditions of all sentient beings

capable of producing prosperity and happiness are equivalent in quantity to one unit of merit.

Another view explains the quantity of merit by means of an illustration. If all sentient beings were born blind, and if one sentient being restored their sight with great skill, the merit of that sentient being would be equivalent in quantity to one unit of merit. Or if all sentient beings drank poison and, suffering uncontrollably, were about to die, but one sentient being removed the poison from them all and caused them to recover consciousness, the merit of that sentient being would be equivalent in quantity to one unit of merit. Or if all sentient beings were arrested, examined, and were about to be executed, but one sentient being released them and saved their lives, the merit of that sentient being would be equivalent in quantity to one unit of merit. Or if all sentient beings violated the precepts and held mistaken views, but one sentient being corrected them both in regard to the precepts and the views they held, then the merit of that sentient being would be equivalent in quantity to one unit of merit.

350c Evaluation: These views are all skillful means that give rise to pure mental pleasure. These views praise the quantity of the Bodhisattva's merit but none of them describes the facts. The fact is that the quantity of the merit produced by the Bodhisattva is infinite, because he has accumulated all perfections (*pāramitās*) over a period three times the infinite number of world ages and has made an extremely broadly encompassing vow. Only the Buddha can comprehend the extent of his merit; others cannot comprehend it. This amount of merit, multiplied by one hundred, decorates one mark. Each of the thirty-two marks contains one hundred units of merits. The Buddha thus has thirty-two sets of one hundred units of merit ornamenting his body, along with the eighty secondary marks. Therefore, he is the Most Honorable and Most Superior One among gods and humans.

8. Studies

(Note: This has four parts:) (1) Introduction, (2) The Teacher, (3) Sports, and (4) Calculation [of the Powers].

1. Introduction

I have heard that the one who has attained perfect knowledge of all things in all respects is called Siddhārtha. He began his career at the beginning of

three infinite numbers of world ages ago; he stood at the lonely apex of accomplishment at the end of one hundred world ages. The whole realm of Dharma is his knowledge and empty space is his body. Thus, his body is beyond measurement, beyond the limits of all measurement. His wisdom uses everything and transcends the limits of all mental representations. He cannot be fathomed by inference from human affairs. How could he be discussed here? In order to open up the sight and hearing of ignorant people and point to the shadows and traces, he once again appeared among heretics, taking the form of a child. This was in order to guide ordinary beings by joining the same category of beings as they were and teaching others by taking a form that was alien to him. After this he was praised as the Supreme One and a god among gods. Because he passes through the stages of the ignorant and wise mysteriously and his ordinary and holy forms are difficult to distinguish, his virtue is beyond human understanding and is a greater accomplishment than any other.

2. The Teacher

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:703b2–704a15) says:

At that time King Śuddhodana, realizing that the Prince was now eight years old (Note: The *Yinguo jing*, T.189:627c28, says he was seven years old.) gathered his officials, ministers, and the prime minister, and told them, “You must know who is the wisest man in the realm under my control, whose knowledge is the most extensive, and who is thus best qualified to be the Prince’s teacher.” The ministers replied, “Great king, at the present time Viśvamitra knows the treatises most excellently and marvelously. This great teacher is qualified to teach the Prince.” (Note: This passage has been abbreviated here.) The king sent his men out to bring this teacher to him, and then asked him, “Honorable great teacher, can you teach all the arts, books, and treatises to my Prince?” Viśvamitra answered, “Great king, I submit to my sovereign’s orders. I am capable of teaching him and I am delighted to do so.” Thus, with five hundred boys of the Śākya clan in front and behind him, to his left and right, and with countless other children following them, the Prince went up to the study hall. When the great teacher saw the prince from afar, the power of the Prince’s irresistible virtue caused the teacher to suddenly rise from

351a

his seat and lower his head to bow at the Prince's feet. After he finished paying his respects, all those who were nearby and had witnessed the scene felt embarrassed. Viśvamitra felt ashamed for having claimed to be able to teach such a great being. A god called Jingmiao appeared in the sky. He had come from the heavenly palace in Tuṣita Heaven, where he had once guarded the prince constantly along with an infinite number of the greatest heavenly kings. This god was in the sky but he did not show his body. He spoke in verse:

All worldly arts
And all scriptures and treatises—
All these this man knows exhaustively and is capable of teaching.
Because this one who is superior to all sentient beings
Is following and conforming to the ways of this world,
Even though he has been studying for a long time,
He now adopts the form of [a student] following a teacher to study.
All knowledge that leads one to renounce this world,
All truths and all powers—
These are all the things that are produced by karmic conditions;
They arise and disappear into nothing.
In one thought-instant he realizes knowledge of all these things:
That they are nothing other than appearing and disappearing names
and forms.
If even of this profound truth he can achieve definitive knowledge,
How much more so of mere words and letters!

When the god finished uttering this verse many kinds of flowers fell over the Prince, and he immediately returned to the palace. When the Prince began his study he took his writing board made of the best and most beautiful oxhead sandalwood, its four rims decorated with seven jewels, and the back surface rubbed with many kinds of specially fragrant heavenly incense, and went to the teacher Viśvamitra. He said, “Honorable teacher, which books will you teach me?”

(Note: Below are listed the scripts of which the prince spoke:)

The script of Brahmā's teaching (the Brahmī script has fourteen syllables);

the Karoṣṭhī (“Donkey-lipped”) script; the script of the sage Puṣpa’s (“Lotus Flower”) teaching, the *puṣkarasāri* (“lotus flower”) script; the *aṅga* (“section”) script; the *maṅgalya* (“auspicious”) script; the *xiemeini* (“script of Great Qin state”) script; the *aṅgulīya* (“finger”) script; the *xienanika* (“horse carriage”) script; the *śakāri* (“cow”) script; the *brahmavali* (*brahmavallī*, “tree leaf”) script; the *pāruṣya* (“evil speech”) script; the *fiyu* (meaning unknown) script; the *vetāla* (“raising a corpse”) script; the *drāviḍa* (“South Indian”) script; the *kirāta* (“human-shaped”) script; the *dākṣiṇya* (“right turn”) script; the *ugra* (“austere and powerful”) script; the *sāmkhyā* (“counting”) script; the *avamūrdha* (“upside down”) script; the *anuloma* (“proper order”) script; the *piyemeishala* (“miscellaneous”) script; the *darada* (“mountain near Udyāna”) script; the *aparagoḍānī* (*aparagoḍāni*; meaning unknown) script; the *khāṣya* (“Shule [kingdom in Central Asia]”) script; the *cīna* (meaning unknown) script; the *mana* (“tadpole”) script; the *madhyākṣara* (“middle syllable”) script; the *vitasi* (“[measure of a] foot”) script; the *puṣpa* (“flower”) script; the *deva* (“god”) script; the *nāga* (“dragon”) script; the *yakṣa* (meaning unknown) script; the *gandharva* (“heavenly voice”) script; the *asura* (“not drinking wine”) script; the *garuḍa* (“golded-winged bird”) script; the *kiṃnara* (“nonhuman”) script; the *mahoraga* (“large snake”) script; the *mṛgacakra* (“sound of many animals”) script; the *vāyasaruta* (“bird call”) script; the *bhaumadeva* (“earth-dwelling god”) script; the *antarīkṣadeva* (“empty sky”) script; the *uttarakurudvīpa* (“north of Mount Sumeru”) script; the *pūrvavideha* (“east of Mount Sumeru”) script; the *utkṣepa* (“raise”) script; the *nikṣepa* (“throw”) script; the *sāgara* (meaning unknown) script; the *vajra* (“thunderbolt [hammer]”) script; the *lekhapratilekha* (“back and forth”) script; the *piqituo* (*śeṣa*?) (“leftover food”) script; the *adbhuta* (?) (“unprecedented”) script; the *śāstrāvartā* (“turned [as in] defeating”) script; the *gaṇanāvarta* (“equal and turning”) script; the *utkṣepāvarta* (“raising and turning”) script; the *nikṣepāvarta* (“throwing and turning”) script; the *pādalikhita* (“foot”) script; the *dviruttarapadasaṃdhi* (“[with euphonic combination in compounds] of two final members”) script; the *yāvaddaśottarapadasaṃdhi* (“[with euphonic combination in compounds of] up to ten final members”) script; the *madhyāhāriṇī* (“midstream”) script; the *ṛṣitapastaptā rocāmānā* (“austerity in the mountains”) script; the

351b

dharaṇīprekṣiṇī (“viewing the ground”) script; the *gaganaprekṣiṇī* (“viewing the empty sky”) script; the *sarvaśadhiṇiṣyandā* (“all medicinal herbs”) script; the *sarvasārasaṃgrahaṇī* (“comprehensive observation”) script; and the *sarvabhūtarutagrahaṇī* (“all kinds of sound”) script.

Having mentioned these scripts, the prince again asked the teacher Viśvamitra, “There are altogether sixty-four kinds of scripts. I do not know which scripts the Honorable One intends to teach me.” When Viśvamitra heard the Prince recite the scripts he was delighted and happy but he was also secretly embarrassed. Overcoming his pride and arrogance, he spoke to the Prince in verse:

A man of rare purity and wisdom,
Yet well informed about the many teachings of the world,
You are yourself widely educated in all the treatises.
Yet you have come to my study hall.
The names of these scripts even I do not know.
To have learned all these scripts so that one can recite them,
This is the great honorable way among gods and humans.
Yet still you wish to seek a teacher.

Spiritual truth has no sound; we describe its meaning by means of speech. Spoken words leave no visible trace; we diagram their sound by means of letters. Thus, letters are the fish trap for speech; speech is the fish trap for snaring the truth. If sound and meaning match then we should not deviate from the point. Thus, when letters resonate and function correctly, they reach everywhere in the universe. Their traces are bound to brush and ink, yet the principle expressed in them matches spiritual reality.

351c Three ancient masters invented writing. The oldest one was called Brahmī; his writing went from left to right. The second one was called Kharoṣṭhī; his writing went from right to left. The youngest one was called Cang Jie; his writing went from top to bottom. Brahmī and Kharoṣṭhī resided in India. Cang Jie, who was the court historian of the Yellow Emperor, lived in China. Brahma and Kharoṣṭhī followed the practice in heaven; Cang Jie patterned his writing after the traces of [marks left by] birds’ feet. Their writings indeed differed but the truth they transmitted is the same.

There are sixty-four kinds of scripts. The Buddha's teaching at the turning of the Dharma wheel in the Deer Park was recorded in written records in an orderly fashion. The writing styles of the eight categories of beings, such as dragons and supernatural beings, are all different. People followed Brahmi and Kharoṣṭhī and considered theirs to be the superior writing system in this world. Therefore, many kingdoms in India call these the writings of the gods. The manuscripts of the scriptures in the West (India) are all based on Sanskrit sources.

Yet there are frequently differences among the thirty-six kingdoms. These differences may be compared to the different styles of writing in China, such as the Zhuan and Zhou styles. Thus, the old writing of Cang Jie changed over generations and became the Zhou style; the Zhou style changed to the Zhuan style; the Zhuan style was transformed into the Li style. The changes were numerous and produced the eight styles of writing, which were then used to describe the immortals, dragons, and miraculous grasses; they produced the twenty-four writing styles used in sacrifices and acupuncture. These writing styles are numerous and their uses are limited. To return to the fundamentals, however, all writing styles are exhausted in the six principles for the formation of characters. If our interest is in convenient and speedy writing, then nothing is more appropriate than the Li style of writing. The origin of the Eastern and Western methods of writing can be clarified in this fashion.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:704c14–705c20) says:

Then King Śuddhodana gathered his ministers together again and said, "Where is a teacher skilled in martial arts who can teach my Prince?" The ministers replied to the king, "There is in our realm a man of the Śākya clan whose name is Shanque. His son, who is called Kṣāntideva (Note: In Chinese, Rentian.) is qualified to teach military skills to the Prince. He is versed in the twenty-nine kinds of martial arts and is clever and skillful. (Note: This passage is abbreviated here.)

Kṣāntideva said to the king, "I am indeed qualified to teach the Prince." The king built a garden for the Prince and called it Qinqu ("Diligent Exertion"). The Prince then went into the garden to play or to receive a massage from his attendants. Now the five hundred ministers of the Śākya clan had all had sons at the same time that the Prince was born. Earlier, when all the books and scriptures were taught to the Prince, the ministers' own

children were also taught along with him. Ordinary people of this world study for many years and months, yet they do not always master what they have learned. The Prince mastered everything within four years. The other children of the Śākya clan also were able to complete their schooling successfully, having mastered everything, and they could use their knowledge freely without obstruction. At that time Kṣāntideva spoke to the Prince in verse:

352a Though you are young,
 You studied in a correct and unhurried manner.
 Without much effort
 You quickly understood everything.
 Having studied for only a short period of time,
 You are superior to others who have studied for many years.
 The skills you have learned
 You have mastered to a higher degree of accomplishment than others.

The Prince was growing up in the king's palace. As a small child he played and did not study. At the age of eight he went to his teachers and entered the study hall. From the two greatly honored teachers Viśvamitra and Kṣāntideva he learned to read scriptures and treatises as well as to master miscellaneous military skills.

After four years, when he was twelve years old, the Prince had explored and mastered numerous skills and could follow the ways of the world comfortably and happily. Once he was playing in the Qinqu Garden, shooting arrows. The other five hundred children were also playing in their own gardens. Then a flock of geese flew over in the sky. At that time the child Devadatta drew his bow powerfully and shot down a goose. The goose that had been shot fell into Siddhārtha's garden with the arrow still piercing its body. When the Prince saw the goose fall to the ground, injured by an arrow piercing its body, he took it gently in his hands, and sitting with legs crossed, he placed it securely on his lap. While holding the goose gently in his left hand he pulled the arrow out with his right hand and sealed the wound with pure fermented milk and honey.

At that point Devadatta sent a messenger to the Prince, saying, "I shot a goose and it fell into your garden. Send it to me at once. You may not

keep it.” The Prince replied to Devadatta’s messenger, “If the goose dies, I shall return it to you. If it does not die, you cannot have it.” Devadatta sent the messenger back to the Prince with this message: “Whether dead or alive, you must definitely return the bird. I first shot that goose with my own hands. Why do you intend to keep it for yourself?” The Prince answered, “I first adopted this goose while on my path of salvation. The reason is as follows. When I first cherished the intention of seeking enlightenment I adopted all sentient beings on my path of salvation. How could this goose be an exception and not belong to me?”

Due to this incident a conflict arose between the Prince and Devadatta, and the elders and wise men of the Śākya clan gathered in order to decide the matter between them. At that time a god of the Śuddhāvāsa heavens transformed himself into an elder and, on entering the meeting place of the Śākya clan, made the following statement: “Whoever feeds and raises the goose takes the animal into his possession; the one who shot the goose has thrown it away.” The elders of the Śākya clan all agreed with this statement and all together they shouted loudly, “It is so! It is so! This is how the Humane One speaks.” These were the circumstances under which Devadatta first formed vengeful thoughts against the Prince.

3. Sports

The *Yinguo jing* (T.189:628b5–629a2) says:

When the Prince was ten years old he competed with his brothers in athletics. Once, when he was about to leave the walled city with his ten thousand attendants, there was a large elephant standing at the city gate and people did not dare to pass in front of it. Devadatta hit it on the head with his hand and the elephant dropped to the ground. Nanda kicked the elephant with his toe and hurled it to the roadside. The Prince lifted the elephant in his hands and tossed it outside of the city wall, and then caught it again in his hands so that it would not be injured. The elephant revived. At the time people marveled at the unprecedented feat, deeply impressed by it. A great multitude of people had arrived from afar, from all four directions, to observe this event. Inside the garden there were seven kinds of drums: golden drums, silver drums, copper drums, iron drums, and so on; there were seven of each kind of drum. Devadatta shot first and his arrows penetrated three

352b

golden drums. Nanda then shot and his arrows also penetrated three drums. The Prince rejected the bow they had used as being insufficient. He had brought from the storage house his ancestor's most excellent bow, which was so strong that no one could draw the bowstring. The Prince sat down and drew the bow with his hands. His voice could be heard throughout the city. A hundred thousand citizens of the state as well as deities in the sky marveled aloud at this feat. When the Prince released the arrow it penetrated all the drums and went into the ground. A spring of water gushed up from the place where the arrow entered the ground. The arrow also passed through the Great Iron Mountain.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:711a13–712c3) says:

The arrow that the Prince shot at this time was picked up in the sky by the heavenly ruler Śakra (Indra), who then directed it to the Heaven of the Thirty-three Gods. When it reached that heaven, an arrow festival was established there to honor the special arrow. Regularly on an auspicious day the deities gather to make offerings of incense and flowers to the arrow. This arrow festival is still celebrated by gods today. The prince shot another arrow that went through seven iron wild boars, and it then hit the ground and reached the realm of the dead. The place where the arrow entered the ground became a well. Today people constantly praise this arrow-well. The Prince also wrestled with other members of the Śākya clan. They all ended up flat on the ground yet their bodies were uninjured. Then all of the youths of the Śākya clan together wrestled with the Prince at the same time. As the Prince touched them, one by one, they fell to the ground. At this time all the members of the Śākya clan and the other spectators were impressed by this extraordinary feat. Up in the sky innumerable deities simultaneously uttered the verse:

Of all the worlds in ten directions
Even all the courageous warriors,
And all powerful opponents like Devadatta,
Are not as powerful as one sacred hair on the Prince's head.
The awesome power of the Great Being is unbounded.
With a momentary touch by his hand all fall to the ground.

The awesome spiritual power of the Holy One is immense.
 How could you presume to compete with him?
 Even the immovable Mount Sumeru,
 Securely surrounded by iron walls,
 Along with with other mountains in the ten directions—
 The Prince's mere touch would crush them all into fine dust. 352c
 Strong whips made of steel and other metals, as well as
 Diamond jewels and all other treasures—
 The power of great wisdom can grind them all into powder.
 Indeed, it is a trifling thing for the Prince to wrestle with powerless
 beings.

When the deities finished uttering these verses they scattered many
 kinds of heavenly flowers over the Prince. They were in the sky but they
 had hidden their bodies and they were invisible. By this time King Śuddho-
 dana knew that the Prince surpassed everyone else in all skills, but when
 he saw this with his own eyes he danced in joy. He ordered his men to
 bring a white elephant decorated with necklaces and lead the Prince into
 the city riding on it.

When the elephant was going out of the city gate, Devadatta was at
 that moment returning to the city from outside. Seeing the white elephant,
 he asked the man [handling the elephant], “Who gave you permission to
 take this white elephant out of the city? Where are you taking him to?”
 The man replied, “I am to take the elephant out of the city and lead Sid-
 dhārtha back to the city, riding on this elephant.” Jealous, Devadatta
 grasped the elephant's trunk with his left hand and hit it on the temple
 with his right hand, causing the animal to drop to the ground. The elephant
 rolled over three times and died. As the white elephant lay on the ground,
 blocking the gate, no traffic could go through the gate. The road was
 blocked and no one could pass.

Another boy, called Nanda, arrived at that place shortly afterward and
 asked what had happened. Grasping the tail of the elephant in his right
 hand, he pulled it away from the gate for a distance of about seven steps.
 The Prince then asked, “Who pulled the elephant away from the gate?”
 People replied, “Nanda.” The Prince said, “Good, Nanda! What you did

was good!” The Prince thought, “These two have demonstrated their power. The elephant’s body is very large, however, and later as it rots a bad smell will pervade the area around the gate.” He then lifted the elephant with his left hand, switched it into his right hand, and then threw it high into the sky so that it would land outside the city. The elephant’s body sailed across the seven walls and seven moats and fell to the ground a long distance (*krośa*) outside of the city, where it made a large hole. At the present time there is a legend among the people in which that place is called “the hole where the elephant fell.” This legend refers to this incident. At that time an incalculable number of hundreds of thousands of sentient beings chanted in one voice, “How rare! How extraordinary! It is unheard of!” and then said in verse:

Devadatta struck and killed the white elephant.
Nanda pulled it seven steps away from the gate.
The Prince lifted it in his hands up to the sky,
And threw it far beyond the city wall as if it were a lump of earth.

The *Jiyiqiefude sanmei jing* (T.382:989b28–c23) says:

353a At that time in the great city of Vaiśālī there was a powerful athlete called Jingweide. He became so strong that none among the sentient beings in the world could match him. When he heard that the ascetic Gautama had achieved the ten powers and the Nārāyaṇa body, he thought, “I should go and see the ascetic Gautama. How could he be [as strong as] me?” Jingweide went to the Buddha and as soon as he saw the Tathāgata he believed in him and understood [his power]. He bowed to the Tathāgata’s feet and [took up the practice of] singleminded contemplation of the Buddha.

The Buddha knew Jingweide’s original intention and wished to subdue him. He said to Mahāmaudgalyāyana, “Fetch the arrow that I used when I was a bodhisattva and competed in athletics with members of the Śākya clan in front of the beautiful Gopī.” Mahāmaudgalyāyana said to the Buddha, “I do not know where it is.” So the World-honored One emitted light from his right foot, which illuminated widely the *vajra* wheel at the bottom of the three thousand worlds. The arrow was firmly attached to the wheel. The Buddha asked Mahāmaudgalyāyana, “Do you see the

arrow?” Mahāmaudgalyāyana replied, “I have seen it.” The Buddha said to Mahāmaudgalyāyana, “Go get the arrow and bring it here.” Mahāmaudgalyāyana then went down to the place in an instant. Everyone in the large gathering saw him leave, and then immediately return with the arrow and present it to the Tathāgata. The Buddha said, “The power that my parents gave me enabled me to send the arrow to the *vajra* wheel. With this supernatural power I would have been able to send the arrow through incalculable and limitless buddha worlds.”

4. Calculation [of the Powers]

The *Jiyiqiefude sanmei jing* (T.382:989c24, 990a16–c19) says:

The Buddha said to Mahāmaudgalyāyana, “The sum total of all the power of all the inferior gods in the four heavenly realms equals the power of one heavenly ruler in these heavens. The sum of the powers of ten heavenly rulers equals the power of one god in the Heaven of the Thirty-three Gods. The sum of the powers of all the gods in the Heaven of the Thirty-three Gods equals the power of the deity Śakra (Indra). The sum of the power of ten Śakra deities equals the power of one inferior deity in Yama Heaven. The sum of the power of all the inferior deities in Yama Heaven equals the power of the heavenly ruler in Yama Heaven. The sum of the power of the ten heavenly rulers in Yama Heaven equals the power of one inferior deity in Tuṣita Heaven. The sum of the power of all the inferior deities in Tuṣita Heaven equals the power of one heavenly ruler in Tuṣita Heaven. The sum of the power of ten heavenly rulers in Tuṣita Heaven equals the power of one inferior deity in the Heaven of Enjoying Self-produced Objects (Nirmāṇarati). The sum of the power of all the inferior deities in the Heaven of Enjoying Self-produced Objects is equal to the power of one heavenly ruler in the Heaven of Enjoying Self-produced Objects. The sum of the power of the ten heavenly rulers in the Heaven of Enjoying Self-produced Objects is equal to the power of one inferior deity in the Heaven of Enjoying Objects Produced by Other Deities (Paranirmita-vaśavartin). The sum of the power of all the inferior deities in the Heaven of Enjoying Objects Produced by Other Deities is equal to the power of one heavenly ruler in the Heaven of Enjoying Objects Produced by Other Deities. The sum of the power of the ten heavenly rulers of the Heaven

353b

of Enjoying Objects Produced by Other Deities is equal to the power of one inferior deity in Māra's heaven. The sum of the power of all the inferior deities in Māra's heaven is equal to the power of one heavenly ruler in Māra's heaven. The sum of the power of the ten heavenly rulers in Māra's heaven equals the power of a half-Nārāyaṇa. The sum of the power of ten of these half-Nārāyaṇa equals the power of one Nārāyaṇa. The sum of the power of ten Nārāyaṇas equals the power of one great Nārāyaṇa. The sum of the power of ten great Nārāyaṇas equals the power of a bodhisattva who has been cultivating merit for a period of one hundred world ages. The sum of the powers of ten bodhisattvas who have been cultivating merit for a period of one hundred world ages equals the power of a bodhisattva who has been cultivating for a period of one thousand world ages. Keep on multiplying by ten times in this way until you reach the power of a bodhisattva who has been cultivating for a period of ten to the fourteenth power of world ages. His power is equal to the power of the bodhisattva who has achieved the acceptance that the reality of existence is nonbirth (*wuśheng faren*). The sum of the power of ten bodhisattvas who achieved the acceptance that the reality of existence is nonbirth is equal to the power of one bodhisattva of the tenth stage. The sum of the power of ten bodhisattvas of the tenth stage is equal to the power of the bodhisattva of the final body.

“For this reason, Mahāmaudgalyāyana, because the Bodhisattva had achieved such powers he could walk seven steps immediately after he was born. If a buddha had not held up this world it would have fallen apart. Why? When the Bodhisattva walked seven steps after he was born, this world was sixty thousand *yojanas* wide and long. When the Bodhisattva was born and lowered his foot onto the ground, it sank to a depth of one hundred thousand *yojanas*. When he raised his foot, the world rose back up again one hundred thousand *yojanas*. Because the Buddha held up the world and made it firm and free from destruction, sentient beings were spared suffering. A bodhisattva of the final body, as soon as he is born, is equipped with such mighty power. Even if the sentient beings in all worlds were endowed with imminent enlightenment, the sum of the powers of these bodhisattvas would not amount to one-trillionth of the power of the Tathāgata's wisdom of truth and untruth, which is one of the

ten powers of the Buddha. The difference cannot be expressed through numbers. Having attained these ten kinds of powers, a being is called Tathāgata, One Worthy of Offerings by Gods and Humans (Arhat), and Perfectly Enlightened One.

“The above passage still does not sufficiently clarify the Bodhisattva’s power. With the Bodhisattva’s supernatural power, he can take as many worlds as there are grains of sand in the Ganges River and place them all on the tip of a single hair of his toe, or throw them beyond infinitely large worlds as numerous as grains of sand in the Ganges River. Wherever he goes the Bodhisattva relieves the suffering of sentient beings. Such supernatural power is beyond measurement and beyond calculation. Even if the Tathāgata were to manifest all his supernatural powers, you hearers (*śrāvakas*) of the Way would still not believe that they are real. How then could other sentient beings be expected to believe in them?”

When the athlete Jingweide heard the Buddha say that it was the power the Bodhisattva had received from his parents (i.e., had been born with) that enabled him to send the arrow to the *vajra* wheel, he was amazed and all the hair on his body stood on end. Marveling at this, he was freed from all arrogant thoughts, took refuge in the Three Jewels, and gave rise to the aspiration to pursue the highest goal.

Chapter Five
(continued)
One Thousand Buddhas
(continued)

9. Marriage

(This part has six sections:) (1) Introduction, (2) The Royal Consecration Ceremony, (3) The Marriage Proposal, (4) Slanderous Rumors, (5) The Long and Difficult Pregnancy, and (6) Miracles.

1. Introduction

The *dharmakāya* is formless, yet it manifests itself in different forms appropriate to various circumstances. Since the capacities of sentient beings and their karmic conditions differ in numerous ways, the Buddha's teaching takes more than one concrete form. Sometimes he rejects desires and receives the Way; sometimes he places himself in the midst of defilement and conducts himself in ways considered appropriate for the world. If he did not take a queen ordinary people might say that he was not of human origins. Even though he placed himself in the middle of the five desires he did not lose his original singleminded determination. Therefore, when he visited the four gates of the royal city and saw the eight kinds of suffering, such as physical decline, old age, illness, and death, he lamented, "Life is like this. How can one bear to stay in this world?" His act of renouncing the world in search of the truth began with this event. Therefore, the *Weimo jing* (*Vimalakīrtinirdeśa-sūtra*, T.475:550b7) says, "First the Bodhisattva draws people using desire as means, and they are then led into the Way of the Buddha."

2. The Royal Consecration Ceremony

The *Yinguo jing* (T.189:629a8–13) says:

When the Prince became older, his father, the king, sent messages to other countries: "On the eighth day of the second month we will consecrate the

Crown Prince in an *abhiṣeka* ceremony. All of you should attend; gather together in order to appoint him as the Crown Prince.” The royal message reached its numerous destinations, and when the time arrived the kings and ministers of other countries gathered together in great numbers to witness the appointment of the crown prince, an act in which great benefit was conferred upon him.

Vinaya Master Daoxuan of Ximingsi Temple in Chang’an possessed numinous virtue that worked mysteriously. His practice was lofty yet simple. All his life he engaged in difficult practices diligently and with sincerity. He found a teacher early in his life and for over fifty years sought the Way with great dedication. His intention was to uphold the Way and he paid attention only to this one thing. In this manner he contributed to the cause of the Three Jewels (i.e., Buddhism). He compiled ritual works totaling over one hundred fascicles; the lofty models he gathered carried profound implications.

In mid-spring of the second year of the Qianfeng period (667) Daoxuan was staying in the Qinggong Residence at the former Jingyesi Temple [on Zhongnanshan], south of the capital city. There he sought quietude and cultivated the Way. As he was already in his old age his vital power was in decline. He thus meditated singlemindedly on the four kinds of living beings that are born in different ways and reflected on the three assemblies of Maitreya Buddha’s preaching. Suddenly, he achieved contact with mysterious spirits by virtue of his previous karmic conditions. His illness was gradually alleviated and he diligently practiced devotion; he obtained mysterious communication.

At that time a subordinate of the four heavenly kings appeared at the entrance of Vinaya Master Daoxuan’s residence. [The heavenly being] behaved like a human being, walking in short steps and speaking. The Vinaya master asked him, “Who are you?” He answered, “I am Zhang Qiong, a disciple of the Buddha.” The Vinaya master asked again, “Where do you live?” He answered, “I am the fifteenth son of the king of the southern heaven in the first realm of desire. The king has ninety-one sons, all of whom are extraordinary strategists and warriors. They rule over kingdoms and cities; in the realm that they rule, both land and sea, the monks and laypeople are distinguished and those who uphold the Buddhist teaching and those who don’t are separated. These sons of the rulers all accept the Buddhist teaching themselves

354a

and maintain the proper treatment of good and evil conduct, thus permitting the transmitted teaching to prosper while they themselves accumulate their own merit. According to the names mentioned in the scripture, I am the son of the *vaiḍūrya* king of the southern realm. I am on guard constantly; my office is not in name only.” The Vinaya master asked again, “You hold a respectable position. You have not come to see me because your inherited virtue is inferior. Why don’t you enter through the front gate?”

The apparition answered, “I, as a disciple of the Buddha, do not dare to enter unless I am invited to do so by you, a master.” The Vinaya master said, “Please come in and take a seat.” [The spirit] came in, and having paid respect, sat down with his head lowered. The Vinaya master asked again, “You believe in the Three Jewels and are protected by the word of the Buddha. It is good that you have come to see me. Why don’t you show your true form?” The apparition answered, “My retribution body is different from that of others. The light that shines from it is also unusual. It may disturb ordinary people. It is sufficient to discuss matters with the master. I need not bother with showing my true form.” Vinaya Master Daoxuan asked again, “Since this spring my vitality has been declining. Medicine has no effect. I do not know whether the end of my life, determined by karmic conditions, is near or far.” The apparition answered, “The life of the Vinaya master is about to end. Do not trouble yourself with medicine.” Daoxuan asked again, “When is the time predetermined by my karma for the end of my life?” The apparition answered, “How would I be able to tell the time? I only know that your life will end soon. You will be reborn in the fourth heaven where Maitreya Buddha dwells.” The Vinaya master asked again, “Who will accompany me?” The apparition said, “My third brother, Zhang Yu. He is very intelligent and has achieved superior enlightenment. He has faith in the Buddhist teaching and is the compiler of the *Zhihuan tu jing* (*Diagram and Scripture on the Jetavana Temple*) in over one hundred fascicles. The work describes the rows of tall heavenly palace buildings and the earthly government offices that have never been heard of before.” When Vinaya Master Daoxuan heard this, he was delighted and requested the apparition to describe all of this in detail so that he could instruct the monks and laypeople.

There was also the god Wei Kun, one of the eight generals of the king of southern heaven. The four heavenly kings have thirty-two generals altogether.

This god was the head general among them. Intelligent by nature, he had renounced the impurities of desire early in his life. He practices the pure disciplines of a Buddhist monk and performs the duties of a youthful disciple who attends a buddha. Having received directly from the Buddha his last order before leaving this world, Wei Kun has made the protection of the Dharma everywhere his dominant concern. Throughout the three continents he is foremost in upholding the right Dharma. Free from selfishness and any flaw, he is deeply concerned about the Buddhist community, consisting of the four groups (monks, nuns, laymen, and laywomen). Serving as a bridge between the people on the one hand and the Dharma on the other, he achieves great salvation by means of the five vehicles (i.e., the paths of the hearers, *pratyekabuddhas*, bodhisattvas, gods, and humans). Because of him, the teaching of the Buddha has been preserved for the four groups of the Buddhist community. When the principles become compromised from interaction with the outside world, or when the model of the monastic community (sangha) is threatened, Wei Kun is always there to protect the community. He frequently offers the means for dealing with a difficult situation and explains the auspicious strategies in detail.

354b Wei Kun admired Vinaya Master Daoxuan's compositions and, preserving other records of the Holy One's teaching, he compiled a collection of these matters. When the Vinaya master heard about this, he accepted it as sacred responsibility that he should make a copy of the collection. Rising from his sickbed, he took up his pen and wrote down what was dictated to him, producing a record consisting of ten fascicles. The Vinaya master was anxious either that his life might end or that the deity would return to heaven before the task was completed, as there was a large amount of material to be copied. He concentrated on the task, neglecting everything else, and wrote in a simplified style, reaching for the holy intention behind the message and not following formal conventions. All essential points were preserved. When he was not sure about a point in the teaching, he always asked the deity to remove his doubts. Altogether there were three thousand eight hundred items, distributed into ten chapters: the first chapter described the ceremonies concerning the compilation of the Buddhist scripture; the second chapter described the verses of the heavenly maidens; the third chapter described the circumstances under which the Buddha's relics had been entrusted; the fourth chapter

described the circumstances under which the Buddha's robe and bowl were entrusted; the fifth chapter described the circumstances under which the scripture and images were entrusted; the sixth chapter described the circumstances under which the Buddha's possessions were entrusted; the seventh chapter described the circumstances that preceded the compilation of the scripture and the consequences of this event; (Note: The eighth and ninth chapters are incomplete and lacked titles.) and the tenth chapter described the miraculous events that happened to those who steadfastly upheld the Dharma.

Vinaya Master Daoxuan received the mysterious transmission personally, and as he received these instructions left behind by the deity he was delighted at each revelation. Even though his eyes and ears were fatigued he did not feel weary. He regretted only that if he had learned these things earlier he might have been able to make a more complete record. What the god said at that time did not contradict the teaching of the scriptures, so he recorded all of it. Though he had received these teachings from a god, it was identical with what the Buddha taught. From the second month until the sixth month, the deity came everyday to confer the information, and there was no time passed in idleness.

On the third day of the tenth month, Vinaya Master Daoxuan's vitality slowly declined. Fragrances and banners filled the sky. A holy congregation of gods said simultaneously, "We have come from Tuṣita Heaven to welcome the Vinaya master." The Vinaya master sat upright in proper form and concentrated his mind, with his palms joined. Maintaining this reverent attitude, he passed away. At the time of his death over one hundred monks and laypeople saw fragrant flowers welcome him and accompany him as he went up into the sky.

Vinaya Master Daoxuan and myself, [Daoshi, compiler of the *Fayuan zhulin*], were formerly fellow students. On the day we ascended the ordination platform we received instruction from the same teacher. Though his conduct was particularly virtuous, he also enjoyed collecting records more than anyone else. He gathered a variety of records that he had seen or heard, some on abstract matters of principles of the teaching and others on matters of practice and historical facts. He summarized the essential points and organized them into sections and chapters. In this way he contributed to the preservation and upholding of the transmitted teaching.

At that time the four heavenly kings related the following to Vinaya Master Daoxuan:

When the Tathāgata was about to enter final nirvana he was staying with a large congregation of humans and gods at Oxhead Temple, south of Anavatapta Pond on top of Mount Gandhamādana. He said to Mahākāśyapa, “Have Subhūti blow a great conch shell on top of Mount Sumeru to assemble the bodhisattvas and hearer (*śrāvaka*) monks from the ten directions and the ten realms, as well as a billion Brahmā and Indra gods and the kings of the four heavenly realms. Also call the buddhas of the ten directions to gather at Mount Gandhamādana.” Kāśyapa followed this instruction and the great congregation gathered like a cloud.

Then the Buddha sat in the cross-legged position and entered the *vajra samādhi*. The great earth shook in six different ways and light emitted from the Buddha’s brow illuminated throughout the three thousand great chiliocosms. After seven days had passed, everyone in the great congregation began to wonder why the gathering had been called. The World-honored One rose from his *samādhi* and, smiling happily, said to the great congregation:

354c “When I first left my father’s city and departed through the palace gate, there was a *gandharva* king outside, accompanied by his followers performing thousands of pieces of heavenly music. He approached me and asked, ‘Where do you wish to go?’ I answered, ‘I wish to seek enlightenment.’ He told me, ‘You will definitely attain supreme enlightenment. When Krakucchanda Buddha (the first buddha of the present world age) was about to enter final nirvana he entrusted me with a golden jar. Inside the jar was a jeweled stupa containing seven-jeweled seals. There were also two (three?) gold seals and five silver seals. He ordered me to give the jar to Siddhārtha. He also ordered me to guard you constantly. Now you are destined to attain supreme enlightenment, so I came looking for you.’ I accepted the jar as I was instructed, and shortly thereafter I attained enlightenment.

“The great Brahmā king and the earth deity, who holds the earth firmly, built a *vajra* platform to the south of the *bodhi* tree [where I was to attain] enlightenment. They built it out of gold and silver and decorated it with numerous jewels. At that time the *gandharva* king said to the buddhas of

the ten directions, ‘I have seen that the past buddhas , when they attained enlightenment, all ascended a *vajra* platform. A golden jar filled with water is then be poured over the head of the Buddha and he attains to the king’s rank according to the law (*abhiṣeka*). I now see that Śākyamuni is about to achieve enlightenment and is ascending the *vajra* platform, just as previous buddhas did. I heard that there are seven layers of clear ocean under Mount Sumeru and that the water of eight merits is found in this ocean. I went and collected that water myself and I am now about to pour it over the head of Śākyamuni.’ The *gandharva* king opened the jar, removed the stupa of seals from it, and collected the water in the jar.

“The buddhas of the ten directions then ordered me to ascend the platform, and I walked around the platform three times. From the top of the platform on the southern side, I turned to the west and then went northward until I reached the center of the platform. Then I laid out the square mat myself and venerated the buddhas of the ten directions. The buddhas ordered me to sit and enter the *vajra samādhi*.

“The buddhas of the ten directions also instructed the dragon king Sāgara, ‘Go to the top of Mount Pinjialuo on the continent of King Baoma (“Jewel Horse”) at the bottom of the great ocean. There is a rock cave there called the *vajra* storehouse, where the pots used for [anointing] a universal monarch and the pots for the Dharma King are kept. These pots are made of gold and decorated with white jewels. When a buddha appears in the world, water is poured over the top of his head from one thousand of these pots. When universal monarchs appear in the world, water is also poured from one thousand pots. Go and bring the pots for the Buddha; do not use the pots for universal monarchs. We will fill the Buddha’s pots with the water of eight kinds of merit and anoint Śākyamuni with the water.’ The dragon king accepted the buddhas’ instruction and brought the golden pots and handed them over to the buddhas of the ten directions. Receiving the pots, the buddhas ordered the *gandharva* king, ‘Bring the water and fill these pots.’

“When the buddhas received the pots filled with water the earth shook in six different ways; each of the buddhas of the ten directions emitted light from the white hair between their eyebrows and while encompassed in that light they praised the merits of the buddhas. I arose from *samādhi*

355a

and also emitted light from my brow. The light from all the buddhas together formed a jeweled canopy that covered the three thousand great chiliocosms. The sun, moon, and stars, the oceans and mountains, and the karmic retributions of sentient beings were all manifested exhaustively within that light. Trillions of buddha lands could also be seen inside the jeweled canopy.

“The buddhas ordered me to stand on the golden (*vajra*?) platform and pay respect to the buddhas of the ten directions. At that time the buddhas of the ten directions also instructed the dragon king Vāsuki, ‘Go to the top of Mount Pinjia[luo]. There is a cave there, where the seats for the buddhas and for the universal monarchs are kept. They are both made of gold to look like Mount Sumeru; the seat of the Buddha is surrounded by nine dragons, and the seat of the universal monarch is surrounded by five dragons. The former is used when the Dharma King rises to the rank.’ At that time the buddhas of the ten directions also ordered the great king Māra and the great king Brahmā together to carry the Buddha’s seat to the *vajra* platform.

“The buddhas ordered me to sit upon the seat; I obeyed and sat down. Then the buddhas of the ten directions filled the golden pots with water and poured it over the top of my head. After the buddhas had anointed me with the water, the kings of the four heavenly realms, the gods Indra, Māra, and Brahmā all poured water on my head, one by one. After that I achieved the *samādhi* of purity. An infinite number of the buddhadharmas were realized simultaneously, and the earth also shook. Thousands of trillions of *māras* came to surrender themselves. The Brahmā kings in the ten directions all performed heavenly music meant for the occasion when a buddha completes the path. From each of the instruments light appeared and the light taught the six perfections.

“At that time the *gandharva* king brought the seven-jeweled seals mentioned above and handed them over to the buddhas of the ten directions. Accepting these seals, the buddhas stamped my face [with the seals], which resulted in seven holes. The buddhas then said to me, ‘We have now made seven holes with the seals. You are now endowed with the sevenfold practices of awakening.’ They first put the [marks of the] seals on my face to enable me to examine different delusions and categories of knowledge. In this way they marked my ears, eyes, and nose, one by one,

with the seals. Then the *gandharva* king handed over the golden seals to the buddhas of the ten directions. Accepting these seals, the buddhas stamped three places on my chest. ‘Because you have received the three seals of the Dharma, you have attained the threefold wisdom of emptiness and understand the Buddha-Dharma completely.’ The *gandharva* king then handed over the silver seals to the buddhas of the ten directions. Accepting these seals, the buddhas stamped the top of my head and my hands and feet. ‘Having received these seals, you have attained pure wisdom. You are endowed with the five attributes of the spiritual body (*dharmakāya*) of the Tathāgata.’ When the buddhas had finished stamping me with the seals, each placed a golden hand on top of my head and rubbed it. When they rubbed their hands against the top of my head I attained one hundred thousand *samādhis* and attained the wisdom of the one thousand kinds of dharmas.

“It has been a long time since I realized these teachings of the buddhas. For the sake of sentient beings I appeared bearing the marks of the universal monarch. I also appeared bearing rare and auspicious marks. From the top of my head, my hands, and my feet, five-colored light issues forth. In each ray of light a hundred thousand buildings appear. All my different bodies are found in these buildings, and each of them has received the seal and attained the great spiritual rank in the same way as I did. After completing my path of spiritual cultivation I have been constantly carrying this jar stupa but I have never before shown it to you. Now it has been revealed.”

The Buddha also said to the *mahāsattva* Samantabhadra, “Open the jar and bring out the jeweled stupa.” Samantabhadra obeyed and brought out the stupa in front of the Buddha. When the World-honored One rose and paid respect to the stupa, the door of the stupa opened by itself. Inside were pavilions of pearls, altogether one hundred and thirty thousand in number. Each pavilion contained a seal and a beautifully decorated copy of the Vinaya. Again, there were one hundred and thirty thousand of these altogether. Inside the stupa were five monks who had entered the *samādhi* of cessation. The Buddha said to Mañjuśrī, “Take my Dharma horn decorated with golden rims, go to the monks and play the music ‘Renouncing the Householder’s Life’ and ‘Entering Deep *Samādhi*.’”

355b

When the monks heard these tunes, they immediately came out of *samādhi* and asked Mañjuśrī, “What buddha age are we in presently?” Mañjuśrī answered, “It is the age of Śākyamuni Buddha, the fourth in the age of the wise.” The monks said, “We are the great hearer (*śrāvaka*) disciples of Krakucchanda Buddha. When that buddha entered nirvana he ordered us to guard the seals inside this stupa until the time of Ruci Buddha, the last of the one thousand buddhas of the age of the wise, enters nirvana.” Then the monks rose from their seats, greeted the World-honored One from a distance, and enquired into his welfare. Then the monks told Mañjuśrī, “That past buddha Krakucchanda instructed us, ‘When Śākyamuni is about to enter nirvana you should choose twenty-three seals from the many seals and give them to him. After Śākyamuni Buddha has [entered nirvana] the teachings he leaves behind will be neglected. Sentient beings of that time will be heavily burdened with the defilement of heretical views and they will not uphold the precepts. The gods, dragons, and other [supernatural] beings will not offer protection and the fourfold congregation (monks, nuns, laymen, and laywomen) will be powerless. I leave these seals with Śākyamuni Buddha so that a great bodhisattva will be able to inscribe the teachings he leaves all over with the twenty-three seals. He will inscribe the fourfold congregation so that there will be no infraction of any rules. If there is someone who takes pleasure in reading and reciting scripture, he will stamp the mouth of that person with a seal so that he will not forget the words of the scripture. If there is someone who cultivates meditation to tame his mind, he will also stamp that person so that after his death his body will not decay and may glow with light. When evil sentient beings see these miracles they will all give rise to the intention of seeking salvation.’” After the monks spoke these words, the door of the stupa closed by itself.

3. The Marriage Proposal

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:707a19–708b18) says:

When the Prince grew up and was nineteen years old, King Śuddhodana built him three palaces for the three different seasons: the first was a warm palace for mid-winter; the second was a cool palace for the heat of summer; and the third was a middle palace to be used in spring and fall. Many ponds and pavilions were constructed in the back garden, and trees that

bloom and bear fruit were planted. Many people performed music for the Prince, who was constantly guarded. The detailed description of all this will be abbreviated here. King Śuddhodana also remembered that when the prince was born the fortune-teller Asita had noted that the Prince would either become a universal monarch or achieve enlightenment. The king therefore asked the members of his clan how he could prevent his son from renouncing the householder's life so that he would instead succeed to the king's throne. They answered, "Quickly build another wing onto the palace and have many court ladies perform and entertain there. Then the Prince will not renounce the householder's life." They then said in verse:

The prediction made by Asita indeed cannot be changed.

355c

Members of the Śākya clan recommend the construction of palace
buildings,

And hope that this will prevent the prince from renouncing the
householder's life.

The king then told the members of the Śākya clan, "All of you look around to see which woman deserves to be the Prince's consort." Thereupon, each of the five hundred Śākya clanspeople said, "My daughter deserves to be the prince's consort!" The king thought, "Suppose I were to examine all of their daughters but if I then found that they are not adequate, it will lead to conflict in the clan. This would be no different from causing conflict by forbidding the Prince to seek the spiritual path." The king then came up with another idea: "I will have articles made decorated with miscellaneous jewels that make a person forget worries. I will take these things to the Prince and allow him to give them to the court ladies. I will secretly observe the Prince as he gives the vases away, paying attention to his eyes. If his glance stays longer with one of the ladies, I will invite her to become the Prince's consort." Then the king rang a bell and announced, "For a period of seven days starting from now, our Prince wishes to see all the ladies and confer articles decorated with miscellaneous jewels and used in a variety of pleasurable entertainments that cause people to forget their worries." The ladies all decorated themselves and came to the gate of the palace, wishing to see the Prince, but because the Prince was so powerful they dared not look at him directly. Each simply

accepted the jeweled articles and passed by him quickly with her head lowered. All the jeweled articles were given away.

There was one lady left, the daughter of the minister Mahānāma of the Hastā branch of the Śākya clan. Her name was Yaśodharā. She came accompanied by attendants both before and behind her. When she saw the Prince from a distance she stood up tall and directed her glance at him. She walked toward him slowly and elegantly, and looked straight into the Prince's eyes without averting her gaze or avoiding his. Approaching slowly to greet the Prince, she seemed like an old acquaintance of his, not at all shy or embarrassed. She said to the Prince, "Give me a jeweled article." The Prince replied, "You came too late. They have all been given away." She then said to him, "What did I do wrong to cause you to cheat me and not give me a jeweled article?" The Prince answered, "I did not cheat you; you did not arrive in time." At the time the Prince was wearing a large signet ring of great value. He removed it from his finger and offered the ring to Yaśodharā. She said, "As soon as I come to you, do you give to me whatever pleases you [as if I were one of your attendant ladies]?" The Prince answered, "You can have any other jewels that I am wearing." Yaśodharā said again, "How could I take things that the Prince is wearing? I should instead be adorning the Prince!" With these words she showed her displeasure, and she turned around and departed.

After the World-honored One had attained buddhahood, the noble one Udāyin said to the him, "The Tathāgata wears no jewels on his body. How is it that even if he were to have given all the jewels he wore on his body to Yaśodharā, she would not be happy?" The Buddha said to Udāyin, "Listen carefully. I will speak to you about this matter." Udāyin said, "Please preach to me about it." Then the Buddha told Udāyin the following story:

356a "I recall a time an infinite number of ages ago. In the city of Vārāṇasī in the kingdom of Kāśī there was a king who governed the kingdom on the basis of heterodox teaching and held wrong views. That king had a prince who committed a minor offense. His father, the king, exiled him and sent him outside of the kingdom's borders. The prince, walking slowly, reached a temple of a deity. He stayed in this temple with his wife, who had accompanied him. When they ran out of food the prince hunted and killed various animals in order to survive. In the hunting ground the prince

found a crocodile. He chased and killed it. After removing its skin, he threw the carcass in water and boiled it. The meat had not quite fully cooked but all the juice had completely evaporated. At that time the prince told his wife, “The meat is not fully cooked. Go and get some water.” The prince’s wife then went to get water.

After his wife had gone, the prince felt extremely hungry and could not wait. So he ate all of the crocodile meat, leaving nothing behind. When the prince’s wife returned with the water, she asked her husband, “Where is the crocodile meat ?” The prince answered, “The crocodile suddenly came back to life and has now gone away.” In disbelief the wife said, “How can such a thing just happen all of a sudden? The meat of the crocodile was already cooked. How could the animal come to life and walk away?” The wife did not believe the prince’s words and thought to herself, “My husband must have felt very hungry and eaten all of the meat. He is trying to deceive me by saying that the crocodile walked away.” She felt miserable and angry, and after this incident she was depressed all the time. Several years later, the prince’s father, the king, died and the minister welcomed the prince back to the kingdom and anointed him as king. After he became the king the prince gave all the jewels he obtained to the queen, but she was still not pleased. The king asked her, “How is it that you still have an unhappy expression on your face?” His consort said the following verses to answer the king:

Most superior king, please listen.
 When you hunted a long time ago,
 You took your arrow and sword,
 And shot and killed a wild crocodile.
 Having removed its skin, and when the meat was almost finished
 cooking,
 You sent me away to get more water to add to the pot,
 Then you ate all of the meat,
 And lied to me, saying that the crocodile had walked away.

The Buddha told Udāyin, “You should know the following. The one who was the king at that time is none other than myself. The one who was the queen is none other than Yaśodharā. At that time I committed a

minor offense, lying to the queen. Yaśodharā is still not pleased because of this.”

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:712c4–16, 715a6–b22) further records:

356b When the minister Mahānāma saw that the Prince had expertise and was well informed in all branches of the arts, with better skills than anyone else, he said to him, “Please accept my repentance. Earlier I said that the prince had no understanding of many arts, and allowed doubt to arise in my mind. Because of this I would not allow my daughter to be married to you. I now know better. Please accept my daughter and make her your consort.” The Prince chose an auspicious day and time and, following proper convention, he provided the proper means for the wedding to his own family. Relying on the powers and authorities of a great king, he welcomed the daughter into his house as his consort. Yaśodharā, adorned with many jewels, entered the palace accompanied by five hundred attendant ladies. The couple was happy and enjoyed the pleasures of the five senses. Therefore, a verse says:

Yaśodharā was the daughter of a minister.
Her reputation spread throughout the kingdom and everyone far
and near knew about her.
Choosing an auspicious day through an oracle, the Prince took her
as his consort,
And went to her house to welcome her into his palace.
The Prince and his consort enjoyed many sense pleasures.
They indulged in these pleasures, never tiring of them.
Just as the heavenly king Kauśika (Indra) had pursued pleasure
with his consort Śacī.

When the World-honored One first attained buddhahood, Udāyin said to him, “I do not understand fully. How, and by what circumstances, could the World-honored One a long time ago make the woman of the Gautamī clan reject many other men and take the Tathāgata as her husband? She was happy in her heart. How could this have been achieved?” The Buddha

said to Udāyin, “You, Udāyin! Listen carefully. It is not only in this world that the woman of the Gautamī clan rejected other men and found happiness with me. It was just like this in another world in the past. In that world she also rejected others and took me as her husband. As I remember that past world, at the foot of the Himalayas many kinds of creatures lived. Innumerable numbers of animals roamed there, and each of these animals had its place among others in the food chain. At that time among the animals there was a female tiger, and she was uniquely beautiful and incomparable among all the animals. That tiger’s fur was very lustrous. When a mate was to be chosen for the tiger from the innumerable number of animals, each of them said, ‘Come to me! Come to me!’ Some animals told the others, ‘Wait a minute—don’t fight with each other! Let the female tiger herself choose a mate. Whatever animal she chooses will become the king among us.’ Among the animals at that time was an ox king, and he said to the female tiger in verse:

People of the world all take my excrement
 And paint the ground with it for the purpose of purification.
 For this reason, the beautiful female tiger
 Should take me as her mate.

The female tiger answered the king of oxen in verse:

Your neck is large and high.
 All it is good for is to pull a carriage or drag a plow.
 How is it that with your ugly body,
 You suddenly wish to become my husband and master?

At that time there was also a large white elephant, who said to the female tiger in verse:

356c

I am the great elephant king of the Himalayas.
 You cannot win a battle without using me.
 Since I am endowed with such great powers,
 Why don’t you now become my wife?

The female tiger answered the white elephant in verse:

If you were to see the lion king,
You would be frightened out of your wits and run away as fast
as you can,
Dropping excrement and urinating as you flee in great confusion.
How could you deserve to be my husband?

Among the animals was a lion, king of all the animals. He said to the female tiger in verse:

Gaze now upon my body and see how it looks.
The front half is large and expansive, and the back is finely tapered.
I live as freely as I please in the mountains,
And I can also bring comfort to other sentient beings.
I am the king of all animals;
There is no other animal that can beat me in battle.
If they catch a glance of me or hear my voice,
All the animals run away.
I am ferocious and powerful,
And my authority is great and undisputed.
Thus, wise tiger, you should know about me,
And you may become my wife.

The female tiger said to the lion king in verse:

You are powerful, ferocious, and authoritative,
And your body is very beautiful in appearance.
I have now found my husband.
I greet you respectfully and will obey you.

Then the Buddha said to Udāyin, “You, Udāyin, must understand the following. The lion who was the king of all animals at that time is none other than I myself. The female tiger at that time is none other than the present Śākya woman of the Gautamī clan. The innumerable animals at that time are none other than the present five hundred young men of the Śākya clan. At that time the Gautamī woman disliked the animals and therefore was not willing to choose any of them as her mate. As soon as she heard my verses she became my wife. Today the situation is the same.

The reason she rejected the five hundred young men of the Śākya clan was because she disliked and despised them, so she chose me as her husband.

The *Yinguo jing* (T.189:629b12–b17, c1–2) says:

When the Prince became seventeen years old, the ministers gathered to discuss the matter of his marriage. One brahman, whose name was Mahānāma, had a daughter called Yaśodharā. She was beautiful in appearance and her intelligence and wisdom was unsurpassed by others. She possessed all of the graceful feminine manners. Due to these virtues, she was asked to become the Prince's consort. The Prince received her as his consort and she accompanied him constantly in his daily life, but the Prince never entertained worldly thoughts and cultivated only the practice of meditation.

The *Puyao jing* (ref. T.186:500a5–c25) says:

At that time the warriors and elders of the Śākya clan said to the king, “If the Prince becomes a buddha, the lineage of the holy king will end.” The king answered, “Where is a jadelike woman whom we should give to the prince as his consort? Let us use skillful means to see whether we can find her.” The king ordered his artisans to construct a standing golden image with an inscription that read: “If there is a woman whose virtue is as I describe here, she should answer this invitation to come to the palace.” The king told the brahmins attending him, “Go all around the kingdom of Kapilavastu to search for such a woman.” They found a woman, pure as a lotus flower and comparable to the best of the jadelike women. They chose this woman, who was of the Śākya clan with the name Gopī. She demonstrated her extraordinary talents to the Prince, and he took her as the consort of the Bodhisattva. Again, elsewhere in the same text it says that when the prince was seventeen years old, the king found a consort for him. Out of thousands of candidates the one left at the end was called Gopī. She was the most attractive and her conduct was impeccable, but she was a girl [from a lower class] who sold flowers. When she was brought to the palace to become the prince's consort he would not touch her. The woman wished to approach him, but the prince said, “As a woman you are polluted. You will defile my bed.” So Gopī did not dare to approach

357a

the Prince. The other ladies of the court suspected that the Prince was impotent. The Prince then pointed at the woman's torso with his finger and said, "In six years you will give birth to a boy." The woman thus became pregnant.

The *Wumeng jing* says:

The Prince had three consorts. The first had the surname Gautama. She was the daughter of Elder Sheyi, whose personal name was Shuiguang ("Water Light"). The name of his wife was Yuming ("Remaining Light"). The wife lived near the capital city. When their daughter was born the sun was setting, but the fading light illuminated the interior of the house clearly. For this reason she was given the name Gopī (Note: This means "Bright Woman.") She was the Prince's first consort.

The second consort, whose name was Yetan or Yashu (Yaśodharā), gave birth to Rāhula. Her father was Elder Yishi. (Note: The *Ruiying benqi*, *Shanquan*, as well as the *Zhidu lun*, say that Rāhula was born to the second consort, Yaśodharā. The *Wumeng [jing]* and the *Shieryou jing* say that it was the first consort who gave birth to him. The *Shieryou jing* did not say this originally but the earlier version of the text later disappeared. [The extant version] might have been compiled [later] by arhats in the West (India). This work was mentioned in the preceding fascicle.)

The third consort was called Luye ("Deer Field"). Her father was Elder Śākya. Because the Prince had three consorts, King Śuddhodana built palaces for the three seasons for him. (Note: In the West [i.e., India] a year is divided into the three seasons of spring, summer, and winter; there is no period designated as autumn. Each season consists of four months. This explains the expression "palaces for the three seasons.") In each of the palaces there were twenty thousand court ladies who served to entertain the Prince. When the Prince did not renounce the householder's life he became a universal monarch, or *cakravartin* (Note: This word means "flying emperor.")

4. Slanderous Rumors

The *Zhidu lun* (ref. T.1509:182b13–c4) says:

The Bodhisattva had two wives. One was called Gopikā. She was a jade woman and was barren. The second was called Yaśodharā. After the

Bodhisattva had renounced the householder's life, some people plotted at night, "Since the Prince has renounced the householder's life how could she have gotten pregnant? She will defile the blood of the Śākya clan. We should throw the mother and son into a burning pit and slaughter them." Yaśodharā resented this because there was no substance to this charge. She made a great vow, "If the child I am carrying came into being through immoral conduct, let both mother and child be burned and destroyed!" After making this vow, Yaśodharā threw herself into a burning pit but the fire went out and both mother and child survived. The fire turned into a pond filled with lotus flowers, and the mother sat upon a lotus flower throne. People realized that [what Yaśodhara said was] true and not false.

357b

Later, a child was born who resembled the Bodhisattva physically. The father [of the Bodhisattva], the king, was delighted and prepared cakes of one hundred different tastes and presented them to the Buddha. [To test him] the Buddha transformed himself into five hundred monks, each of whom had the body of the Buddha. Rāhula took the cakes and put them into the [real] Buddha's almsbowl. In this way he demonstrated that he was truly the son of the Buddha.

The *Dashanquan jing* (T.345:161b15–19) says:

Some doubted that the Prince might be impotent and incapable of fathering a son. So the king brought Gopī, the daughter of a man who belonged to the Śākya clan. Rāhula was born miraculously; he was not born from intercourse between his parents.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:889a29–c8) says:

At that time Mahāprajāpatī and the daughter of the Śākya clan, Yaśodharā, brought various objects of offering they had prepared and went to the shrine of a god. The name of the god was Lutiluojia, and the garden in which the shrine was located was also called Lutiluojia, from the name of the god. When the Bodhisattva was still living the householder's life he often played athletic games in this garden.

There was a large rock in the garden, and in the past the Bodhisattva used to sit on that rock. At that time, when Yaśodharā, the daughter of the Śākya clan, brought [her son] Rāhula to the garden, she sat him down to

rest behind the rock, and then she took the rock and threw it into the water. She vowed, “I now vow that what I say is true and not false. Except for the Prince I have never been with another man. The child to whom I have given birth is his descendant, and he carries the Prince’s blood. If this is not false, let the large rock float on the surface of the water and not sink.” As she had requested in her vow the large rock stayed on the water’s surface, just as a banana leaf floats on water. It did not sink or drop down, again just like a banana leaf. When the large crowd saw and heard everything that had happened, they marveled and expressed their joy out loud; they could not stop themselves from dancing, shouting, jumping, and singing, their robes and sleeves swirling around. They also played various kinds of music.

As for the choice of the date of Rāhula’s birth, at the time when Yaśodharā lived, Rāhula was the king of the *asuras*. He once grasped the moon in eclipse, held it for a moment, and then let it go. For this reason he is called by the name Rāhula.

He was pleasingly handsome, and everyone who saw him became happy. The skin of his body was yellowish-white in color and looked like pure gold. The top of his head was like a parasol. His nose was high and prominent, like a parrot’s beak. His arms reached down to his knees. Nothing was amiss with his limbs and joints; all his sense organs were perfect.

5. The Long and Difficult Pregnancy

357c The *Fobenxing jing* (*Fobenxing ji jing*, T.190:906b26–28) says:

Rāhula came out of his mother’s womb after six years had passed from the time the Tathāgata renounced the householder’s life. When the Tathāgata returned to his father’s house [his son Rāhula] he had just turned six years old.

Question: Why did Rāhula stay in his mother’s womb for six years before being born?

Answer: Rāhula was a king in a past life. A sage [whom he had met in that life] went into a garden and did not come out for six days. Because of this Rāhula stayed in his mother’s womb for six years. The basic idea is the same.

Question: Why did his mother Yaśodharā remain pregnant for six years?

Answer: The old *Benxing jing* (*Fobenxing ji jing*, T.190:908a16–29) relates the following story:

The Buddha said, “Monks, I recall that in a world an infinite number of years ago there was a herd of cows in a pasture. The wife of the cows’ owner took her daughter and went to the herd to milk them. The two milk containers they brought were soon both full. The wife made the daughter carry the bigger container and she carried the smaller container herself. Midway as they were carrying the full containers back, the mother said to her daughter, “Go quickly. The road around here is dangerous.” The daughter said to her mother, “This container is very heavy. How can I go quickly?” In this way the mother told her daughter again and again that she must hurry because there were frightening things on the road. The daughter then entertained the following thought: ‘Why should I have to carry the heavier container and have to listen to her tell me to go quickly, too?’ This angered the daughter and she said to her mother, “Mother, will you carry this container, too? I must relieve myself.” So the mother took the larger container and carried it. The daughter followed behind her slowly. At that time the mother carried the heavy burden for six miles.”

The Buddha said to the monks, “Have no doubt that that daughter became angry and made her mother walk six miles carrying the heavy burden; do not entertain any contradictory thought. The woman of the Śākya clan Yaśodharā is that daughter. Because of the fault she committed at that time, deceiving her mother into carrying a heavy burden for six miles on the dangerous road, she received an infinite amount of suffering in this life filled with defilements. The remaining karmic effect of this fault caused her to carry the fetus in her womb for six years in this life. (Note: Another scripture says that because in a previous life Rāhula had covered over a mouse’s hole and the mouse was unable to come out for six days, he remained in the womb for six years.)

6. Miracles

The *Guanfo sanmei jing* (T.643:683b7–c2, 685a20–b17, 686a26–b3, 686c5–21) says:

Yaśodharā and five hundred court ladies entertained the following thought:

358a “Since the Prince been born in this world, his life has been accompanied by many extraordinary things. There is one thing, however, about which we have some doubt.” One woman among the court ladies, called Xiu-manna, said to the prince’s consort, “The Prince is a divine person. I have been serving him for many years but I have never seen his male organ. I certainly have not seen him engage in any worldly [sexual] activities.” Another woman, Jingyi, said, “Queen, I have served the Prince for eighteen years but I have never seen him troubled by such things as urinating or defecating. I certainly have not seen him show any sexual desire.” At that time each of the court ladies said various things like this, and they all said that the Prince must be impotent.

The Prince was taking a nap but he heard everything that the court ladies had said, expressing their desire to get a glimpse of his penis. Lotus flowers appeared at the place of the Prince’s male organ. They were red and white in color, and two or three flowers were connected together vertically. When the ladies saw the flowers, they said to each other, “Divine people have such lotus flowers. The mind of this person is definitely free from anything defiled.” Having said this, they were overcome by emotion and unable to speak.

Then the Prince’s male sexual organ appeared in the middle of the lotus flowers. It looked like [the organ of] a boy. The ladies saw it and said to each other, “The Prince is now going to cause a miracle to happen!” Suddenly the organ changed its shape to that of a man. The ladies were overjoyed when they saw this. When this miraculous vision occurred, Rāhula’s mother saw the male organ. Flowers appeared one after the other, and massed together they all resembled the kind of cotton trees that grow in heaven. On top of each flower were an infinite number of large bodhisattvas, who held in their hands white flowers that covered their bodies. This vision appeared and then disappeared, just as the previous day’s sun had risen and disappeared. This vision is called “The Vision of the Bodhisattva’s Male Organ.”

At that time some other court ladies gossiped that Gautama lacked a male organ. When the Buddha heard this, the Prince’s [penis] slowly appeared. When it first appeared it looked like [the penis of] an eight-year-old boy but it grew gradually and began to look like [that of] a youth. The ladies were delighted. Then it grew even more and came to look like a flag formed of lotus flowers. Each of the layers consisted of millions of

lotus flowers. Each of the lotus flowers was constituted by millions of colors representing different shades of jewels. Each of these colors contained millions of manifestations of the Buddha. Inside each of the manifestations of the Buddha were millions of bodhisattvas and an infinite number of people who all served as the Buddha's attendants. At that time the manifested buddhas spoke simultaneously, condemning the women's evil desires and faults. They said in verse:

Even if there were young men,
 All aged fifteen or sixteen,
 At the peak of their vigor,
 As numerous as the grains of sand in the Ganges River,
 And they were presented to these women,
 They would be unable to satisfy them even for a single instant.

When the women heard these words they felt ashamed and distressed. They fell to the ground, raising their hands and hitting their heads, and said, "Alas, we were possessed by evil desires and caused the buddhas to utter these disparaging words; we harbored evil thoughts and were attached to defiled desires, and failed to recognize them as wrong. The buddhas heard this and condemned our evil desires. Each of us detests our female body." Four thousand women then gave rise to the intention to seek the path of salvation. Two thousand women freed themselves from defilement and purified their Dharma eyes. Two thousand women were [predicted] to achieve the path of the *pratyekabuddha*.

358b

The Buddha said to Ānanda, "When I first achieved enlightenment on the bank of the Nairāñjanā River, there were five ascetics, each accompanied by five hundred and fifty disciples. They claimed to have achieved enlightenment and came to me. The male organs of each of these ascetics was twisted around his body, going around it seven times. They came to the place where I had spread out some grass for a seat and was sitting there. They said, 'Because we are free from desire our bodies are like this. We are just like the gods in the highest heaven in the realm of desire. Our supernatural powers are billions of times greater than the monks' powers.'

"At that time the World-honored One said to the ascetics, 'You have no knowledge of the Tathāgata's organ. Any of you who wishes to see it

should come and have a look at it, as you wish. For a period of many world ages the Tathāgata has been engaged in spiritual practice. Even while I was still living the life of a householder I entertained no thoughts of desire and my mind was never defiled. That is why I attained this reward. My organ is like that of a horse, made of jewels. It is sometimes hidden and sometimes visible, going back and forth between these states in an entirely unpredictable fashion. For your benefit I will now reveal my male organ for a short while.’

“Then the World-honored One came down from the sky and made manifest four bodies of water that looked like four oceans. Mount Sumeru was located in the middle of the four oceans, and the Buddha resided on Mount Sumeru. He laid down with his back on the ground and emitted golden light. This bright light illuminated the bodies of the gods. Slowly his penis appeared and wrapped around the mountain seven times. It looked like golden lotus flowers had appeared, one flower on top of another, reaching all the way up to the realm of the god Brahmā. From the Buddha’s body there appeared billions of lotus flowers made of miscellaneous jewels. It looked as if a flag made of flowers covered the Buddha’s penis. These lotus flowers formed millions of layers, and in each of these layers were hundreds of thousands of manifestations of the Buddha. Each of these manifestations of the Buddha was accompanied by billions of bodhisattvas and an innumerable number of monks who served as his attendants. The manifestations of the Buddha sent forth light and illuminated all the worlds of the ten directions.

“The [five] ascetics were amazed and overcome with awe. They said, ‘The vision that results from the Buddha’s pure practices is beyond the reach of human understanding. [His male organ] is not ugly in form but as beautiful as lotus flowers. We will now pay respect to the Buddha’s merits that are as vast as the ocean.’ They asked the Buddha to allow them to follow the life of the renunciants under him, and they all achieved the fruit of their spiritual quest.”

10. Recognition of Suffering

(Note: This has four parts:) (1) Introduction, (2) Observing Planting in the Field, (3) Excursions, and (4) Aversion to the Life of Desires.

1. Introduction

There are fine distinctions among the three realms of existence; each of the four kinds of living beings is endowed with its own nature. Beings in each of these categories roam around inside this burning house and they all drown in the ocean of desires. They wriggle and squirm, showing signs of life; being small creatures they look upward and open their mouths as if seeking something. For this reason the Dharma King, who brings enlightenment to these lands, chooses the right occasion for bringing vehicles of salvation and leads the playing children to the superior realm. He has compassion for the creatures caught in worldly entanglements, and affectionately delights in those who have renounced the world. Therefore, when the Prince saw the dancing girls asleep, lying around like dead corpses in the palace, he realized that the queen's quarters in the palace were no different than a graveyard in ruins. He deplored the fact that life means growing old and suffering from illness, and aspired to the eternal happiness that results from renunciation of this world. For this reason, the Prince abandoned the kingdom and its capital city to seek loftiness and purity outside of this world. When he succeeded in conquering the *māras*, the Prince achieved enlightenment [and became the Buddha].

358c

2. Observing Planting in the Field

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:705c20–707a17) says:

The king and many members of the Śākya clan took the Prince outside the city on an excursion to observe the planting in the fields. The laborers in the king's territory worked naked [under the sun] and toiled hard to break the ground and plant. Birds were flying, eating insects in flight and harming these creatures, while at the same time singing, "Alas! Alas! Sentient beings in the world suffer extreme pain of many kinds, such as birth, old age, illness, and death. They also suffer other agonies and revolve in the cycle of rebirth, unable to escape from this world. Why don't they seek release from these numerous kinds of suffering?"

When King Śuddhodana had finished observing the fields, he went with many youths into a garden. At this time the Prince slowly glanced about and walked around, looking for a quiet place. Suddenly he saw a *jambu* tree in one spot. The tree brought pleasure to those who saw it,

with its thick foliage of leaves and its branches that spread widely in all directions. When the Prince saw the tree he said to his attendants, “You should now leave me and go far away. I wish to walk around by myself.” At the time the prince sent his attendants away and, having dismissed the group of his followers, he slowly approached the spot under the tree.

He then sat down cross-legged on the grass and meditated. Sentient beings suffer from a variety of painful conditions, such as birth, old age, illness, and death. He then gave rise to compassion and was able to concentrate his mind. Cutting himself off from desire and abandoning all things that are not good, the Prince stopped the karmic flow of the realm of desire and attained the first trance state (*dhyāna*). All the heavenly deities, such as the god Indra, saw the Prince sitting in the tree’s shadow and came flying to the place to pay respect to him, praised him in verses, and then departed.

Whenever King Śuddhodana lost sight of the Prince, even briefly, he became unhappy. He asked the others, “Where is the Prince now? He has suddenly disappeared.” The ministers ran around in all the four directions, to the east, west, south, and north, passing each other as they went in different directions. They looked everywhere for the prince but they could not find him. Then one minister saw the Prince from a distance, sitting under the *jambu* tree meditating. He also saw that the shadows of all the other trees had shifted away so that only the shadow of the *jambu* tree shaded the Prince. When the minister saw that the Prince had caused this extraordinary phenomenon, beyond normal human understanding, he was delighted and uncontrollably began to dance around. He quickly ran to the king, kneeled down before him, and reported what he had seen. He said in verse:

359a The Prince of the great king is now
 Under the *jambu* tree. He is sitting under its shadow.
 With his legs crossed, he has entered a trance.
 Light shines all around him as if the sun has come out.

 This man is truly a great person.
 Only the *jambu* tree now casts a shadow and the shadow does not
 move.
 Please, Great King, come and observe him yourself.

How could we describe the appearance of the Prince?

He is like the ruler of the heavenly realm of the Brahmā gods.

He is also like the god Indra in the Heaven of the Thirty-three Gods.

He is awesome, standing tall and alone; clear and bright light

Shines everywhere in the forest of trees around him.

When King Śuddhodana heard this, he immediately went to the location of the *jambu* tree and from a distance saw the Prince sitting cross-legged under the tree. The sight may be compared to a brightly burning fire on top of a mountain in the middle of a pitch-black night: the flames of the fire rise up ferociously, making manifest its awesome power and casting light everywhere from the lofty spot. The sight may also be compared to a bright moon in the sky emerging from behind a bank of dark clouds, or when one takes a large bright light inside a dark room. When the king saw the Prince he was amazed, his body began to tremble all over in fear, and all the hair on his body stood on end. He then bowed his head to the Prince's feet and paid respect. Dancing around in delight, he uttered the following words: "How wonderful! How wonderful! The Prince is endowed with great powerful virtue." Words of praise expressed in verses followed:

Like a massive fire on top of a mountain,

Or a bright autumn moon emerging between clouds that cover the sky,

I now see the Prince sitting in meditation.

Without even knowing it my hair stood on end and my body
trembled in fear.

After uttering these verses, King Śuddhodana again paid respect by bowing to the Prince's feet, and said again in verse:

Again I bow down with my entire body,

And pay respect to the most wonderful feet, which are marked

Like the feet of the Buddha with the pattern of a spoked wheel.

I have been with you from birth until now,

And suddenly I see you sitting in meditation.

At that time there were some young boys who were carrying traps to catch fish and hares. These boys, who were accompanying the great king,

spoke to each other in childish voices, making fun of the king. A minister scolded them, “Be quiet, you little children!” Then the boys answered the minister, “Why don’t you listen to us as we speak freely and loudly?” The minister then answered the boys in verse:

Even though the light of the sun is extremely bright, and its heat
is also fierce,
It cannot affect the coolness of that tree’s shade.
There is also another kind of light that is extraordinarily wonderful.
Its awesome power is unparalleled in this world.
Sitting straight in meditation under the tree,
Unmoving and not swaying, like Mount Sumeru,
Prince Siddhārtha has gone deep within his mind.
He finds pleasure in the shade of this tree and he will not give it up.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:750a7–8) says:

The Bodhisattva said to King Śuddhodana in verse:

[Sense] pleasures are like a house of gold that is ablaze in fire,
Or delicious food mixed with poison,
Or a flower-filled pond where dragons live.
The one who sits upon a king’s throne enjoys such pleasures
First and suffers great pain later.

359b

3. Excursions

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:719c13–720c28, 722b10–c5, 723a21–b23, 724a12–b4, b16–26) says:

At that time the god Ghaṭikāra-kumbhakāra wished to cause the prince to leave the garden so that he would see both desirable and detestable things, give rise to aversion to worldly things, and consequently eventually renounce the world. When the Prince heard the god say this, he immediately ordered his charioteer, “Go quickly and put the chariot in order. I now wish to go to the garden for sightseeing.” When King Śuddhodana learned that the prince wanted to go out, he ordered that everywhere in the city of Kapilavastu be swept clean, and to put incense and flowers here and there. Everyone who was walking around in the city was to be

adorned appropriately. Anyone who had the signs of old age, illness, death, or was defective in any of the six sense organs was expelled from the city.

At that time the charioteer decorated the chariot and placed the horses under tight control, and when everything was ready he said to the Prince, “Let me inform the holy son that the chariot is ready.” The Prince left by way of the eastern gate and was on his way to the garden. At that point the god Ghaṭikāra-kumbhakāra met the Prince in front of a narrow alley. He transformed himself into a shabby old man. When the Prince saw him, he asked the charioteer, “What kind of person is this? His body is covered with wrinkles. He has little muscle and his skin is flaccid and loose. His eyes are red and tears flow from them. He is extraordinarily ugly, unlike anyone else [I have seen].” Then the Prince said to the charioteer in verse:

Listen carefully now, charioteer who drives well,
 What sort of person is this who is in front of me?
 His body is not quite right and his hair is thin.
 Was he like this from birth, or did he become like this with old age?

The charioteer answered the Prince in verse:

The time of old age is called great suffering,
 It destroys beauty and pleasure.
 All the sense organs are ruined and lose their objects.
 The limbs no longer move as the mind wishes them to.

The Prince asked the charioteer, “Did this happen to this man as an exception, or does this happen to everyone?” The charioteer answered, “It is not an exception. This happens to everything in this world. Whether noble or humble, no one escapes growing old.” The Prince said, “If I cannot escape old age, take me quickly back to the palace. Since I cannot escape old age, how can I engage in indulgences?”

King Śuddhodana asked the charioteer what had happened, and the charioteer answered in detail. The king said, “How extraordinary is it that this sight appeared! I fear that the Prince will renounce the householder’s life.” So the king increased the number of pleasurable objects of the five senses available to the prince, but the Prince found these objects repugnant and contemplated only the vision of old age and suffering. Later, on a different

359c

occasion, the Prince was again leaving the royal city from the southern gate on his way to the garden. The king had ordered the roads to be decorated and cleaned to an even greater degree than before. At that time the god Ghaṭikāra-kumbhakāra appeared in front of the Prince, having transformed himself into an ill person whose body was reduced to a skeleton from excessive suffering, and who was about to die. He was lying in excrement, rolling around and groaning, unable to raise himself up. The man cried out, hitting his head on the ground and begging someone to help him sit up. When the Prince saw this, he asked the charioteer, “What sort of person is this? His abdomen is so bloated it looks like a large pot. When he breathes loudly, his entire body trembles. His suffering is so extreme that no one can bear to see him or listen to him.”

The charioteer explained in verse:

The Prince asked the charioteer, saying,

“Why is this man suffering this pain?”

The charioteer answers the Prince,

“When the four elements are not in order, illness arises.”

Later, on another occasion, the Prince was leaving the city from the western gate on his way to the garden. At that time the god Ghaṭikāra-kumbhakāra appeared in front of the Prince in the form of a corpse laid out on a bier. Many people were carrying the bier and countless relatives were crying aloud around it, hitting their chests and heads. They shed tears like rain and cried aloud, and their choked agony was sharp and difficult to hear. When the Prince saw this, he felt great sadness and asked the charioteer, “What sort of person is this man, carried around by people who weep aloud all around him?” He asked in verse:

The Prince was wonderful in appearance, his body handsome
and upright.

He asked a question to the charioteer, “Who is this?”

Laid out on a bier carried by four people,

His relatives are all around him, loudly weeping.”

The charioteer answered the Prince in verse:

Having lost his mind and all the other senses,
 The corpse has no consciousness and is now like wood or stone.
 His relatives cry aloud and gather around it for awhile.
 Having loved him, they are here to bid him a long farewell.

The Prince asked again, “Am I also to die like this?” The answer came in verse:

All sentient beings end their lives like this.
 Whether gods or humans, noble or humble, we are all equal in this regard.
 We may be located in better or worse places among the many realms,
 But nothing is permanent and when the time arrives, there is no difference in our fate of death.

Later, on another occasion, the Prince was leaving the city from the northern gate. At that time the god Ghaṭikāra-kumbhakāra, using his supernatural powers, at a point not far from the chariot and before the prince transformed himself into a man whose hair and beard had been shaved, wearing a monk’s robe with his right shoulder bared. Carrying a zinc staff in his right hand and holding an almsbowl in his left hand, the man was walking on the road. When the Prince saw him, he asked the charioteer, “What sort of person is this? Before me he holds himself in a dignified posture and walks slowly. He looks straight ahead and does not look to either the right or left. He walks with his mind in control, unlike anyone else [I have seen]. His hair and beard have been shaved off, the color of his robe is bright red rather than white, the color of ordinary people’s robes. His bowl shines with a dark reddish-blue color, like the color of the paint used to paint one’s eyebrows.”

The charioteer said to the Prince, “This man is called a renunciant of the householder’s life. He constantly performs good deeds and avoids evil deeds. Skillful in controlling all his sense organs, fearless, he is compassionate toward all sentient beings. He never kills or harms sentient beings and keeps the protection of all beings in his mind.” 360a

When the Prince heard this, he asked the charioteer, “Drive the chariot toward that renunciant of the householder’s life.” The charioteer obeyed

the Prince's order and led him toward the renunciant. The Prince asked the man, "Who are you?" The renunciant replied in verse:

Having observed that the world is an entity bound to disappear,
I sought nirvana, which is inexhaustible.
I have rejected my parents in order to achieve a mind of equanimity.
I do not engage in worldly activities that involve desires.
I stay in the mountains, forests, or under a tree,
Or directly on the ground in cemeteries.
Having renounced all conditioned things,
And having seen truthfully absolute reality, I live by
Begging alms from others.

The Prince, respectful of the teaching, then descended from the chariot and approached the renunciant on foot. He paid respect to him in the time-honored way, kneeling down and gently placing the renunciant's foot on top of his head. He circumambulated the renunciant three times and then mounted the chariot again. He then immediately ordered the charioteer to return to the palace. At that time there was a lady at the palace whose name was Kṛśāgautamī. She saw the Prince returning to the palace from far away and felt desire for him. She said in verse:

King Śuddhodana enjoys great pleasure.
Mahāprajāpatī is free from worries.
The ladies in the palace are extremely beautiful.
Who will be able to join this holy son at his place?

The *Dashanquan jing* and the *Yinguo jing* (T.189:632b1–7) give the following account:

The Prince slowly grew up and the time for his renunciation arrived. He took leave of his father and went on four excursions from the four gates of the city. On the first three occasions he encountered sights that caused him to feel aversion to worldly life. He was only pleased on the fourth excursion when he saw a man who had renounced the householder's life. All the great masters of prognostication knew that if the Prince did not renounce the householder's life after seven days he would attain the throne of the universal

monarch. He would then rule over the entire world and the seven kinds of treasures possessed by a universal monarch would appear spontaneously. Each of these masters separately related what he had learned to the king. The king placed one thousand soldiers at each of the four gates in order to guard them. He also placed soldiers everywhere in a one-*yojana* radius outside of the city to make sure that the Prince would not be able to depart.

[Chinese *fu* verses on the four gates from the *Guang hongming ji* (T.2103: 354c17–355a15) say:]

The verse on old age at the eastern gate:

A hollow plantain is easily violated.
 The precarious ivy can also be nibbled on.
 Even following the stalk in hiding [to survive],
 This indeed is the year of long parting.

Even if you leave on a white horse,
 In the end you experience the heat of red flowers.
 One day and the beautiful appearance disappears.
 A lone lamp stands fruitlessly by itself.

The verse on illness at the southern gate:

Lying with our heads on a pillow, we are attached to the precarious
 light of this life.
 In illness, our entanglement with life is easily broken.
 The grasses grow the side of the snowbank for no certain cause.
 My thought returns to the hole of Mount Mang.

Skin, intestines, and other organs are reduced to nothing.
 Pain troubles us and binds our limbs.
 Why are we in such a hurry to accumulate age in ourselves?
 No being is free from suffering and distress.

360b

The verse on death at the western gate:

Even though we have relaxed our mind in order to let it accommodate
 different uses,

Can we determine which of the disappearing shadows is better?
Following the wind of karma, everything disappears in the end.
And in the end is shown to be illusory constructions.

The five aggregates are truly unreal.
It would be better to cut off rebirth in the six realms.
Declining, we all return to the same source.
Anxious thoughts are formed by empty manifestations.

The verse on the renunciant at the northern gate:

The shadows produced by the illusions of this world are empty.
The anxious mind is covered by the dust of desire.
Thus, he rejects the four kinds of defilements,
And, having renounced the householder's life, he seeks the three
gates of liberation.

Beginners go against the natural flow of the mind,
But he departs from the dark and profound truth.
Having painfully realized that the appearances of worldly things
are empty,
He then reduces the pond to emptiness.

4. Aversion to the Life of Desires

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:724b27–29, 725b25–27, 726a8–29, 726c26–727a25, 728c26–729a11) says:

When the Prince heard the verse, his body trembled all over and his tears fell like raindrops. Loving the pleasure of nirvana and purifying his senses, he sought only to renounce the world and did not enjoy being a part of this world. The king, the wise ministers, the courtiers, and the court ladies all tempted the Prince with various tricks and illusions. At that time the son of the court priest Udāyin was serving the prince as his attendant, and he taught the court ladies the arts of enchantment. He said in verse:

Court ladies, you are greatly endowed with the power of skillful
means.
You can cleverly delude and enchant others,
And expertly project the visions of your fantasy world.

Even the one who has distanced himself from desire,
Such as the true and authentic spiritual adept,
If he happens to see you he will surely feel desire.

It is impossible that this Prince,
If he observes how you enjoy these pleasures,
Will fail to indulge in the five kinds of [sense] desires
And in the end he will reject this wonderful place.

Desire is the foundation of the emotional life of love and attachment. The female body can be valued and enjoyed only by men. If the mind has no attachment, glory and beauty have difficulty in materializing. Verses say:

Women enjoy the attention that men pay to them.
Attention is the greatest of their pleasures.
If no attention is paid to them, all that remains is their physical form.
They are then like a tree that does not produce flowers.

The Prince answered in verse:

360c

Though worldly honor is pleasurable,
Birth, old age, illness, and death exist.
Since these four kinds of suffering exist,
My mind distances itself and does not take pleasure in
The realities of birth, old age, illness, and death.

If you live in the midst of these, birth, old age, and illness,
Yet your mind enjoys life,
Then you are no different from the birds and beasts.

The Prince, Udāyin, and the others exchanged verses back and forth until sunset. When the Prince saw that the sun had already gone down, he went into the palace and engaged in the pleasures of the five desires with the court ladies. They gathered in a circle. That night the Prince's consort Yaśodharā became pregnant.

Later, on another occasion, the Prince felt strong aversion to the five desires and sought the path of renouncing the householder's life. He said in verse:

Nothing among the impurities, delusions, and evil things in the world
Surpasses the nature of [desire for] a woman's body.
Because it is decorated with clothes and jewels,
Ignorant men desire and yearn for it.

If a person is capable of observing in this way,
As he observes illusions, dreams, and things that are not true,
Quickly removes ignorance, and does not indulge his whims,
He can certainly achieve liberation in a body of merit.

The *Ruiying jing* (T.185:474b24) says, "When the Prince turned fourteen years old, he spoke to the king about going out on an excursion."

The *Yinguo jing* (T.189:631a26–b13) says:

A son of a brahman, called Udāyin, was very intelligent and wise. The king ordered him to befriend the Prince, saying "Entertain him. Do not let him renounce the householder's life." Udāyin went to the Prince as he had been ordered by the king and said, "The king ordered me to befriend you. There are three important things in friendship: (1) if your friend does something wrong you will immediately reproach him; (2) if you find something good in your friend, take profound delight in it; and (3) if your friend is in difficulty never abandon him. I now offer some advice. Please do not blame me for it. Kings in ancient times all enjoyed the life of the five desires and later they renounced the householder's life. Why does the Prince wish to abandon this world so urgently?" The Prince answered, "None of those kings escaped suffering, and that is how I differ from them."

11. Renunciation

(Note: This has ten parts:) (1) Introduction, (2) Leaving the World, (3) Shaving the Hair, (4) Obtaining the Robe, (5) Sending Back Chanda the Charioteer and Kaṇṭhaka the Horse, (6) The King's Admonishment to the Son, (7) Choosing the Attendants, (8) The Buddha's Hair, (9) The Age of the Prince When He Achieved Renunciation, and (10) Harmonizing Differences.

1. Introduction

Causes and conditions exist provisionally and sentient beings' senses become attached to them. Fundamental reality, which is the wondrous principle

obtained by adepts, differs from this. Therefore, in the three realms constituting this world and the six destinies of rebirth, sentient beings commit evil deeds that obstruct their progress on the path and they are led astray. The Buddha guides sentient beings back to the correct path and to the insight of emptiness through the eightfold method of meditation and the ten kinds of wisdom. For this reason, Great Master Śākyamuni joined the world of conditioned things to spread the teaching. He felt compassion for those trapped in the burning house and deplored the incessant torrential flow of desires. He took human form as a prince in King Śuddhodana's palace and illuminated it with the golden color of his body. Dwelling amid the three poisons of greed, anger, and ignorance, he showed that the world of the palace, which is like a painted box, does not represent true reality. He went on excursions out of the city from its four gates and developed aversion to the world that is as transitory as floating clouds, deploring it. Thereupon, a heavenly deity presented him with a white horse that the Prince rode as he left the palace; the deity served the Prince by taking his jeweled crown back to the palace. 361a

Here is an example of a person who abandoned everything to seek true salvation. Similar examples [from China] include Xiao Shi, who lived at the time of the Qin dynasty, and Zi Jin, who lived during the age of Zhou. Xu You rinsed out his ears at Mount Ji, [feeling that the sound of the sage king Yao's voice, who had offered to make him the head of the nine continents, had polluted his ears]. Zhuang Zhou preferred to be a living turtle and dragged his tail in the Pu River. Thus, how can we belittle the [practice of] renouncing worldly life? Those who admire its virtue put an end to evil deeds and begin a life of proper conduct. Those who esteem its influence purify themselves and cultivate good deeds. Renunciants alter their appearance, abandoning the good looks of hair and beards, in order to realize their intentions. They differentiate themselves from worldly ways in order to live according to the Way. Thus, they eschew the beautiful clothing of a universal monarch and while in appearance they do not seem to serve and honor their parents perfectly, internally they cherish the virtue of filial piety. Though they do not follow the ordinary rules of decorum by means of which others serve the ruler, in their hearts they are grateful for the ruler's love bestowed on their subjects. Cosmic benefits fall both to those who are hostile and those who are friendly, and in this manner great harmony is achieved. Cosmic fortunes

are conferred both on the hidden and the manifest, so why should we be troubled by minor digressions from accepted norms of the world?

The wise base themselves on the Buddha's words and they therefore receive benefits. The inferior disparage holy words and suffer losses. If we adopt the policy that emphasizes punishing evil people, paradoxically more of those who disobey the norms appear anew. If we follow a more positive policy that promotes good deeds, then everyone is affected by the moral influences of these words. These are the reasons why the prince pulled out his hairpin [and cut off his hair] in the forest of spiritual adepts and began his austerities on the banks of the Nairāñjanā River. He bathed his golden body in pure water and went to the auspicious tree that marked the place of his meditation. He took the rice gruel offered to him and sat down on the grass placed for his seat. Thereupon the Buddha, with his wisdom consisting of the ten powers and equipped with six supernatural powers, scattered Māra's soldiers and achieved great enlightenment.

2. Leaving the World

The *Yinguo jing* (T.189:632b21–c15) says:

The Prince thought to himself, "I am already nineteen years old. This is the seventh day of the second month. I should go out. I have been thinking about renouncing the householder's life. Now is the right time for it." When he entertained this thought his body emitted light that illuminated the palace of the ruler of the four heavens as well as the palace of the deity Śuddhāvāsa. [Ordinary] people could not see this light but when deities saw it they all realized that the time for the Prince to renounce the householder's life had come. They immediately came down to the place where the Prince was and paid respect to him, bowing their heads and touching the Prince's feet. With joined palms they said, "The vow that we have been cultivating for an infinite number of world ages is now about to come to fruition." The Prince answered, "Just as you have said, now is precisely the time. However, my father, the king, has ordered his officials both inside and outside the palace to keep close watch over me. Even though I wish to leave, I have no attendant to come with me." The deities answered, "We will skillfully arrange a way for the Prince to depart without letting anyone know." Thereupon, with their supernatural powers

361b

the deities caused all the palace officials to take to their beds. While sleeping Yaśodharā had three dreams: first, she dreamed of the moon falling to the ground; second, she dreamed that her teeth had fallen out; and third, she dreamed of losing her right arm. While she was asleep and having these dreams she was startled and woke up. She felt frightened and reported the three dreams to the Prince in detail. The Prince said, “The moon is still in the sky, your teeth have not fallen out, and your arm is still attached to your body. You should know that these dreams are false and not true. Do not succumb to unreasonable fear.” Yaśodharā then said to the Prince, “I am afraid the dreams must be a sign that you are about to renounce the householder’s life.” The Prince answered again, “Sleep in peace. Don’t be bothered by such worries.” When she heard this Yaśodharā went back to sleep.

The *Puyao jing* (T.186:504c15–507a12) says:

At this time the Prince observed the dancing girls lying around in the middle of the night. Their many limbs, all akimbo, lacked the appeal they had presented earlier; there was no appealing substance to them, just as wild plants are hollow inside; their nine orifices were impure and there was nothing [about them] that brought pleasure to the Prince. As soon as the morning star appeared the Prince ordered Chanda to put the saddle on the horse Kaṅṭhaka. The instant he uttered these words the deities of the four heavens, demons, and dragons, all wearing armor, appeared from all directions. They bowed before the Bodhisattva and said, “The people in the city are all exhausted and the peacock and other birds are also asleep.”

The *Benqi jing* (T.184:467c14–26) says, “All the deities said, ‘The Prince should go now. We fear that he might stay. He should distance himself from this world, which is like a massive fire.’”

[The *Guoqu xianzai yinguo jing*, T.189:632c27–633b22 says:]

When he finished his reflection it was after midnight. Śuddhāvāsa and the other deities of the heavens of the realm of desire filled the sky, and in unison said to the Prince, “Everyone both inside and outside of the palace is fast asleep. This is precisely the moment for leaving the householder’s life.”

Then the Prince immediately went to Chanda; the deities’ power caused Chanda to wake up on his own. The Prince told him, “Bring Kaṅṭhaka to

me.” When Chanda heard these words he trembled in fear and felt hesitant in his heart; on the one hand he did not wish to disobey the Prince’s order, but [on the other] he feared [going against] the king’s strict orders. Having thought for a while, he wept and said, “We are familiar with the kindly order of the great king. Furthermore, it is not the time for going on an excursion for pleasure, nor is it the moment for us to go out to conquer a hostile enemy. Why do you suddenly wish to have the horse [Kaṇṭhaka] brought to you like this, after midnight? Where do you want to go?” The Prince again said to Chanda, “I wish to conquer the enemy of the defilements for the benefit of all sentient beings. You should not now obstruct my intention.” Chanda wept loudly, hoping to wake up Yaśodharā and all the others so that they would know that the Prince was about to leave. Yet due to the gods’ power they all remained asleep.

361c Chanda then brought the horse. The Prince stepped forward slowly and said to Chanda and Kaṇṭhaka, “All affectionate relations end in separation. Worldly things are easily accomplished but the conditions for renouncing the householder’s life are very difficult to achieve.” When Chanda heard these words, he fell silent and did not say a word, and neither did the horse Kaṇṭhaka neigh. The Prince then manifested his luminous appearance. Light shot forth from his body, illuminating in all directions. He uttered a lion’s roar, saying, “Following the way of the past buddhas who renounced the householder’s life, I now also renounce the householder’s life.”

Thereupon, the deities held up the horse Kaṇṭhaka’s four legs and led it, while Indra holding the umbrella [over the Prince], followed them. The deities then caused the northern gate of the city to open spontaneously without making a sound. Chanda’s sorrow was doubled. The gate had been closed and locked up. Who would open it? At that time the gods and demons caused the gate to open spontaneously. The Prince then went out through the gate. Gods in the sky sang praises and followed him. By the time the [dawn] light appeared in the sky, he had traveled three miles down the road. Then the heavenly beings who had been following the prince to that place to ensure that the task was accomplished, suddenly disappeared.

The Prince went to the forest in which the adept Bhārgava was practicing austerities. He dismounted from the horse Kaṇṭhaka and, patting

its back, said, “You have now accomplished the difficult task.” He told Chanda, “Only you were able to accompany me. This was an extremely rare event. I have now reached a quiet spot. You may now take Kaṇṭhaka and return to the palace.” When Chanda heard these words, he wept and cried out loudly, dropping to the ground on his knees in distress and losing control of himself. Having heard that he was to be sent away, Kaṇṭhaka bent his knees and licked the Prince’s feet, his tears falling like rain. [Chanda said,] “How can I now abandon the Prince and return to the palace alone?” The Prince answered, “The law of this world is that you are born alone and die alone. You have no companion in these events. I now wish to destroy all the defilements that cause suffering. That is why I have come here. When suffering has been completely terminated, I will then be a companion for all sentient beings.”

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:729c3–730b22, 732a29–b10, 735a13–28, b26–27, 736b5–8, c2–22) says:

When the rulers of the four heavens who protect the world and the deity Indra learned that the time had come for the Prince’s renunciation of the householder’s life, they each decorated themselves with the means available to them and went out, accompanied by millions of their followers, in front and behind them, making a variety of music. They came from all four directions and surrounded the city of Kapilavastu in three circles. Each of the deities, with palms joined, bowed their bodies and lowered their heads. Facing the Prince, they filled the sky.

The Gui (Puṣya) lunar station appeared and when it came together with the moon, the deities shouted loudly, “O Prince, you who are a great holy man, the Gui lunar station has now come together with the moon. Now is the time. If you wish to seek the superior teaching do not remain in this world.” The Prince heard this, and observed all the court ladies, polluted and impure, who were asleep and unconscious. The Prince pulled on their hair to wake them up, and he also stepped on their bodies, but they remained unconscious. (Note: The rest of this passage is the same as the one given above.)

362a

When the Prince got outside of the city he uttered a lion’s roar, saying, “I vow that I will first achieve enlightenment of the truth of suchness and

only then will I return to the city to teach.” The deity of a massive fig tree happened to be there at that place and said to the prince in verse:

If a someone wishes to cut down a tree he must cut it at the root.
You must put an end to the world of ordinary beings.
By crossing the water you can reach to the other side.
Once you utter these word they cannot be in vain.
Hatred will also be erased; everyone will be joyous.

Then the Prince answered the tree deity with a verse:

The location of the Himalayas can be moved.
The water of the ocean can become dried up.
Heavenly deities may fall from the sky to the ground.
But the words that I utter cannot be in vain.

The Prince removed the jeweled crown from his head and gave it to Chanda, to be taken back to the king, and said the following in verse;

Even those who love each other and remain together in the same
place for a long time,
Will have to part with each other when the time comes.
I have seen into the reality of momentary transitoriness.
And therefore now seek liberation.

When Chanda heard these words, he replied in verse:

Even those whose hearts are made of steel,
If they hear these vows,
Who among them will not experience sharp pain?
How much harder is it for myself, who loves the prince
With whom I share the same birthdate!

The Prince responded to Chanda in verse:

Even if it takes as long as the blood and flesh of my present body,
As well as the joints, muscles, vessels, and skin,
To become worn out and disappear;
Even if it means that I will not be able to preserve my life;

I will persevere. I will not see you again until I throw away
 The heavy burden of life in this world,
 And traverse all suffering to reach the ultimate source.
 Not before I have achieved liberation and sit in the place of meditation,
 Will I ever see you again.

At that time Chanda wept loudly and said to the Buddha, “Even though this horse is only an animal still he is saddened. Weeping tears and crying, kneeling down he licks the Prince’s feet with his tongue. What disaster could those who are close to you see in this?”

Then the Prince patted the head of the king of horses, Kaṇṭhaka, and said in verse:

In the webbed fingers of the right hand of the Prince,
 The pattern of the wheel with a thousand spokes appeared.
 With his soft and pure hand,
 He patted the head of the king of horses, Kaṇṭhaka.
 The two spoke to each other as if they were two people,
 “You, king of horses Kaṇṭhaka, born on the same day as I was,
 Do not cry in excessive sorrow, or be distressed.
 You have now finished your work as a horse.
 If I realize the absolutely subtle state,
 The profound truth of distinction and the mysterious teaching,
 To you, the one who can carry me on his back,
 I will report this truth back to you without fail.

362b

3. Shaving the Hair

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:737c3–21) says:

The Prince took up a seven-jeweled dagger decorated with *mani* jewels from somewhere near Chanda and, holding the dagger in his right hand, pulled it from its sheath. Then he grasped his hair bound in a topknot that curled clockwise, the color of a dark blue lotus flower, and cut it off with the dagger he held in his right hand. Holding up the topknot with his right hand, he threw it into the sky.

The deity Indra marveled and was filled with joy. He held up the Prince’s topknot so that it did not fall down and placed it in a beautiful heavenly

cloth. The deities worshiped it, making offerings to it of the best items for worship that exist in the heavens.

The large crowd of deities in Śuddhāvāsa Heaven stood at a distance from the Prince, neither too far nor too close. Under a flower garland called *sumanā* a barber appeared, holding a sharp sword. The Prince said to the barber, “Can you dress my hair?” The barber answered, “I certainly can,” and immediately shaved the Prince’s head with his sharp sword.

At that time the deity Indra marveled at this and did not allow even one strand of the hair removed from the Prince’s head to drop to the ground. Instead he caught each strand of the hair in a heavenly cloth and took it to the Heaven of the Thirty-three Gods, where he worshiped it. The Bodhisattva’s topknot, crown, and comb have been preserved until the present day.

The *Daoxuan lüshi ganying ji* says:

The god answered the Vinaya master, “In the thirteenth year after the Tathāgata first achieved enlightenment, he was at the Jetavana residence. At that time the great deity Brahmā requested the Buddha to turn the wheel of the Dharma. Buddhas in billions of buddha lands in all directions gathered like a cloud. Bodhisattvas, hearers, and the eight divisions of dragons and supernatural beings of the great chiliocosm also gathered at the Jetavana Garden.

Then the deity Śakra said to the Buddha, “World-honored One, I see that the great deity Brahmā requested the Buddha to turn the wheel of the Dharma. I now wish to wash the Buddha’s body. Please grant this request.” The Buddha granted the request and a temporary palace made of seven jewels as well as perfumed hot water were brought, and the deity prepared to bathe the Buddha’s body. The Buddha said to Ānanda, “Go to the stupa to the west of the *vajra* seat under the tree of enlightenment and get my seven-jeweled shaving sword and the *vajra* bowl. I wish to dress my hair.” Ānanda obeyed this command and brought the objects to the seat of the World-honored One.

After accepting the sword, the Buddha said to the congregation, “Since I have achieved enlightenment I have not told you the story about this sword. You must now listen carefully. When I first left the city and reached a point sixty miles from the palace of my father, the king, Chanda said to

me, ‘I am a little tired. Let us please take a short rest.’ As soon as I heard this I stopped. At the place where we rested there was a large dragon pond, forty miles in circumference. In the pond there were many lotus flowers of five colors. Around the pond on four sides were flowering trees that gave pleasure to people. I went to the pond and washed my face with water from it.

“Suddenly two youths came to the place where I was and asked where I was going. I answered that I was seeking enlightenment. The younger one said, ‘I am the dragon king of this pond. I have books and the canonical writings of the Vedas. In the present world age of the wise one thousand buddhas are to appear. I have lived through ten world ages since having taken a dragon’s body, and I have seen several World-honored Ones achieve enlightenment and enter final extinction (*parinirvāṇa*). When Krakucchanda Buddha was about to enter final extinction he entrusted me with a golden *vajra* bowl. Inside was a shaving sword. Since then three earlier buddhas of the world age of the wise have appeared; this shaving sword and *vajra* bowl have been passed on from one buddha to the next. I now wish to invite the Benevolent One to come to my palace so that I can present modest offerings to him. Would you allow this?’

“I then followed him to his palace and accepted his offerings. He also presented the seven-jeweled sword to me. The dragon then said to me, ‘When you cultivate the path you will be frequently troubled by *māras*. When you meditate, place this sword securely on your right knee. This sword will emit light that will cover your body and enlarge it into an image a billion yards tall. The light of this sword will project a curtain that covers your body. On the curtain projected by the sword will be [images of] thousands of warriors, each holding a sword. They will line up facing out. When the *māras* see the images of the warriors they will be frightened, and they will refrain from entertaining evil thoughts. I will wait until you are about to achieve enlightenment and you are going to shave your hair and beard. Then I will take the *vajra* bowl and appear at the place where you are.’ When I achieved enlightenment [thirteen years ago] I went to the river to bathe. That dragon brought the bowl to me.”

The Buddha said to the Brahmā king, “Take the treasure sword and go up to Brahmā’s palace. Tell the deity of the great earth, ‘From the *vajra*

realm construct a *vajra* platform, seven thousand miles in height, and have the Tathāgata sit upon it.’ Tell the dragon king Sāgara, ‘Transform yourself into eighty-four thousand golden dragons with heads made of seven jewels and bodies made from gold. From the top of Mount Sumeru pour water of the eight superior qualities over the top of the World-honored One’s head.’ Also tell the heavenly Māra, ‘Wash the World-honored One’s hair.’ Instruct the god Śakra, ‘Take the *vajra* bowl to receive the World-honored One’s hair.’ The king of the Nirmāṇarati deities of the fifth heaven of the realm of desire will produce a white silver canopy to shade the Bodhisattva’s head. All the buddhas of the ten directions will arrive at the place where I am, each seated on a *vajra* platform and holding a seven-jeweled sword. The buddhas of the ten directions will rub my head with their golden hands. After they have done this I will obtain one hundred thousand kinds of *samādhis*.”

363a The World-honored Ones who arrived instructed the king of Brahmā Heaven, “Take the sword and shave the Tathāgata’s hair.” When the king of Brahmā Heaven took the sword and tried to shave the Tathāgata’s hair the top of the Tathāgata’s head could not be seen. They all looked higher for the top of his head, but they still could not see it.” The Buddha said to the Brahmā king, “I have seen that the past buddhas all shaved their own hair. The reason why all beings, both those who are ignorant or those who are advanced in the path, fail to see the top of my head is because I have already shaved my hair; my beard and hair are both gone. There are only two strands of mustache left, which did not fall even after I had shaved.”

“Having shaved I went into the river. The kings of the deities, such as Brahmā, Indra, and the dragon king, came rushing to take hold of my hair.” The buddhas said to the large crowd. “We will give a little bit of the Buddha’s hair and beard to each of these gods Brahmā, Indra, and the dragon king. We will also give pieces of the beard to King Śuddhodana.”

The buddhas of the ten directions again told me, “The king of the deities in Brahmā Heaven is your great devotee. You should make the top of your head visible and let him take up the sword to shave your beard and hair.” When I heard these words, I made the top of my head visible to him and handed the sword to the Brahmā king. The great earth shook in six kinds of ways, and the sword emitted light that illuminated billions of buddha

lands. My head that I had made visible reached upward to the top of the realm of form. The Brahmā king went up to the top of my head and started shaving my hair, and then shaved the two strands of my mustache. When the mustache was shaven it emitted great light; when that light reached this world of Jambudvīpa, it formed two jeweled stupas. The stupas were very tall and were richly decorated. After achieving buddhahood I was the first to come to these stupas.

The buddhas of the ten directions said to me in unison, “Give these mustache stupas to the Brahmā king and have him protect them. Make the deity of the firm earth build a small *vajra* stupa and place the shaving sword and the golden [*vajra*] bowl in it. We have seen that when past buddhas ascended to the rank of Enlightened One, they first bring salvation to five people. They take this treasure sword and shave their hair with their own hands. Even though they use the sword to shave, just before the sword actually touches the hair [of the five people] they chant ‘Welcome!’ and the hair drops off by itself. World-honored One, now that you have achieved the goal of the path, you can take this sword, go to the Deer Park, and save five people, in the same way that the past buddhas saved five people.”

I obeyed these words and went to the Deer Garden. I shaved the hair of five people at Koṭigāma. I used the command “Welcome!” and later taught them the rules of a monk’s conduct.

He also instructed Subhūti, “You should come out from the ordination platform and light a fire to illuminate hundreds of billions of buddhas, so that all the buddhas who are other manifestations of myself will gather together at the ordination platform.” Subhūti upheld my order and they all assembled.

The Tathāgata came from the lecture hall with the shaving sword in his hand. Ānanda was holding the golden bowl. Accompanied by a large congregation of humans and gods, they arrived at the ordination platform and circumambulated it three times. [The Tathāgata] ascended the platform from the northern side and told the Brahmā king, “I will make shaving swords with the artisans and the gold and steel in heaven that you have offered to me.” He also told the deity of the firm earth, “With the *vajra* you have offered to me I wish to make small stupas and enshrine these treasure swords in them.” He also told the dragon king Sāgara, “Your

363b dragon artisans are most skillful. The Tathāgata may make boxes for the treasure swords for me.” The gods and humans followed these instructions, and because the Tathāgata used his supernatural powers, the three types of objects were all completed in the span of time it takes to eat just one meal. The shaving swords that were made numbered eighty-four thousand. They were all placed in inner boxes and then placed inside the *vajra* stupas.

The Tathāgata spoke to the buddhas of the ten directions, requesting them to offer sword stupas. The sword stupas offered by the buddhas numbered eight billion. He entrusted them all to Mañjuśrī and Samantabhadra. “After I enter nirvana, take these stupas everywhere throughout the eight billion great kingdoms in the great chiliocosm. Place one stupa in each of the kingdoms. In each of the many worlds of Jambudvīpa there are eighty-four thousand gates of defilements. Sentient beings there all wish to be liberated. These stupas will cause them to renounce the householder’s life and become liberated from the cycle of birth and death. The numerous kinds of benefits these stupas bring cannot be described in detail.” The Buddha told Mañjuśrī, “After the end of this year, take this sword stupa of mine to Vajra Cave on Mount Qingliang in China and place it safely there.”

The Buddha told Ānanda, “Go to the palace of my father, the king. Get the hair I cut off there and give it to the god Śakra (Indra).” Ānanda obeyed the command and gave the hair to the god.

The Buddha then asked Śakra (Indra), “How many stupas are you going to build for my hair?” Śakra answered, “I will take each strand of the Tathāgata’s curling hair and make a stupa for it.” The Buddha told the dragon king, “Prepare agate jars and golden boxes and give them to Śakra so that he can place the strands of curled hair in them.” At that time, the work of constructing these stupas would have required a period of three-times-seven days if Śakra had made his workers carry it out. Due to the Tathāgata’s supernatural power, however, the hair stupas were all completed in the span of time required to eat one meal. They numbered roughly two hundred and sixty thousand.

The Buddha said to the ruler of heaven, “Keep three hundred stupas here, and have them protect the heavenly realm above. As for the other stupas, after I enter nirvana Mañjuśrī will be entrusted with eighty-four

thousand stupas, which will freely bring benefit to all the places where my teaching prevails in the abovementioned kingdoms of Jambudvīpa.”

The Buddha again said to Ānanda, “Go to my father, the king, and bring my beard [that I shaved off there]. There were sixty-four strands of hair all together but I already gave two strands to the Brahmā king. Bring the rest here; I wish to build stupas.” Ānanda obeyed the command to bring the beard hair and gave it to the World-honored One.

The Buddha said to the *rākṣasa* demons, “I will give you two strands of my beard. Build boxes decorated with seven jewels and stupas made of sandalwood. Place these strands of beard in them and worship them. Because of the beard’s power you will be able to eat and drink.” The demons said to the Buddha, “We are very grateful for your kind offer of the strands of your beard and allowing us to build stupas, but we do not know how tall the stupas should be.” The Buddha answered the *rākṣasa* demons, “They should be over forty *yojanas* in height. You should also prepare boxes and stupas for the other sixty strands of the beard. The stupas for these should be about three *zhang* in height.” The demons obeyed the command and built the stupas, and they were all exceedingly happy.

The Buddha also said to the demons, “You should protect these stupas; do not let the evil followers of heterodox teachings, demons, ghosts, or poisonous dragons maliciously destroy my stupas. These stupas are the source of your life. If you protect them, you will be provided with abundant food and drink. The stupas will emit light on three separate occasions during the year and illuminate your bodies. Due to the power of this light the seasonal rains, grain, rock sugar, and a variety of fruits and vegetables will be provided for you in sufficient quantity. If you entertain evil thoughts the light will not appear and food and drink will disappear spontaneously. If you see this evil sign you should gather all the *rākṣasa* demons, go to the location of the stupas, and express your deeply felt remorse. The stupas will again emit light and sufficient food and drink will again appear.”

363c

As for these beard hair stupas, when the World-honored One entered nirvana he entrusted the sixty beard stupas to the silent bodhisattvas and ordered them to protect them so that evil kings could not damage them. In the world of Jambudvīpa there are sixty kingdoms where the practice of writing exists. One stupa was placed in each of these kingdoms, and

the god of the firm earth was ordered to build a *vajra* stupa, three *zhang* in height, where the box containing the beard hair was placed. Famous mountains of these sixty kingdoms were selected, in which rock caves were carved to place the stupa inside them. The gates of the caves were sealed firmly so that evil kings could not later open them and damage the stupas. Thus, the stupas were preserved for a long time.

4. Obtaining the Robe

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:737c26–738a22) says:

When the Buddha had shaved his hair the god changed his appearance once again and this time took on the form of a hunter. He put on a robe made of dyed cloth and took up a bow and some arrows. When the Prince saw the hunter, he said, “Would you give your robe to me? I will give you in return my robe, made of Kāśī cloth, worth billions of pieces of gold. It has also been perfumed with numerous kinds of sandalwood incense.” Then he said in verse:

This is the robe of a holy person who has achieved liberation.
Anyone who wields a bow and arrow should not wear it.
In delight, offer the robe to me.
Do not begrudge passing the heavenly robe on to me.

The hunter answered, “Good! Indeed I do not begrudge this gift.” The god Śuddhāvāsa then gave the robe that he had manifested and took from the Bodhisattva his wonderful robe of Kāśī cloth, and flew up into the sky in an instant to Brahmā Heaven. This was because the deities there wanted to worship the beautiful robe. When the Bodhisattva saw this he was delighted.

The Bodhisattva, having shaven his hair and put on the monk’s robe, now looked very different. Now dressed in an austere and correct manner, he uttered the great vow: “I am now to be called a true renunciant of the householder’s life.”

5. Sending Back Chanda the Charioteer and Kaṇṭhaka the Horse

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:738b22–c15, 739b4–10, 741c25–742a1, 743b20–23, 744b16–17) says:

Then Chanda and the king of horses [Kaṇṭhaka] wept in sorrow and took leave of the Prince. A verse says:

The Bodhisattva left and traveled all through the second half
of the night.

Chanda took his leave and led Kaṇṭhaka away.

Because of their pressing sorrow they lost their proper manners,
And after eight days returned to the palace.

When Chanda and the horse returned to the city it appeared empty and deserted; weeping tears like rain, they entered the city. While still outside the palace gate, the horse Kaṇṭhaka tried to look inside to see where the Prince used to sit. Failing to see the Prince there, the horse wept tears like a stream. All the people and those who had been close to the Prince saw only Chanda and the horse walking toward the palace. They raised their hands and cried out loudly, and the tears they wept streamed down their faces. A verse says:

364a

The court ladies suffered severe pain in their hearts.

Desperately longing to see the prince return,

They suddenly saw Chanda and the horse, returning alone.

With tears falling and covering their faces, they wept loudly.

Tearing off their jeweled necklaces and rending their beautiful
clothing,

Letting their hair fall, scattered all over their thin bodies,

Each raised her two hands aloft, unwilling to accept what had
befallen them.

Crying aloud, they did not fall asleep throughout the night,

Until dawn arrived.

The distress among those in the palace who were close to the Prince cannot be described in detail. The great consort Yaśodharā said to Chanda, “I am a wife who has lost her husband. I have seen the course of events that occurred spontaneously—he has left the house and walked into the mountain forests. If I were to stay alone in an empty room, how could I keep my heart from breaking in sorrow? Then she said in verse:

My body and heart are now very strong.
As strong as steel and stone.
My lord has abandoned his householder's life and entered
the mountains;
The palace is empty inside.
How is it that my heart does not break now?

Then King Śuddhodana thought about the Prince, and the pain and suffering cut him sharply. Lost in distress, he fell to the ground and remained unconscious. A verse says:

When the king heard that the Bodhisattva's vow was serious,
And he saw Chanda and Kaṇṭhaka return,
He was suddenly lost in distress and his body fell, no longer
in his control.
It was as if Indra had taken delight in breaking the king's flag.

When the king regained consciousness, he said in verse:

Kaṇṭhaka, you are a horse that runs fast.
Take me back to the place where my son is.
Because I have lost him I am having difficulty
To keep on living.
I am like a very ill person who does not have a doctor.

The *Puyao jing* (T.186:508a2–509b3) says:

When the Bodhisattva went out of the city gate, all living beings in the city of Kapilavastu knew that the Prince had left. They said so to each other and rejoiced.

When Gopī, the consort of the Prince, rose from her bed the next morning and heard people talking at a distance, she realized that the Prince had already departed. She heard loud voices and did not see the Bodhisattva, or the horse [Kaṇṭhaka], or Chanda. The king was greatly distressed and threw himself to the ground. In his grief he was shouting at the top of his lungs, "I have lost my hope forever. On whom am I now supposed to rely?" Gopī rose from her bed and rolled over onto the ground, pulling her hair and tearing off the jeweled necklace from her body. Why was she

suffering such pain? “He was my teacher; I relied on him as if he were a god. Yet he left me and went away. How can I go on living anymore? We had not lived very long together as affectionate husband and wife, and now we are again separated.” Her tears streamed down like rain, uncontrollably. Everyone was disheartened at not seeing the Bodhisattva. All the trees in the land suddenly lost their vitality and stopped blooming and bearing fruit. All the clean places were filled with dust. The king heard about this and surrounded by his ministers and attendants he went to the garden to see for himself. He too was in sorrow and pain. Gopī wished in her heart that the Bodhisattva would return.

364b

Chanda said, “The Bodhisattva has told the king and Gopī that he will return to see them after he has achieved the Buddha’s path.” The king observed that the treasure robe, Chanda, and the white horse had returned but he did not see the Prince. He threw himself to the ground, “Alas! My child, well versed in the scriptures and expert in all extraordinary skills, has now abandoned the kingdom and the ten thousand people who live in it. Please, Chanda, explain this to me. Why did my son, the Bodhisattva, choose the life of a wandering monk? Who opened the city gate? How did the heavenly beings worship him?”

Chanda said, “King, please listen to me. I was peacefully sleeping in my usual place. The gates of the city were closed. At that time the Bodhisattva instructed me to saddle the horse [Kaṇṭhaka]. The ten thousand people inside the city were all asleep. The ruler of heaven opened the gate and four heavenly kings ordered four deities to hold up the legs of the horse. Hundreds of thousands of deities of the heavens of Indra and Brahmā accompanied the Bodhisattva and sent him off. They sternly guarded the road and illuminated the path with a great light. They scattered flowers and burned incense. Many deities performed music all at once and danced up in the sky. Deities surrounded the Prince and sent him off. Having gone a very long distance, the Bodhisattva took off his robe and treasure necklace and he sent me back along with the white horse to report to the king and apologize to his consort: “Only after I have attained buddhahood will I return to see you again. Please do not be distressed.”

When Gopī heard Chanda’s words, [recounting what the Prince had said], her grief deepened. Embracing the white horse’s head she said sorrowfully,

“The Prince went out riding on you. Why did you come back alone? The Prince’s face was extremely beautiful, just like a full moon, and adorned with the features of those who are to become buddhas. Now he has taken leave of us. People, both near and far, grieve for this deeply and all are greatly saddened. Why did he go away by himself? Who will go after him? Chanda looks miserable and just stares into my eyes defiantly.”

When Chanda saw the pain and suffering of the king and Gopī, as has been described here, he was even more saddened and weeping, he uttered the painful reprimand mentioned above: “What the Prince did was all in accord with the path. None should be saddened by it anymore.”

6. The King’s Admonishment to the Son

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:744c4–9, 750c18–19) says:

King Śuddhodana sent his messengers to the mountains to admonish the Prince to return. They said in verse:

The tip of the thorn is sharp and pointed—but who has ground
and sharpened it?
The colors of the birds and animals form complex patterns—
but who has drawn them?
Each, following his karmic conditions, evolves and changes.
There is no creator of this world who created it in all its details
according to their whim.

The Prince replied to these messengers, and his reply convinced the king deeply of the doctrine of causes and conditions (*pratītyasamutpāda*). So the king rejected his earlier view of what is natural, according to which the Prince should not have done anything unnatural like renouncing the householder’s life. This is a long story and I will not reproduce it in detail here.

The *Puyao jing* (T.186:503c17–25) says:

His father, the king, heard that the Prince had renounced the householder’s life. He cried in sorrow and wept tears. He then asked, “What are your wishes? When will you return? You must make a vow with me. I am growing old and there is no one else who can inherit the family and the kingdom from me.”

364c

The Prince answered in verse:

If I can obtain four wishes I will not renounce the householder's life.
 First, not to grow old; second, to be forever free of illness;
 Third, not to die; and fourth, never to part from anyone.

Gods and immortals who possess the five supernatural powers may stay in this world for the duration of one world age but even they are not free from death. When the king heard [the Prince's wishes] his sorrow deepened. Nobody, either past or present, has ever obtained these four wishes. Who could be an exception to this rule?

7. Choosing the Attendants

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:900b9–15) says:

At that time King Śuddhodana told other members of the Śākya clan, “Members of the Śākya clan, if you understand the meaning of the present time, each branch of the family must allow one person to renounce the householder's life. If a particular branch family of the Śākya clan has five brothers, let three of them renounce, while two remain as householders. If there are four, let two renounce and two stay. If three, let two renounce and one stay. If two, let one renounce and one stay. If there is only one then you must not let him renounce the world. The reason for this is that we must not let any of the lineages of our Śākya clan be terminated.

8. The Buddha's Hair

The *Guanfo sanmei jing* (T.643:649a18–b6) says:

There are eighty-four thousand strands of hair on the Tathāgata's head. They grow toward both sides of his head and curl clockwise. The pattern in which these hairs are set apart from each other in an orderly fashion was clearly visible, and the four corners of this pattern are also clear. From each of the hair pores five-colored light emits in a spiral and this light merged with the above-mentioned light of fourteen colors.

In the past, when I was in the palace my nurse washed my hair. At that time, Mahāprajāpatī came to me. [The king said the following:] “When Siddhārtha was born many miraculous things happened. If someone were

to ask me how long is of my child's hair, how am I to answer? I should now measure the length of his hair so that I will know its measure.”

Then the king issued an order for me to stretch out my hair, and my mother measured it. It was one *zhang*, three *chi*, and five *cun* long. As soon as they let go of the locks of hair it curled clockwise, forming a spiral pattern.

When I was to receive my consort, they again measured the length of my hair. It was one *zhang*, three *chi*, and five *cun* long.

When I renounced the householder's life, heavenly deities took my hair away. It was again one *zhang*, three *chi*, and five *cun* long.

Now the father, the king, looked at the Tathāgata's hair and stretched it out with his hands. It stretched from the Nyagrodhārāma residence to the father's palace, like a ribbon of dark blue lapis lazuli. It went around the city seven times. Such was the length of the Buddha's hair. Everyone in the congregation saw a light, indescribable in detail. When the hair was rolled back, the light spiraled over and over in a clockwise direction and then, going back to the top of the Buddha's head, it formed a spiral pattern there.

The *Sengzhi lü* (T.1425:463b12) says, “When the Buddha was in this world he shaved his hair once every fourth month.”

The *Sapoduo lun* (T.1440:553b9–11) says:

Though [it is written that] the Buddha shaved his hair once every fourth month, he looked look like ordinary people who had shaved their hair seven days earlier.

365a The *Wenshushili wen jing* (T.468:492c16–19) says:

Ordinary people should shave their hair when it reaches the length of two fingers. Some shave after two months even if their hair is still short. These are the bodhisattvas who have learned everything there is to learn. Those who let their hair grow beyond the length of two fingers are also bodhisattvas who have learned everything there is to learn. The fingernails should not be allowed to grow to the length of the shorter diameter of a grain. The reason is because one's nails are used to scratch itchy spots.

The *Sifen lü* (T.1428:945c18–946a4) says:

The Buddha said, “Monks, cut your nails down to the nail bed. You should

cut them before your nails reach the length of one grain of wheat. Shave your hair once every half-month. Let the hair to grow to the length of two fingers at the longest. If you shave only once every two months, your hair will grow exceedingly long. (Note: The term “two months” here means a set of white and black months, each of which is fifteen days in duration. A period of thirty days is treated as two months.)

The *Binimu jing* (T.1463:816c17–22) says:

The Buddha said to the people, “The [cut] hair cannot be placed in an old cloth or an old vessel. You must use new things.” The prince of King Juboluo begged the World-honored One for his hair. The Buddha said, “Place it in a vessel of seven jewels and worship it.”

The *Sifen lü* (T.1428:957b6–958a7) says:

At that time Ānanda brought an old vessel in which to put the World-honored One’s hair. The Buddha said, “You should not use an old vessel for the Tathāgata’s hair. You should use a new vessel and a new cloth, embroidered like an almsbowl cloth, and place the hair in them.” Then a prince, General Juboli, who was about to embark on a journey of conquest throughout the four directions, came asking for the World-honored One’s hair. The Buddha said, “He may have the hair.” The prince did not know how to put it in a safe place. The Buddha said, “You may place it in a golden stupa, or a silver stupa, or a jeweled stupa, or inside a cloth embroidered with a complex pattern.” The prince did not know how to hold it. The Buddha said, “You may ride on a carriage drawn by elephants or horses and carry it on your head or your shoulder.” Then the prince departed, holding the World-honored One’s hair. Everywhere he went in his journey of conquest he achieved victory. He returned to his kingdom and built a stupa for the World-honored One’s hair.

The Buddha also permitted monks to take the World-honored One’s hair and place it safely in the abovementioned manner. A monk who had attended to the Buddha’s bodily needs and had not washed himself took hold of the World-honored One’s stupa. The Buddha said, “Do not do that. Let only a clean person hold it.” A monk placed the Tathāgata’s stupa safely in an unpleasant room; the monk himself went upstairs and spent

the night in a nicer room. The Buddha said, “Do not do that. You should place the Tathāgata’s stupa safely in the nicer room upstairs, and spend the night in the unpleasant room.” A monk placed the Tathāgata’s stupa in a room downstairs while he himself spent the night in a room upstairs. The Buddha said, “Do not do this. You should place the Tathāgata’s stupa in the upstairs room and spend the night in the downstairs room.”

A monk spent the night in the same room. The Buddha had said, “Do not do that.” The monk wanted to provide strong protection but he was fearful and reverent, so he would not spend the night in the same place as the Tathāgata’s stupa. The Buddha said, “Place it safely on a post. If you place it on a post, this is as good as sleeping with it near your head. If it is for the sake of providing protection to the stupa, I permit you to spend the night in the stupa. Furthermore, because it is for the purpose of protecting what is inside the stupa, I also permit you to spend the night there.”

A monk who was wearing leather sandals, or holding them, entered the stupa. The Buddha said, “Do not do that.” The Buddha said, “I permit sitting down under the stupa for eating but will not allow littering the place with unclean things. If you have unclean things, gather them near your feet and after eating take them away.”

365b (Note: To mention a similar case, suppose there is someone who is about to embark on a journey of conquest. He has not seen the Buddha’s hair but possesses a small image made by a well-intentioned layperson, a piece of a relic, and a copy of a roll of a small scripture. He places all of these inside his hair. I do not know whether this is permitted. Answer: There is no statement in the holy teaching on this point. However, if someone with good intentions wishes to take a scripture, an image, or a piece of relic, then, following the abovementioned instruction to those who take the World-honored One’s hair on a journey of conquest, he is permitted to place the object in a small stupa for safekeeping. Place the precious object inside the stupa and do not put anything else in it. It is also permitted to wrap the object in a clean piece of embroidered silk and take it on the journey. When you reach your destination you should place it on a good post, putting it there safely as described above. If you want to place the object in your hair, I fear that your hair may be dirty, smelly, and impure. Furthermore, on the road at some point in the military

expedition you may suddenly need to defecate or urinate. At that time there may not be enough time to undo your hair and take the object out from there. As in the case of the Buddha's hair mentioned above, it is not permitted to take such objects and place them near a latrine. Permission to carry scriptures and images is given according to the instruction mentioned above.)

9. The Age of the Prince When He Achieved Renunciation

The *Shieryou jing* (T.195:146c29), the *Zengyi ahan jing* (T.125:609c24), and the *Chang ahan jing* (T.1:25b3) all say that the Prince renounced the householder's life at the age twenty-nine.

The *Zengyi ahan jing* says, "The Prince remained among the teachers of heterodox teachings for twenty years."

To give a broad outline of the Buddha's life, the Tathāgata stayed in this world for seventy-nine years. If he renounced the householder's life at the age of twenty-nine, he would have achieved enlightenment at the age of thirty-five. His teaching career would have spanned a period of forty-five years.

The *Chanyao jing* says, "In his lifetime Śākyamuni taught sentient beings for thirty-nine years."

Many scriptures say that the Prince renounced the householder's life at the age of nineteen. We should take this as the correct information.

The *Weizengyou jing* (T.754:575c23) says, "Yaśodharā said, 'The Tathāgata was with me for less than three years.'"

The *Ruiying jing* (T.185:475a9) says, "The Prince took his consort at the age of seventeen," which proves that the view that he renounced the world at the age of nineteen is the correct one. The view that the Prince renounced the householder's life at the age of twenty-nine and achieved enlightenment at the age of thirty-five appears only in a few scriptural passages. Furthermore, if we take into account the passage that states that the Prince studied among teachers of heterodox teachings for twenty years, he would have achieved enlightenment at the age of fifty. This would be absurd. Different views appear because the capacities of sentient beings differ.

10. Harmonizing Differences

[Daoshi's] Comment: We are talking about matters that belong to a generation far in the past. The sounds of non-Chinese languages and the Chinese language are very different. There have been many different translators and

the words and names received through them also differ. Even though we wish to harmonize these different stories, in the end there is no fixed standard. The books regarding the lifetime of Śākyamuni Buddha have been transmitted and copied over and over, and mistakes due to similarities in the characters have crept in. There are furthermore differences between things that come from outside the country and those that developed within. These books in their original forms are thus as distant from us as birds flying in the clouds above. Even if we seek them from here it is difficult to get them in their unambiguously original forms.

There are furthermore such stories as that the Yellow Emperor had three faces or that Duke Yuechen was one-legged. Even where there is no problem of bridging the gap between China and foreign places, there are regional differences in China, such as the proverbial contrast between Chu and Yue. Heterodox practices are easier to understand; the correct teaching is difficult to grasp completely. Where there are differences in words between those that are central and those that are peripheral, sometimes these are copied in the wrong order. When we look into the matter in detail, how could it not be that different versions of the original stories appear in the sources?

Chapter Five
(continued)
One Thousand Buddhas
(continued)

12. Enlightenment

(This section is divided into ten parts:) (1) Introduction, (2) Almsbegging, (3) Studying Meditation, (4) Austerities, (5) Taking Gruel, (6) The Grass Seat, (7) Conquering Māra, (8) Enlightenment, (9) Praise from the Gods, and (10) Transformations.

1. Introduction

It is heard that when the time came the Great Sage manifested himself through cosmic response. The shadow of his influences covered all directions, and his teaching reached everywhere in the three realms. He was the leader of the four kinds of living beings, the ferryboat for all beings in the six realms of rebirth. He was born in Tuṣita Heaven and had a short lifetime in the world. When he entered the womb, wearing the sun as his crown, flying stars left traces in the darkness. In the Lumbinī Garden he showed the thirty-two marks of an extraordinary being for the first time. The *vilakṣa* (*aśoka*) tree under which he was born emitted ten kinds of light. With the help of the mirror of the four city gates (i.e., the Prince's excursions outside the palace) he renounced the life of five desires. Abandoning the awesome city, he went away alone. With the help of the tree of truth (i.e., the *bodhi* tree), he ascended beyond the limits of this world. He brought the four bowls sent by the four heavenly kings together into one almsbowl at the Nairāñjanā River and saved the five ascetics in the Deer Garden. Those who indulge in love are caught up endlessly in attachment. [The Great Sage] washed off defilements in the twilight of [infinitely numerous] earlier world ages. The Sun of Wisdom has

already shone and its light has purified the jails of hell. Having succeeded in initiating the work of teaching sentient beings, he cast the light of compassion on the four kinds of living beings. He teaches in one voice, and all beings understand him differently, according to the capacity of the category of beings to which they belong. The rise of Buddhism has been slow but steady; its development has been occurring for a long time now.

2. Almsbegging

The *Sifen lü* (T.1428:779c18–780b7) says:

At that time the Bodhisattva was traveling slowly. Crossing the border into the kingdom of Magadha, he went to the city of Rājagṛha and spent the night there. The next morning he went into the city and begged for almsfood. He had a handsome appearance; stretching and bending his body, and looking up and down, he walked in a dignified manner. His gaze was directed straight ahead; he did not look around to the right or left. Wearing a robe and holding an almsbowl, he entered the city of Rājagṛha to beg for food.

At that time the king of Magadha was on the top of a tall building, surrounded by ministers before and behind him. He saw the Bodhisattva enter the city to beg for food, walking in a dignified manner. The king turned to his ministers and praised the Bodhisattva with a verse. Then he sent a messenger to ask the monk, “Where shall I go to have an audience with you?” The Bodhisattva answered, “There is a mountain called Paṇḍava. I am staying there.” The messenger quickly returned and reported this to the king. As soon as the king heard the message he ordered the elephants and carriage to be prepared and decorated, and accompanied by many people he went to the Bodhisattva to worship him.

366a

At that time the king said to the Prince, “Please stay here now. I will give you all of my kingdom, everything that I own, and this crown of jewels. Ascend the king’s throne and rule over the kingdom. I will serve you as your minister.” The Bodhisattva replied, “I have given up the status of universal monarch and have renounced the householder’s life in order to study the path. How could I now accept the rank of ruler of this border kingdom and remain in the world? Now, as the king should know, if a person who has seen the great ocean then sees a tiny puddle of water in

the footprint of an ox, how could he become attached to that puddle? Your offer is just like this. How could anyone who has given up the status of universal monarch become accustomed to the rank of the king of a minor kingdom? It is wrong to expect that.”

Then the king said before the Bodhisattva, “If you attain highest enlightenment, first visit the city of Rājagṛha and have an audience with me.” The Bodhisattva answered, “That I can agree to.” The king paid respect [by bowing] to the Bodhisattva’s feet and circumambulated him three times, and then departed.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:761c7–21, 762b9–22) says:

The Bodhisattva said to the king of Magadha, “Great king, we are now certainly not afraid of those poisonous snakes, nor are we afraid of thunder and lightning. We are also not afraid of fierce fiery flames, which when a great wind blows burns up the fields and marshes. We are only afraid of the realm of five desires pressing upon us. Why? All desires are transitory; like thieves, they steal the merit we have accumulated.”

Then the Bodhisattva spoke in verse:

The five desires are transitory and harm merit.

The six kinds of sense objects, empty and illusory, damage
sentient beings.

Retribution in this world is ultimately nothing but deception
to people.

Who among the wise would stay here even for a short while?

The ignorant are not content even in heaven.

How could they obtain what is agreeable to their hearts in the
human realm?

The desires [of ordinary beings] are for defiled things; they have
not awakened to knowledge.

Their desires are like a fierce fire burning dried grass.

Long ago a holy ruler, born into the highest rank of society,
Conquered the four realms of the world and raised high the
golden ring of the universal monarch.

He was also allowed to sit next to the god Śakra (Indra) and serve
as his deputy.

Yet suddenly he felt greed and immediately fell.
Even a king who rules everywhere in this great earth,
Still further desires to rule over other places.
The desires of worldly people are limitless.
They are like a great ocean that swallows all streams.

“Let the great king know. Underneath Mount Sumeru there were demons.
Two demon brothers desired the same jade woman. The two brothers fought
and injured each other, and they both died.” Then he said in verse:

A long time ago two demon brothers
Harmed each other for the sake of a jade woman.
With desire for bones and flesh, defiling attachments increase.
The wise observe and know this and they are free from greedy desires.

The Bodhisattva also said, “Because of the five desires people are
reborn as gods and humans. Having been born, because of their attachment
to the five desires they end up throwing themselves in water or walking
over fire. Due to the five desires, people invite hatred and revenge upon
themselves.” He then said in verse:

366b

Because of love and desire foolish people end up in poverty and
dire straits.
Bound, injured, and then killed, they suffer many kinds of pain.
They think that if their desires are fulfilled many things will be
accomplished.
They do not realize that their strength will be exhausted before
they achieve this goal,
And their misfortunes will continue into future lives.

Also, the *Fobenxing jing* (*Fobenxing ji jing*, T.190:735a27–28) says:

The Bodhisattva said in verse:

Even if, loving each other, we stayed together,
When our lives end we still must part from each other.

I see that life is transitory and lasts only for a brief moment.
For this reason, I now seek liberation.

3. Studying Meditation

The *Sifen lü* (T.1428:780b7–780c28) says:

Then the Bodhisattva went to Ārāḍa Kālāma’s place and studied the meditation of the sphere of nonapplication. He practiced this diligently and before long he had mastered this teaching. He then abandoned [this teaching] and departed. Later he went to Udraka Rāmaputra’s place and studied the meditation of neither thought nor no-thought. He practiced this diligently and before long he had mastered this teaching. The Bodhisattva thought, “These two meditative states are definitely neither nirvana nor the restful state of eternal quietude. I do not take pleasure in these teachings.” He then abandoned these two teachers and went in search of a superior teaching. The superior teaching that the Bodhisattva looked for at that time was the supreme teaching of quiescence. At that time the five ascetics who followed the Bodhisattva said, “If [you,] Bodhisattva, achieve enlightenment, you should preach to us.”

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:753a29–b4) says:

The holy man Arada answered the Bodhisattva, “The human love of ordinary people is based on greedy desires and results in suffering such as that which comes from bondage. Everything is caused by the mental realm of the external world.” He then said in verse:

Mountain goats are killed because of their loud cries that attract death.
Moths throw themselves into lamps because of [their attraction to]
the flames’ color.
Fish in water are caught because they swallow bait.
Worldly people proceed to death because they are pulled by
external objects.

The new *Posha lun* (T.1545:913c7–14, 914b2–4, 917a18–b6) says:

When the Buddha was still a bodhisattva he developed aversion to old age, illness, and death. He left the city of Kapilavastu in search of supreme

wisdom. At that time King Śuddhodana sent five people of the Śākya clan after him to attend him. Two of them were from his mother's clan and three from his father's. The two from the mother's clan were ordered to take charge of the sense pleasures of the Bodhisattva so that those pleasures could be pure. The three from his father's clan were to take charge of the austerities so that these could be pure. When the Bodhisattva was practicing austerities, the two people from the mother's clan could not bear to see this in their hearts and they immediately left. The Bodhisattva later realized that practicing austerities was not the right way. He abandoned them and [took some] gruel and ghee. He put oil on his body and walked around in the place where he practiced. All three people from the father's clan said, "The Bodhisattva has gone mad and lost his will," and they too abandoned him and departed. Later, when the World-honored One had achieved buddhahood, he had the following thought, "These people were all from my parents' clans. Earlier they came to pay respect to me and looked after me. Now I wish to reward them, but where have they gone?" The gods said, "They are now in the holy ones' Deer Garden in the kingdom of Vārāṇasī. (Note: All other items are given in this source in the same manner as above.)

366c

Question: Why is the place called Vārāṇasī?

Answer: It is the name of a river. Not far from the river stands the king's city. Therefore, the city is also called Vārāṇasī.

Question: Why is it called the place where the holy ones debate?

Answer: According to one view, all buddhas meditate in this place and turn the wheel of the Dharma [there]. According to another view, buddhas are the most superior among the holy ones. They all turn the wheel of the Dharma for the first time in this place. Therefore, it is called the place where the holy ones debate. According to this view, buddhas do not meditate here; they turn the wheel of Dharma. According to yet another view, it should be called the place where the holy ones live. When the buddhas appear in the world, the holy one who is the Buddha and his holy disciples live there. When the Buddha is not in the world, only *pratyekabuddhas* live there. When *pratyekabuddhas* are absent, holy ones of five supernatural powers live there. Because holy ones always live there constantly in past, present, and future times, it is called the place where the holy ones live. According to one view, the place should be called the place where the

holy ones fell. In the past five hundred holy ones flew in the sky but when they reached this place they encountered the conditions for regression and instantly they all fell [to the earth there].

Question: Why is the place called the Forest of Making Offerings to Deer?

Answer: Deer have always roamed here. Therefore it is called the Deer Park. Long ago a king called Brahmadata made offerings to the deer in this forest. Therefore it is called the Forest of Making Offerings to Deer. Elder Kalanda dug a pond in a bamboo garden in Rājagṛha and offered it to the *kalandaka* bird so that it could roam and play there. For this reason the pond is called Veṇuvana-kalandakanivāpa Pond. The name of the Forest of Making Offerings to Deer was given to the park in question in the same manner as in the example of Veṇuvana-kalandakanivāpa Pond. (Note: According to an older translation, the bird is called *jialanduo*. The *Shanjian lun* says that this bird resembled a magpie.)

4. Austerities

The Bodhisattva practiced austerities at the place of the five Koṭigāma monks in this Deer Park. For six years he lived in extreme conditions and the excessive pain he experienced surpassed those of his teacher. Even though he starved himself he did not achieve the goal of the path; consequently he labored in vain and his appearance showed signs of exhaustion.

The *Niepan jing* (*Nirvana Sutra*, T.374:557b14–557b25, T.375:803b23–c5) says:

When the Bodhisattva was practicing austerities in order to discipline his mind, he ate one sesame seed a day. After seven days he took rice, red beans, hemp seed, and grain gruel. He also took white beans in the same way, eating one on each of the seven days. As he practiced in this way, his skin and flesh became thin and wrinkled, and he began to look like a calabash that had been cut from its stem and placed in the sun [to dry]. His eyes sank into his eye sockets and looked like stars reflected at the bottom of a well. His flesh was emaciated, his ribs stuck out, and his torso looked like a grass house that was rotting away. The discs on his spine could be seen and resembled bricks laid on top of each other in two pillars. The place he sat upon looked like a horseshoe. When he tried to sit down he

367a fell forward; when he tried to stand up he fell backward. Even though he experienced such pain that brought no benefit, he still did not give up the intention of seeking enlightenment.

The *Pusa chutai jing* (T.384:1055c15–20) says:

The Buddha said to a bodhisattva who was practicing austerities, “Long ago I practiced an innumerable number of even more extreme austerities. On the banks of the Nairāñjanā River I practiced austerities for six years. I took one sesame seed and one grain of rice every day. In the past I had committed offenses of speech against a *pratyekabuddha* on four occasions and had refused offerings on one occasion. For this reason I was paying heavily for the crime of taking the truth lightly.

The *Daji jing* (T.397:283b26–c8) says:

At this time Jyotirasa Bodhisattva said to the congregation in verse:

An infinite number of world ages ago,
I made a variety of gifts to practice the perfection of giving.
I preserved the purity of the precepts and practiced patience,
Vigor, meditation, and studied wisdom.
For the comfort of all sentient beings,
I endured numerous kinds of suffering.
Inside the palace there were sixty thousand ladies,
But I abandoned them and renounced the householder’s life
As easily as if I were slipping out of my shoes.
I lived alone for six years and cultivated austerities.
I ate one hemp seed and one grain of rice and wheat [daily].
I practiced vigorously day and night, without sleeping,
And my body was reduced to skin and bones.
When I sat down under the tree of enlightenment to meditate,
Eight hundred heavenly *māras* came,
Filling all directions, on the ground and in heaven,
Within an area of eighty miles in all directions.
Such an army of *māras* and their attendants,
I could destroy and force to surrender.

Having achieved supreme enlightenment,
I realized the fruit of the absolute truth.

5. Taking Gruel

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:771b12–772b16) says:

After six years had passed, in the spring, on the twenty-sixth day of the third month, the Bodhisattva had the following thought, “I should not continue like this any more. After taking some nourishment I will realize supreme enlightenment. From whom shall I now obtain some delicious food? Who will give me food and enable me, after having eaten, to realize supreme enlightenment?”

When the Bodhisattva had this thought, one deity learned of this thought in the Bodhisattva’s mind and quickly went to Sujātā, the second daughter of the village head. On arrival, the deity immediately said to her, “You, the daughter Sujātā, know what the present time now signifies. The Bodhisattva now wishes to partake of some delicious food. The Bodhisattva must now have the highest quality food. After he eats this delicious food he will then realize supreme enlightenment. You must now prepare sixteen portions of milk gruel.”

At that time the second daughter of the village head, having heard the deity speak in this fashion, was overjoyed with excitement that immediately coursed through her body. She quickly collected one thousand cows and gathered their milk. Then she fed the milk in turn to five hundred cows. On a different day she collected milk from those five hundred cows and in turn fed it to two hundred and fifty cows. On a later day, she gathered the milk of those two hundred and fifty cows and fed it to one hundred and twenty-five cows. On a later day she collected the milk of those one hundred and twenty-five cows and fed it to sixty cows. On a later day, she collected the milk of those sixty cows and fed it to thirty cows. On a later day she collected the milk of those thirty cows and fed it to fifteen cows. On a later day she collected the milk of those fifteen cows and, mixing it with a portion of good quality unpolished rice, she prepared cooked milk gruel for the Bodhisattva.

367b

When that second daughter was cooking the milk gruel, a variety of visions appeared: a vision of a jar filled with flowers, the banks of the

river of merit, the sign of the auspicious *svastika*, a wheel of merit with one thousand spokes, a large-necked oxen, the king of elephants and the king of dragons, a fish, a great person, the god Śakra (Indra), the god Brahmā, the milk gruel boiling up half way to the top of a *tāla* tree and coming down, then boiling up again to the top of the *tāla* tree and coming down, or milk gruel rising up to the height of one *zhang* and returning into the pot, with not even a drop of it missing the pot and falling [on the ground]. While she was cooking the milk gruel, a seer skilled in prognostications, numerical calculations, and reading signs appeared to her. Seeing these visions appear from the milk gruel, he observed them carefully and then said, “How extraordinary! How extraordinary! If someone obtains this milk gruel and eats it, not long thereafter that person will realize the marvelous medicine of immortality.”

On the twenty-third day of the second month the Bodhisattva came in the morning to the great gate of the house of the village head and stood there silently, thinking about asking for almsfood. When the daughter of the house saw this, she took out a golden bowl from where it had been safely stored, and also took honey and milk gruel and filled the bowl with them. Holding the bowl in her own hands, she went before the Bodhisattva and said to him, “I request the Venerable One to accept this bowl filled with honey and milk gruel, out of pity and compassion for me.”

367c The Bodhisattva accepted the milk gruel and took it to the banks of the Nairāñjanā River. A dragon princess called Niliantuye jumped out of the ground, holding in her hand a decorated heavenly fish trap, which she presented to the Bodhisattva. Having received this gift, the Bodhisattva sat down upon it. After sitting down the Bodhisattva took the milk gruel that the daughter of the village head Sujātā had given him and ate it, as much as he wished until he was full. He ate all of the gruel. When the Bodhisattva had finished the milk gruel, due to the effect of the merit he had accumulated in previous lives through performing acts of giving, his body and its marks were restored to their original state. He was again delightfully good-looking, fully endowed with all marks, without any flaws. After the Bodhisattva had finished eating the gruel, he threw the golden bowl into the river.

At that time the dragon king was gripped by a rare and extraordinary feeling. Marveling at the fact that the Bodhisattva had appeared in this world, he took the golden vessel and pretended as if he were going to worship it, and was about to take it back to his own palace. Then the ruler of heaven Śakra (Indra) transformed his body into that of a *garuḍa* with a *vajra* beak. He approached the ocean dragon king, snatched away the golden bowl, and flew toward the palace in the Heaven of the Thirty-three Gods to worship it there constantly. The bowl is still there at this time. The thirty-three gods established a ceremony for it, called the ceremony of worshipping the golden bowl, which has been continued without a break from that time until now.

When the Bodhisattva finished eating he rose from his seat and slowly walked toward the tree of enlightenment. The dragon princess came and took the fish trap away, and after returning to her palace she worshiped it. A verse says:

The Bodhisattva ate milk gruel as determined by the teaching.
 It was what the woman Sujātā presented to him.
 After he finished eating he was delighted and went to the tree
 of enlightenment.
 He was definitely about to realize the highest knowledge.

The *Daoxuan lüshi ganying ji* says: (Note: This work relates a number of stories in detail; I also reproduced some in the “royal consecration” section in Fascicle Ten, above.)

The deities of the four heavens said to the Vinaya master, “In the eleventh year after the World-honored One had achieved enlightenment, he was in the garden of Elder Soma in the city of Rājagṛha. He told many great bodhisattvas and great disciples, ‘When I first left the city I went to the kingdom of Pingsha, and on the road met a girl who was a cow herdess. I said to her, “I am a little hungry. Let me beg food and drink from you.” The girl answered, “Where are you going?” I answered, “I am in search of enlightenment.” She also asked, “What is your name?” I answered, “My name is Siddhārtha.”’

‘The girl then said to me, “I have read in the Vedic scripture the following words: In the near future a great sage will appear and achieve supreme enlightenment. I see that your appearance and voice are those of the Buddha. I am the deity of this mountain. For the period of sixteen world ages I have personally met all past buddhas. You should follow me and come to the place where I live. I will give you food and drink. At the time when the past buddha Kāśyapa entered nirvana he entrusted me with a bathing pot. At the top of the ladle there is a pattern of two entwined dragons; at the bottom there is a squatting lion. It was made by Krakucchanda Buddha and is to be passed on from one person to another until it reaches Ruci Buddha, the last of the one thousand buddhas.

368a

“Inside this dragon jar (pot?) is the water of eight merits. You should drink this water if you are hungry and thirsty. It will reduce defiling passions and allow the seeds of enlightenment to grow. Do not underestimate this small jar. Even if you were to pour all the water of the four great oceans into this jar, it would still not become full. A dragon king lives inside it. At the beginning of the present world age of the wise, three buddhas appeared in the world. All the teachings that these buddhas left are preserved inside this jar. The jar is identical with the palace of the Sāgara dragon.

“Kāśyapa Buddha also entrusted me with an incense burner and a golden box. I entrust these to you. Sixteen animal heads are [carved] on the front of the incense burner: half of these are lions and the other half white elephants. A lotus flower platform rises above the heads of [each set of] two animals. The platform is shaped into a burner. At [each of the] four edges of the burner [a set of] six silver pavilions rises separately, and from each pavilion a divine youth, two *cun* tall, emerges. There are ninety-six divine youths altogether. Every time incense is burned, each of these youths takes a turn, one by one, to offer incense.

“On the back of the burner are crouching lions, facing outward. From the top of the lions’ heads rise nine dragons, twisted around each other. They hold aloft a golden lotus. Inside this flower is a golden platform, which is in fact a jewel [stupa].

“Inside this jewel [stupa] are one hundred and thirty thousand pavilions of pearls, each of which contains various kinds of marvelous incense. There are also one hundred and thirty thousand copies of Vinaya scripture.

Inside [the jewel stupa] are monks in the meditative state of the *samādhi* of cessation (*nirodhasamāpatti*). When incense is burned the heavenly youths at the top of the incense burner come to the place where the treasure stupa platform is located, and each youth sings the tune for burning incense [as an offering]. The door to the stupa platform opens spontaneously and monks emerge out of meditation and come outside. They take incense from the pavilions of pearls and give it to the heavenly youths. After they have given the incense to the youths the door closes spontaneously.

“Each of the nine dragons holds a white silver pavilion inside its mouth. The pavilion is surrounded by platforms. On each of the silver platforms are heavenly youths, constantly singing heavenly music, giving praise, and burning incense. The sound of this music is incomparably pure and elegant. A sentient being who hears the sound gives rise to faith in the path of enlightenment. Every time the Tathāgata preaches the Dharma, he holds this incense burner in front of the congregation. Heavenly youths bring incense and give it to the Buddha so that he can make an offering.

[The girl continued,] “There is also a golden box, which holds a copy of the *Great Perfection of Wisdom Scripture (Mahāprajñāpāramitā-sūtra)*, altogether three billion verses. The book is made of gold. The division is marked by white jade and the letters are in white silver. The box is three *cun* long. Inside there are two monks who had also entered the meditative state of cessation.

“Both this box and the incense burner were made by Krakucchanda Buddha, and they have been passed on from one person to another, through me until they reached Ruci Buddha, the last of the one thousand buddhas. When the buddhas are about to appear in the world, they all open this golden box and examine the scriptures carefully. Due to the power of the *Perfection of Wisdom* they are not troubled by heavenly *māras* and they quickly attain supreme enlightenment. I now entrust these [things] to you. Make an effort to protect them and do not let them be damaged.”

[The Buddha continued,] ‘Having accepted these, I practiced austerities for six years under the tree of enlightenment. I always drank the water from this jar, and was therefore free from hunger and thirst. The defiling passions also decreased.

‘Again, when I first was about to achieve enlightenment, I went into the river to bathe. I accepted milk gruel from the second daughter [Sujātā]. When I came to the base of the tree of enlightenment and was about to ascend the *vajra* platform, a mountain deity came to me and said, “The enlightenment that you will now achieve follows the example of past buddhas. When they first achieved enlightenment and were about to ascend the *vajra* platform, they first took the incense burner and circumambulated the platform seven times. Each of the buddhas of the ten directions picked up the incense in their hands and put it in the burner.”’

[The deities further told Vinaya Master Daoxuan,] “The enlightenment attained by the Buddha followed the example of earlier buddhas. The Buddha followed this instruction, circumambulated the platform and the tree of enlightenment, altogether thirty-two times. The buddhas of the ten directions also offered incense and then ordered human kings, divine kings, Śakra, Brahmā, the dragon king, and the most advanced bodhisattvas of the tenth stage to offer incense. Due to the Buddha’s great power the fragrance pervaded throughout all ten directions, up to the very apex of the universe. When sentient beings suffering from pain smelled this fragrance they were liberated, all their organs were restored [to health] and their wisdom enhanced. It is not possible to describe in detail the numerous miracles that occurred.

“The buddhas of the ten directions also ordered the Brahmā king, ‘Bring the dragon’s jar of water to wash the World-honored One’s feet.’ Human kings, heavenly kings, Śakra, and Brahmā took turns washing his feet. The earth shook in six different ways and golden light was emitted from under the Tathāgata’s feet.

“The Tathāgata was sitting on the seat of golden lotus flowers. Each of the buddhas of the ten directions came and threw incense. In the light Vairocana Buddha stretched his golden hand and rubbed the top of Śākyamuni Buddha’s head, and then preached the marvelous teaching. ‘We, the buddhas of the ten directions, now confer on Śākyamuni Buddha the ceremony of ordination as he attains the royal throne of the supreme teaching. By means of this ceremony the buddhas ascend the golden platform.’ An infinite number of gods and people, as numerous as grains of sand in the Ganges River, heard the buddhas’ words and immediately became very

quiet; the silence was so deep that it was like that of a monk who has entered the fourth meditative state. With that ceremony the buddhas conferred the royal throne [on Śākyamuni]. The earth shook greatly in six ways and the Buddha emitted light that illuminated throughout the ten directions. The Buddha performed many of the things that buddhas are supposed to do and benefited everyone. These [events] were so numerous that they cannot be described in detail here.”

6. The Grass Seat

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:772b24–25, 773a1–c7):

When the Bodhisattva bathed in the river and had eaten the milk gruel, his body was cleansed and its beautiful appearance was restored to its original form. Strong, free, and relaxed, he again approached the tree of enlightenment.

The Bodhisattva thought, “What kind of sitting place shall I make in this place of enlightenment?” Immediately he realized that he should sit on grass. At that time the god Śuddhāvasa said to the Bodhisattva, “When they wished to achieve enlightenment, all the past buddhas sat on grass and obtained supreme enlightenment.” The Bodhisattva looked around, thinking, “Who will give me grass for this purpose?”

At that time Śakra (Indra), the heavenly ruler of the Heaven of the Thirty-three Gods, learned by means of his divine knowledge what was on the Bodhisattva’s mind, and he transformed himself into a grass cutter. At a place neither too far from nor too close to the Bodhisattva, he stood to the right and cut and gathered grass. The grass had green edges. Its color was like that of a peacock’s neck. It was soft and smooth, and when you touched it with your hand it felt like fine Kāśī cloth. The grass was beautiful in color, fragrant, and curled in a clockwise direction.

368c

The Bodhisattva asked that man, “O wise and good person, what is your name?” The man answered, “My name is Svastika.” The Bodhisattva thought, “I now seek something auspicious for myself. I also seek something that is auspicious for others. This man, whose name is Svastika (“Auspicious One”) is right in front of me. I now will definitely achieve highest enlightenment.” He asked, “Can you give me some of this grass?” The phantom one replied, “I can give you this grass.” At the time when Śakra (Indra)

transformed himself into a man, cut grass, and offered it to the Bodhisattva, the Bodhisattva took one bundle and held it in his hand. When he held the grass the ground immediately shook in six ways. Then he took the grass and walked toward the spot at the base of the tree of enlightenment.

On his way, carrying the grass, five hundred blue sparrows appeared from all ten directions and flew around the Bodhisattva in a clockwise direction. After flying around the Bodhisattva three times, they then followed him. Other creatures did the same: five hundred *kokila* birds, five hundred peacocks, five hundred white geese, five hundred large cranes, five hundred white gulls, five hundred *kalaviṅka* birds, and five hundred two-headed birds. There were also five hundred white elephants, all six-tusked; five hundred white horses, with raven-black heads and ears and red, long, and scattered manes and tails; and five hundred ox kings, all with massive necks like black clouds. Then there were five hundred boys and five hundred girls, each ornamented with a variety of beautiful necklaces. There were also five hundred heavenly deities, five hundred heavenly maidens, and five hundred treasure jars. The jars were filled with incense and flowers and contained a variety of wonderful perfumes. The perfume flowed spontaneously without anyone holding the jars. Furthermore, all of the auspicious things in this world gathered together from all directions like clouds and rain, and they all came to be placed on the Bodhisattva's right-hand side. They circled around the Bodhisattva three times and then followed him. Every kind of heavenly music sounded joyfully in the sky, praising the Bodhisattva. All these [events] cannot be described in detail here.

The *Ruiying benqi jing* (ref. *Guoqu xianzai yinguo jing*, T.189:639c5–8) says:

Śakra (Indra) took the form of an ordinary person and held pure and soft grass. The Bodhisattva asked, “What is your name?” He answered, “My name is Svastika (“Auspicious One”).” When the Bodhisattva heard this he was filled with great joy. He destroyed inauspicious things and realized auspicious things.

The *Guanfo sanmei jing* (ref. *Puyao jing*, T.186:515a10–18) says:

When he set down the grass for a seat the earth shook greatly. The buddhas projected the vision of eighty thousand *bodhi* trees and lion seats. Some of

the *bodhi* trees were eight thousand miles or four thousand miles [in height]; some were one hundred thousand *yojanas*. All the buddha trees are accompanied by eighty thousand *bodhi* trees of different sizes. The tree of Śākya-muni is the shortest. The robes of gods are spread over some of these trees.

369a

The *Guanfo sanmei jing* (T.643:650b11–650c11, 653a26–28, 655b25–27) says:

The Buddha told his father, the king, “After I left your palace city, not far from the city of Gaya I paid respect to the *ashuduo* tree. Jian (Svastika) along with one hundred thousand other deities all had the following thought, ‘If the Bodhisattva is to sit here, he needs something to sit on. I will now present heavenly grass,’ and then grabbed a bunch of pure and soft heavenly grass, called *jixiang* (*svastika*). After the Bodhisattva received the grass, he placed it on the ground and sat down upon it. At that time the deities saw a white hair between the Bodhisattva’s eyebrows, three *cun* long and curled clockwise. One hundred thousand colors flowed into each of these hairs. Each deity thought, ‘The grass the Bodhisattva took now was the grass I offered, and not yours.’ Then billions of bodhisattvas appeared in each white hair, sitting with crossed legs in the meditation posture; all of them had accepted some grass and was sitting under a tree. The deities all saw this vision in the white hair. A deity called Yueyi (Jali?) saw a grass blade grow from the ground, pass through the Bodhisattva’s flesh, and reach upward to his elbow. He told the other deities, ‘How extraordinary! This person’s practice of austerity is such that he did not take food for a long time, yet he does not cry [in pain] and he does not even realize that grass is growing through his body.’ Then the Bodhisattva straightened a white hair with his right hand, and when the strand of hair was stretched out perfectly straight it extending to a length of one *zhang*, four *chi*, and five *cun*. It looked like a heavenly white jewel, hollow and translucent. Deities saw billions and billions of rays of light inside; these rays of light were fine and subtle and were indescribable. When the deities saw this, they marveled at it as something never before seen. Then the white hair curled clockwise and returned to its original form. At that time the Bodhisattva conquered Māra, who then returned to his heavenly palace. The white hair followed him, passing right through the six heavens. Innumerable heavenly beings and heavenly maidens saw the hole that the white

hair went through. It was hollow within, beautifully cylindrical, just like a Brahmā king's flag. The Tathāgata has innumerable marks, and in each of these marks there are eighty-four thousand minor marks. Yet even a small part of the merit of one white hair is greater than that of all these marks.

7. Conquering Māra

The *Yinguo jing* (T.189:641a28–b3) says:

On the seventh day of the fourth month the World-honored One conquered Māra. At that time the light of the setting sun disappeared and the bright moon illuminated everywhere. Though it was not yet spring flowers and fruit trees in the garden bloomed.

The *Zhidu lun* says:

At that time heavenly *māras* came with one hundred and eighty-thousand followers and harassed the Buddha. The Buddha illuminated them with the light that appeared from between his eyebrows and they all fell to the ground.

The *Guanfo sanmei jing* (T.643:653a8–10) says:

King Māra became angry and wanted to advance. A son of Māra reprimanded him, “Why does my father, the king, seek trouble for no reason?

369b The practice of the Bodhisattva is pure, as immovable as the ground. How could we destroy it?”

The *Zabaozang jing* (T.203:481b16–c6) says:

Long ago, when the Buddha was sitting under the [*bodhi*] tree, the Evil One, Māra, leading eight billion associates, was about to come to destroy the Buddha. He said to the Buddha, “How can you sit here alone by yourself? Get up quickly. If you do not get up I will grab you by your legs and throw you into the ocean.”

The Buddha said, “I observe that in the world there is no one who can assault me. In a previous life you received the eight precepts for one day in a temple and offered a bowl of food to a *pratyekabuddha*. For this reason you have been reborn in the six heavens of the realm of desire as the great king Māra. I also offered food to an innumerable number of

hearers and *pratyekabuddhas* for a period of three sets of innumerable numbers of world ages.”

Māra said, “You say that long ago I upheld precepts for one day and offered food to a *pratyekabuddha*. This is indeed true. I know this as well as you do. Who bears witness to what you say about yourself?”

The Buddha pointed to the ground and said, “This ground is my witness.” When he spoke these words the ground everywhere shook in six ways. The earth deity appeared from the *vajra* realm and, holding her palms together in greeting, said to the Buddha, “I will serve as your witness. Ever since this earth was formed I have always been within it. What the World-honored One said is not false but the very truth.”

The Buddha said to Māra, “If you are able to move this jar of water, you can then take me and throw me into the ocean.” When Māra and his eight billion associates could not move the water jar, Māra’s army was thrown into confusion; collapsing from within and totally routed, the army scattered in all directions.

The *Fobenxing jing* (*Fobenxing ji jing*, T.190:792a17–26) says:

Then the oldest son of King Māra, whose name was Shangzhu (Sārthavāha?), greeted the Bodhisattva by bowing his head to the Bodhisattva’s feet. Repentant, he begged for pardon, saying, “Great Kindly and Holy One, please accept apologies from my father. He says ‘I am ignorant, shallow, and full of shortcomings, just like a child, and deprived of wisdom. I went suddenly and disturbed the Holy One. Leading many associates of Māra, I projected many visions in order to frighten the Holy One.’ Earlier I advised my father from the loyal and correct point of view. I said to him, ‘Even a wise person, skilled in many arts, cannot conquer Prince Siddhārtha. We certainly cannot conquer him.’ I only wish that the Holy One will forgive my father. He is ignorant and unfamiliar with moral principles, and therefore he is frightened. Great Holy One, where will he be reborn? Great Holy One, may you quickly achieve what you earlier vowed to achieve, namely that you will soon attain supreme enlightenment.”

8. Enlightenment

The *Puyao jing* (T.186:521c13, 522b13) says:

The Bodhisattva sat under the [*bodhi*] tree and when the morning star appeared he suddenly achieved great enlightenment. He had renounced the householder's life at age nineteen and achieved enlightenment at age thirty.

369c The *Banruowen lun* (ref. T.1509:249a14) says, "In the *uruvilvā* forest he achieved enlightenment."

The *Zishi sanmei jing* (T.622:345b8–12, T.623:347c8–12) says:

When [the Bodhisattva] first achieved enlightenment, each of the buddhas of the ten directions sent a robe. The Buddha combined them to make one robe. This robe is now worshiped in Brahmā Heaven.

The *Kongxing sanmei jing* says:

Amitābha Buddha achieved enlightenment four world ages earlier than I did. Vipāśyin Buddha achieved enlightenment three world ages before I did. There was a buddha called Nengru. He entered nirvana at the age of thirty. Kāśyapa Buddha achieved enlightenment at age eighteen. I achieved enlightenment at the age of twenty-seven.

Here I follow the more frequently found view and determine that the age when the Bodhisattva renounced the householder's life was nineteen and he attained enlightenment at thirty. This must be the correct information. Furthermore, these dates are in harmony with other sources of information.

The *Shanjian lü* (*Samantapāsādikā*, T.1462:675c10–11) says, "On the third day after the moon reappeared the Bodhisattva attained complete wisdom."

The *Niyuan jing* (T.5:175c16–17, T.6:190c4–6) says, "All buddhas achieve their first enlightenment on the eighth day of the fourth month."

We accept this as the correct information now.

9. Praise from the Gods

The *Huayan jing* (T.278:478c24–26, 484b14–18) says:

Using his supernatural powers, the Tathāgata, without leaving his seat under the tree of enlightenment, reached the palace of supreme beauty at the summit of Mount Sumeru and the palace decorated with jewels in Yama Heaven. He went to all the palaces decorated with jewels in Tuṣita

Heaven. At that time the king of Tuṣita Heaven accepted his power and said in verse:

The Tathāgata, free of all impediments, is like a full moon.
 He is the first among all auspicious beings.
 Because he enters into many palaces decorated with jewels here,
 This heaven is the most auspicious among all.

The *Huayan jing* (T.278:441b6–10, 24–c14, 463a1–3 463a22–23) says:

At this time, because of the supernatural power of the Tathāgata, in all the Jambudvīpa worlds within all the four continents, in all the buddha worlds in the ten directions, a tathāgata sitting under a tree of enlightenment appeared. At this time, because of the power of the World-honored One, without rising from his seat the Tathāgata went up toward the palace of Śakra (Indra) at the summit of Mount Sumeru. Then the god Śakra (Indra) said in verse:

Among the seven buddhas, Dīpaṅkara Buddha and others,
 He is supreme among all these auspicious beings.
 Because that buddha came to this place in the past,
 This place is the most auspicious among all.

At this time, because of the World-honored One's supernatural power, without leaving the place of enlightenment he reached Śakra (Indra)'s palace. Then he went toward the palace decorated with jewels in Yama Heaven. At that time the king of that heaven said in verse:

The name that praises him as the Tathāgata is heard everywhere;
 He is supreme among all auspicious beings.
 Because he came to the palace decorated with jewels,
 This place is the most auspicious among all.

10. Transformations

The *Huayan jing* (T.278:590c23–591a9) says:

Disciples, in one thought-moment of all the buddhas ten kinds of infinite wisdom appear. What are the ten? In one thought-moment all worlds appear, and in these worlds the Bodhisattva comes to the end of his life

370a

in Tuṣita Heaven; in one thought-moment all worlds appear, and in these worlds the Bodhisattva is born; in one thought-moment all the worlds appear, and in these worlds the Bodhisattva renounces the householder's life; in one thought-moment all the worlds appear, and in these worlds the Bodhisattva goes to the place of cultivation and under the tree of enlightenment achieves supreme enlightenment; in one thought-moment all the worlds appear, and in these worlds the Tathāgata turns the pure wheel of the teaching; in one thought-moment all the worlds appear, and in these worlds the Tathāgata instructs sentient beings according to their circumstances and leads them to salvation; in one thought-moment all the worlds appear, and in these worlds, which are decorated variously in innumerable ways, the Tathāgata freely [masters] all storehouses of wisdom; in one thought-moment all the worlds appear, and in these worlds the Tathāgata purifies sentient beings; in one thought-moment everywhere, in all the worlds all the buddhas of the three ages (past, present, and future) appear—because in each of the thought-moments in which various organs stimulate vigorously the desirous nature, the seed and essence of the buddhas of the three ages are manifested and bodhisattvas achieve supreme enlightenment and guide sentient beings. Disciples, these are the ten kinds of infinite wisdom that emerge in the thought-moments of all the buddhas.

The *Zhidu lun* (T.1509:116a18–28) says:

According to the Abhidharma, two minds cannot exist simultaneously. When the manifestation of the Buddha speaks, the Buddha himself is silent; when the Buddha himself speaks, the manifestation is accordingly silent. How is it possible for all the buddhas to preach the six perfections simultaneously?

Answer: This principle applies only to the transformation and manifestation in non-Buddhist schools and the school of the hearers. The power of the *samādhi* that enables the Buddha to transform and manifest himself is beyond our understanding. For this reason, when the Buddha himself speaks, an infinite number of manifestations of the Buddha also speak simultaneously. Furthermore, non-Buddhist teachers and hearers are transformed manifestations, not those who transform and show manifestations. The Buddha, the World-honored One, however is able, even in the state of transformed

manifestation, to transform and manifest himself in still another form. Therefore, once non-Buddhist teachers and hearers have died or entered nirvana they are unable to remain in this world and continue to manifest themselves in transformed bodies. Even after he has entered nirvana the Buddha can remain in a form no different from his form before that event.

The Abhidharma says that two minds cannot exist simultaneously. This principle [may also be said to] apply to the Buddha as well. When he speaks in the transformed manifestation, that form has no mind of its own. The Buddha's mind entertained the thought of the transformed manifestation, and if that mind wishes to make the transformed manifestations speak, then all transformed manifestations speak simultaneously.

13. Preaching the Dharma

(Note: This section has three parts:) (1) Introduction, (2) Teaching Those of Suitable Capacity, and (3) Broadening of the Scope of the Teaching.

1. Introduction

When the capacity of the Great Sage is matched by the suitable capacities of his disciples, his influence extends without limit. Wherever he appears, benefits result. In the realm of truth there is the distinction between absolute truth and worldly truth. In the objective world there is a distinction between physical objects and intentions in the mind. Taking advantage of the dual structure of provisional and ultimate truth, students reach upward. Making use of the vehicle of the provisional teaching, the teacher approaches the students at their lower level.

370b

If one is caught up in the world of birth, old age, illness, and death, there is no occasion for renouncing the world. There is evidence that proves one can achieve enlightenment and nirvana through spiritual cultivation. The Buddhist scriptures are extensive, however, and the teachings are given in view of readers' capacities. The wheel of Dharma was first turned in the [Deer] Park in Vārāṇasī. The first monk to be ordained was Kauṇḍinya, then followed the Kāśyapa brothers, Maudgalyāyana, and a friend.

The Dharma spread widely in Central Asia and was preached widely in the East. All the rulers of the twenty-eight heavens and the sixteen kingdoms

on earth followed the teaching wholeheartedly. They accepted the Dharma and greeted it with joined palms.

Thus the teaching of the ten stages of the bodhisattva's progress is expounded in the palace of the uppermost heaven in the realm of desire. The three vehicles were preached in a gathering on Vulture Peak (Mount Gṛdhra-kūṭa). Subhūti taught the teaching of non-obtaining; Vimalakīrti made manifest the meaning of non-speaking. The non-Buddhist teachings of the ten holy ones were overcome, and the six groups of monks whose conduct was improper were disciplined. The Buddha manifests and then reabsorbs rivers right in front of him and moves mountains and valleys on the palm of his hand. He speaks of the long period of world ages in which large rocks are reduced to nothing, and he discusses numbers sufficient to enumerate the most minute dust mote. He is the Great Master of the three universes, and the lone presence since ancient times. How can an untalented person such as myself describe him exhaustively?

Duke Zhou established rites and created music. Confucius transmitted the *Book of Changes* and edited the *Book of Poetry*. The eloquence of Zaiyü and Si (Zi Gong), the literary skills of Shang (Zi Xia) and Yan (Zi You), and, furthermore, Zuo Yuanfang (Ci) and the immortal Ge, Lao Dan, Duke Hes-hang, Zhuang Zhou, and others—all these remain in the realm of this limited world. How could they be worth talking about? The scope of our Great Master's teaching includes the worlds of humans and gods and its ritual engages the three thousand realms of existence. The Dharma flows into the Chinese Middle Kingdom and bestows profound benefits. The Dharma cures beings of the three poisonous illnesses; the Dharma is transmitted ceaselessly through a hundred lamps that illuminate the darkness of ignorance. How could any words of praise be too much for it?

2. Teaching Those of Suitable Capacity

The *Huayan jing* (T.278:616b14–18) says:

The appearance of the Tathāgata in the world can be compared to the rising sun, which first casts its light on great mountains, then on all other large mountains, then on the mountain of the *vajra* jewel, and then on everything on earth. The sun does not entertain the thought that “I will first cast light on great mountains and then later on the great earth.” According to the

mountains' height the light is cast earlier on some and later on others. The teaching of the Tathāgata is similar. He brings universal salvation to everyone. According to the different capacities of sentient beings, however, some respond to the teaching immediately and others later. What sentient beings see and hear is different and the consequences for those with different capacities also differ.

The *Mishasai lü* (T.1421:103a10–4a4) says:

Seven days after the Buddha achieved enlightenment, he received the pleasures offered to those who have achieved liberation. Five hundred carts loaded with rock sugar, which had been collected in a foreign country, passed by the tree of enlightenment. The owners of the carts were two brothers, Trapusa and Bhallika, and they offered rock sugar and toasted wheat to the Buddha. Four heavenly kings held the bowl. After accepting this offering the Buddha preached the teaching of the Three Refuges. After another seven days the dragon king Mucalinda offered him food of non-human beings. After yet another seven days Senani offered food. Four sisters accepted the Three Refuges. After seven days the Brahmā king came and requested him to turn the wheel of Dharma.

370c

The *Puyao jing* (T.186:528b4–9, 524c17–19) says:

The Brahmā king and sixty-eight thousand associates came to the Buddha. After bowing their heads to the Buddha's feet, they requested him to turn the wheel of Dharma. The Buddha accepted the request. He then said, "In my previous life in Vārāṇasī I made offerings to six billion buddhas. In order to repay the kindness shown to me by those buddhas, I must first turn the wheel of Dharma there, seven days after I have arisen from the *vajra* seat and observed the tree of enlightenment." For that reason he did not preach the Dharma right then and there.

The *Zhidu lun* (T.1509:311a28–29) says, "Immediately after achieving enlightenment the Buddha did not preach the Dharma for fifty-seven days."

He examined the capacities and conditions of sentient beings and then he preached. For the first seven days he meditated on the Great Vehicle teaching. On the forty-ninth day after that, he taught the Small Vehicle to accommodate sentient beings' capacities.

The *Pusa yinglo jing* (T.656:12a12–13) says:

The Buddha turned the wheel of Dharma in the Qingming Garden in the Deer Park. He offered the sweet dew of his teaching to those who had been starved for it for a long time.

The *Zhong benqi jing* (T.196:147c17–28) says:

The World-honored One entertained the following thought, “The road I took a long time ago led through the forest of brahmans. Ārāḍa Kālāma treated me with proper manners. I should go there and bring salvation to him.” A voice in the sky said, “That man died seven days ago.” The World-honored One then thought, “I should bring salvation to Udraka Rāmaputra.” Again, a god told him, “His life ended yesterday.” [The Buddha] also thought of the five people sent to him by his father, the king, a long time ago; they were called Ājñātakaṇḍinya, Aśvajit, Daśabala, Kāśyapa, and Mahānāma. [He thought,] “They served me diligently, so I should go to them to bring salvation.”

The *Zhuanfalun jing* (T.109:503b5–11) says:

When the Buddha was under a tree in the Deer Park a *dharmacakra* (Dharma wheel) came flying from nowhere and spun around in the air in front of the Buddha. The Buddha rubbed it with his hand and the wheel stopped turning. “From the beginning of time I have been here turning the wheel of name and form. Now the intention of loving desire has been exhausted. So I will no longer turn [this wheel].” The wheel then stopped.

The *Shieryou jing* (T.195:147a1–b4) says:

From the eighth day of the fourth month to the fifteenth day of the seventh month, the Buddha sat. This is the event of the first year. In the second year he preached to the five monks in Deer Park. In the third year he preached to the three brothers of Uruvilvā-Kāśyapa. The number of monks increased to a thousand. In the fourth year he preached to dragons at Mount Gayāśīrṣa. In the fifth year he ordained Śāriputra and Maudgalyāyana. Śāriputra achieved the superior result in seven days. Maudgalyāyana achieved the superior result in fifteen days. In the sixth year Anāthapiṇḍada presented the Jetavana Garden and built a temple there for the Buddha.

There were twelve buddha halls, seventy-two lecture halls, three hundred and sixty residences, and five hundred towers. In the seventh year he preached the *Perfection of Wisdom* scripture to Bhadrāpāla and others, altogether to eight monks, in Godhanīya Garden. (Note: This scripture in one fascicle threw light on the matter of austerities.) In the eighth year he preached to the brother of King Drumakinnara on Willow Mountain. In the ninth year he preached to Ajuemo in Pollution Valley. In the tenth year he preached to King Fusha (Puṣyadharmā?) in the kingdom of Magadha. In the eleventh year he preached the *Origin Scripture* to Maitreya under the tree of fear. (Note: This is none other than the *Xiuxing benqi jing* [T. 184].) In the twelfth year he returned to his father's kingdom and preached to eighty-four thousand people of the Śākya clan. 371a

The *Zhong benqi jing* (T.196:154a27–29) says:

The World-honored One stayed in the kingdom of Magadha for six years and then returned to the kingdom of his birth. The king sent Udāyin to welcome the Buddha.

This account is different from the earlier one. I have so far not been able to determine which one is more reliable.

The *Puyao jing* (T.186:534b20–24, 535c25–536a1) says:

There was a brahman whose name was Udāyin. The king ordered him to go and bring the Buddha back to the kingdom. After twelve years he was able to find the Buddha and have an audience with him. After seven days the Buddha returned to the kingdom of his birth.

The *Fenbie gongde jing* (T.1507:50a23–26) says:

When the Buddha returned to the kingdom of his birth, he rose into the sky until his feet were at the height of peoples' heads. This continued until his father, the king, touched his feet. The Buddha did not wish his father to bow down to greet him.

The *Daji jing* (T.397:1b11–2b2) says:

Sixteen years after the Buddha attained enlightenment, he knew that bodhisattvas were upholding the storehouse of the Dharma. He caused a massive

jewel staircase to appear in the middle of the realm of desire. Everyone in the assembly rose up to the middle of the stairs and then flew up into the sky.

The *Fenbie gongde jing* (T.1507:33b19–26) says:

When he could not find places for preaching, the Buddha preferred to stay in the city of Śrāvastī. The Buddha stayed in this kingdom for twenty-five years, longer than in any other kingdom. There were many marvelous things in this kingdom. Many people were morally minded and receptive to his teaching. Many miracles occurred in the Jetavana Garden residence. When people gathered together [to hear the teaching] thousands of monkeys and flying birds came to listen to the teaching. They listened in total silence without making any noise, and when the discourse was over they went back to where they lived. When the gongs were sounded to call everyone to assemble, all the animals came back. Because there was a great deal of loving compassion in this kingdom, even the animals followed the Buddha, just like a shadow.

The *Zhidu lun* (T.1509:125c5–c8) says:

In the city of Śāvastī there were nine hundred million families. Three hundred million of them were able to see the Buddha clearly. Another three hundred million had faith in the Dharma but had not seen the Buddha. The other three hundred million had never seen nor heard about the Buddha. The Buddha stayed there for twenty-five years. Those who had faith in him received an infinite amount of benefit.

3. Broadening the Scope of the Teaching

The *Pusa chutai jing* (T.384:1034a21–b6) says:

Then the World-honored One manifested many miraculous forms. He transformed all the bodhisattvas and caused them take on the appearance of a buddha. They were all given a halo and the appropriate marks and preached the Dharma in unison. They paid respect to each other. Each sat in a most beautiful high seat decorated with seven jewels. During the first sermon the audience consisted of men only; there were no women. During the second sermon the audience consisted of women only; there were no

men. During the third sermon the buddhas brought salvation to those who followed the correct teaching. During the fourth sermon they brought salvation to those who followed wrong views. During the fifth sermon the audience consisted both of men and women in equal numbers. During the seventh sermon the audience consisted of the followers of the correct teaching and those of wrong views in equal numbers. In the course of these sermons the teaching gradually took shape, the idea of the self was overcome and the fruit of the Way matured. The Dharma preaching by the buddhas is miraculous. During the seventh sermon the World-honored One preached eighty-four thousand teachings on walking in empty space. During the eighth sermon he preached eighty-four thousand teachings of no form. During the ninth sermon he preached eighty-four thousand teachings of no desire. Each of these teachings was infinitely rich in content. Suppose someone who is petty but has clever worldly wisdom had a body with a thousand heads, and each of the heads had a thousand tongues, and each of the tongues said one thousand things. Even if this person tried to preach all of the teachings offered in these nine sermons, they would not be able to cover even one–one-hundredth of a part of these teachings. Such was the storehouse of the secrets of many buddhas. The buddhas had studied and mastered completely each item in this storehouse.

371b

(Note: Further benefits of teaching are described in detail in other chapters [of this collection, the *Fayuan zhulin*].)

Fascicle 12

Chapter Five (*continued*) One Thousand Buddhas (*continued*)

14. Extinction

(This section is divided into five parts:) (1) Introduction, (2) Covering Light, (3) Mourning, (4) Chronology, and (5) Disciples

1. Introduction

The fortunes of we sentient beings have been exhausted; the Dharma King has passed away. He was then placed with his head toward the north on the bank of the Ajiravati River (Kusinagara); he was eighty years old. The transformation body has been broken into small pieces; how can we chase after the flowing blood, rushing to have the last doubt resolved and racing to make a final offering? The torch of wisdom and the cloud of compassionate love have disappeared for a long time.

Truly the beings who appear in this long night are to be pitied. But the Dharma body is in perfect tranquility; there is absolutely no activity in the Dharma body. In his enjoyment body and provisional body the Buddha guides sentient beings, responding to worldly beings according to their karmic endowments.

Once the Buddha was born, however, how could he have been free from extinction? There have been many different kinds of holy beings but not one of them could escape this fate. Therefore he made the mysterious statement about his back being in pain and turned the [wheel of the] sweet dew [of the immortal teaching]; looking as if he was lying down on his right side he emitted light. These are the signs of dying without illness. Even though he was covered with a thousand layers of cloth his two feet still showed; when the golden coffin was about to be closed he stood up with joined palms. These

are the signs of no extinction. Therefore, the body of ashes presents the temporary truth; the eternal presence manifests absolute truth. Metaphors of the moon, [representing absolute truth,] and vessels [for human capacities appropriate for temporary truth] clarify this relationship.

371c **2. Covering Light**

The *Dazhidu lun* (T.1509:25.80c4–20) says:

When he was one hundred and twenty years old Subhadra had a dream: all human beings and gods were blind and stood naked in the darkness; the sun was about to fall into hell; the ocean had dried up; windstorms had blown Mount Sumeru into pieces. When he woke up he was frightened. A god said, “This is the sign that the one who knows everything is about to enter final extinction. It is not a sign about your fate.” When morning came Subhadra went to the forest and requested to see the Buddha. Ānanda refused his request three times. The Buddha knew about this and called Subhadra from a distance to come to him and they took leave of each other.

The *Pusa chutai jing* (T.384:1015a26–b23) says:

At midnight on the eighth day of the second month, the Tathāgata himself folded the three sets of monks’ robes (the great robe sewn from twenty-five pieces of cloth, the worship robe sewn from seven pieces of cloth, and the *kaṣāya* robe) and put them in the golden coffin. Placing himself in the golden coffin, he handed his almsbowl and pewter staff to Ānanda and then entered the diamond *samādhi* [that produces] divided relics.

The Buddha stuck his diamond arm out of the golden coffin and asked for Kāśyapa and Gavāṃpati. Ānanda answered, “Arhat Gavāṃpati has already entered final extinction.” The Buddha said, “I now enter eternal extinction.” Then he went [back] into the golden coffin and remained silent, not uttering a word.

Once again he stuck his arm out and asked Ānanda, “I preached the Great Vehicle for the sake of the eight kinds of beings. Have you heard all these sermons without exception?” Ānanda answered, “Only the Buddha knows the answer.”

The Buddha again asked, “In the Thirty-three Heavens I preached to my mother. Did you know that?” Ānanda answered, “I did not know.”

The Buddha asked again, “I preached in the Dragon’s Palace. The dragon attained the Way and left the relic of the whole body, which measured one hundred and thirty *zhang*. Did you know that?” Ānanda answered, “I did not know.”

[The Buddha said,] “I stayed in my mother’s womb for ten months and manifested for various bodhisattvas the Dharma wheel of nonretrogression. Through his supernatural powers, the World-honored One manifested himself inside his mother’s womb, walking, standing, sitting, and lying down; all the bodhisattvas gathered together like a cloud inside the womb. Did you know that?” Ānanda answered, “I did not know it.” (Note: How could the great sage Ānanda not know about these things? He said that he did not know because he wanted to encourage the Tathāgata to teach in greater detail. This is why he said that he did not know.)

The *Niepan jing* (T.374:544c23–545a1, T.375:790b8–16) says:

Good friends, at these twin *śāla* trees I uttered the great lions’ roar; this is called the great extinction. At the twin trees to the east I put an end to impermanence and achieved permanence; at the twin trees to the north I put an end to impurity and achieved purity. For the sake of these twin trees sentient beings here protect the *śāla* forest; they do not allow outsiders to take branches and leaves and break them up. I also do likewise. For the sake of the four teachings I cause my disciples to guard the teaching of the Buddha. The four kings are in charge of these four [sets of] twin trees. Because the four kings guarded my teaching I stayed among them and achieved nirvana there.

The *Zhong ahan jing* (T.26:515b12–15) says:

Then the Tathāgata went to the twin trees. Spreading the worship robe on the ground he prepared a resting place, and using the great robe as a pillow, he lay down on his right side. With his legs extended and placed together, he achieved nirvana.

The *Pusa chutai jing* (T.384:1015a29–b8) says:

372a

Then the eight kings brought five hundred pieces of fine white cotton cloth. Having placed different kinds of incense inside the golden coffin,

they covered the golden coffin with five hundred layers of fine white cotton. Then they brought five hundred carriages laden with fragrant oil, and poured the oil over the fine white cotton. At that time the great Brahmā king, leading the other gods in his heaven, stood to the right; Indra, leading the other gods in the realm of the Thirty-three Heavens, stood to the left. Maitreya Bodhisattva and other bodhisattvas endowed with supernatural powers from the ten directions stood in front. Then the World-honored One wished to enter the diamond *samādhi* to dissolve his body in the *sahā* world. When he had this thought the world in all ten directions shook six times.

3. Mourning

The *Moye jing* (T.383:1012b7–1013a29) says:

Aniruddha went up to the realm of the Thirty-three Heavens and told Māyā [that the Buddha had entered *parinirvāṇa* (final extinction)]. Māyā came immediately and the coffin spontaneously opened up; the Buddha rose from inside the coffin with his palms joined and said, “You came down from afar to this realm below.” The Buddha then told them, “You should know that for the sake of later unfilial sentient beings, I rose from the golden coffin and greeted my mother.”

The *Sengzhi lü* (T.1425:490a1) says, “The body of the Buddha was cremated near the Stupa of the Heavenly Crown.”

The *Jiayefufoniepan jing* (T.393:1115b8–28) says:

Then Kāśyapa took leave of the Buddha and entered Mount Yituli, twenty-six thousand miles from the kingdom of Śrāvastī. Seven jewels were frequently found on this mountain; sweet fruits, a wide variety of fragrant trees, and other miscellaneous medicines were there in innumerable numbers. There were also miraculous animals, red sparrows, phoenixes, and practitioners of the heterodox arts. There was a perfectly flat and square rock the color of lapis lazuli, one hundred and twenty miles wide and deep, and trees with leaves of five colors grew there in a thicket, forming neat lines on this rock. Kāśyapa walked around the rock, reciting scriptures.

In his lifetime Kāśyapa had taught one thousand disciples who had all attained arhatship; they now sat permanently on this rock. As he walked around reciting scriptures, seven of the disciples had dreams that the same

evening. One monk dreamed that the middle of the rock he was sitting on broke and all the trees were uprooted. Another monk dreamed that all the springs within forty miles dried up, and with no water all the flowers withered and died. Yet another monk dreamed that all the seats around the Gouluo (Uttarakuru) continent [north of Mount Sumeru] tilted and broke. Yet another monk dreamed that the ground of the Jambudvīpa continent [to the south] tilted and collapsed. Yet another monk dreamed that Mount Sumeru broke into pieces. Yet another monk dreamed that the Ruler of the Golden Wheel died. Yet another monk dreamed that the sun and moon fell from the sky and light disappeared from the realm under heaven.

When the morning came each monk reported his dream to Kāśyapa. Kāśyapa said, “Earlier we saw light and the ground shook violently several times. You now have had these dreams. The Buddha is about to enter nirvana.” He told his disciples that they should go to Kuśinagara.

372b

The *Pusa chutai jing* (T.384:1057b27–c19):

When Kāśyapa arrived the Buddha extended his two legs. Kāśyapa said in verse:

What the Buddha taught continues to affect people.
 The salvation he made accessible has spread everywhere
 But my practice lost its orientation.
 I lament not seeing the Buddha.

Thereupon he circumambulated the coffin seven times. Ānanda was at the northwestern corner, Nanda was at the northeastern corner, and various deities were in the back. At a point forty-nine steps directly north of the twin trees, Mahākāśyapa took the torch in his hand and ignited the pile of fragrant wood [in the bier].

The *Za ahan jing* (T.99:325b11–c8) says:

After the Buddha had entered nirvana flowers appeared on the twin trees and hung down from the trees to pay respect [to the Buddha]. Ānanda said in verse:

The five hundred layers of white cotton around the body
 Were all burned to let the body disappear.

Of the thousand pieces of fine cotton that clothed the Tathāgata's body
Only two did not burn—the uppermost and the one closest to
the body.

(Note: The method of cremation is described in a number of scriptures. Because writing on this subject is extensive I omitted this material here.)

4. Chronology

The *Niepan jing* (T.374:545a5–12, 20–24, T.375:790b20–28, c7–11) says:

Why did the Tathāgata enter nirvana in the second month? [The Buddha said,] “Good friends, the second month is called the month of spring warmth, when myriad things grow. At this time sentient beings frequently have the thought that things are permanent. In order to destroy such thoughts of permanence in sentient beings, he taught that all things are impermanent and that only the Tathāgata is permanent and free from change. Among the six time periods the beginning of winter is a time when everything is withered and reduced, and sentient beings do not love and take pleasure in this season; sunny springtime is when everything is in harmony and fresh, and people love this season excessively. In order to destroy worldly pleasures in sentient beings, the Buddha preached the teaching. The same consideration applies to the questions of permanence, pleasure, self, and purity. In order to destroy the worldly understanding of self and purity, he taught the Tathāgata's true teaching of self and purity.”

Birth, renunciation, enlightenment, and the turning of the marvelous wheel [of Dharma] all occurred on the eighth day. Why does only nirvana take place on the fifteenth day? The Buddha said, “Good friends, on the fifteenth day the moon is free from waxing and waning. Buddhas and tathāgathas are also like this. When they enter nirvana they are free from waxing and waning. This is why the Buddha entered nirvana on the fifteenth day.”

The *Chang ahan jing* (T.1:29c15, 30a15–29) says:

At that time a brahman with the surname Droṇa asked King Ajātaśatru, “At what time is the Buddha born? At what time does he become enlightened? At what time does he become extinguished?” King Ajātaśatru

answered, “When the lunar station Puṣya appears, he is born. When the lunar station Puṣya appears, he renounces the householder’s life. When the lunar station Puṣya appears, he becomes enlightened. When the lunar station Puṣya appears, he becomes extinguished.”

When is the Buddha, the highest among two-legged beings, born?

When does he go out into the forest and practice asceticism?

When does he obtain the highest Way?

When does he enter nirvana?

When the lunar station Puṣya appears, the Buddha [is born].

372c

When the lunar station Puṣya appears, he goes out into the forest and practices asceticism.

When the lunar station Puṣya appears, he obtains the highest Way.

When the lunar station Puṣya appears, he enters nirvana.

On the eighth day the Tathāgata is born.

On the eighth day the Buddha renounces the householder’s life.

On the eighth day he achieves knowledge.

On the eighth day he becomes extinguished.

In the second month the Tathāgata is born.

In the second month the Buddha renounces the householder’s life.

In the second month he achieves knowledge.

In the second month he becomes extinguished.

In the second month the Buddha, the highest among the two-legged beings, is born.

In the second month the Buddha goes out into the forest to practice asceticism.

In the second month he obtains the highest Way.

In the second month he enters the city of nirvana.

The *Sapoduo lun* (T.1440:510b21–24) says:

On the second day of the second month, when the lunar station Puṣya appeared, the Buddha achieved perfect enlightenment. Also on the eighth day of the second month, when the lunar station Puṣya appeared, the Buddha was born. On the eighth day of the eighth month, when the lunar station Puṣya appeared, the Buddha turned the wheel of Dharma. On the eighth day of the eighth month he entered nirvana.

5. Disciples

The *Zhidu lun* (T.1509:78b27–79a10) says:

Elder Kāśyapa compiled the Tripiṭaka at Mount Gr̥dhra-kūṭa in order to save sentient beings. Having done so, he followed the Buddha and entered nirvana. Early in the morning he took his almsbowl and went into the city of Rājagṛha; after almsbegging he went back to Mount Gr̥dhra-kūṭa and said to his disciples, “Today I will enter nirvana without remainder.” All those who heard these words were greatly distressed.

Toward the end of the day Kāśyapa arose from meditation, sat among the congregation, and preached on impermanence, the emptiness of suffering, and no self. Having preached a variety of teachings in the great robe that he had received from the Buddha, he then took his robes, almsbowl, and staff, rose up into empty space like a *garuḍa*, and performed eighteen kinds of miracles.

At the summit of Mount Gr̥dhra-kūṭa, with his robes and almsbowl, he made the following vow: “This body of mine is indestructible. At the time Maitreya attains buddhahood, the bones and body will appear again and go directly into the rock at the top of the mountain, as easily as if they were entering soft mud. Having gone into the rock, they will become one with the mountain. After this event, people will have a life span of eighty-four thousand years; and they will grow to a height of eighty feet. The height of Maitreya Buddha will be one hundred and sixty *chi*; the Buddha’s face will be twenty-four *chi* tall; its halo will extend for ten *li*. At that time, when sentient beings hear that the Buddha has appeared in this world, in innumerable numbers they will become followers of the Buddha and renounce the householder’s life.

The *Dabei jing* (T.380:953c29–954a3) says:

Using the supernatural power derived from his original vow, Kāśyapa held himself up in empty space and manifested a variety of miracles. Then, with the fire issuing from his body he cremated his own body. When the cremation was over no ashes remained.

The *Sapoduo lun* (T.1440:548c8–13) says:

Śāriputra and Maudgalyāyana could not bear to see the Buddha enter nirvana, so they entered nirvana before the Buddha. Because they entered nirvana first, seventy thousand arhats also entered nirvana at the same time. At that time everyone in the Buddhist community was greatly disturbed. Then, using supernatural powers, the Tathāgata caused his two great disciples to appear, standing on his right and left side. This miracle delighted sentient beings and their distress abated. The Buddha preached the Dharma for them, bringing benefit to everyone.

373a

14. Compilations

(This section is divided into two parts.)

1. Introduction

As the absolute truth solidifies in the darkness of profound mystery, the essence of Dharma remains empty and quiet. Yet in order to instruct and guide the uninitiated, it is necessary to use language. Therefore, the silent teaching of nonduality adopts the path of explaining emptiness. The sound of this teaching echoes in the realms of numerous beings. When the Buddha appeared in the world he first began teaching at Deer Park and stopped after crossing the Golden River. The Small Vehicle scriptures entice beginners and the Mahayana (Great Vehicle) scriptures appeal to great minds. These teachings are divided into twelve divisions and eighty thousand sections. The mysterious traces of the Buddha were first compiled by arhats as scriptures beginning with the four Āgamas. When the scriptures were compiled, five versions of precepts were presented. The great treasure [of the Buddha's teaching] lies here. If sentient beings sincerely hope for salvation from suffering, they must not neglect the teaching uttered by the Buddha's golden mouth.

2. Compilation

(Note: This section is divided into four parts.) The four occasions of the compilation are explained clearly and in detail here. The first occasion is described in two treatises, the *Dazhidu lun* (T. 1509) and the *Jingangxian lun* (T. 1512). In the realm beyond the Iron Mountains the Tathāgata, along with Mañjuśrī and the buddhas of the ten directions, compiled the collection of Mahayana scriptures. The second is described in the *Pusa chutai jing* (T. 384) and the *Sifen lü* (T. 1428). Seven days after the Tathāgata had entered

nirvana, Mahākāśyapa and five hundred arhats gathered in an assembly of eighty billion and eight thousand from all of the worlds in the ten directions, and together compiled a Tripiṭaka. The third is based on the *Dazhidu lun*. On the fifteenth day of the summer retreat after the Tathāgata had entered nirvana Mahākāśyapa and one thousand arhats compiled a Tripiṭaka in Rājagṛha. The fourth is based on the *Sifen lü*. Within a hundred years after the Tathāgata had entered nirvana, Vṛjiputra indulged in ten practices. Mahākāśyapa and seven hundred arhats compiled a Tripiṭaka in Vaiśālī. I will present the accounts of these compilations by listing relevant scriptural passages, in the hope that future intelligent scholars will be spared unnecessary deliberations.

(1) Compilation of the Mahayana Scriptures

The *Dazhidu lun* and the *Jingangxian lun* (T.1512:801a10–16) say:

373b

The account of Mañjuśrī's compilation of scriptures contains the following explanation. When the Tathāgata had left this world but had not yet arrived at another world, the buddhas of the ten directions gathered together like a cloud and preached the teaching; this teaching is called the "Scripture of [the Buddhas'] Speech."

Mañjuśrī later compiled this scripture. He invited an innumerable number of bodhisattvas and great arhats from everywhere. Each of them said that such-and-such scripture was what they had heard from the Buddha. Subhūti said, "The *Diamond Wisdom Sutra* is what I heard from the Buddha." Respective sections of each scripture all had a disciple who had heard it. In cases where more than one disciple had heard it at the same time, all the disciples said that each of them had heard it directly from the Buddha. Therefore, not only Ānanda transmitted the Buddha's teaching but only Ānanda heard all the scriptures; other disciples heard only limited portions.

The *Niepan jing* says:

The teachings that the Great Sage taught are divided into three vehicles. There were also three people who transmitted them. The first is called Ānanda, which means "joyful." He upheld the storehouse of the Small Vehicle teaching. The second is called Anantubatuo (Ānandabhadrā), which means "joyful and wise." He upheld the storehouse of the Middle

Vehicle (Middle Way) teaching. The third is called Anantuosuoqueluo (Ānandasāgara), which means “ocean of joy.” He upheld the storehouse of the Great Vehicle (Mahayana) teaching. The names of these three differ but in reality they refer to one and the same person.

The *Weimo jing* (*Vimalakīrtinirdeśa-sūtra*, T.475:548a22–25) says:

Śāriputra asked the heavenly maiden, “What do you seek in the three vehicles?” The deity said, “If the Small Vehicle is used to teach, I am a *śrāvaka*. If the Middle Vehicle is used to teach, I am a *pratyekabuddha*. If the Great Vehicle is used to teach, I am a bodhisattva.”

From the above we know that Ānanda was someone who upheld both the Great and Small Vehicles. Among the three named above, the first two transmitted what they had heard directly from the Buddha or heard from others. For this reason, at the time of compilation Ānanda sat in the seat.

According to the *Dazhidu lun* (T.1509:69b12–15), [Ānanda] uttered the following verse:

As for the first sermon of the Buddha
I have not seen or heard it.
This has been reported through various intermediaries:
The Buddha traveled to Vārāṇasī;
To the five monks he preached
The Dharma wheel of the Four Noble Truths.

(Note: This indicates that it is inappropriate to speak of “having heard directly” in all cases. Only the third Ānanda can be said to have heard all.)

(2) The Compilation of the Five Hundred

The *Pusa chutai jing* (T.384:1058a19–27) says:

Seven days and seven nights after the Buddha had entered extinction, Mahākāśyapa told five hundred arhats, “Sound the bell and gather the assembly. All five hundred of you should go to the buddha worlds in the ten directions and bring to this place between the twin trees in the Jambudvīpa world all those who are arhats or who have obtained the six supernatural powers. Śākyamuni Buddha has now ended his life span and they

raised a stupa of seven jewels. We shall now gather and reproduce his body of truth. You should now quickly collect the subtle and marvelous words he had uttered in his teaching.”

373c

Having heard Mahākāśyapa’s instruction, the five hundred arhats quickly went to the buddha lands in the ten directions, as numerous as grains of sand in the Ganges River, and gathered eight hundred million and eight thousand arhats, who came to this world and listened to the words of the Buddha’s teaching.

The *Sengzhi lü* (T.1425:490b28–491a16) says:

Then Mahākāśyapa told the monks, “Compile the storehouse of teachings and do not let the Dharma disappear.” People wanted to go to different places to compile the collection. Kāśyapa said, “You should all stay at Rājagṛha. There is housing for five hundred.” They said, “As you wish,” and then made Aniruddha guard the Buddha’s relics, saying, “Do not let the deities take them away. In the past when Kāśyapa Buddha entered extinction, the disciples lost their composure in distress, and without their knowledge some deities took away the relics. No one in this entire world could make offerings to them.”

At that time Ānanda did not go. Kāśyapa took one thousand people and went to the Saptaparnāgūhā Mountain cave and presented offerings to the Buddha’s relics. Maudgalyāyana sat next to Kāśyapa and in the fourth month they compiled the scriptures. They had cut off all contact with the outside world. There were two less than the full number of five hundred people. Aniruddha returned but there was still one person missing. Kāśyapa sent Maudgalyāyana along with the disciple Revatakhadiravaniya who was an elder and an arhat, instructing them, “Go to the realm of the Thirty-three Heavens and call for the arhat Tina.” When the arhat Tina heard that the Buddha had entered nirvana he could no longer stand to see the places where the Buddha had walked and himself entered extinction. Later, Kāśyapa sent them to the Śairiṣaka Palace to call upon the arhat Gavāṃpati, and to the heavenly palace of the deity Vaiśravaṇa to call upon the arhat Xumituo. Both had entered nirvana.

The *Pusa chutai jing* (T.384:1058a27–b24) says:

Seeing that the congregation had gathered together, Kāśyapa said to Upāli, “You occupy the position of the monastic official; therefore reprimand Ānanda.” Following these instructions, Upāli reprimanded Ānanda and punished him for not asking the Buddha to live out the long life span [of more than one world age, which is allotted to a being of extraordinary spiritual attainment]. Upset, Ānanda thought to himself, “It has not been long since the Buddha has entered extinction. Yet they now shame me in this way.” Having contemplated on the Four Noble Truths himself, he attained arhatship before the congregation; all impurities disappeared and in great clarity he was awakened. The holy congregation praised him and deities sang songs of praise. At that time the earth shook six times.

Then Mahākāśyapa immediately made Ānanda go up the high seat decorated with seven jewels. Kāśyapa said, “Recite the teachings of the Buddha word for word; do not omit anything. In one place, collect the teachings for the bodhisattvas; in another place, collect the teachings for hearers; the monastic rules should be collected in yet another place.”

Then Ānanda recited the sutras for the first time. The collection on the teaching given in the mother’s womb was the first; the collection preached in the intermediate state was the second; the Mahayana collection was third; the Vinayas were fourth, the collection for the ten stages of the bodhisattvas was fifth; the miscellaneous collection was sixth, the *vajra* collection was seventh, the Buddha collection was eighth. In this way the scriptures and instructions of Śākyamuni Buddha were made complete.

374a

Then Ānanda uttered these words: “I have heard the following. At one time at the place where the Buddha was staying Kāśyapa and all of the members of the holy congregation uncontrollably shed tears and cried out, “How suddenly old age and death, like phantoms, have come upon us. Yesterday we saw the Buddha; today we recite ‘Thus have I heard.’”

The *Sifen lü* (T.1428:966a19–968c17) says:

At that time in the city of Kuśinagara, in the kingdom of the Mallas, in a place surrounded by twin trees, the Buddha entered nirvana. Citizens of the Malla kingdom washed the Buddha’s remains and prepared the body for cremation.

Having finished the cremation Kāśyapa gathered the monks and said, “We will now together discuss the Dharma and the Vinaya. Let us not allow the followers of heterodox teachings to criticize us by saying that the rules of Gautama are like smoke—while the World-honored One was in the world they all studied the precepts, but now that he has entered extinction no one studies the precepts. Elders, we should now select monks who are learned and wise and have the status of arhat.”

Then they selected four hundred and ninety-nine people, all arhats, learned and wise. Then the monks said, “We should select Ānanda to be included in the group.” Mahākāśyapa said, “Do not include Ānanda in the group. Why? Ānanda suffers from attachment, anger, fear, and ignorance. That is why he should not be included in the group.” The monks said, “Ānanda was the person who attended and took care of the Buddha. He accompanied the Buddha all the time and received the teaching directly from the Buddha. He must have questioned the Buddha about many unclear matters. That is why he should be included in the group.” Thereupon Ānanda was included in the group.

The monks had the following thought: “Where should the Dharma and the Vinaya be discussed? We must be provided with ample drink, food, and bedding.” Then they all said, “Only in the monastery at Rājagṛha are there adequate supplies of drink, food, and bedding. We should now all go there in order to discuss the Dharma and the Vinaya.” Then Mahākāśyapa proposed to call a meeting in Rājagṛha.

While he was traveling, and in a quiet place Ānanda thought, “I am like a newborn calf, still suckling milk, who is traveling with five hundred large cows. I am a student who has to keep up my cultivation, yet I am now traveling with arhats.” At that time the elders all reached Vaiśālī. Ānanda was [also] at Vaiśālī. Many monks and laypeople came to ask questions of Ānanda and a large gathering formed.

At that time there was a monk called Vṛjiputra, endowed with great supernatural powers, including the knowledge of others’ minds obtained through the divine eye. He now saw Ānanda and wondered whether Ānanda was someone who had desire or who was free from desire. When he examined the case, he learned that Ānanda had desire and was not free

from desire. Wishing to cause him to give rise to feelings of disgust, Vṛjiputra uttered the following verse:

374b

Sit quietly under a tree with leaves or fruit.
 Let the mind contemplate nirvana.
 We should not be careless while sitting in meditation.
 What can we accomplish by speaking a great deal?

When Ānanda heard this verse he immediately went to a quiet spot and practiced cultivation carefully. He sat silently, freed from desire. Under the open sky at night he practiced walking meditation many times. Just before daybreak he felt exhausted and wanted to lie down, but before his head touched the pillow, in the middle of that movement, liberation without outflows occurred in his mind. This was something Ānanda had never before experienced. At that time Ānanda achieved arhatship and uttered a verse:

I have heard numerous sermons,
 And attended the World-honored One constantly.
 Having put an end to life and death,
 Gautama now wishes to lie down.

Having gathered the monks, Mahākāśyapa then proposed to begin the discussion of the Dharma and the Vinaya. Thereupon Ānanda rose from his seat, and exposing his right shoulder and kneeling with his right knee on the ground, with palms joined he said to Mahākāśyapa, “Of the words of the Buddha that I heard directly from him and have memorized, everything from the opening section [on precepts] through all the chapters [on monastic practice], appendix, and numbered lists are gathered together in the Vinaya collection.” He then collected (recited) all the long sutras in the collection called *Chang ahan*, all the middle-length sayings into the *Zhong ahan*; the lists of one to ten and of ten to eleven formed the *Zengyi ahan*, and all miscellaneous matters were collected into the *Za ahan*. As for the scriptures describing the Buddha’s birth and previous lives and other verses, they were collected into a miscellaneous collection. Passages that present difficulties and those that are arranged according to

topics form the Abhidharma. Thus, the Tripiṭaka was compiled in Rājagṛha. Five hundred arhats compiled the Dharma and the Vinaya. For this reason it is said that this compilation of the Dharma and the Vinaya involved five hundred people.

(3) Compilation of the One Thousand

The *Zhidu lun* (T.1509:67b22–69c3) says:

When the Buddha had entered nirvana, Mahākāśyapa thought, “How can I make the Buddha’s teaching remain forever? This teaching has been attained through three infinitely long periods required for the path leading to buddhahood. I should have the Tripiṭaka compiled so that the teaching will remain permanently and people in the future can receive and practice it.” Having thought this, he remained at the summit of Mount Sumeru and hit the bronze bell, uttering the following verse:

Many disciples of the Buddha,
If you think of the Buddha,
You should return the Buddha’s love.
Do not enter nirvana.

The sound of the bell made Mahākāśyapa’s voice reach the chiliocosm, the three-times-one-thousand worlds that constitute the universe.

374c

Everyone heard Kāśyapa’s voice. All the disciples endowed with supernatural powers gathered, and among the one thousand chosen by Mahākāśyapa everyone except for Ānanda was an arhat. They had read and were familiar with both the internal and external scriptures as well as the extensive scriptures of the eighteen kinds of heterodox teachings. Each was able to debate and defeat scholars of other teachings.

Mahākāśyapa said, “When in the past I used to go on almsrounds, followers of the heterodox teachings constantly forced me to debate difficult questions, causing me to neglect the practice of the teaching. Now a provision will be made for you in the city of Rājagṛha to feed one thousand people. This is why we should not select more than one thousand monks.” He said to King Ajātaśatru, “Send food to us every day. Since we are engaged in the compilation [of the teachings] we cannot

go out for almsrounds elsewhere.” This happened in mid-summer, at the time for the three-month retreat.

The monks gathered when it was time for the precepts to be recited. Mahākāśyapa entered into meditation and saw with his divine eye who among those in the assembly had not yet gotten rid of polluting desires. There was only one person, namely Ānanda, who was not entirely free of polluting desires. The other nine hundred and ninety-nine monks were all completely free of polluting desires and were pure and unstained. Mahākāśyapa rose from meditation and leading Ānanda out of the congregation by hand, said, “We are now about to compile scriptures in an assembly of pure [monks]. You have not entirely gotten rid of pollution; therefore you should not be here.”

Ānanda was greatly dejected and wept. He thought to himself, “I served the World-honored One for twenty-five years, taking care of his immediate needs. Yet I never heard such a painful thing. The Buddha is a truly great person of virtue, compassionate and tolerant.” Having thought this, he said to Mahākāśyapa, “I have the ability to attain the Way, but according to the Buddha’s teaching an arhat cannot serve as the Buddha’s personal attendant. For this reason I kept some remaining bondages and did not remove them completely.”

Mahākāśyapa said, “You have also committed a crime. The Buddha originally did not intend to let women renounce the householder’s life. You asked him very politely to allow this and he agreed. Because of this the right Dharma of the Buddha will decline after five hundred years. You should make repentance for this minor transgression.”

Ānanda said, “I felt compassion for Mahāprajāpatī. Furthermore, the buddhas of the three ages have all had congregations that consisted of four groups, which included the nuns’ order. Why should our Śākyamuni Buddha be different?”

Mahākāśyapa also said, “When the Buddha was about to enter nirvana he was approaching the city of Kuśinagara, and he had back pain. The Buddha lay down on top of the four layers of ceremonial robes and said to you, ‘I need water,’ but you did not provide water. This constitutes a minor sin.”

Ānanda answered, “At that time five hundred carriages had crossed the stream and the water had been churned up [and was muddy]. That is why I did not take it.”

375a Mahākāśyapa then said, “You should have used the muddy water. The Buddha has a strong supernatural power that can make muddy water into clear water. Why did you not give him any water? You have committed this sin. You must make a repentance for this minor transgression.”

Mahākāśyapa said again, “The Buddha asked you, ‘If a person has well cultivated the four foundations for supernatural powers he can stay in this world for one world age or decrease his life span by one world age. The Tathāgata has well cultivated the four foundations. Do you wish for me to stay in this world for one world age or to decrease my life span by one world age?’ You remained silent and did not reply. The Buddha asked you the same question three times, yet you deliberately remained silent and did not reply. If you had replied, the Buddha would have stayed in this world for one world age or decreased his life span by one world age. Because you [did not respond] the Buddha, the World-honored One, entered nirvana early. You must make a repentance for this minor transgression.”

Ānanda said, “It was because Māra had obscured my mind that I did not say a word. It is not that my mind harbored evil and I did not answer the Buddha deliberately.”

Mahākāśyapa said again, “You stepped on the Buddha’s ceremonial robe. You have committed this sin. You must make a repentance for this minor transgression.”

Ānanda said, “At that time a wind arose suddenly and no one was there to help me. When I grabbed the robe, the wind blew it and it dropped under my foot. It was not out of lack of respect that I inadvertently stepped on the Buddha’s robe.”

Mahākāśyapa said, “After the Buddha had entered nirvana you showed his penis to women. How shameful! You must perform a repentance for this minor transgression.”

Ānanda said, “At that time I thought that if women saw the Buddha’s penis, they would spontaneously feel repugnance for their female bodies and wish to obtain a male body, in order to engage in Buddhist cultivation that results in many virtues. For this reason I showed [the Buddha’s male

organ] to the women. It was not because I was shameless and consequently broke a precept.”

Mahākāśyapa said, “You have committed these six minor transgressions. You must repent for each of them fully before the monastic community.”

At that time Ānanda kneeled on the ground, with his palms joined; his right shoulder was exposed and he removed his shoes. He then performed six kinds of repentance for minor transgressions. Mahākāśyapa then led Ānanda away from the congregation by hand, saying, “You may return after you have put an end to the flow of polluting desires. Do not come back if the bondage of desire has not been completely removed.” Kāśyapa then closed the door.

The arhats discussed among themselves, saying, “Who should compile the Vinaya?” Elder Aniruddha said, “Śāriputra is the second buddha. He has a good disciple called Gavāṃpati. He is gentle and elegant and always stays in a quiet place, letting his mind dwell in quiet meditation. He is familiar with the Vinaya. At the moment he is living in the forest of the Śairiṣaka Palace in heaven. Send a messenger to invite him to come.”

Mahākāśyapa said to a lower-ranking monk, “You should be the messenger.” The monk was delighted and, accepting the order of the monastic community, he said to Mahākāśyapa, “When I reach that place, what shall I say?” Mahākāśyapa said, “When you get to that place, tell Gavāṃpati, ‘Mahākāśyapa and other arhats who have put an end to the flow of desires have gathered in the Jambudvīpa world and are holding an important meeting of the monastic community. You should come quickly.’” The lower-ranking monk kneeled before Mahākāśyapa and touched the great monk’s foot with his forehead. He circumambulated him three times with his right shoulder closest to the great monk, then flew up in the sky like a *garuḍa* and went to Gavāṃpati’s place.

375b

The monk greeted Gavāṃpati by bowing his forehead to his feet, and then spoke to Gavāṃpati as he had been instructed by Kāśyapa. At that time Gavāṃpati felt suspicion arise in his mind. He said to the monk, “Did the monastic community call for me without any disagreement? Was there a schism in the community? Has the Buddha, who is like the sun, entered extinction?” The monk said, “The Buddha has entered extinction.”

Gavāṃpati said, “The Buddha entered extinction too soon. The Eye of the World (i.e., the Buddha) has entered extinction. My master will succeed the Buddha in turning the wheel of the Dharma. Where is he now?” The monk answered, “He entered nirvana earlier.”

Gavāṃpati said, “Great masters and generals of the Dharma have taken their leave one by one. What can we do? Where is Mahāmaudgalyāyana?” The monk said, “He too has entered extinction.”

Gavāṃpati said, “The teaching of the Buddha is about to be scattered. We should take pity on sentient beings. The Great Being has also passed away.” In this way Gavāṃpati asked about many arhats. He said, “The great teachers who taught me to abandon attachment to desire have all entered extinction. I cannot return to the Jambudvīpa world. I will stay here and enter nirvana.” Having said these words he performed eighteen miraculous transformations, and emitting fire from his heart he cremated his own body. Water poured out of his body and flowed in four streams down to where Mahākāśyapa was. A voice was heard from the water, uttering the following verse:

Gavāṃpati greets you by bowing my forehead to your feet.
You are the most virtuous monk in the wonderful congregation.
Having heard that the Buddha had entered extinction, I followed him;
Just as where a great elephant goes the young elephants follow.

Then the lower-ranking monk took [Gavāṃpati’s] robe and almsbowl and returned to the monastic community.

At that time Ānanda reflected on the dharmas, seeking to completely eradicate all remaining flow of desire. At night he sat in meditation and performed ritual walking, reverently seeking the Way. Ānanda was advanced in wisdom but his powers of meditation were limited. This is why he had not attained the Way. Only if meditation and wisdom are balanced can one reach the goal quickly. Just before dawn Ānanda felt exhausted and he withdrew to lie down in order to get some rest. Before his head reached the pillow he suddenly attained enlightenment. Just as [a flash of] lightning appears in the darkness, he suddenly saw the Way. Entering into the *vajra* meditation, Ānanda destroyed all the mountains

of desire. Having attained the six supernatural powers that night Ānanda went to the door of the monastic hall and knocked, calling out for someone.

Mahākāśyapa asked, “Who is knocking at the door.” Ānanda answered, “It is I, Ānanda.” Mahākāśyapa said, “Why did you come?” Ānanda said, “Tonight I put an end to all flows of desire.” Mahākāśyapa said, “I will not open the door for you. You must come in through the keyhole.” Ānanda answered, “That will be all right.” Then he used supernatural power to enter through the keyhole of the gate. Worshiping [by bowing his head to] the monk’s feet, he repented. Mahākāśyapa no longer accused him. He patted Ānanda’s head and said, “I deliberately did what I did in order to cause you achieve the goal of the Way by yourself. Do not resent what I did. I did it in order to cause you to achieve the goal yourself. If we paint a picture with our hand in empty space, nothing is colored (i.e., contaminated). The mind of an arhat is like this. He is free of attachment to any dharma. You may now return back to your original seat.”

375c

Then the congregation resumed the discussion, “Gavāmpati has already entered extinction. Who else is capable of reciting the scriptures for the compilation?” Elder Aniruddha said, “Elder Ānanda is a disciple of the Buddha who attended him closely and listened to the discourses as they were preached. He has learned the scriptures carefully and constantly praises them. Ānanda can recite the scriptures for the compilation.”

Elder Mahākāśyapa patted Ānanda’s head and said, “The Buddha entrusted you with his teaching, ordering you to learn the scriptures of his teaching firmly. You should now return the Buddha’s affection. Where did the Buddha teach the first sermon? Among the disciples of the Buddha those who are capable of guarding the teaching have all entered extinction. You are the only one left. Following the Buddha’s mind, which took compassion on sentient beings, you will now compile the collection of his teachings.” Ānanda greeted the congregation and sat on the lion seat. Mahākāśyapa said in verse:

The Buddha, the Sage, is the king of lions.
 Ānanda, a son of the Buddha,
 Sits on the lion seat
 And observes the absence of the Buddha in the congregation;

Like a night when there is no moon,
The empty sky is not clearly illuminated.
Many great people of wisdom said,
“You, the son of the Buddha, should perform.
Where did the Buddha give his first sermon?
Now you should offer this gift.”

At that time Elder Ānanda concentrated his mind and with palms joined he turned toward the place where the Buddha had entered nirvana and said:

When the Buddha gave his first sermon,
I did not observe the circumstances of that occasion.
I have heard the following from others:
The Buddha was at Vārāṇasī.
For the benefit of five monks the Buddha
Opened for the first time the gate of the sweet dew of his teaching.
He preached the teaching of the Four Noble Truths,
The truths of suffering, the cause of suffering, the cessation
of suffering, and the path that leads to this goal.
Ājñātakauṇḍinya was the first to be enlightened.
Then eighty thousand gods heard the teaching and were enlightened.

376a When the one thousand arhats heard these words, they rose up into empty space to a height seven times as high as *tāla* trees. They all said, “Fie on such great power of impermanence! We see the Buddha teaching with our own eyes. We now speak of what we hear.” They then said in verse:

We now see that the Buddha’s body,
Like a mountain of refined gold,
The many powers of this marvelous sight have disappeared.
Only the name remains.
For this reason we must use skill in means
And bring salvation to the three realms.
We will diligently gather the good teachings.
Nirvana is the greatest happiness.

Then Elder Aniruddha uttered the following verse:

Fie on the world that is impermanent!
 Like the moon or a banana plant reflected in water,
 The merit that fills the three realms
 Is destroyed by the wind of impermanence.

Then Mahākāśyapa also said in verse:

The power of impermanence is very great.
 The ignorant or wise, poor or wealthy and noble,
 Those who have attained the Way and those who have not—
 No one can escape this power.
 Not with clever words nor marvelous treasure;
 Not through deceit or physical violence.
 The fire that burns myriad things—
 Impermanence, which is death, is like this fire.

(4) The Compilation of the Seven Hundred

The *Sifen lü* (T.1428:968c19–24, 971b27–c2) says:

One hundred years after the World-honored One entered nirvana in Vaiśāli, the monk Vṛjī committed the following ten deeds, saying that these acts are pure and that the Buddha had given permission for them:

- (1) Taking food when the shadow on the sundial is two fingers past noon.
- (2) After eating [the midday meal], traveling to another village to eat another meal the same day.
- (3) Holding several fortnightly assemblies within the same boundaries.
- (4) Confirming an ecclesiastical act in an incomplete assembly and obtaining approval from absent monks afterward.
- (5) Citing one's habitual practice as an authority for violations of monastic procedures.
- (6) Mixing sesame oil, sugar, and ghee.
- (7) Spending the night in the room where salt is stored.
- (8) Drinking unfermented wine.
- (9) Possessing an uncut mat.
- (10) Accepting gold and silver.

On the day of the fortnightly assembly he received gifts of gold and silver from his patrons and divided them among his followers. Such practices were examined in detail one by one, and all ten practices were found to be contrary to the teaching; they were not in accordance with the Vinaya and not what the Buddha had taught. These matters were all decided by votes at Vaiśālī where seven hundred arhats had gathered to discuss the Dharma and the Vinaya. For this reason we speak of the Council of the Seven Hundred.

The *Daoxuan lüshi ganyingji* says:

The Vinaya master asked the deity, “After the World-honored One entered nirvana the teachings were collected. What were the rituals for this activity like?”

The deity answered, “The Great Sage appears and disappears according to karmic conditions. In compiling the Buddha’s heritage in the Tripiṭaka, there are differences in the number of monks that are said to have gathered, and accordingly there were some differences in the Vinaya and Abhidharma sections. In the compilations done with five hundred and seven hundred monks described in the Vinaya, the honorable Mahākāśyapa always served as the head of the congregation.

“According to the *Dazhidu lun* (ref. T.1509:67c12–1):

376b They selected one thousand people, all with the rank of those who have exhausted all learning, and compiled the scriptures. They invited members of other congregations and went over what they had compiled.

“As for the differences, they can be attributed to the two groups. The group that follows the version given by Venerable Kāśyapa was called Sthavira; the others, which follow the version taken from the other congregations, are mostly called Mahāsaṃghika. The ‘two groups’ mentioned in the *Wenshu[shili] wen jing* (T.468:501b1–3) refers to these groups.

“All of the Tripiṭakas, including Small and Great Vehicle scriptures, were recited by Ānanda. They were compiled in Rājagṛha. The Mahayana scriptures, compiled in summary form by congregations that gathered around Mañjuśrī, were produced outside great Mount Cakravāḍaparvata in a realm between the two worlds.”

[The deity continued:] “Now I will discuss the rituals. One month after the Buddha had entered extinction offerings were made to the remains, which were then cremated. (Note: According to the Vinaya, the waiting period was seven days. The cremation was delayed until Kāśyapa arrived.) Within the same day the remains were burned the stupa was also completed. Everyone in the large congregation went to Jetavana Temple in Śrāvastī. Venerable Mahākāśyapa sent one Maudgalyāyana to the ordination hall of the monastery (Note: There were six people who had the same name of Maudgalyāyana. All were endowed with great supernatural powers.) He rang the bell to gather the congregation. At that time ten billion monks, nuns, and laypeople in the four realms under heaven gathered and immediately uttered the four *karman* formulae. Punishments were imposed on Pindola and Ānanda.

“Then Ānanda ascended the high seat and put on the Buddha’s great robe. He first recited the *Sutra of Final Instruction (Yijiao jing, T. 389)*. It was as if the Buddha was still in the world and giving instructions. At that time great bodhisattvas, arhats, all the monks, the eight divisions of gods and dragons who heard this wept and shed tears uncontrollably.

“Then Mahākāśyapa rose from his seat, donned his great robe, and taking his mat he came before of the high seat. He placed his mat there, and greeted Ānanda ceremonially. He circumambulated the seat counterclockwise three times and then stood in place. At that time the heavenly king great Brahmā held a canopy decorated with seven jewels above Ānanda. Then the god Indra came forward and placed a table decorated with seven jewels in front of him. The demon king Rāhu brought an incense burner decorated with seven jewels and placed it before Ānanda, who received it and then placed it on the jeweled table. The ruler of the deities in the highest heaven in the realm of desire brought an armrest decorated with jewels and placed it behind the table. Then the *māra* king Pāpīyas brought a duster decorated with jewels and presented it to Ānanda. Then all the deities along with Indra stood on both sides of Ānanda. The kings of the four heavenly realms stood in attendance at each corner of the high seat.

“Thirty-two messengers were behind [Mahā]kāśyapa, each reverently kneeling and listening respectfully. When Mahākāśyapa finished greeting

Ānanda, he circumambulated Ānanda three times again, and then before him he asked how the teacher was, in exactly the same way that he used to ask the Buddha. Then [Mahā]kāśyapa asked how the Buddha had taught [what he taught on separate occasions]—Each teaching, as recorded in the scripture, beginning with the phrase “thus” and ending with “they were delighted and honored [the Buddha].”

[Mahā]kāśyapa asked again. “I [know that] in the sutras of the past buddhas the teachings are given in separate groups. You were constantly at the Buddha’s side. You must have received his teachings [on how to group the various teachings].”

376c Ānanda answered, “The World-honored One gave me the following instruction: ‘The sentient beings of later ages suffer heavily from the contamination of desire, and therefore they are unable to understand my teaching. You should not mix different groups and categories of teaching as you offer it, but instead distinguish different kinds of teaching as you teach. Place different teachings in different groups as you see fit; some in ten chapters and others in five, so that those who are slow may understand my teaching.’”

[Mahā]kāśyapa asked again, “When he was in this world, the Tathāgata ordered Upāli and Mahākāśyapa to go into the Eastern Treasure Hall and examine the Vinaya of the ancient buddhas. When there are discrepancies as I compile the scriptures, should I follow the teaching of the ancient buddhas or should I follow what the present Buddha has taught?”

Ānanda answered, “The World-honored One told me this, instructing me to relate to Mahākāśyapa: ‘When compiling the Vinaya he should do so in five versions. The Vinaya preached by the ancient buddhas was uniform and could not be divided into different versions. Since sentient beings today are endowed with little merit, we teach them in many versions. After I enter extinction, ignorant and stupid people will divide my teaching into five versions, eighteen versions, or five hundred versions. Although the content will be diluted in this way it will still be my correct teaching.’”

[Ānanda explained further,] “At one time [just before entering nirvana] the Buddha told the rulers of the four heavenly realms, ‘You should donate agate stones to me.’ He also told Indra, ‘You should donate gold and silver to me.’ He also told the *māra* king and the Brahmā king, ‘You should

offer me heavenly artisans.’ He again told the dragon king Vāsuki and the demon king Rāhu, ‘You should offer me the bright moon, treasure jewels, and *maṇi* jewels, which shall be used as lamps.’ The kings of the gods obeyed these orders and the dragons made offerings. The World-honored One accepted them and with his supernatural power in one thought-moment he produced many stupas. The ground shook in six different ways and the stupas all emitted bright light. A terrace of gold and silver appeared extending from Mount Gandhamādana straight to the ordination platform. There was a peak on this terrace, on which ten billion buddhas preached a variety of wondrous teachings, praising those who uphold the precepts and reviling those who break them. The Buddha said to Ānanda, “The treasure stupa of previous ages is now located at Mount Gandhamādana. When the World-honored One enters nirvana he instructs Indra and the kings of the four heavenly realms: “After the World-honored One has entered nirvana you should take his remains to the ordination platform. Place the remains outside of Nanhua Forest for ninety days.

“After [Mahā]kāśyapa has finished compiling the scriptures, first produce a draft in which the teachings of the Tripiṭaka are recorded. Then have King Ajātaśatru make five copies. With my gold and silver seals, stamp the original draft and Ajātaśatru’s copies. You must stamp Kāśyapa’s draft with the seven-jeweled seal. Then stamp King Māra’s copy with the seven-jeweled seal. For the three copies produced by the Brahmā king you may use the silver seal. For the seven copies produced by Indra you may use the golden seal. The eighty thousand copies produced by the dragon king Sāgara should be stamped in all three colors. Everything has to be stamped and authenticated. Let all the copies that circulate in Jambudvīpa and the [other] three realms under heaven be stamped with seals.

“Once the scriptures have been stamped, the copies are to be placed in a golden jar located to the south of the ordination platform. The text of the Tripiṭaka teachings compiled by Kāśyapa is perfect and complete. Let Ānanda respond to questions as they arise so that no part of the scriptures is forgotten. With these two matters in mind, guard the scriptures safely in the area south of the ordination platform.

“After [Mahā]kāśyapa has entered the [long-lasting] meditation, the kings of the four heavenly realms and Indra will take the stupa and the

377a

golden jar and go to the summit of Mount Gandhamādana. For one hundred years Indra and the four heavenly kings will make daily offerings of various heavenly pleasures to the teaching [namely, the scriptures]. The adepts of five supernatural powers who live on that mountain, numbering eighty thousand, will one by one appear in this Jambudvīpa world and they will cause the minor rulers who lack faith in the correct teaching to develop faith. For the purpose of developing their faith, these objects should be guarded safely on Mount Gandhamādana. This is also for the sake of King Aśoka, who at first will lack faith in my teaching but will eventually reject wrong views, develop right views, and build eighty thousand stupas.”

Then, the Buddha said to Maudgalyāyana, “Go to the summit of Mount Sumeru, sound the bell, and call to assemble from the ten directions the various buddhas who are my alternate bodies, the hearers, and the bodhisattvas of the entire universe.”

The Buddha emitted light; the ground shook, and the buddhas gathered together like a cloud. The World-honored One rose from his seat; he and the buddhas who are his alternate bodies, with palms joined, paid respect to the stupa pavilion door. The door opened spontaneously; inside the [main] golden stupa there were eighty thousand pavilions of pearls and white silver, filled with the Buddha’s sutras and great Vinayas. On each of pavilion’s terrace a great *maṇi* jewel served as a lamp. [Inside the stupa pavilion] there were six monks who had entered the meditative state in which all mental functions have ceased (*miejinding*; *nirodhasamāpatti*). Inside the white silver pavilions were many lion seats in the shape of a lotus flower, decorated with seven jewels. There were eight million seats in all. On each of the seats shaped like a lotus flower there were images of various buddhas and hearers, and of the divine guardians of the eight directions. There were also fifty monks who were in the meditative state in which all mental functions have ceased.

The Buddha said to Samantabhadra, “Take my golden conch shell to the place where these monks are and play the music that accompanies my appearance in this world. You should also tell them that I am entering nirvana.” When Samantabhadra finished playing as instructed, the monks came out of the meditative state in which all mental functions have ceased and asked Samantabhadra, “Which buddha has now appeared?” Samantabhadra

answered, “Śākyamuni Buddha is now about to enter nirvana.” The monks, accompanied by Samantabhadra, came to the Buddha and paid their respects to him, enquired how he was, and then stood to one side.

The six monks inside the stupa had told the Buddha, “When Krakucchanda Buddha entered nirvana, he ordered us to stay inside this stupa and wait for [the future buddhas from] Śākya to Ruci. That buddha instructed us as follows: ‘When the Buddha who appears in a later age enters nirvana and the Tripiṭaka is compiled, you must open my pavilion and take out my copies of the sutras and Vinaya. In the ten billion countries in this world there exist sixty-four styles of writing. Take one copy written in each of these styles and give it to that buddha, so that after he has passed into extinction and the Tripiṭaka has been compiled, those left behind can take the text of my scripture as a model to copy and ornament it. Different countries use different methods of writing. If these languages serve the purpose of transmitting written texts, they can all be used, except those [writing methods] that use skin, bones, and soil should not be used for transmitting [scriptures]. Other methods that use tree bark, paper, silk, gold, precious [gem]stones, iron, and so on may all be used.’ That buddha ordered us to enter into a meditative state and protect the scriptures and images so that we can pass on the scripture to the World-honored One, and let it circulate widely among many countries after the World-honored One has entered nirvana and [Māha]kāśyapa has finished the task of compilation.”

377b

Then the Buddha told the dragon king Sāgara, the rulers of the four heavenly realms and the others, “Make offerings to me of pearls, *maṇi*, gold, and silver. I wish to build stupa pavilions and fill them with the previous buddhas’ scriptures and images.” The gods and dragons made this offering. Having accepted it, the Tathāgata with his supernatural power in a short period of time completed pearl terraces and gold and silver stupa pavilions. There were eight million of each of these, all filled with scriptures and images.

The Buddha also said to the other buddhas who were his alternate bodies, “Each of you should make an offering of one stupa and one pavilion of white silver, where all the teachings I leave for the entire universe will be guarded safely, secure from destruction.” When the buddhas heard these instructions, they made their offerings accordingly. Ten billion buddhas each emitted light from their mouths and shared their delight.

The Buddha also told the bodhisattvas, “Preserve and protect my terraces and stupas, and transmit and translate the scriptures. Use the scriptures and images at these terraces and stupas as the basis for circulating [these teachings].”

[Ānanda comments:] “These terraces and stupas are all located at the summit of Mount Gandhamādana. When the World-honored One entered nirvana he instructed me and Rāhula to serve as abbot, and he instructed us that we are to guide sentient beings spiritually and help them escape various forms of suffering in the evil world yet to come in the future. The terraces and stupas will move to Indra’s palace and be placed in the Garden of Delight (Nandanavana). They will then move to the realm of the *māra* king, who will worship the stupas for five hundred years.

“After five hundred years [have passed] the teaching will circulate among many countries. When the time for the destruction of the teaching arrives the stupas will again rise up to Tuṣita Heaven. When Maitreya sees the stupas approaching him, he will know that the teaching is about to be destroyed. He will emit bright light that will illuminate all of the parts of hell. Later, encountering Ruci Buddha, all will achieve liberation. After that year, the stupas will descend again from Tuṣita Heaven and stay in the dragon king Sāgara’s palace.

“The World-honored One handed over the stupas and white silver pavilions that he produced to Mañjuśrī, Samantabhadra, and Avalokiteśvara. The entire universe is surrounded by these pavilions and stupas—each country has one pavilion and one gold stupa. This is the case in China. At that time Mañjuśrī took the stupa and pavilion to the Vajra Cave on Mount Qingliang and placed them there, where they still exist now. The bodhisattvas mentioned above bring scriptures and images out from the terrace and show them to those of us who uphold them, so that they can circulate in the world without difficulty. When the present Buddha’s teaching is destroyed, they will be taken by the great dragon Sāgara to his palace under the great ocean.

[Having heard this long explanation from Ānanda, Mahākāśyapa] asked again, “All of the sutra collections have already been compiled. In which country should we place them for safekeeping? To which king should we entrust them? The compilation should in some cases serve as a comprehensive

collection and in others as a summary collection. Please explain the matter in terms of this distinction.”

[Ānanda] answered, “I have heard the World-honored One say, ‘Entrust [the scriptures] to Mahākāśyapa and have him collect them widely.’ He also entrusted to Mañjuśrī the task of going to the places on the great mountain Cakravāḍaparvata where many bodhisattvas dwell. There are nine locations where eighty thousand bodhisattvas dwell. Mañjuśrī is to produce the summary collection [for them]. The Buddha entrusted King Ajātaśatru to produce five copies of the collection; the divine kings Indra and Brahmā are to assist Ajātaśatru in copying the teachings that are left behind. Place the text that Kāśyapa compiled safely in a demon’s cave.”

377c

[Mahākāśyapa] also asked, “While the World-honored One was still present in this world, I heard him say, ‘When the compilation is finished, entrust my Tripiṭaka to the dragon king Sāgara.’ What I hear from you now differs from what I heard in the past.”

[Ānanda] answered, “I heard the World-honored One say, ‘Compile the Tripiṭaka in the *asura* demon’s cave. After twenty years, when Mañjuśrī’s compilation has been completed, you should then entrust it to the dragon king Sāgara.”

[Mahākāśyapa] also asked, “In Jetavana there are (images of?) ancient buddhas, the Tripiṭaka, and oracle books, as well as instruments used for worship. To whom should these be entrusted?”

[Ānanda] answered, “These matters are discussed in the *Zhihuan tu jing* (T. 1899). The people to whom each item is to be entrusted are specified there. I will not repeat the instructions here.”

[Mahākāśyapa] asked again, “I heard from the Buddha the following. After he has entered extinction all the Vinayas will circulate in Jambudvīpa and the other three realms under heaven. Sentient beings will seek them eagerly but they will see different versions. Over ten billion versions will circulate in the realms under heaven. For which gods and people is the version I am now compiling intended? Please answer this question of mine.”

[Ānanda] answered, “I received the Buddha’s instruction [on this matter]: ‘After I enter extinction tell Mahākāśyapa and Mañjuśrī to circulate my Vinaya among the thirty-two countries in Jambudvīpa.’ Sentient beings here are all endowed with great capacity, so it is possible to circulate the

Buddha's teaching preserved by Mahākāśyapa among them. In the Pūr-
vavideha continent in the east are two hundred and fifty countries; in the
Aparagodānīya continent in the west are one hundred and thirty countries.
In all these countries the Buddha's teaching preserved by [Mahā]kāśyapa
should circulate. In other realms under heaven the merits of sentient beings
are limited and it is not possible for them to hear this teaching. Do not
circulate the teaching in those places. Within forty years after the Tathāgata
has entered extinction the two versions of teachings will circulate in the
four realms under heaven."

[Mahākāśyapa] also asked, "What are these two versions of the teaching?"

[Ānanda] answered, "They refer to the *Four-part Vinaya* (*Sifen lü*, T. 1428) and the *Ten Recitation* (*Shisong*, T. 1435) versions of the Vinayas. After forty years, in the one hundred and eleventh year, the Vinaya preserved by [Mahā]kāśyapa will have circulated in the countries mentioned above. As for the countries in China, they are called countries of "gentlemen." Those who live there are quick and deft and due to this superior capacity three versions of the Vinaya may circulate there. Within the territories of altogether four hundred and three countries the same writing system is used, and the above-mentioned three versions of teachings of Vinaya will circulate there."

[Mahākāśyapa] also asked, "What are the three versions of the teaching?"

[Ānanda] answered, "They refer to the two versions of the teaching mentioned above and that of the Mahāsaṃghika school. In the country of Qiuliuli and the two other realms under heaven only one version of the teaching circulates, namely that of the Sarvāstivāda school."

Under the eaves of the Jetavana Temple building are four silver terraces. Inside the two terraces are golden sutras, written on folded white jade. Inside the other two terraces is the Vinaya collection, written on folded gold sheets with white silver letters. The Vinaya collection is in the writing of the dragon king; the sutra collection is in the writing of the *māra* king. Both these collections consist of scriptures of the ancient buddhas who appeared in the past, prior to the world age of the lunar stations. In Jambudvīpa these two scriptures are foremost in importance. After the Buddha entered nirvana the dragon king Sāgara took them into his palace and worshiped them.

378a

Furthermore, at the time of Kāśyapa Buddha there was one person in China who wrote a great Vinaya collection and a sutra collection. The sutra scriptures were written in gold on silver paper; the Vinaya was written in silver on gold paper. At the time they were written, a copy was made at Damingsi Temple in Jingzhou. The scriptures were located in a terrace southeast of the lotus flower; the Vinaya is in the terrace on the western side, on top of the leaf. They are decorated and worshiped in innumerable ways. If we seek writings that are comparable to these among the writings in the four realms under heaven in all the ten billion universes, there are those of Zhong [You], Zhang [Zhi], Wang [Xizhi], and Madame Wei, all masters of calligraphy, but even such people pale in comparison. While the Tathāgata was still in this world holy people from many countries came to see these sutras and Vinayas, and frequently they were shown them. After the Buddha had left [the world] Mañjuśrī took these scriptures and Vinayas and placed them safely in the Vajra Cave on Mount Qingliang.

Furthermore, inside the terrace were Vinaya books preached by past buddhas, of which there are thirty-eight thousand kinds. Within the four realms under heaven in all the ten billion universes, the text identical to the one in this world is the foremost.

The third son of the king of the southern heaven, Zhang Yu, compiled the *Zhihuan tu jing* in one hundred fascicles. The sixteenth son of the king of the northern heaven produced the *Record of Five Monasteries* (*Wu jingshe ji*) in five hundred fascicles. Both of these works are in the respective heavens.

[Concluding] verses say:

To take delight from afar in the Great Awakened Ones;
 Their supernatural accomplishments are broad in scope.
 The four *dhyānas* transcend images;
 The three supernatural knowledges are all empty.
 One thousand buddhas left different traces,
 But the mind that achieves knowledge is one and the same.
 Spirits, in manifest form, descended to the world;
 Teaching extensively, they bring light into the darkness of ignorance.

During the world age of the wise four buddhas have appeared first;
the other buddhas remained hidden.
Succeeding the previous seven buddhas,
They inherit the task reverently.
Eternal words rest in the chambers of Vulture Peak.
Sincerity is made to rest in Brahmā's palace.
In the eight events of the life of the Buddha that culminated in his
enlightenment,
Ten thousand virtues are amalgamated in a vacuum.
Gods and human beings receive merits;
Evil ceases and good prospers.
The Buddha's reputation spreads widely among sentient beings;
They all are filled with gratitude.

Miracles

(Note: Twelve stories are cited in summary:) The *Zhoushu* [*yiji*] records the birth and extinction of the Buddha. The *Shiji* (*Book of History*) records the Buddha as a Great Sage. In the Former Han (206 B.C.E.–7 C.E.) there was the introduction of Buddhism under Emperor Xiaowu and ritual performances under Emperor Ai. In the Qin (221–207 B.C.E.) Buddhism had arrived by the time of Emperor Shihuang. In the Later Han (25–220 C.E.) the *Jiaosi zhi* records that the Buddha was a Great Sage; the Three Jewels were all present under Emperor Ming. In the Western Jin (265–316 C.E.) two images, of Vipaśyin Buddha and Kāśyapa Buddha, came floating in from the ocean. In the Qi dynasty (479–494 C.E.) the Buddha's tooth arrived under Emperor Wenxuan. In the Sui dynasty (581–618 C.E.) Zhiyi of Mount Tiantai miraculously saw the jeweled staircase that connects the three realms of existence. In the Tang dynasty (618–907 C.E.) Tanrong of Luzhou under the Tang miraculously saw the appearance of the seven buddhas.

Miraculous responses of the Perfected Ones change with the circumstances of the world. Their compassionate teaching is unlimited; how could it be limited to specific forms of teaching? Even if people hear the same thing they understand it differently; even if the teaching that is preached is the same, people experience spiritual awakening in different ways. As these Perfected Beings climb the ranks and stages of the bodhisattva path, they move

upward. As they are assigned to the realms of the deluded, they come down.

Sometimes they leave behind relics that preserve the form of their original bodies; sometimes the original bodies are broken and leave only fragmentary relics. These remains are sometimes gathered together in one stupa, and sometimes scattered among many different stupas. When the supernatural light is illuminated wrong teachings are destroyed. When traces of miracles are highlighted deep faith follows. Since the stream of the Dharma began to flow eastward, the light of the Way reflected westward. Truly outstanding sages appeared in great numbers and there have indeed been many miracles.

King Aśoka raised stupas and this opened the way for the rise of the Zhou; Śākyamuni's father produced an image of the Buddha and this lies behind the good fortune of the Han. From these on through the ages, more and more effects accumulated. I think that it is not only in India that teachings by miracles occurred. Thus, a scripture says that as for the spread of the right Dharma, it will first go northward, then eastward and southward. When it has reached the middle it will be destroyed. Here I will list a small number of examples of Buddhist miracles that I have noted from the time of Emperor Ming of the Han to that of the present great kingdom. There are others that I have not included here; they are described in detail in other records.

According to the *Zhoushu yiji*, on the eighth day of the fourth month, in the twenty-fourth year during the rule of King Zhao of Zhou, the *jiaying* year in the sixty-year cycle designation, the water levels in streams, rivers, springs, and ponds suddenly rose, well water spilled over, and the mountains and rivers quaked. A ray of five-colored light penetrated the Taiwei constellation, and on reaching the western end of the sky the color of the light turned blue and red. Court astronomer Su You said, "A Great Sage has been born in the west. After a thousand years a foreign teaching will arrive here." King Zhao immediately ordered this [prediction] to be carved in stone as a record, and then had the stone buried in front of the shrine for heaven in the southern suburb.

This occurred at the time of the Buddha's birth. Marquis Lü, then was the prime minister, rode eight fast horses traveling in search of the Buddha. He was provided food by the court.

At dawn on the fifteenth day of the second month of the fifty-third year, during the rule of King Mu of Zhou, the *renshen* year in the sixty-year cycle

designation, violent winds arose, damaging buildings and uprooting trees; the earth quaked and the sky darkened. To the west twelve rainbows appeared. The astronomer Hu Duo said, “The Sage in the West has died.”

This was the sign of the Buddha’s entry into nirvana.

According to the *Chunjiu* (*Spring and Autumn Annals*), in the fourth month, during summer of the seventh year during the rule of Duke Zhuang of Lu (710 B.C.E.), stars did not appear; the night was as bright as the day.

378c This was the auspicious sign of the Buddha’s birth. Indeed, the Buddha is endowed with two bodies, true and responsive; two truths, provisional and real; three kinds of supernatural knowledge; eight kinds of meditations that lead to salvation; five kinds of vision; and six kinds of supernatural powers. His supernatural activities are beyond human understanding. [His] teaching is designated as that of the workings of a mind beyond discursive understanding. The path he teaches transports many sages to nirvana. His powers reach down to contact ordinary beings drowning in the ocean of suffering. He can be crudely described as being as tall as a mountain and moving slowly, like a great river.

Therefore, there is this passage in the *Liezi*:

Chief Minister Pi of Wu asked Confucius, “Are you a sage?” Confucius answered, “I am widely learned and have a good memory, but I am not a sage.” The minister asked again, “Were the ancient Three Emperors sages?” Confucius answered, “The Three Emperors were skilled in using wisdom and courage. I do not know whether or not they were sages.” The minister asked again, “Were the Five Rulers sages?” Confucius answered, “The Five Rulers were skilled in using humanity and truthfulness. Again, I do not know whether or not they were sages.” The minister asked again, “Were the Three Kings sages or not?” Confucius answered, “The Three Kings were skilled in dealing with contemporary circumstances. Again, I do not know whether or not they were sages.” The chief minister was surprised and said, “Then who is a sage?” The master’s expression changed and after a while he said, “People in the Western Region have a Great Sage. He moves slowly like a great river, and people cannot name him.”

If the Three Emperors and the Five Rulers were sages, how could it be that Confucius hid this fact and did not speak of it? He would then have committed

the sin of hiding sages. We can infer from this that [only] the Buddha was the Great Sage.

Furthermore, the *Laozi xisheng jing* says, “Our master transformed himself and traveled freely in India, and he became skillful in entering nirvana.” We can judge from this the relative superiority and inferiority [of the two lands of India and China].

Former Han Dynasty

During the Yuanxiu period (122–117 B.C.E.) Emperor Wu (r. 141–87 B.C.E.) and Huo Jubing (?–117 B.C.E.) went on an expedition to conquer the Xiongnu people. He reached Yilan and, passing through Mount Juyan, he captured King Xiutu and others of the Kunya group. He also captured a golden image of a person over one *zhang* tall. When the general returned to the Ganquan Imperial Palace, the emperor considered this golden image to be a great sage and worshiped it. When an official relationship with Central Asia was established, the emperor sent Zhang Qian to Daxia. Upon his return he reported that there exists a kingdom called India, where the teaching of the Buddha was first heard. These stories describe how the image and teaching of the Buddha slowly began to be known in China.

During the Yuanshou period (2–1 B.C.E.) under Emperor Ai (r. 7–1 B.C.E.) emissary Jing Xian went to the kingdom of Dayueshi. He recited Buddhist scriptures there then returned to China. It was around this time that Buddhist rules of purity began to be practiced in China.

For the reign of Emperor Cheng, in the biography of Liu Xiang (77–76 B.C.E.), Commissioner of Water Ways and Grand Master of Splendid Happiness, the following passage appears. He examined written works widely, and frequently found Buddhist scriptures among them. He then composed the *Liexian zhuan* (*Biographies of Immortals*) in which he stated, “I examined books in the palace library. The *Liexian tu* (*Diagram of Immortals*), compiled by the Grand Astrologer contains biographies of one hundred and forty-six immortals, starting from the Yellow Emperor to contemporary figures; seventy-four of these had seen Buddhist scriptures.” This clarifies that the teaching of the Buddha circulated in China even before the time of the Qin and Zhou dynasties. This is clear from the sequence of the biographies.

According to a Buddhist tradition, one hundred and sixteen years after the Buddha entered extinction, a universal monarch (*cakravartin*) appeared

379a in a kingdom in eastern India and established his rule throughout the world. He gathered relics of the Buddha and with the aid of ghosts and gods he built eighty-four thousand stupas. Details are given in appropriate sections below in the present collection. The remains of these stupas are found in all of the nine continents. These were precisely the stupas built by King Aśoka. In the twenty-sixth year of the reign of King Jing of Zhou (r. 520–477 B.C.E.), the *dingwei* year in the sixty-year cyclical designation, these stupas were raised. After twelve kings in succession, in the twenty-fourth year of the Founding Emperor of Qin (r. 221–210 B.C.E.), books were burned. From that time on King Aśoka's stupas have remained hidden.

By examining the catalogues of scriptures compiled by Dao'an and Zhu Shixing, we learn that during the reign of the Founding Emperor of Qin the foreign monks Shi Lifang and others, altogether eighteen sages, brought Buddhist scriptures and taught [in China]. The Founding Emperor was not converted and he imprisoned these messengers. In the middle of the night a huge warrior carrying a diamond hammer, six *zhang* tall, broke into the jail and let them out. The Founding Emperor was frightened; expressing his utmost respect by ceremonially bowing his head, he apologized (ref. *Lidai fabao ji*, T.2034:23c21–23). From this we learn that Buddhism had come here before the time of the Qin and Han dynasties. The twelve (eighteen?) sages Dao'an mentions may also have been among the seventy that had been mentioned; the *Liexian zhuan* mentioned seventy-two people.

According to the *Wenshu bannihuan jing* (T. 463?), four hundred and fifty years after the Buddha entered extinction Mañjuśrī went into the Himalayas and preached to immortals. The *Dilizhi, Xiyu zhuan* says:

The Himalayas refers to the Congling Mountains. At their foot are thirty-six kingdoms, which began sending tribute to China during the rule of the Qin and Han dynasties. The Congling Mountains run eastward and end with Mount Zhongnan.

It was in these mountains that Mañjuśrī came to teach immortals. Looking into the matter in detail, the comments by Liu Xiang can be seen to be reliable.

Later Han Dynasty

The *Jiaosi zhi* says:

The word *buddha* means in Chinese “awakening.” He intends to awaken people in this world. His teaching centers on cultivating the mind. Refraining from killing living beings, followers work singlemindedly to achieve purity. Those who energetically engage in this work are called *śramaṇas*, which means “ceasing evil conduct.” They shave their heads, changing their physical appearance; they leave their families and the secular world; stopping emotion and purifying desire, they follow the teaching of “no action.” They believe that after a person dies his spirit is not destroyed but receives another incarnation; they also believe that good and evil deeds have corresponding [rewards and] retributions. They put emphasis on doing good deeds and cultivating the Way for the purpose of refining their minds. Through ceaseless refinement they reach a state in which they are enabled to escape rebirth and attain buddhahood. The Buddha is six *zhang* tall and golden in color, illuminated from behind by the light of the sun and the moon; he constantly changes his appearance and can go anywhere. Thus he can penetrate through myriad things and bring salvation to people everywhere in this world. There are scriptures numbering thousands of fascicles that advocate empty nonbeing as the central principle; they treat everything, both subtle and crude, systematically. Skillful in extensive and exaggerated speech, they seek causes inside one’s own body and clarify their expressions in the realm of things that are seen and heard. Ultimately, they focus attention on profound and minute matters; deep and distant, these matters are difficult to fathom. Therefore kings, dukes, and elders who observe the cycle of life and death and moral retribution all are frightened and lose their bearings.

379b

The rest of this account parallels the record in the *Han faben neizhuan*.

During the reign of Emperor Ming (r. 57–75 C.E.), at Baima Temple in Luoyang, there was [the monk] Mātaṅga, who was originally from central India. He was graceful in conduct and understood the Mahayana and Hinayana scriptures, and he had adopted the life of a migrant teacher. In the third year of the Yongping period (58–75 C.E.) Emperor Ming dreamed that a golden person flew over in the sky and came to him. The emperor gathered a large number of his ministers together and asked them about the meaning of the

dream. Scholar Fu Yi said, “I have heard that in the Western Region there is a deity called Buddha. What the emperor dreamed of must be this deity.” Approving this response, the emperor sent Inner Gentleman Cai Yin, National University Student Qin Jing, and others as messengers to India in search of the Buddha’s teaching. Cai Yin’s group encountered Mātāṅga there and invited him to return to China with him. Mātāṅga had vowed to spread the teaching and he was not concerned about enduring physical difficulties, so he crossed the desert and arrived at Luoyang. Emperor Ming appreciated this greatly and met him outside of the western gate of the city. The emperor established a temple as the monk’s residence. This was the first time that a [Buddhist] monk had come to China (*Gaoseng zhuan*, T.2059:322c20–28).

Furthermore, from afar Emperor Ming invited Dharma Master Mātāṅga to come to Luoyang. Outside the Yong gate in the western quarter of the city the emperor established Baima Temple. This was the first time that a Buddhist temple had been established in the land of China. According to tradition, there was once a king of a foreign country who destroyed temples; only Zhaoti Temple had been left untouched. At night a white horse circumambulated the stupa and neighed in great distress. When this was reported to the king, he immediately ceased the destruction of temples and changed the name of Zhaoti Temple to Baima (“White Horse”). Many other temples took this as a model and adopted this name (*Gaoseng zhuan*, T.2059:323a2–323a7).

Zhu Falan (Dharmaratna?), a man from central India, lived in Baima Temple in Luoyang. He claimed that he could recite several tens of thousands of chapters from scriptures and treatises, and he served as a teacher of Indian scholars. When Cai Yin arrived there [in India] Zhu Falan agreed to travel with Mātāṅga, and so he followed him here [in China]. At that time the students there temporarily prevented him from traveling. Consequently, Zhu Falan waited for a while and then came here and stayed in the same place as Mātāṅga. Shortly after arriving in Luoyang, he became versed in Chinese and translated the scriptures obtained by Cai Yin in the Western Region. There were five works, including the *Shidi* (*Ten Stages*), the *Duanjie* (*Cutting off the Bondage of Desires*), the *Fobenxing* (*Life of the Buddha*), and the *Sishier zhang* (*Forty-two Chapters*). At the time the capital was moved and barbarians invaded China, the texts of the first four works were lost and only

the *Sishier zhang* exists today. It contains more than two thousand words. The preservation of this text in China marks the beginning of the compilation of scriptures here. Zhu Falan later died in Luoyang. He was over sixty years old. (*Gaoseng zhuan*, T.2059:323a8–23.)

During the reign of Emperor Ming of Han, the Indian master Zhu Falan brought a painted image of the reclining Śākyamuni. This was the fourth work produced by the carpenters of *candana* wood for King Udayana. When it was brought to Luoyang, Emperor Ming ordered his painters to produce a copy and place it in the Qingling Terrace and on top of the Xianjie Ling tomb. These ancient paintings have now been lost. (*Gaoseng zhuan*, T.2059: 323a16–19.) 379c

This was the first time that a [Buddhist] image was brought to China (Note: The *Wei shu* also explains how the Three Jewels were brought to China at the time Emperor Ming of Han.)

In the past when Emperor Wu of Han (r. 140–187 C.E.) ordered the Kunming Pond to be dug in the ground, workers found black ashes at the bottom. When the emperor asked Dongfang Suo about this he said, “It is not mentioned in our scriptures. Ask the foreign monks from the Western Region.” Later, when Falan arrived, many people asked him about this and he said, “When the world comes to an end a great conflagration blazes. These ashes come from that fire.” Suo’s words were thus substantiated. A large number of people came to believe in him. (*Gaoseng zhuan*, T.2059:323a19–23.)

Western Jin Dynasty

Stone images of Vipaśyin and Kāśyapa appeared long ago. In the first year of the Jianxing period (313/314 C.E.), under Emperor Min of the Western Jin (r. 313–316), [two stone] images appeared floating in the ocean and came to the point where the Hudu River, downstream of the Songjiang River, pours into the ocean in the Wu region. From a distance they looked like two people, floating on the ocean’s surface. None of the [local] fishermen could get close to look at them, so they invited a master spirit medium to pray, thinking that the two figures were ocean gods. The local Daoist leader suspected that they were the spirits of immortals. Some sounded bells to present requests and other common people went to pray to them. Invariably, the waves rose higher,

fog appeared, and the sky darkened. The images moved against the current of the ocean, further into the distance. A person who worshiped the Yellow Emperor and Laozi said that they were heavenly masters and went out in a boat to welcome them. The wind and waves remained threatening, as before.

Zhu Ying of Wu district worshiped the right Dharma of Buddhism. He invited the nun Bo of Donglingsi and several other Buddhist practitioners, and together they went out into the ocean to welcome the images. Thereupon the clouds scattered and the bright sun appeared; the wind, fog, and waves all disappeared. The images followed the ocean's current and came to shore. Turning around, they revealed inscriptions. As soon as the stone images were met they climbed onto the boat; as light as feathers. Later, when the people placed the images on a cart they were as heavy as a mountain. In the end the images were placed in an old temple called Tongxuan jingshe in Wu. Details of this incident are described in an old inscription.

In the seventh year (489/490 C.E.) of the Yongming period of Qi an auspicious stone again came floating into the Wu area. It was hard and solid, and shone brilliantly. Riding the tide and waves it looked like a pine-wood boat. At that time Scribe Zhu Farang, grandson of Zhu Ying who had obtained the stone images earlier, was sent to Wu to obtain the stone and he presented it to the court. At that time Emperor Wu of Qi (r. 482–493 C.E.) had had a temple built, called Chanling; it had seven roof tiers and was beautifully decorated. The auspicious stone appeared not far from it. The timing was perfect, reflecting their matching karmic conditions. The court officials conferred and said that the miraculous gift should be honored and that it should manifest the Dharma body.

Thereupon, the order was given to stonemason Lei Bei and others to turn the miraculously obtained stone into a sitting image of Śākyamuni, three *chi* and five *cun* tall. Including halo and the seat the height of the image was six *chi* and five *cun*. The carving of the image was extraordinary and the boat was most skillfully decorated with gold. Beautiful patterns were carved to manifest the marks of this remarkable image and to emphasize its mysterious and auspicious character.

In my opinion, the nature of a stone is to sink [in water], so it is the miraculous response that causes it to float. Many images have arrived repeatedly under different reigns, crossing the ocean to this same location of Wu. Some

are older than others, and are made differently, but altogether seven buddha images have been obtained in this way. The people who obtained these images were also all members of the Zhu family. Thus there has been a mysterious and miraculous consistency from the beginning to the end. For this reason, a preface was written to record these past events and make the evidence for this miracle widely known.

The two stone images obtained under the rule of the Song (420–479 C.E.), seven *chi* tall, were inscribed on their backs, one saying “Vipaśyin” and the other “Kāśyapa.” The dates of their production were not indicated but the letters were clearly legible. They are at Tongxuan Temple in Wu Commandary. The auspicious image produced during the Qi dynasty had earlier been placed at Chanling Temple (ref. *Gaoseng zhuan*, T.2059:409c18).

380a

[Southern] Qi Dynasty

At the time of Emperor Wenxuan of Qi the late master [Faxian (–497), here respectfully called] Tongshang lived. The master’s family was in Liangzhou. When he was thirteen years old he made a vow to travel to the West. In the fifth month of the third year of the Yuanwei period of the Song (475–476 C.E.) he left the capital city and five years later reached the kingdom of Rui; from there he proceeded to Yutian (Khotan).

On the day Tongshang was to leave that place a monk brought out a copper box from a sealed room and, handing it to the master, said, “A tooth of the Buddha is inside this box. The tooth is one *cun* wide and tall and three *cun* long. You should take this back to the south and let it benefit people widely.” The master was delighted and accepted the gift; he felt as if he had seen the very body of the Buddha. This monk also said, “I got this tooth in the kingdom of Wuchan, and encountered extreme difficulties in doing so. I also obtained one piece of a copper seal and a painting of the king’s face. They are also sealed inside this box.”

Master Tongshang later heard monks discussing with each other, “The Buddha’s tooth from the kingdom of Wuchan has been lost, and we do not know which kingdom is benefiting from its merits. The monastic community should get hold of it and worship it.” When the master heard this he was secretly delighted and doubled his efforts to honor the relic. He then brought it back to Mount Zhong. For fifteen years, even as a circle of intimate acquaintances

formed there, none of his disciples heard anything about it. He only showed the tooth secretly to Vinaya Master Faying of Linggen Temple, who held it up high to the crown of his head and showed it to old acquaintances. A monk from Kucha, who did not know whether or not the story was authentic, nevertheless was very suspicious.

At that time the Minister of Education was Prince Wenxuan of Jingling. Even in his youth he had shown signs of superior intelligence. With a firm commitment to promote learning, he sincerely sought for miraculous responses. A miraculous response came quickly. On the eighth day of the second month of the seventh year of the Yongming period (489 C.E.), while he was attending a Buddhist gathering in the inner hall of the western residence, he saw the Buddha approaching from the eastern direction. He looked powerful and dignified; his body shone brilliantly. Wenxuan looked up to him and greeted him with the highest honor, bowing his head to the Buddha's feet. He then stood next to the Buddha and attended him. He felt his headdress tear apart and fall to his feet. The Buddha looked down and smiled. When the Buddha coughed the air turned white like newly formed snow. When people picked it up on their hands the substance turned into jade rice plants.

Later Wenxuan moved to the Eastern Administration. On the twenty-ninth day of the sixth month he again had a dream in which he went to Dinglin Temple to see the deceased master, who claimed to be ill and in bed. Wenxuan then asked, "Even adepts equipped with the five supernatural powers cannot escape birth, old age, illness, and death. Beyond the robe and almsbowl could the Dharma Master have obtained some specially meritorious objects?" The master answered, "There is a priceless supernatural treasure in my storage building. I respectfully entrust it to you. Please go there and take it yourself." Wenxuan went to the storehouse as instructed and found boxes. He opened them one by one; most contained scriptures or images. In the end he saw a small box that was floating in space. When he took it and opened it, he saw light of changing colors. First he said it was an image but then that it was not an image. As soon as he said it was not an image, it again became an image. Wenxuan awakened from the dream and knew that it was an auspicious sign.

380b The next morning he sent Attendant Yang Tanming to the master, who in secret told him the story of Wenxuan's dream miracle and said, "There must be an unusual treasure in the master's storehouse. Please show it to us." The

master immediately said, “He is looking for worldly treasure.” Because he did not think that the object was the Buddha’s tooth he answered in the usual polite manner but he kept thinking about it, and in the middle of the night he realized what the request was all about. The matter was difficult to explain, however, so he himself went to the government office and explained the matter in detail, saying, “I showed this only to Vinaya Master Ying. No one else knows about it. Now the donor has had a miraculous experience. It was indeed a sign. This matter is beyond our understanding. Now that its trace has become known to others, how could I dare to go on humiliating the deities and neglect worshipping the Buddha? I present this treasure so that it can be properly worshiped.” Three days later he himself brought it to the East Administration and Wenxuan thus obtained the Buddha’s tooth relic.

Ten days after Wenxuan had the first dream he had another dream. Something that looked like an ox horn, over three *chi* long, appeared in the sky. It emitted miraculous light that shone on his right arm. Suddenly he saw a wax image, also three *chi* tall. The image blinked and spoke, uttering the three praises beautifully.

The late master also obtained fifteen pieces of relics in Yutian. They were distributed to many places. When construction of Chanling Hall in Zhiyuan Monastery began the relics were distributed. One piece was sent to Wenxuan, who was at that time a crown prince. He used purified water to test its authenticity. He set it to float in a bowl [of water] and suddenly it disappeared. Dozens of monastics and laypeople looked for it diligently but they could not recover it. They looked around both inside and outside and everyone was exhausted. Wenxuan then made repentance. Suddenly, it unexpectedly appeared on the ground on the other side, emitting brilliant light that extended one *chi* in height. Everyone saw this and all marveled at it.

The late master took the remaining two pieces and placed each into a silver box which was then sealed. When they went to check both boxes and relics had disappeared. Three years later, when they opened the original box to take out the Buddha’s tooth the two pieces of relics were found there. The original two pieces had multiplied and become three, but the silver boxes in which they had been placed were no longer there. It is not possible to fathom the processes of supernatural transformation.

Wenxuan had earlier heard that Buddha's tooth and hair existed in the West (i.e., India and Central Asia), and was overjoyed. In the third year of Jianyuan (481 C.E.) he memorialized Emperor Gao (r. 479–482 C.E.), requesting to send Tanmoduoluo to look for them to worship. He also made a small jeweled curtain, intending to send it to the West. The curtain was finished but still awaiting shipment when miraculous signs seemed to appear. Unexpectedly, the late master reached the capital city and performed miraculous deeds. The jeweled curtain was then used as an offering. Miraculous coincidences are known from other reigns.

Wenxuan later produced a jeweled platform on which to place the curtain. A jeweled container was produced in which to keep the [relic] box and people reverently honored it.

(Note: These stories appear in the *Han fa[ben] neizhuan* and other miscellaneous records, as well as the *Biographies of Eminent Monks*; ref. the biography of Faxian in the *Gaoseng zhuan*, T.2059:411b25–412a7).

Sui Dynasty

380c Zhizhe, National Teacher of the Sui, Shi Zhiyi of Guoqing Temple on Mount Tiantai; his secular surname was Chen and he was from Yingquan. Virtuous and intelligent, few throughout history could be compared to him. He always loved living in the mountains, where he practiced meditation in quietude. Monks, nuns, and lay believers looked up to him, and rulers and ministers thought highly of him.

Before Zhiyi went to Mount Tiantai, Dingguang, a monk from Qingzhou, had lived on the mountain for thirty years. Dingguang cultivated both meditation and wisdom and was indeed a person of supernatural attainments. When Zhiyi arrived on the mountain he saw Dingguang, and expressed his admiration for him. Dingguang said, "Do you remember me? Many years ago I waved my hand and beckoned to you [in a dream vision]." Zhiyi was amazed and realized that the miraculous consequence of the dream had been realized. This took place in the fall, in the ninth month of the Taijian period of the Chen dynasty (577 C.E.). Zhiyi also heard the sound of a bell everywhere in the valley; everyone found it strange. Dingguang said, "The bell is sounded to gather together those who are endowed with suitable karmic conditions. You may stay here." Zhiyi then identified through an oracle a superior

location for his residence to the north of the place where Dingguang lived, south of Mount Folong, at the mouth of the Luoqi ravine. This quiet and wide open place was suitable for the pursuit of spiritual truth; the ground was even and the spring water was clear. Zhiyi wandered around and stopped to spend the night. Suddenly he saw three people wearing black headdresses and red robes, holding a memorial. They requested him to proceed along the same road. Zhiyi built a grass hut at this place and planted pine trees. In the course of several years other buildings were added, one after another, and a busy community developed there. Dingguang said, “Please make do with this for the time being. When the state is purified and the three regions are unified, a noble person should build a temple for you. Buildings will fill the entire mountain.” At this time, no one understood the meaning of this statement.

Later, when Zhiyi engaged in ascetic practices on Huading Peak to the north of the temple, strong winds uprooted trees from the ground and thunder roared and shook the ground; thousands of groups of monstrous creatures appeared, taking on a hundred different appearances, shooting fire and screaming. It was indescribably frightening. Yet Zhiyi controlled his mind—peaceful and patient, in a state comparable to tranquil water, he was unaware of the dangers to himself. He also suffered mental and physical pain, such as being burned by fire. Again, he saw his dead parents, who put their heads on Zhiyi’s legs and, complaining of their troubles, begged him to take pity on them. Zhiyi remained firm in his enlightened wisdom and as immovable as a mountain; consequently, the frightening and pitiful forms manifested by karmic conditions disappeared. Suddenly, a supernatural Central Asian monk appeared and told Zhiyi, “Having conquered the enemy and overcome the temptations from your loved ones, you can be said to be courageous,” and so on. (The remainder of this long statement is abbreviated.)

Emperor Xuandi of Chen (r. 568–582 C.E.) issued an edict:

Meditation Master [Zhiyi] is a hero of the Buddhist teaching; other masters of the present time honor him. He instructs monks, nuns, and laypeople, and the entire state looks up to his teaching. We should take the taxes from Shifeng district and use them to cover the various expenses [of his temple]. People from two households will be exempted from government labor in order to provide him with water and firewood.

The district in which Mount Tiantai was located was named Anle (“Peaceful”). The director of this district, Yuan Zixiong of Chen Commandery, was a believer in Buddhism. Every summer [during the summer retreat] Zhiyi lectured on the *Vimalakīrti[nirdeśa]-sūtra*. Suddenly, a staircase decorated with jewels connecting the three superior realms of existence descended from the sky, and dozens of Indian monks came down the staircase. They came into the hall to worship, holding incense burners in their hands, and circumambulated Zhiyi three times. After a long while they disappeared. Members of the community all saw this and marveled at the wonders of the mountain. Zhiyi’s attainments produced miraculous effects [frequently]; these effects were always like the example given above but they cannot be described in detail here.

381a On the twenty-second day of the tenth month of the seventeenth year of the Kaihuang period (598 C.E.), Zhiyi suddenly told the members of his community that he was about to leave them. Having said this, he sat in the proper meditation position and passed away before the large stone image at Mount Tiantai. He was sixty-seven years old. After Zhiyi died many miracles occurred. Up until the last year of the Renshou period (604 C.E.) he would suddenly appear, staff in hand, wearing the [Buddhist] robe, looking just as he did before his death. Altogether he descended to the mountain temple seven times; once he reappeared at Folong and said to his disciples, “Because you maintain the practices of the olden days everyone is at peace.” Everyone in the community saw this, paying respect to him in sorrow, and they spoke to him and asked him questions. After a while he disappeared (*Xu gaoseng zhuan*, T.2060:564a18, 564c17–565b6, 567b23–c1).

Tang Dynasty

Tanrong of Fazhusi Temple at Luzhou, secular surname Zhang, was from Dingzhou. His spirit was fierce and grave; his temperament was pure. He was famous for his contemplative practice and diligent in teaching others. Adapting himself to the circumstances of his audience, he taught widely, never forming attachments. Every year in spring and summer he practiced the *vaipulya* and *pratyutpanna* meditations, and in fall and winter he engaged diligently in meditation and recitation.

He said to the members of his community, “The power of relics is such that they appear and undergo changes freely everywhere. Where a karmic

bond has been dissolved the relics respond and appear to those who pray for them.” Thereupon, everyone placed a bowl of water in front of themselves and, placing an incense burner in front of the bowl, they all intensely prayed for relics through the night. When morning came altogether over four hundred pieces of relics were obtained in these bowls.

Later, the building in which Tanrong lived collapsed suddenly. Images and relics that had been placed on the altar spontaneously moved out of the building, spreading out all over the courtyard, and escaped any kind of damage.

In the seventh year of the Zhenguan period (634–635 C.E.) lay followers Chang Ningbao and others requested Tanrong to perform *vaipulya* repentance at Fazhusi Temple in the city where the local government offices are located. On the fourteenth day of the seventh month, the monk Sengding of Tanrong’s base temple, who strictly observed the precepts and was diligent in cultivation, saw a massive light inside the practice hall; the light was of five colors that appeared intermittently and moved from the bottom to the top. Seven buddhas with extraordinary signs of buddhahood appeared inside this mass of light and said to Sengding, “I am Vipaśyin Tathāgata, Free From all Attachment, Arhat, One Who Has Realized the Highest Truth. Because your sins have been dissolved I came to certify this accomplishment. However, since I am not your proper teacher I cannot officially predict your future achievement of buddhahood.” The first six buddhas all spoke these same words, [giving their own names]. The last buddha said, “I am your proper teacher, Śākyamuni Tathāgata. Because your sins have been dissolved I have come to confer the prediction for future buddhahood on you. Tanrong is the reason you were able to extinguish your sins. During the world age of the wise there will be a buddha called Puning. Your body has become pure. Later, you will become the buddha called Puming.”

Such miraculous phenomena would indeed be difficult to prearrange! In the thirteenth year of the Zhenguan period (639–640 C.E.) Tanrong died at Fazhusi Temple. He was eighty-five years old (*Xu gaoseng zhuang*, T.2060: 589a22–c16).

(Note: The above two stories are found in the *Tang gaoseng zhuan*.)

Bibliography

- Aramaki, Noritoshi, and Ichirō Kominami, trans. *Shutsusanzōki shū/Hōon jurin*. Tokyo: Chūō Kōronsha, 1993.
- Motoi, Makiko. “Tokuunji zō *Hōon jurin*—fu *Hōon jurin* shohon ryakushi,” in Gakujutsu Frontier Jikkōiinkai, ed., *Tokuunji no koshakyō: Aichi-ken Shinshiro-shi tokuunji koshakyō chōsa hōkokusho*, pp. 35–42. Tokyo: International College for Postgraduate Buddhist Studies, 2009.
- Koichi, Shinohara. “Stories of Miraculous Images and Paying Respect to the Three Jewels: A Discourse on Image Worship in Seventh-Century China,” in Phyllis Granoff and Koichi Shinohara, eds., *Images in Asian Religions: Texts and Contexts*, pp. 180–222. Vancouver/Toronto: UBC Press, 2004.
- Teiser, Stephen. “T’ang Buddhist Encyclopedias: A Bibliographical Introduction to *Fayuan chu-lin* and *Chu-ching yao-chi*,” *T’ang Studies* 3 (Winter 1985): 109–128.
- Zhou, Shujia, and Puren Su, eds. *Fayuan zhulin xiaozhu*, 6 vols. Beijing: Zhonghua shuju, 2003

Index

A

- Abhibhū, 14
Abhidharma, 184, 185, 207, 216
abhiṣeka, 104
Āgamas, 201
Agnidatta, 10
 See also Brahmadata
Ai, Emperor, 226, 229
Ajātaśatru, King, 198, 208, 219, 223
Ājñātakauṇḍinya, 188, 214
 See also ascetic(s), five
Ajuemo, 189
alms/almsfood, 29, 41, 134, 164, 172
almsbegging/almsrounds, 27, 29, 163,
 164, 200, 208, 209
almsbowl, 121, 133, 159, 163, 164, 194,
 200, 212, 236
Amitābha, 182
Amṛtā, 26
Amṛtadana, 25, 26
Ānanda, 14, 16, 17, 26, 50, 64, 125, 146,
 149, 150, 151, 159, 194–195, 197,
 202–214, 216, 217–219, 222–224
Anantuobatuo (Ānandabhadra), 203
Anantuosuoqieluo (Ānandasāgara), 203
Anāthapiṇḍada, 188
animal(s), 28, 41, 46, 49, 91, 95, 97, 114,
 115, 117–118, 145, 156, 174, 190,
 196
 cow(s), 42, 64, 123, 171, 173, 206
 crocodile, 115
 deer, 77, 169
 elephant(s), 45, 46, 48, 62, 64, 95, 97–
 98, 159, 164, 212
 king, 74, 75, 117, 172
 white, 45, 48, 55, 97, 98, 117, 174,
 178
 fish, 92, 129, 172
 hares, 129
 horse(s), 42, 64, 91, 126, 131, 135, 139,
 142, 145, 153, 155, 159, 178, 227,
 232
 Kaṅṭhaka, 64, 138, 141–142, 145,
 152–155
 lion(s), 55, 75, 78, 118, 174, 213
 monkeys, 190
 mountain goats, 167
 ox/oxen, 63, 117, 165, 172, 178, 237
 sheep, 42, 64
 snake, 75, 91, 165
 tiger(s), 3, 54, 117–118
 turtle, 139
 See also bird(s); insect(s)
Aniruddha, 26, 196, 204, 211, 213, 214
Ārāḍa Kālāma, 167, 188
arhat(s), 120, 201, 202, 203, 204, 206,
 208, 209, 211, 212, 213, 214, 216, 217
arhatship, 12, 13, 196, 205, 207
Aruṇavan, 10
ascetic(s), 98, 125
 five, 125–126, 163, 167
 Kapila, 34
asceticism/ascetic practices, 199, 239
 See also austerity(ies)

Index

Asita, 46, 47, 59, 70–71, 72–74, 113
Aśoka, King, 227
astronomer(s):
 Hu Duo, 228
 Su You, 227
asura(s), 91, 122, 223
 See also demon(s)
Aśvajit, 188
 See also ascetic(s), five
auspicious, 3, 4, 7, 46, 55, 57, 59, 91, 96,
 106, 116, 140, 177, 178, 183, 234, 235
 marks, 71, 111
 signs, 34, 44–46, 48, 53–54, 62, 63, 64,
 66, 68, 81, 228, 236
 five, 35–36
 svastika, 54, 78, 172
 thirty-six, 54–56
 See also mark(s)
austerity(ies), 24, 41, 59, 66, 91, 140, 142,
 163, 168, 169–170, 175, 179, 189
 See also asceticism/ascetic practices

B

Bandhumant, 9
Bandhumatī, 9
Banruowen lun, 182
Baodengyanwang, 18
Baoding, 26
Baoma, King, 109
Baoxing lun, 65
barbarian(s), 60, 233
Benqi jing, 141
Benxing jing, 123
 *See also Fobenxing jing/Fobenxing ji
 jing*
Bhadrapāla, 17, 20, 23–24, 189
Bhadrika, 26
Bhallika, 187
Bharadvāja, 14
Bhārgava, 142

Biecheng. *See* Nirpura
Binimu jing, 159
bird(s), 55, 91, 92, 95, 127, 137, 141, 156,
 162, 169, 190
 cranes, 178
 geese/goose, 75, 94–95, 178
 jialanduo/kalandaka, 169
 kalaviṅka, 80, 81, 178
 kokila, 178
 magpie, 169
 peacock(s), 55, 75, 141, 177, 178
 phoenixes, 196
 sparrows, 178, 196
 two-headed, 178
 white gulls, 178
 See also animal(s)
birth(s) and death(s), 19, 24, 60, 150
 See also rebirth(s); samsara
birth, old age, illness, and death, 127,
 128, 137, 185, 236
Black Emperor, 53
bodhicitta. *See* enlightenment, aspiration/
 intention/thought of
bodhisattva(s), 13, 14, 17–18, 19, 20, 23,
 38, 39, 49, 50, 51, 65, 81, 83, 87, 98,
 100, 106, 108, 112, 124, 125, 126,
 146, 151, 158, 167, 170, 173, 179,
 184, 186, 189, 190, 195, 196, 202,
 203, 205, 217, 220, 222, 223
 in the last birth/tenth stage, 39, 40, 51,
 100, 176
 path/practice, 22, 227
 ten stages of, 186, 205
 See also mahāsattva(s)
Bodhisattva, 26–28, 30, 35–40, 43–49,
 54, 56–60, 61, 63, 64–67, 69, 82–86,
 88, 100–101, 103, 119–121, 124, 130,
 141, 146, 148, 152–155, 164–169,
 171–173, 177–184
 See also Gautama; Śākyamuni

- body(ies), of Buddha, 81, 84, 85, 121, 126, 146, 196, 214, 228, 235
 Dharma/spiritual/true, 12, 111, 193, 228, 234
 enjoyment/of merit, 138, 193
 provisional, 193
 responsive, 228
 retribution, 105
 transformation/transformed, 185, 193
 body, speech, and mind, 43, 78
 Bofan, 25, 26
 Bo, 234
Book of Changes, 186
Book of Poetry, 186
 Brahmādatta, 10, 20, 169
See also Agnidatta
 Brahmādevī. *See* Mahāprajāpatī
 brahman(s), 9, 16, 20, 22, 23, 27, 28, 29, 30, 33, 38, 42, 46, 48, 70, 71, 119, 138, 188, 189, 198
 Great Gautama, 27–28
See also classes, four
 Brahmī, 92, 93
See also scripts, sixty-four; writing methods/styles/systems
 buddha(s), 3–12, 15–18, 20–21, 23–24, 35, 37–39, 46, 50, 53, 59, 67, 81, 100, 103, 106, 108–112, 119, 125, 146–150, 156, 163, 168, 174–179, 182–184, 187, 190, 191, 193, 198, 201, 202, 209, 211, 219–221, 225–226, 231, 241
 ancient/past/previous, 5, 21, 23, 24, 49, 109, 112, 142, 148, 149, 174, 176, 177, 218, 221, 223, 224, 225
 seven, 3, 9–13, 183, 226, 241
 Buddha, xiv, 8, 10–11, 12, 16–20, 23–26, 35, 37, 49–51, 53, 56, 61, 64, 70, 71, 74, 77, 80–88, 98–101, 106–109, 111, 114–118, 121, 123–127, 129, 138, 139, 145–152, 157, 158, 160, 161, 167, 168, 170, 174–177, 179–182, 184–185, 187, 188, 190, 193–223, 25, 226, 227, 228, 229, 230, 231, 232, 235, 236, 237, 238
 birth/life, xiv, 10, 38, 53–54, 64, 66, 161, 207, 226, 227, 228
 disciple(s), 104, 105, 208, 213
 enlightenment, 8, 176, 182, 187, 189, 198, 199, 226
 seat of, 83, 110
 extinction/nirvana, 147, 185, 194, 196, 197, 198, 199, 201, 203, 204, 205, 208, 209, 210, 211, 212, 214, 217, 221, 224, 226, 228, 229, 230
 manifestation(s), 125, 126, 184, 185, 186
 Name, 19
 path/Way, 23, 103, 155
 power(s), 51, 176, 210
 ten, 101, 140
 stupa, 83, 111, 150, 160
 teaching(s), 4, 7, 14, 93, 103, 106, 187, 195, 198, 201, 202, 204, 205, 208, 209, 212, 213, 222, 224, 229, 232
 word(s), 105, 140, 207
See also body(ies), of Buddha; mark(s); relic(s); Śākyamuni; Tathāgata; World-honored One
 buddhadharmas, 110
See also dharma(s)
 Buddha-Dharma, 111
See also Dharma
 Buddha, Dharma, and Sangha, xiv, 18, 19
See also Three Jewels/Three Refuges
 buddhahood, 4, 5, 6, 13, 19, 20, 23, 26, 35, 39, 40, 43, 44, 48, 53, 57, 58, 59, 66, 82, 114, 116, 149, 155, 168, 200, 208, 231, 241
 buddha land(s)/world(s), 4, 49, 99, 110, 146, 148, 183, 203, 204
 Buddha of Wondrous Light, 5
 Buddhija, 14

Index

- Buddhism, xiv, 104, 164, 226, 230, 234, 240
Buddhist, 106, 229, 230, 232, 233, 234, 236, 240
 canon/scripture(s)/text(s), xiii, xiv, 66, 106, 185, 229, 230
 community, 58, 106, 201
 cultivation/practice, xiv, 210
 miracles/miracle stories, xiii, 227
 teaching, 104, 105, 239
Buddhist schools:
 Mahāsaṃghika, 216, 224
 Sarvāstivāda, 67, 224
 Sthavira, 216
burning house, metaphor of, 34, 127, 139
 See also samsara
- C**
- Cai Yin, 232
cakravartin. *See* universal monarch
candana wood, 233
Cang Jie, 92, 93
Catalogue of Buddhist Scriptures Known in the Great Tang, A (Datang neidian lu), xiii
causes and conditions/causality, doctrine of, 20, 156
Central Asia(n), 91, 185, 229, 238, 239
Chanda, 64, 138, 141–143, 144, 145, 146, 152–153, 154–156
Chang ahan jing, 7, 8, 9, 12, 13, 14, 24, 25, 26, 34, 161, 198
Chang Ningbao, 241
Changshou, 31, 32
Chanyao jing, 161
Cheng, Emperor, 229
chiliocosm(s), 146, 150, 208
 three thousand great, 7, 17, 24, 35, 39, 47, 49, 60, 62, 87, 108, 110
China, xiv, 60, 70, 92, 93, 139, 150, 162, 222, 224, 225, 229, 230, 232, 233
Chinese, xiii, 30, 34, 54, 70, 93, 135, 161, 186, 231, 232
Chuang, Duke/Prince, 66
Chunjiu (Spring and Autumn Annals), 66, 228
Ci. *See* Zuo Yuanfang
city(ies)/village(s), 28, 30, 33, 39, 55, 62, 64, 65, 95, 96, 97, 98, 103, 104, 108, 120, 127, 130–131, 132, 133, 134, 135, 139, 141, 142, 143, 144, 146, 153, 154, 155, 158, 163, 164, 168, 171, 172, 173, 179, 199, 215, 232, 235, 238, 241
Chang'an, xiii, 104
Devadaha, 30, 54
Dingzhou, 240
Gaya, 179
Jingling, 236
Jingzhou, 225
Kapilavastu, 30, 34, 46, 47, 54, 130, 143, 154, 167
Koṭigāma, 149, 169
Kuśinagara, 4, 193, 197, 205, 209
Luoyang, 70, 231, 232, 233
Luzhou, 226, 240
Qingzhou, 238
Rājagṛha, 17, 164, 165, 169, 173, 200, 202, 204, 206, 208, 216
Śrāvastī, 190, 217
Vaiśālī, 98, 202, 206
Vārāṇasī, 114, 168, 185, 187, 203, 214
Yingquan, 238
See also country(ies)/district(s); kingdom(s)/region(s)/state(s)
clan(s)/family/people(s), 3, 9, 24, 27, 33, 35, 38, 39, 42, 63, 64, 113, 168
Gautamī, 116, 117, 118
Ikṣuvāku, 31, 33
Kunya, 229
Śākhiya, 34

- Śākya, 25, 27, 30, 31, 33, 34, 39, 53,
63, 67–68, 72, 89, 93–94, 95, 96,
98, 113, 118, 119, 121, 123, 127,
157, 168, 189
Hastā branch, 114
Sheyi, 28, 64
Xiongnu, 229
Yin, 53
Zhu, 235
- classes, four, 10, 38
brahman/priestly, 9
kṣatriya/warrior, 9, 10, 38, 19
śūdra, 10
vaiśya, 10
See also brahman(s); warrior(s)
- cloth, 58, 60, 83, 152, 159, 193, 194, 195
heavenly, 60, 61, 145–146, 179
Kāśi, 58, 152, 177
Kauśika, 58
- Collected Records of Three Jewels Miracles (Ji shenzhou sanbao gantong lu)*,
xiii
- Collected Summaries of All Scriptures (Zhujing yaoji)*, xiii–xiv
- compassion, 4, 15, 16, 44, 45, 55, 80, 85,
127, 128, 139, 164, 172, 190, 209, 213
- Confucius, 186, 228–229
- Congmu, 25
- consciousness(es), 51, 67, 81, 88, 133, 154
six, 81
- continent(s), 106, 109
four, 20, 30, 86, 183
Aparagodāniya, 224
Gouluo/Uttarakuru, 197
Jambudvīpa, 26, 36, 37, 39, 149, 150,
151, 183, 197, 203, 211, 212, 219,
220, 223, 224
Pūrvavideha, 224
nine, 3, 139, 230
See also heaven, four continents/realms
under
- Council of the Seven Hundred, 216
country(ies)/district(s), 60, 103, 104,
162, 187, 221, 222, 223, 224, 225,
232, 234, 240
Anle, 240
Chen Commendery, 240
Qiuliuli, 224
Shifeng, 239
Wu, 234, 235
Yilan, 229
See also city(ies)/village(s); kingdom(s)/
region(s)/state(s)
- cremation, 198, 200, 205–206, 217
- ## D
- Dabei jing*, 17, 200
Dafangbian jing, 26
Dahui. *See* Mahāprajāpatī
Daji jing, 170, 189
Damaocao, 28
Danamozi, 46
Dao'an, 230
Daoist, 233
Daoshi, xiii–xv, 15, 107, 161
Daoxuan, xiii, xiv, 104–108
Daoxuan lüshi ganying ji, 146, 173, 216
Daśabala, 188
See also ascetic(s), five
Dashanquan jing, 60, 69, 121, 134
Daxia, 229
Dayi, 30
Dazhidu lun, 80, 194, 201, 202, 203, 216
See also *Zhidu lun*
- defilement(s), 24, 51, 58, 78, 84, 87, 103,
112, 123, 125, 136, 142, 143, 150,
163
- deity(ies)/god(s), 22, 28, 35, 36, 37, 39,
41, 44, 46, 47, 48, 49, 53, 55, 56, 58,
59, 60, 61, 62–63, 71, 73, 85, 87, 88,
89, 90, 92, 93, 95, 96, 97, 99–100,
101, 106, 107, 108, 114, 121, 125,

Index

deity(ies)/god(s) (*continued*):

126, 130, 133, 139, 140, 141, 142,
143, 146, 148, 149–150, 152, 154,
155, 163, 166, 168, 171, 173, 176,
179, 182, 186, 188, 194, 196, 197,
203, 204, 205, 214, 216, 217, 219,
221, 223, 230, 232, 237

Brahmā, 16, 19, 20, 50, 58, 60, 62, 63,
69, 80, 87, 90, 108, 110, 126, 129,
146, 147, 148, 149, 151, 155, 172,
176, 180, 187, 196, 217, 218, 219,
223, 226

earth/earthly, 87, 91, 108, 147, 149,
151, 181

Ghaṭikāra-kumbhakāra, 130–132, 133

heavenly, 25, 62, 81, 112, 128, 139,
144, 158, 178

Huijian, 20

Indra/Kauśika/Śakra, 50, 58, 60, 62, 63,
80, 81, 87, 96, 99, 108, 110, 116, 128,
129, 142, 143, 145, 146, 148, 150,
154, 155, 166, 172, 173, 176, 177,
178, 183, 196, 217, 218, 219–220,
222, 223

Jingmiao, 90

Jintuan, 39–40, 43

Lutiluojia, 121

Mārā, 100, 110, 140, 148, 163, 179,
180–181, 210, 219

moon, 46

mountain, 174, 176

Nārāyaṇa, 74, 98, 100

ocean, 233

Śacī, 116

Śuddhāvāsa, 17, 44, 140, 152, 177

sun, 46

Suwang, 47

thirty-three, 61, 73

tree, 56, 144, 22

Vaiśravaṇa, 30, 204

Viṣṇu, 16

Wei Kun, 105–106

Yama, 61

Yueyi, 179

See also deva king(s); heavenly, king(s)
demon(s), 21–22, 23, 49, 141, 142, 151,
166, 223

king, Rāhu, 217, 219

rākṣasa, 151

See also asura(s); spirit(s)

desire(s), 4, 32, 34, 36, 37, 45, 46, 57,
59, 68, 77, 103, 106, 124, 125, 126–
127, 128, 134, 136–138, 139, 165,
166, 167, 188, 191, 206–207, 209,
211, 212, 213, 218, 231

five, 103, 137, 138, 163, 165, 166

Devadatta, 16, 26, 64, 94–95, 96, 97

deva king(s), 48, 87

four, 48, 58, 60, 63

See also four heavenly kings; heavenly,
king(s)/ruler(s), four

Dhanavaṭī, 10

dharmā(s), 111, 212, 213

See also buddhadharmas

Dharma, 3, 18, 20, 22, 44, 79, 106, 107,
175, 185–186, 187, 189, 190, 201,
204, 206, 207, 208, 212, 216, 227

eyes, 125

period(s) of:

imitation/imperfect, 4, 15, 18

last, 5

true, 15, 18

realm, 3, 89

right, 37, 106, 209, 227, 234

wheel, 66, 77, 87, 93, 146, 168, 185,
187, 188, 195, 198, 199, 203, 212

See also Buddha-Dharma; Buddha,
Dharma, and Sangha

dharmacakra. See Dharma, wheel

dharmakāya. See body(ies) of Buddha,

Dharma/spiritual/true

Dharma King, 109, 110, 127, 193

See also Buddha

Dharmaratna. *See* Zhu Falan

dhyāna(s), 28, 128

four, 28, 225

See also meditation(s); meditative state(s); trance state(s)

Diamond Wisdom Sutra, 202

Dilizhi, Xiyu zhuan, 230

Dingguang, 238–239

Dingguangmingwang, 23–24

See also Dīpaṅkara

Dīpaṅkara, 23–24, 26, 53, 183

disciple(s), 3, 12, 13, 14, 28, 29, 82, 104,

105, 106, 112, 125, 168, 173, 183,

184, 185, 193, 195, 196, 197, 200–201,

202, 204, 208, 211, 213, 236, 240

See also hearer(s)

Dongfang Suo, 233

dragon(s), 3, 53, 54, 55, 56, 60, 61, 91,

93, 110, 112, 130, 141, 146, 147–148,

149, 151, 174, 175, 176, 188, 195,

217, 219, 221

dragon generals/king(s)/princess, 60, 63,

109, 147, 148, 150, 172, 173, 174,

176, 224

Mañibhadra, 59

Mucalinda, 187

Nanda, 59, 60

Niliantuye, 172

Pūrṇabhadra, 59

Sāgara, 109, 148, 149, 219, 221, 222,

223, 224

Upananda, 59, 60

Vāsuki, 110, 219

Drōṇa, 198

Drotodana, 25, 26

Drumakinnara, King, 189

Duanjie (Cutting off the Bondage of Desires), 232

dynasty(ies)/period(s):

Chen, 238, 239

Former Han, 226, 229

Han, 70, 227, 230, 233

Later Han, 226, 231

Qi/Southern Qi, 226, 234, 235

Qin, 91, 139, 226, 230

Song, 233

Sui, 226, 238

Tang, 226, 240

Western Jin, 226

Zhou, 7, 139, 227, 228, 230

E

eight categories/kinds of beings/eight divisions of gods and dragons, 36, 56, 61, 93, 194, 217

elements:

eighteen, 35

four, 21, 22, 132

emptiness, 4, 16, 111, 136, 139, 200, 201

enlightenment, 3, 8, 11, 18, 23, 24, 38, 39,

67, 83, 86, 100, 108–109, 113, 125,

127, 140, 143, 146, 147, 161, 163,

167, 173, 174, 175, 176, 177, 181–

182, 185, 187, 189, 198, 212, 226

aspiration/intention/thought of, 19, 20, 26, 95, 170

highest, 56, 82, 165, 177

perfect/superior/supreme/true, 19, 20,

34, 44, 105, 108, 171, 174, 175,

177, 181, 184, 199

place of, 39, 177, 183

tree of, 3, 10, 146, 170, 173, 175, 176,

177, 178, 182, 183, 184, 187

extinction, 3, 194, 195, 203–205, 206,

211–212, 213, 217, 218, 221, 223,

224, 226, 230

complete/final, 11, 38, 50, 147, 194, 196

See also nirvana; *parinirvāṇa*

Index

evil, 16, 19, 55, 87, 125, 138, 151, 152, 210
beings/people/ones, 15, 69, 112, 140
conduct/deed(s), 15, 40, 47, 78, 105, 133, 139, 231
thoughts, 43, 125, 147, 151
Evil One. See Māra

Extended Collection of Writings for Spreading and Illuminating the Way.
See *Guang hongming ji*

eye(s), divine/spiritual, 17, 27, 36, 206, 209

See also Dharma, eye

Eye of the World, 70, 212

See also Buddha

F

Fande. See Brahmadata

Fangying, 14

Fantian. See Mahāprajāpati

Faxian, 235, 238

See also Tongshang

Fayi, 30

Faying, 236

Fayuan zhulin, xiii, xv, 9, 25, 107, 191

See also *Forest of Pearls from the Dharma Garden, A*

female, 34, 426

body(ies), 125, 137, 138, 210

See also woman/women

Fenbie gongde jing/Fenbie gongde lun, 26, 189, 190

filial piety, 139

five aggregates/*skandhas*, 18, 22, 136

Five Rulers, 228

flower(s), 16, 19, 20, 29, 35, 54, 55, 56, 59, 61, 63, 83, 84, 90, 91, 96, 107, 119, 124, 126, 130, 135, 137, 155, 171, 174, 178, 180, 197

aśoka, 66

heavenly, 48, 97

sumanā, 146

See also lotus flower(s); offering(s)

Fo apitan jing, 84

Fobenxing jing/Fobenxing ji jing, 39, 44, 54, 57, 64, 67, 68, 71, 72, 73, 89, 93, 96, 112, 116, 121, 122, 123, 127, 130, 136, 143, 145, 152, 156, 157, 165, 166, 167, 171, 177, 181, 232

See also *Pusa benxing jing*

Foming jing, 5, 7

food, 21, 25, 28, 46, 69, 91, 114, 117, 130, 151, 164, 171, 173, 174, 179, 180, 181, 187, 206, 208, 215, 227

beans, 169

cakes, 121

four types of, 18

fruit, 16, 21, 33, 55, 113, 126, 151, 155, 180, 196, 207

bimba, 75

madana, 75

ghee, 168, 215

grain/rice/wheat, 42, 68, 140, 151, 158, 169, 170, 171, 187, 236

gruel, 140, 163, 168, 169, 171–172, 173, 175, 177

hemp seed, 169, 170

honey, 94, 172

juice, 16, 115

meat, 115

milk, 67, 68, 94, 123, 171, 172, 173, 175, 177, 206

rock sugar/sugar/sugarcane, 29, 151, 187, 215

salt, 215

sesame seed/oil, 169, 170, 215

vegetables, 151

wine, 91, 215

forest(s), 11, 16, 34, 84, 129, 134, 140, 142, 153, 169, 188, 194, 199, 211

Forest of Making Offerings to Deer, 169

Nanhua Forest, 219

śāla, 195
 Shilin, 34
udumbara, 20
uruvilvā, 182
See also garden(s); tree(s)
Forest of Pearls from the Dharma Garden, A, xiii–xiv
See also *Fayuan zhulin*
 fortune-teller, 113
See also oracle(s)/oracle reader(s)
Foshuo baonü jing, 76
Fosoxingzan jing (Buddhacarita) 66
See also *Xingzan*
 Founding Emperor of Qin, 230
See also dynasty(ies), Qin
 four directions, 23, 50, 95, 128, 143, 159
 fourfold community, congregation/four groups, 58, 106, 112, 209
See also laymen; laywomen; monk(s); nun(s)
 four heavenly kings, 104, 105, 108, 110, 155, 163, 187, 195, 220
See also *deva* king(s), four
 four kinds of living beings, 3, 104, 127, 163, 164
 Four Noble Truths, 203, 205, 214
 four oceans, 126, 174
Four-part Vinaya. See Sifen lü
 fragrance(s)/perfume(s), 17, 55, 60, 75, 107, 176, 178
See also incense
 Fusha, King, 189
 Fu Yi, 232
 Fuyou, 14

G

gandharva, 91
 king, 108–109, 110–111
 Ganlufan. *See* Amṛtādana
 Ganluwei. *See* Amṛtā
 Gao, Emperor, 238

Gaoseng zhuan (Biographies of Eminent Monks), 232, 233, 235, 238
 Gaozu, 70
 garden(s), 55, 56, 62, 93, 94, 95, 112, 121, 122, 127, 130, 131, 132, 155, 169, 173, 180
 Deer Garden/Park, 4, 93, 149, 163, 168, 169, 185, 201
 Garden of Delight (Nandanavana), 222
 Godhaṇīya Garden, 189
 Ikṣvāku Garden, 27
 Jetavana Garden, 46, 188, 190
 Lumbinī Garden, 56, 66, 163
 Lutiluojia Garden, 121
 Nyagrodhārāma, 158
 Qingming Garden, 188
 Qinqu Garden, 93, 94
See also forest(s)
garuḍa, 91, 173, 200, 211
 Gautama, 9, 27, 65, 98, 120, 124, 206, 207
See also Bodhisattva; brahman(s), Great Gautama; Śākyamuni
 Gavāmpati, 194, 204, 211–213
 Ge, 186
 god(s). *See* deity(ies)/god(s)
 goddess, earth, 22
 good, 10, 40, 43, 81, 98, 105, 128, 138, 160, 226
 conduct/deeds, 15, 47, 105, 133, 139, 140, 231
 ten, 18, 20, 78, 86
 consequences/retribution, 27, 41
 Dharma/teachings/words, 20, 76, 214
 disciple/men and women/person, 6, 177, 211
 intentions/thought, 80, 87, 160
 fortune, 53, 227
 friends, 79, 85
 roots/seeds, 6, 20, 40
 Gopī, 65, 98, 119–120, 121, 154–156

Index

Gopikā, 120

See also jade/jadelike woman/women

Grand Astrologer, 229

grass, *jixiang*, 179

Great Being/Great Master/Great One, 23,
67, 96, 181, 186, 212

See also Buddha

Great Perfection of Wisdom Scripture
(*Mahāprajñāpāramitā-sūtra*), 175

See also *Perfection of Wisdom*

Great Sage, 3, 10, 163, 185, 202, 216,
226, 227, 228, 229

See also Buddha

Great Vehicle, 14, 49, 187, 194, 201

See also Mahayana; vehicle(s)

Guanfo sanmei jing, 11, 123, 157, 178,
179

Guang hongming ji, xiii, 135

Guo Pu, 60

Guoqu xianzai yinguo jing, 61, 62, 63, 66,
70, 141, 178

H

Hainei yijing Shanhai jing, 60

hall(s), 89, 92, 94, 149, 213, 217, 220,
221, 222, 236, 240, 241

Buddha, 189

Chanling Hall, 237

Eastern Treasure Hall, 218

See also palace(s)

Han faben neizhuan, 231, 238

Hastinikāṣi. *See* Xiangzhong

hearer(s). 13, 14, 17, 49, 101, 106, 108,
112, 146, 181, 184, 185, 205, 220

See also disciple(s); *śrāvaka*(s)

heaven(s), 8, 16, 19, 23, 28, 34, 35, 37–
38, 39, 49, 55, 60, 63, 65, 69, 82, 92,
96, 9, 106, 124, 146, 148, 149, 165,
170, 183, 185, 196, 197, 211, 223, 24,
225, 227

Brahmā, 19, 38, 87, 148, 152, 182
deities/ruler(s) of, 140, 141, 143, 150,
155, 173

four continents/realms under, 25, 30,
70, 217, 219, 223, 224, 225

Heaven of Enjoying Objects Produced
by Other Deities/Paranirmitavaśa-
vartin, 61, 87, 99–100

Heaven of Enjoying Self-produced
Objects/Nirmāṇarati, 61, 99, 148

Heaven of No-thought, 71

Heaven of the Thirty-three Gods/Trā-
yastriṃśa, 50, 67, 96, 99, 129, 146,
173, 177

Indra/Śakra, 87, 155

Māra, 100

of the realm of desire, 104, 105, 141
highest/uppermost, 48, 61, 87, 125,
186, 217

middle, 37, 38

second highest, 61

six, 38, 179, 180

Śuddhāvāsa, 95, 146

Tuṣita, 35, 37, 38, 39, 45, 46, 47, 48,
61, 70, 90, 99, 107, 163, 182–183,
184, 222

Yama, 99, 182, 183

heavenly, 28, 58, 69, 90, 91, 112, 148,
172, 175, 179, 219, 220, 234

being(s), 62, 104, 142, 155, 179

eight kinds of, 56

cloth/robe/silk, 50, 58, 60, 61, 145–146,
152, 179

deity(ies), 25, 58, 62, 81, 112, 128, 139,
144, 158, 178

flowers, 48, 97

king(s)/ruler(s), 35, 63, 80, 90, 96, 99–
100, 116, 176, 177, 217

four, 104, 205, 108, 155, 163, 187, 220

Māra/māras, 66, 170, 175, 180

maiden(s), 106, 178, 179, 203
 music, 61, 108, 110, 175, 178
 palace, 35, 36, 44, 90, 105, 179, 204
 realm(s), 129, 150
 four, 99, 108, 110, 217, 218, 219, 221
 Heiniu, 30
 hell(s), 24, 47, 49, 55, 164, 194, 222
 Great Hell, 24
 heretics/heretical, 89, 112
 Heshang, Duke, 186
 heterodox, 45, 162, 196
 teaching(s), 59, 114, 151, 161, 206, 208
 eighteen, 208
 Hinayana, 13, 231
 See also Small Vehicle; vehicle(s)
 holy one(s), 15, 16, 22, 41, 46, 168–169,
 186
 Holy One, 54, 70, 97, 106, 181
 See also Buddha
Houhan shu, 60
 householder(s), 5, 11, 20, 21, 24, 26, 28,
 37, 59, 66, 67, 70, 73, 111, 113, 120,
 121, 122, 126, 131, 133, 134, 136,
 137, 138, 140, 141, 142, 143, 150,
 152, 154, 156, 157, 158, 161, 164,
 170, 182, 184, 199, 200, 209
 See also lay believers, followers/lay-
 people; laymen; laywomen
 Huaguang, 5
Huayan jing, 49, 182, 183, 186
 Hu Duo, 228
 Hufan. *See* Drotodana
 Huming, 39–40, 44
 Huo Jubing, 229

I

ignorance, 3, 34, 36, 44, 57, 138, 139,
 186, 206, 225
 See also three poisons/three poisonous
 illnesses

Ikṣuvāku, King, 24, 25, 28, 29, 30, 31,
 32–34
 image(s), 19, 49, 62, 80, 107, 119, 147,
 160, 161, 220, 221, 222, 225, 226,
 227, 229, 233–235, 236, 237, 240, 241
 immortal(s)/immortality, 93, 157, 172,
 186, 229, 230, 233
 incense, 19, 29, 48, 56, 61, 83, 90, 96,
 130, 152, 155, 174, 175, 176, 178, 195
 burner(s), 174, 175, 176, 217, 240, 241
 See also offering(s); fragrance(s)/per-
 fume(s)
 India/Indian, xiii, xiv, 60, 91, 92, 93, 120,
 227, 229, 230, 231, 232, 233, 238, 240
 insect(s), 28, 41, 55, 127, 167
 See also animal(s)

J

jade/jadelike woman/women, 55, 119,
 120, 166
 jewel(s)/jeweled, 16, 55, 58, 59, 60, 62,
 64, 72, 76, 82, 84, 90, 108, 109, 110,
 111, 113–114, 115, 116, 125, 126, 138,
 139, 144, 145, 146, 147, 148, 149,
 151, 153, 154, 159, 164, 174–175,
 179, 182, 183, 190, 196, 204, 205,
 217, 219, 220, 221, 226, 238, 240
 agate, 42, 150, 218
 diamond, 97, 98, 99, 101, 194, 230
 gold, 12, 42, 45, 50, 55, 56, 61, 68, 70,
 72, 83, 84, 108, 109, 110, 122, 130,
 148, 149, 152, 175, 214, 215, 216,
 218, 219, 221, 222, 224, 225, 234
 jade, 48, 175, 224, 236
 mani, 145, 219, 220, 221
 silver, 42, 50, 68, 95, 108, 111, 148,
 159, 174, 175, 215, 216, 218, 219,
 220, 221, 222, 224, 225, 237
 vaidūrya, 48, 58, 105
 See also seven-jeweled/seven jewels,
 treasures

Index

- Jewel Woman, 77
Jian. *See* Svastika
Jiaosi zhi, 226, 230
Jiayefufoniepan jing, 196
Jing, King, 230
Jingangxian lun, 201, 202
Jingfan. *See* Śuddhodana
Jingweide, 98, 101
Jing Xian, 229
Jingyi, 124
Jinjun, 15
Jinse. *See* Kanakavarman
Jiyiqiefude sanmei jing, 98, 99
Juboli, General, 159
Juboluo, King, 159
Jumen. *See* Ulkāmukha
Jushe lun, 6, 26
Jutouluo, 25
Juyi. *See* Gopī
Jyotipāla. *See* Huming
Jyotirasa, 170
- K**
- kalpa(s)*, 4
 antara-, 4
 asaṃkhyeya, 26
 See also world age(s)
Kanaka/Kanakamuni, 8, 9, 10, 11, 12,
 13, 14, 15, 16
Kanakavarman, 31
Kanzhesheng. *See* Ikṣuvāku, King
karma, 105, 136
karman formulae, four, 217
karmic, 40, 87, 128, 193, 241
 causes, 15, 35, 36, 37, 70, 83
 condition(s), 12, 16, 17, 22, 24, 34, 35,
 36, 37, 70, 86, 87, 90, 103, 104,
 105, 156, 216, 234, 238, 239
 effect(s)/retributions, 19, 37, 110, 123
Karoṣṭhī, 91
Kāśyapa (buddha), 8, 9, 10, 11, 12, 13,
 14, 15, 16, 26, 44, 174, 182, 204, 225,
 226, 233, 235
Kāśyapa brothers, 185, 188
 See also Uruvilvā-Kāśyapa
Kāśyapa/Mahākāśyapa, 26, 108, 188,
 194, 196–197, 202, 204–219, 221,
 222–224
 See also ascetic(s), five
Katyāyana's Treatise, 8
Kauṇḍinya, 185
Khaṇḍa, 14
kingdom(s)/region(s)/state(s), 20, 21, 23,
 25, 27, 32, 33, 35, 39, 70, 73, 93, 104,
 114, 115, 116, 127, 150, 151–152,
 155, 156, 159, 164–165, 185, 189,
 190, 227, 230, 235, 239
Anupama, 10
Aruṇavatī, 10
Bandhumatī, 9
Chu, 162
Dayueshi, 229
Kapilavastu, 10, 24, 37, 38, 39, 54, 60,
 64, 70, 119
Kāśi, 58, 114, 152, 177
Kṣemāvatī, 10
Kucha, 236
Lu, 66, 228
Magadha, 39, 164, 165, 189
Malla, 205
Pingsha, 173
Rui, 235
Sheyi, 28
Shule, 91
Śobhavatī, 10
Śrāvastī, 196
Udyāna, 91
Vārāṇasī, 20, 168
Wu, 228, 233
Wuchan, 235

Yue, 162
 Yutian (Khotan), 235
See also city(ies)/village(s); country(ies)/
 district(s); Middle Kingdom; West-
 ern Region
 King of Physicians, 36
See also Buddha
Kongxing sanmei jing, 182
 Krakucchanda, 5, 8, 9, 10, 11, 12, 13, 14,
 15, 16, 17, 108, 112, 175
 Kṛki, 10
 Kṛṣṅāgautamī, 134
See also clan(s)/people(s), Gautamī
 Kṣāntideva, 93–94
 Kṣema, 10
 Kṣemaṅkura, 14

L

Lao Dan, 186
 Laodubati, 22–24
 Laozi, 234
Laozi xisheng jing, 229
 lay believers, followers/laypeople, lay-
 person, 12, 20, 104, 105, 107, 160,
 206, 217, 237, 238, 239, 241
See also householder(s)
 laymen, 58, 106, 112
 laywomen, 58, 106.112
 Lei Bei, 234
 Lianhuade, 18
 liberation(s), 19, 24, 49, 138, 144, 152,
 167, 187, 222
 eight, 3
 three gates of, 136
 without outflows, 207
See also salvation
Lidai fabao ji, 230
Lixian tu (Diagram of Immortals), 229
*Lixian zhuan (Biographies of Immor-
 tals)*, 229, 230

Liezi, 228
 Lifang, 230
 lion seat(s), 178, 213, 220
 lion's roar, 60, 142, 143
Lishi apitan lun, 4, 7
 Liu Xiang, 229, 230
 Lokeśvara. *See* Zizaiwang
 lotus flower(s), 16, 17, 59, 75, 91, 119,
 121, 124, 125, 126, 174, 220, 225
 blue, 55, 145
 of five colors, 147
 golden, 16–17, 126, 176
See also flower(s); offering(s)
Loutan jing, 25
 lunar station(s), 5, 6, 224
 Gui/Puṣya,, 44, 55, 143, 199
See also moon(s); star(s); sun(s)
 Lü, Marquis, 227
 Lü Wen, 70
 Luye, 65, 120

M

magic/magical, 16, 27
See also supernatural
 Mahākāśyapa. *See* Kāśyapa/ Mahā-
 kāśyapa
 Mahāmaudgalyāyana, 14, 98–100, 212
 Mahāmāyā, 10
See also Māyā, Lady/Queen
 Mahānāma, 26, 114, 116, 119, 188
 Mahāprajāpatī, 30–31, 68, 69, 121, 134,
 157
 Mahāsammata, 25
mahāsattva(s), 50, 51, 111
See also bodhisattva(s)
 Mahayana, 201, 203, 205
 scriptures, 201, 202, 216, 231
See also Great Vehicle
 Maitreya, 16, 17, 51, 56, 81, 82–83, 104,
 105, 189, 196, 200, 222

Index

- Mañjuśrī, 51, 111–112, 150, 201, 202,
216, 222–223, 225, 230
- māra(s), 35, 69, 110, 127, 147, 170, 175,
180
king, 217, 218, 222, 224
- Māra, 66, 100, 110, 140, 148, 163, 179,
180–181, 210, 219
See also Pāpīyas
- mark(s), 6, 56, 59, 61, 70, 71, 73–74, 76,
77–80, 81, 84, 85–86, 88, 111, 172,
180, 190, 234
eighty (secondary), 74–76, 83–84, 85, 88
thirty-two, 24, 54, 60, 71, 77–80, 81–83,
84, 85, 88, 163
- Mātaṅga, 231–232
- Māyā, Lady/Queen, 30, 34, 44, 48, 50,
54, 56–57, 67, 72, 196
See also Mahāmāyā
- medicinal/medicine(s), 23, 78, 82, 92, 105,
172, 196
- meditation(s), 27, 67, 86, 87, 112, 119,
129, 130, 140, 145, 163, 167, 170, 175,
179, 200, 207, 209, 211, 212, 238, 240
eightfold method/eight kinds of, 139, 228
fire, 82
long-lasting, 219
of neither thought nor no-thought, 167
of the sphere of nonapplication, 167
vaipulya and *pratyuṣṭanna*, 240
vajra, 212
walking, 207
See also meditative state(s); *samādhi*(s)
- meditative state(s), 28, 67, 175, 177, 221
of cessation/in which all mental func-
tions have ceased, 175, 220
See also *dhyāna*(s); meditation(s);
samādhi(s); trance state(s)
- merit(s)/meritorious, 16, 19, 20, 37, 43,
48, 63, 66, 69, 70, 72, 77, 79, 80,
84–88, 100, 105, 109, 126, 138, 165,
172, 180, 215, 218, 224, 226, 235, 236
causal conditions/seeds, 18, 19, 27
one hundred, 85–88
sixty kinds of, 40–43
See also water of eight merits
- Mianguang. *See* Zhaomu
- Miaojué, 14
- Middle Kingdom, 38, 106
See also India
- Middle Vehicle, 202–203
See also Middle Way; vehicle(s), three
- Middle Way, 14, 38, 102
See also path(s), middle
- Mile xiasheng jing*, 12
- Min, Emperor, 233
- Ming, Emperor, 226, 227, 231–232, 233
- miracle(s)/miraculous, xiii, xiv, 3, 8, 20,
62, 93, 103, 107, 112, 123, 124, 157,
176, 190, 191, 196, 200, 201, 212,
226, 227, 234, 235, 236, 237, 238,
240, 241
- Mishasai lü*, 187
- monastery(ies)/temple(s), xiii, 11, 62, 80,
97, 114, 180, 188, 206, 232, 234, 239,
240, 241
- Baima Temple, 231, 232
- Chanling Temple, 235
- Damingsi Temple, 225
- Donglingsi, 234
- Fazhusi Temple, 240, 241
- Guoqing Temple, 238
- Jetavana Temple, 217, 224
- Jingyesi Temple, Qinggong Residence,
104
- Linggen Temple, 236
- Oxhead Temple, 108
- Tongxuan jingshe/Tongxuan Temple,
234, 235
- Ximingsi, xiii, 104
- Zhaoti Temple, 232
- Zhiyuan Monastery, 237

- monastic(s), xiii, xiv, 205, 207, 213, 217, 237
 community, 106, 211, 212, 235
 procedures/rules, 205, 215
See also monk(s); nun(s)
- monk(s), xiii, 12, 13, 18, 19, 20, 26, 42, 58, 104, 105, 106, 107, 108, 111–112, 121, 123, 125, 126, 133, 149, 152, 155, 158, 159–160, 164, 175, 177, 185, 188, 186, 188, 189, 197, 204, 206, 207, 208, 209, 211–212, 213, 215, 216, 217, 2220–221, 230, 231, 232, 233, 235, 236, 238, 239, 240, 241
 five, 169, 188, 194, 203, 214
See also ascetic(s), five; monastic(s)
- moon(s), 8, 35, 46, 48, 55, 60, 62, 63, 74, 79, 110, 122, 129, 141, 143, 180, 182, 194, 197, 198, 214, 215, 219, 231
 full, 75, 156, 183
See also lunar station(s); star(s); sun(s)
- moral, 10, 40, 41, 43, 141, 181, 231
See also precept(s)
- mountain(s)/peak(s)/valley(s), 3, 17, 18, 27, 29, 33, 61, 82, 84, 91, 97, 109, 110, 118, 126, 129, 134, 152, 153, 154, 156, 167, 174, 176, 186–187, 196, 200, 204, 212, 214, 219, 220, 223, 227, 228, 230, 234, 238, 239, 240
 Congling Mountains, 230
 Great Iron Mountain/Iron Mountains, 96, 201
 Himalayas, 21, 22, 33, 55, 82, 117, 144, 230
 Huading Peak, 239
 Mount Cakravāḍaparvata, 216, 223
 Mount Folong, 239
 Mount Gandhamādana, 70, 108, 219, 220, 222
 Mount Gayāśrīṣa, 188
 Mount Gṛdhrakūṭa/Vulture Peak, 17, 186, 200, 226
- Mount Ji, 139
 Mount Juyan, 229
 Mount Mang, 135
 Mount Pinjialo, 109, 110
 Mount Qingliang, 150, 222, 225
 Mount Sumeru, 18, 35, 61, 63, 91, 97, 108, 109, 110, 126, 130, 148, 166, 182, 183, 194, 197, 208
 Mount Tiantai, 226, 238, 240
 Mount Yituli, 196
 Mount Zhong, 235
 Mount Zhongnan/Zhongnanshan, 104, 230
 Pamir Mountains, 60
 Paṇḍava, 164
 Pollution Valley, 189
 Saptaparṇaguhā Mountain, 204
 Willow Mountain, 189
 Vajra Cave, 150, 222, 225
- Moye jing*, 196
 Mu, King, 227
 music/musical, 47, 54, 55, 63, 83, 111, 113, 122, 143, 155, 175, 186, 220
 heavenly, 61, 108, 110, 175, 178
- ## N
- nāga*. *See* dragon(s)
 Nanda, 26, 64, 95–96, 97, 98, 197
 Naweitan, 65
 Nengren. *See* Śākyamuni
 Nengru, 182
Nianfo sanmei jing, 47
Niepan jing (Nirvana Sutra), 47, 59, 169, 195, 198, 202
 Niliantuye, 172
 Nilou. *See* Nirpura
nirodhasamāpatti. *See* meditative state(s), of cessation/in which all mental functions have ceased
 Nirpura, 25, 31, 34

Index

nirvana, 19, 49, 50, 66, 70, 112, 134, 136, 150, 151, 167, 174, 182, 185, 195, 197, 198, 199, 200, 201–202, 204, 205, 207, 208, 209, 210, 212, 214, 215, 216, 218, 219, 220, 221, 222, 224, 228, 229

final/without remainder, 108, 200

See also extinction

Niyuan jing, 182

non-Buddhist, 13, 66, 82, 184, 185, 186

nonhuman, 91, 187

nun(s), 26, 58, 106, 112, 209, 217, 234, 238, 239

O

offering(s), 17, 19, 21, 23, 41, 42, 77, 83, 96, 121, 146, 147, 169, 170, 175, 187, 193, 204, 217, 219, 220, 221, 238

oracle/oracle reader(s), 45, 46, 70, 73, 116, 223, 238

See also fortune-teller

ordination, 176, 217

platform, 107, 149, 217, 219

Origin Scripture. See Xiuxing benqi jing

P

palace(s), 19, 27, 30, 31, 34, 35, 36, 37, 44, 45, 48, 50, 54, 55, 56, 62, 64, 65, 67, 87, 90, 94, 105, 108, 112, 113, 116, 119, 120, 127, 131, 134, 137, 139, 140, 141, 143, 146, 147, 150, 153, 154, 157, 158, 163, 170, 173, 174, 179, 182, 183, 186, 204, 222, 224, 226, 229

Dragon's Palace, 195

Ganquan Imperial Palace, 229

Śairiṣaka Palace, 204, 211

Panti, 10

Pāpīyas, 217

See also māra(s), king; Māra

pāramitās. See perfection(s)

parinirvāṇa, 11, 38, 50, 147, 196

See also extinction, complete/final;

nirvana, final/without remainder

path(s), 4, 37, 70, 106, 110, 111, 113, 125, 137, 139, 147, 148, 155, 156, 164, 175, 201, 214

bodhisattva, 226

buddha, Buddha/to buddhahood, 23, 46, 155, 208

eightfold correct, 37

goal of, 149, 169

middle, 38

to nirvana, 66, 228

of salvation, 95, 125

See also Middle Way

Prabhāvātī, 10

pavilion(s), 111, 112, 174, 175, 220, 221, 222

Qingling Terrace, 233

Perfected Beings/Perfected Ones, 226

Perfected Person. *See* Buddha

perfection(s), 18, 88

of giving, 21, 23, 170

six, 16, 17, 24, 110, 184

Perfection of Wisdom, 175, 189

See also Great Perfection of Wisdom Scripture

Pi, Minister, 228

Pindola, 217

Pitūolun (Ancient Treatise), 18

poison/poisonous, 16, 23, 55, 88, 130, 151, 165

See also three poisons/poisonous illnesses

Posha lun, 6, 80, 81, 84, 85, 167

practice(s), xiv, 26, 35, 44, 45, 49, 57, 59, 79, 80, 83, 86, 92, 98, 104, 107, 119, 126, 139, 151, 180, 197, 202, 207, 208, 215, 216, 240, 241

- ascetic/of austerity, 179, 239
of awakening, sevenfold, 60, 110
bodhisattva, 22
heterodox, 162
Prajāpati. *See* Mahāprajāpatī
pratyekabuddha(s), 20, 65, 106, 125,
168, 170, 180, 181, 203
precept(s), 23, 28, 38, 45, 88, 112, 170,
181, 206, 207, 209, 211, 219, 241
eight, 44, 45, 180
five, 20, 201
See also moral; purity; Vinaya
Prince, 54, 59–60, 62, 64–65, 67–69, 70–
73, 89–90, 92, 93–98, 103–104, 112–
114, 117, 119–122, 124, 127–138,
139–146, 152–157, 161, 163–164, 181
See also Siddhārtha
Puning, 241
purity, 28, 33, 37, 38, 45, 86, 92, 110,
127, 170, 195, 198, 231
regulations/rules/teaching of, 11, 20, 229
See also precept(s)
Pusa benxing jing, 15, 28, 30, 31, 57
See also *Fobenxing ji/Fobenxing ji jing*
Pusa chutai jing, 49, 56, 170, 190, 194,
195, 197, 201, 203, 204
Pusa yinglo jing, 188
Puṣpa, 91
Pusyadharmā. *See* Fusha, King
Puyao jing, 48, 54, 62, 64, 69, 119, 141,
154, 156, 178, 181, 187, 189
- Q**
Qianfo yinyuan jing, 17
Qifo fumu xingzi jing, 9
Qin Jing, 232
- R**
Rāhula, 15, 65, 120, 121, 122, 123, 124,
222
Ratnaśikhin, 26
Riguang, 5
realm(s), 7, 31, 39, 44, 49, 51, 61, 64, 69,
70, 89, 93, 96, 104, 105, 108, 126,
133, 165, 167, 185, 186, 196, 201,
216, 222, 227, 231
heavenly/under heaven, 25, 60, 129,
150, 197, 219, 223, 224
four, 25, 70, 99, 108, 110, 217, 218,
219, 221, 224, 225, 225
inferior/lower, 6, 37, 50
six, 136, 163
superior, 127, 240
of the Thirty-three Heavens, 196, 204
vajra, 147–148, 181
See also Dharma, realm; three realms
rebirth(s), 5, 19, 59, 127, 231
six destinies/realms of, 136, 139, 163
See also birth(s) and death(s); samsara
*Record of Five Monasteries (Wu jingshe
ji)*, 225
relic(s), 106, 160, 194, 195, 204, 227,
230, 235, 237, 238, 240, 241
Rentian. *See* Kṣāntideva
renunciant(s), 126, 133, 134, 136, 139, 152
See also monk(s)
renunciation, 3, 127, 134, 138, 143, 161,
198
Revatakhadiravaniya, 204
river(s)/pond(s)/spring(s), 3, 33, 36, 55,
96, 112, 121, 130, 136, 147, 148, 168,
169, 172, 176, 177, 186, 197, 227, 228
Anavatapta Pond, 108
Ajiravati River, 193
Bhāgīrathī River, 33
Ganges River, 24, 50, 101, 125, 176, 204
Gold River/Golden River, 4, 201
Hudu River, 233
Jambu River, 61
Kunming Pond, 233

Index

- river(s)/pond(s)/spring(s) (*continued*):
Nairāñjanā River, 125, 140, 163, 170,
172
Pu River, 139
Songjiang River, 233
Veṇuvana-kalandakanivāpa Pond, 169
Rizhong, 29
See also Shansheng
robe(s), 28, 107, 122, 133, 138, 152, 155,
164, 179, 182, 194, 200, 210, 212,
236, 239, 240
ceremonial, 209, 210
great, 194, 195, 206, 217
kaṣāya, 194
worship, 194, 195
Ruci, 5, 17, 20, 112, 174, 175, 221, 222
Ruiying benqi jing/Ruiying jing, 8, 60, 61,
62, 63, 64, 66, 69, 70, 138, 161, 178
Shanquan, 120
Ruler of the Golden Wheel, 197
See also Buddha
S
sage(s), 28, 29, 41, 47, 59, 91, 122, 139,
174, 195, 227, 228–229, 230
See also Great Sage
Śākya, 26
Śākyamuni, 4, 5, 6, 7, 8, 9, 10, 11, 12,
13, 15, 24, 34, 53, 81, 82–83, 109,
112, 139, 161, 162, 176, 179, 203,
205, 209, 221, 227, 233, 234, 241
See also Buddha; Prince; Siddhārtha;
Tathāgata
salvation, 8, 23, 24, 46, 51, 67, 95, 106,
112, 125, 127, 139, 149, 184, 187,
188, 191, 197, 201, 214, 228, 231
See also liberation
samādhi(s), 51, 108, 109, 111–112, 148,
184
of cessation, 111, 175
diamond/*vajra*, 108, 109, 194, 196
of purity, 110
See also meditation(s); meditative
state(s); trance state(s)
Samantabhadra, 111, 150, 220–221, 222
Saṃbhava, 14
samsara, 4, 86
See also birth(s) and death(s); rebirth(s)
sangha. *See* Buddha, Dharma, and
Sangha; monastic(s), community
Sañjīva, 14
Sanskrit, 93
Sapoduo lun, 158, 199, 200
Śāriputra, 14, 188, 201, 203, 211
Sārthavāha. *See* Shangzhu
Sarvamitra, 14
scripts, sixty-four, 90–93
See also writing methods/styles/systems
scripture(s), xiii, xiv, 7, 15, 16, 17, 21, 25,
26, 27, 30, 46, 49, 74, 77, 81, 90, 93,
94, 105, 106, 107, 112, 123, 155, 160,
175, 185, 189, 196, 201, 202, 204,
205, 207, 208, 209, 213, 216, 218,
219, 220, 221, 222, 223, 224, 225,
227, 229, 230, 231, 232, 233, 236
avadāna, 30
non-Buddhist, 66, 208
Great Vehicle/Mahayana, 201, 202, 216,
231
Hinayana/Small Vehicle, 201, 16, 231
Vedic, 174
Vinaya, 174
See also sutra(s); treatise(s); Vinaya
“Scripture of [the Buddhas]’ Speech,” 202
seal(s), 108, 109, 110–111, 112, 219, 235
self, 19, 198, 200
self-enlightened buddhas. *See* *pratyeka-*
buddha(s)
Senani, 187
Sengding, 241

- sense(s), 68, 81, 116, 133, 136, 138, 168
 five, 44, 116, 131
 sense objects, six, 165
 sense organs, 122, 131, 133
 six, 131
Sengzhi lü, 158, 196, 204
 sexual, 32, 43, 45, 77, 124
See also desire
 sevenfold practices of awakening, 60, 110
 seven-jeweled/seven jewels, treasures,
 19, 30, 55, 59, 62, 90, 108, 110, 135,
 145, 146, 147, 148, 151, 159, 190,
 196, 204, 205, 217, 219, 220
See also jewel(s)/jeweled
 Shancheng, 18
See also Śikhin
 Shang, 186
 Shangsheng, 14
 Shangzhu, 181
 Shanhui, 35
Shanjian lü/Shanjian lun (Samantapāsā-
dikā), 15, 169, 182
 Shanjue. *See* Suprabuddha
 Shanque, 93
 Shansheng, 29
 Shanxian, 29, 31–32, 33
 Shanzhi. *See* Śuddhodana, King
 Shendu. *See* China
Shengtianwang jing, 74
 Shenwenfo. *See* Śikhin
 Sheyi, 28
See also Western Region
 Sheyi, Elder, 65, 120
See also clan(s)/people(s), Sheyi
 Shi, Elder, 65
Shidi/Shidi lun (Ten Stages), 232, 233
Shieryou jing, 27, 64, 120, 161, 188
 Shihuang, Emperor, 226
Shiji (Book of History), 226
 Shipoluo, 26
 Shixiuluo, 25
 Shizhong. *See* Congmu
 Shouniu, 30
 Shuibo, 29
 Shuiguang. *See* Sheyi, Elder
 Shun, Emperor, 54
 Si, 186
 Siddhārtha, 64, 88, 94, 97, 108, 130, 157,
 173, 181
See also Bodhisattva; Prince
Sifen lü, 25, 26, 158, 159, 164, 167, 201,
 202, 205, 215, 224
 Śikhin, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 20
 Siṃhahanu, King, 26, 39
Sishier zhang (Forty-two Chapters), 232,
 233Sivali. *See* Shipoluo
 skillful means, 88, 119, 136
 Small Vehicle, 13, 201, 202, 203
See also Hinayana; vehicle(s)
 Śobha, 10
 Soma, Elder, 173
 spirit(s), 15, 41, 48, 104, 105, 225, 231,
 233, 240
See also demon(s)
 spiritual, 12, 24, 31, 36, 63, 69, 78, 92, 97,
 111, 126
 adept(s), 137, 140
 attainment/awakening, 42, 205, 226
 cultivation/practice, 59, 78, 111, 126, 185
 path, 37, 113
 truth, 92, 239
śrāvaka(s), 13, 101, 108, 112, 203
See also disciple(s); hearer(s)
 Śroṇa. *See* Fuyou
 star(s), 35, 55, 66, 110, 163, 169, 228
 morning, 48, 66, 141, 182
 Venus, 48
 Taiwei constellation, 229
See also lunar station(s); moon(s); sun(s)
 stupa(s), 19, 29 83, 109, 111–112, 146,
 149–152, 159–160, 174, 175, 217,
 219–222, 227, 230, 232

Index

- stupa(s) (*continued*):
jewel/jeweled/treasure, 108, 111, 149,
159, 174, 175, 204, 219
vajra, 149, 150, 152
Stupa of the Heavenly Crown, 196
Subhadra. *See* Shanxian
Subhūti, 108, 149, 186, 202
suchness, 143
Śuddhodana, King, 10, 24–27, 30–31,
34, 37–39, 44–46, 48, 54, 62, 64, 67–
68, 70, 72–74, 89, 93, 112–113, 120,
127–131, 134, 139, 148, 154, 156,
157, 168
suffering, 3, 8, 48, 56, 72, 77, 100, 103,
123, 126, 127, 131, 132, 135, 137,
138, 143, 145, 154, 156, 167, 170,
200, 201, 214, 222, 228
Sujāta. *See* Shansheng
Sujātā, 171, 172, 173, 175
Sumedha. *See* Shanhui
sun(s), 8, 16, 19, 23, 29, 33, 35, 46, 48,
55, 60, 62, 63, 65, 110, 120, 124, 127,
128, 130, 137, 163, 169, 180, 186,
194, 197, 211, 231, 234
See also lunar station(s); moon(s); star(s)
Sun of Wisdom, 163
See also Buddha
Suopo, 26
supernatural, 50, 53, 55, 225, 227, 228,
236, 237, 238, 239
beings, eight kinds of, 35, 61, 93, 112,
146
knowledge(s), three, 3, 225, 228
powers, 49, 50, 59, 63, 99, 101, 125,
133, 140, 150, 182, 183, 195, 196,
200, 201, 206, 208, 210, 213, 217,
219, 221
five, 21, 28, 46, 70, 157, 168, 220,
236
six, 140, 203, 213, 228
See also magic/magical
Suprabuddha, 30–31, 54
Supratīta, 10
sutra(s), 85, 205, 207, 218, 220, 221,
222, 224, 225
See also scripture(s); treatise(s)
Sutra of Final Instruction (Yijiao jing),
217
Svaskika, 14
Svastika, 177, 178, 179
- ## T
- Tang gaoseng zhuan*, 241
Tanmoduoluo, 238
Tanrong, 226, 240–241
tathāgata(s), 15, 20, 57, 59, 83, 183
See also buddha(s)
Tathāgata, 13, 25, 50, 51, 57, 58, 66, 77–
82, 85, 98–101, 116, 122, 125–126,
146, 148, 149–150, 157–161, 175,
176, 183, 184, 186–187, 194, 195,
198, 199, 201–202, 210, 218, 225
extinction/nirvana of, 108, 195, 198,
201–202, 224
body of, 50, 78, 79, 80, 111, 114, 198
mark(s) of, 77–80, 85, 180
supernatural power(s) of, 101, 150,
182, 183, 201, 221
See also Buddha
teaching(s), 3, 4, 7, 12, 13–14, 15, 16,
20, 21, 22, 36, 38, 48, 49, 50, 51, 57,
58, 67, 69, 71, 77, 78, 79, 81, 90, 91,
92, 93, 103, 104–105, 106, 107, 111,
112, 134, 139, 145, 151, 160, 161,
163, 167, 173, 174, 176, 184, 185,
186–187, 188, 190–191, 193, 195,
198, 200, 201, 202, 204, 205, 206,
208, 209, 212, 213, 214, 216, 218,
219, 220, 221, 222, 223, 224, 226,
227, 228, 229, 231, 232, 239
collection/compilation/storehouse of, 3,
204, 205, 208, 213

- correct/true, 15, 68, 162, 191, 198, 218, 220
 Great Vehicle, 187, 203
 heterodox, 59, 114, 151, 161
 non-Buddhist, 13, 66, 186
 provisional/Small Vehicle/of the two vehicles, 13, 50, 185, 202
 superior/supreme/ultimate and perfect, 14, 143, 167, 176
 wrong, 13, 50, 227
Ten Recitation (Shisong), 224
 thirty-two characteristics, of a mother of a buddha, 43–44
 Three Emperors, 228
 Three Jewels/Three Refuges, xiv, 19, 20, 62, 101, 104, 105, 187, 226, 233
See also Buddha, Dharma, and Sangha
 Three Kings, 228
 three poisons/three poisonous illnesses, 34, 139, 186
 three realms, 16, 46, 71, 127, 139, 163, 214, 215, 226
 of desire, 47, 48, 61, 87, 104, 125, 128, 141, 148, 165, 180, 186, 190, 217
 of form, 47, 48, 67, 87, 149
See also realm(s)
 Tiaoxiang, 25
 Tina, 204
 Tiṣya, 6, 81–82
 Tiṣyā, 14, 26
 Tongshang, 235
See also Faxian
 trance/trance state(s), 28, 51, 128
See also *dhyāna*(s); meditative state(s); *samādhi*(s)
 transformations, 163, 183
 transgression(s), 78, 209–211
 Trapusa, 187
 treatise(s), 9, 26, 89, 90, 92, 94, 201, 232
See also scripture(s); sutra(s)
 tree(s), 3, 4, 11, 24, 28, 33, 34, 44, 54–55, 56, 57, 59, 61, 84, 112, 127–128, 129, 130, 134, 137, 140, 144, 147, 155, 163, 179, 180, 188, 189, 195, 197, 207, 221, 228, 239
apeituoluo, 11
ashuduo, 179
aśoka/vilakṣa, 56, 163
bodhi/of enlightenment, 3, 10–11, 108, 146, 163, 170, 173, 175–180, 182, 183, 184, 187
 cotton, 124
 deity(ies)/gods of, 22, 56, 144
jambu, 127–128, 129
nyagrodha, 11
palāśa, 57
pātaliya, 10
 pine, 239
puṇḍarīka, 11
śāla, 11, 195
śirīṣa, 11
tāla, 57, 172, 214
 twin, 195, 197, 203, 205
udumbara, 11
See also forest(s)
 Tripiṭaka(s), 200, 202, 208, 216, 219, 221, 223
 truth(s), 8, 53, 58, 72, 90, 92, 100, 103, 143, 145, 163, 170, 181, 185, 204, 214, 239, 241
 profound, 67, 90, 136, 145
 two, 16, 228
 absolute/real/ultimate, 171, 194, 201, 228
 provisional/temporary/worldly, 185, 194, 228
See also Four Noble Truths

U

Udayana, King, 233

Index

- Udāyin, 114, 115–117, 118, 136, 137, 138, 139
Udraka Rāmaputra, 167, 188
Ulkāmukha, 31
universal monarch(s), 9, 18, 20, 21, 24, 25, 26, 30, 37, 39, 42, 46, 50, 61, 65, 70, 73, 86, 109, 110, 113, 120, 134–135, 139, 164, 165, 229
marks of, 71, 73, 84, 111
Upāli, 205, 218
Upaśāntā, 14
Uruvilvā-Kāśyapa, 188
See also Kāśyapa brothers
Uttara, 14
Uttarā, 20
- V**
- Vairocana, 176
vajra, 91, 109, 149, 173, 186, 205
bowl, 146, 147, 148, 149
meditation/*samādhi*, 108, 109, 212
platform, 108, 109, 110, 148, 176
realm, 147–148, 181
seat/throne, 7, 146, 187
stupa(s), 149, 150, 152
wheel, 98, 99, 101
vehicle(s), 10, 15, 127, 185
five, 106
three, 13, 14, 186, 202, 203
two, 50
See also Great Vehicle; Middle Vehicle; Small Vehicle
Vidhura, 14
view(s), 7, 10, 13, 30, 86–88, 156, 161, 168, 182, 185
correct/right, 45, 86, 181, 220
heretical, 112
heterodox, 45
mistaken/wrong, 13, 88, 114, 191, 220
Vimalakīrti, 186
Vimalakīrtinirdeśa-sūtra. See Weimo jing
Vinaya(s), xiii, 30, 104, 105, 106, 107, 108, 111, 146, 173, 174, 176, 205, 206, 207, 208, 211, 216, 217, 218, 220, 221, 23, 224, 225, 236, 237
Vipaśyin, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 20, 26, 45, 182, 226, 233, 235, 241
Viśākhā, 10
Viśvabhū, 5, 6, 7, 8, 9, 10, 11, 13, 14
Viśvamitra, 89–90, 92, 94
vow(s), 20, 21, 24, 32, 47, 88, 121, 122, 140, 144, 154, 156, 200, 235
great, 121, 152
universal, 4, 19
Vṛjī, 215
Vṛjīputra, 202, 206, 207
- W**
- Wang Xizhi, 225
warrior(s), 96, 104, 119, 147, 230
king(s), 9–10
See also classes, four, *ḥṣatriya*/warrior
water of eight merits, 109, 174
Way, the, 5, 10, 11, 13, 14, 20, 21, 22, 24, 27, 28, 41, 67, 72, 101, 103, 104, 139, 191, 195, 199, 209, 212, 213, 215, 227, 231
Wei, Madame, 225
Weimo jing, 103, 203, 240
Wei shu, 233
Weiyi, 30, 31
Weizengyou jing, 161
Wenshu bannihuan jing, 230
Wenshushili wen jing, 158, 216
Wenxuan, Emperor, 226, 235
Wenxuan, Prince, 236–238
Western Region, 28, 228, 232, 233
See also India
woman/women, 6, 28, 30, 33, 40, 45, 55, 56, 68, 113, 116, 117, 118, 119–120,

- 123, 124, 125, 137, 138, 173, 190,
191, 209, 210–211
See also female; jade/jadelike women
- wisdom, 3, 4, 11, 18, 19, 37, 40, 57, 67,
89, 92, 100, 119, 170, 176, 181, 184,
191, 193, 212, 214, 228, 238, 239
- complete, 35, 37, 182
- correct/great/highest/perfect/superior/
supreme, 23, 38, 67, 83, 84, 97,
167–168
- divine/pure, 50, 111
- of emptiness, threefold, 111
- of the one thousand kinds of dharmas,
111
- of the six perfections, 16, 17
- ten kinds/of the ten powers, 139, 140,
183, 184
- world(s), 3, 4, 5, 7, 8, 9, 10, 11, 13, 15,
17, 18, 19, 23, 24, 25, 29, 31, 34, 35,
36, 37, 39, 41, 42, 47, 48, 50, 58, 59,
62, 63, 67, 70, 72, 73, 81, 82, 84, 85,
87, 90, 92, 93, 94, 96, 98, 100, 101,
103, 106, 109, 117, 123, 124, 126,
127, 130, 131, 134, 135, 136, 138,
139, 140, 141, 143, 145, 156, 157,
158, 161, 163, 164, 165, 168, 173,
174, 175, 178, 180, 183–184, 185,
186, 196, 200, 201, 202, 204, 206,
208, 210, 215, 216, 217, 218, 220,
221, 222, 223, 225, 226, 230, 231, 233
- Brahmā/of gods, 46, 53, 87, 186
- buddha, 99, 183, 203
- of conditioned things/limited/of limits,
139, 163, 186
- external/objective/outside, 106, 167,
185, 204
- future, 49, 222
- Great Adornment, 18
- human, 38, 46, 53, 69, 144, 186
- Jambudvīpa, 26, 36, 37, 39, 149, 150,
151, 183, 203, 211, 212, 220
- past, 18, 117
- sahā*, 20, 50, 58, 87, 196
- Sile, 50
- world age(s), 4–7, 8, 9, 17, 18, 19, 21,
24, 25, 26, 81, 82, 89, 100, 108, 126,
140, 147, 157, 163, 174, 182, 186,
205, 210
- immeasurable/infinite/innumerable, 5,
6, 7, 16, 18, 20, 26, 88, 89, 170, 181
- major, 4, 6
- minor, 4, 6, 7
- of destruction, 4, 16
- of duration, 4, 6, 7
- of emptiness, 4
- of formation, 4
- of the great flood, conflagration, and
winds, 4
- Great Treasure, 18
- of the lunar stations, 5, 6, 224
- of ornamentation, 5, 6
- of the wise, 4, 5, 6, 7, 8, 17, 18, 20, 24,
147, 174, 226, 241
- See also kalpa(s)*
- World-honored One(s), 17, 18, 19, 26,
50, 51, 77, 82, 83, 87, 98, 108, 111,
112, 114, 116, 125, 126, 146, 147,
148, 149, 151, 159, 160, 168, 173,
176, 180, 181, 183, 184, 188, 189,
190, 191, 195, 196, 206, 207, 209,
210, 215, 216, 218, 219, 220, 221,
222, 223
- See also* Buddha; Tathāgata
- worldly, 40, 44, 45, 58, 59, 90, 119, 124,
127, 130, 134, 136, 137, 139, 142,
166, 167, 185, 191, 193, 198, 237
- writing methods/styles/systems, 92–93,
151, 221, 224
- Li, 93
- Zhou, 93
- Zhuan, 93
- See also* scripts, sixty-four

Index

Wu, Emperor:
of the Han, 233
of the Qi, 234
of the Yuanxia period, 229

Wubianyi, 30

Wubiyi, 30

Wufen lü, 25

Wuliang, 14

Wumeng jing, 120

Wushengjing, King, 27

Wutouluo, 25

Wuxianren jing, 16

X

Xiangyan, 50

Xiangzhong, 31

Xianjie Ling tomb, 233

Xiao Shi, 139

Xiaowu, Emperor, 226

Xida, Prince. *See* Siddhārtha

Xie, 53

Xijian, 49

Xingzan, 66

See also Fosoxing jing

Xiumanna, 124

Xiutu, King, 229

Xiuxing benqi jing, 60, 63, 189

Xuan/Xuandi, Emperor, 239

See also Yellow Emperor

Xuanzang, 13

Xu gaoseng zhuan, 240, 241

Xumituo, 204

Xumixiang, 5

Xu You, 139

Y

Yajñadatta, 10

Yan, 186

Yang Tanming, 236

Yao, 53, 54, 139

Yaowang yaosheng jing, 5, 6

Yaśas. *See* Shancheng

Yaśavatī, 10

Yashu/Yetan. *See* Yaśodharā

Yaśodharā, 14, 115–116, 119, 120–121,
122, 123, 137, 141, 142, 153, 161

Yellow Emperor, 53, 60, 92, 162, 229, 234

See also Xuan/Xuandi, Emperor

Ying, 237

Yingguo jing, 35, 47, 56, 59, 69, 89, 95,
103, 119, 134, 138, 140, 180

Yishi, 65, 120

Yishimo/Yumo. *See* Ikṣuvāku, King

Youboxianduo, 14

Youposaijie jing, 26, 85

Yu, 53

Yuan Zixiong, 240

Yuduolou, 14

Yuechen, Duke, 162

Yuentü, 65

Yuming, 120

Yuqie lun, 65

Z

Za ahan jing, 26, 197, 207

Zabaozang jing, 180

Zaiyü, 186

Zengyi ahan jing, 9, 161, 207

Zhang Qian, 229

Zhang Qiong, 104

Zhang Yu, 105, 225

Zhang Zhi, 225

Zhantanzhuangyan, 21

Zhao, King, 227

Zhaomu, 25

Zhidu lun, 8, 10, 16, 26, 37, 38, 61, 81,
120, 180, 184, 187, 190, 200, 208

See also *Dazhidu lun*

Zihuan tu jing (*Diagram and Scripture
on the Jetavana Temple*), 105, 223, 225

Zhiyi, 226, 238–240

Zhizhe. *See* Zhiyi

- Zhong ahan jing*, 195, 207
Zhong benqi jing, 188, 189
Zhong You, 225
Zhou, Duke, 186
Zhoushu yiji, 226, 227
Zhuanfalun jing, 188
Zhuang, Duke, 228
Zhuangyan. *See* Nirpura
Zhuang Zhou, 139, 186
Zhu Falan, 232–233
Zhu Farang, 234
Zhu Shixiang, 230
Zhu Ying, 234
Zi Gong. *See* Si
Zi Jin, 139
Zishi sanmei jing, 182
Zi Xia. *See* Shang
Zi You. *See* Yan
Zizaiwang, 24
Zuo Yuanfang, 186

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. <i>Chang ahan jing</i> (長阿含經)	1
Skt. <i>Dīrghāgama</i>	
Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015)	
<i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume II, 2016)	
<i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume III, 2018)	
Ch. <i>Zhong ahan jing</i> (中阿含經)	26
Skt. <i>Madhyamāgama</i>	
Eng. <i>The Madhyama Āgama (Middle-length Discourses)</i> (Volume I, 2013)	
Ch. <i>Dasheng bensheng xindi guan jing</i> (大乘本生心地觀經)	159
Ch. <i>Fo suoxing zan</i> (佛所行讚)	192
Skt. <i>Buddhacarita</i>	
Eng. <i>Buddhacarita: In Praise of Buddha's Acts</i> (2009)	
Ch. <i>Zabao zang jing</i> (雜寶藏經)	203
Eng. <i>The Storehouse of Sundry Valuables</i> (1994)	
Ch. <i>Faju piyu jing</i> (法句譬喻經)	211
Eng. <i>The Scriptural Text: Verses of the Doctrine, with Parables</i> (1999)	
Ch. <i>Xiaopin banruo boluomi jing</i> (小品般若波羅蜜經)	227
Skt. <i>Aṣṭasāhasrikā-prajñāpāramitā-sutra</i>	

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

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

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

Title	Taishō No.
Ch. Modengqie jing (摩登伽經)	1300
Skt. *Mātaṅgī-sutra	
Eng. <i>The Mātaṅga Sutra</i> (in <i>Esoteric Texts</i> , 2015)	
Ch. Mohe sengqi lü (摩訶僧祇律)	1425
Skt. *Mahāsāṃghika-vinaya	
Ch. Sifen lü (四分律)	1428
Skt. *Dharmaguptaka-vinaya	
Ch. Shanjianlü piposha (善見律毘婆沙)	1462
Pāli Samantapāsādikā	
Ch. Fanwang jing (梵網經)	1484
Skt. *Brahmajāla-sutra	
Eng. <i>The Brahmā's Net Sutra</i> (2017)	
Ch. Youposaijie jing (優婆塞戒經)	1488
Skt. Upāsakaśīla-sutra	
Eng. <i>The Sutra on Upāsaka Precepts</i> (1994)	
Ch. Miaofa lianhua jing youbotishe (妙法蓮華經憂波提舍)	1519
Skt. Saddharmapuṇḍarīka-upadeśa	
Eng. <i>The Commentary on the Lotus Sutra</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
Ch. Shizha biposha lun (十住毘婆沙論)	1521
Skt. *Daśabhūmika-vibhāṣā	
Ch. Fodijing lun (佛地經論)	1530
Skt. *Buddhabhūmisutra-śāstra	
Eng. <i>The Interpretation of the Buddha Land</i> (2002)	
Ch. Apidamojushe lun (阿毘達磨俱舍論)	1558
Skt. Abhidharmakośa-bhāṣya	
Ch. Zhonglun (中論)	1564
Skt. Madhyamaka-śāstra	
Ch. Yüqie shidilun (瑜伽師地論)	1579
Skt. Yogācārabhūmi-śāstra	
Ch. Cheng weishi lun (成唯識論)	1585
Eng. <i>Demonstration of Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	

Title	Taishō No.
Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā Eng. <i>The Thirty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1586
Ch. Weishi ershi lun (唯識二十論) Skt. Viṃśatikā Eng. <i>The Treatise in Twenty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1590
Ch. She dasheng lun (攝大乘論) Skt. Mahāyānasamgraha Eng. <i>The Summary of the Great Vehicle</i> (Revised Second Edition, 2003)	1593
Ch. Bian zhongbian lun (辯中邊論) Skt. Madhyāntavibhāga	1600
Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa Eng. <i>A Mahayana Demonstration on the Theme of Action</i> (in <i>Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi</i> , 2017)	1609
Ch. Jiuqing yisheng baoxing lun (究竟一乘寶性論) Skt. Ratnagotravibhāga-mahāyānottaratantra-śāstra	1611
Ch. Yinming ruzheng li lun (因明入正理論) Skt. Nyāyapraveśa	1630
Ch. Dasheng ji pusa xue lun (大乘集菩薩學論) Skt. Śikṣāsamuccaya	1636
Ch. Jingangzhen lun (金剛針論) Skt. Vajrasūcī	1642
Ch. Zhang suozhi lun (彰所知論) Eng. <i>The Treatise on the Elucidation of the Knowable</i> (2004)	1645
Ch. Putixing jing (菩提行經) Skt. Bodhicaryāvatāra	1662
Ch. Jingangding yuqie zhongfa anoduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論) Eng. <i>The Bodhicitta Śāstra</i> (in <i>Esoteric Texts</i> , 2015)	1665

Title	Taishō No.
Ch. Dasheng qixin lun (大乘起信論)	1666
Skt. *Mahāyānaśraddhotpāda-śāstra	
Eng. <i>The Awakening of Faith</i> (2005)	
Ch. Shimoheyan lun (釋摩訶衍論)	1668
Ch. Naxian biqiu jing (那先比丘經)	1670
Pāli Milindapañhā	
Ch. Banruo boluomiduo xin jing yuzan (般若波羅蜜多心經幽贊)	1710
Eng. <i>A Comprehensive Commentary on the Heart Sutra</i> (<i>Prajñāpāramitā-hṛdaya-sutra</i>) (2001)	
Ch. Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716
Ch. Guan wuliangshou fo jing shu (觀無量壽佛經疏)	1753
Ch. Sanlun xuanyi (三論玄義)	1852
Ch. Dasheng xuan lun (大乘玄論)	1853
Ch. Zhao lun (肇論)	1858
Eng. <i>Essays of Sengzhao</i> (in <i>Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi</i> , 2017)	
Ch. Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
Ch. Yuanren lun (原人論)	1886
Eng. <i>Treatise on the Origin of Humanity</i> (in <i>Three Short Treatises by Vasubandhu, Sengzhao, and Zongmi</i> , 2017)	
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)	1931
Eng. <i>A Guide to the Tiantai Fourfold Teachings</i> (in <i>Tiantai Lotus Texts</i> , 2013)	
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)	1985
Eng. <i>The Recorded Sayings of Linji</i> (in <i>Three Chan Classics</i> , 1999)	
Ch. Foguo Yuanwu chanshi biyan lu (佛果圓悟禪師碧巖錄)	2003
Eng. <i>The Blue Cliff Record</i> (1998)	

Title	Taishō No.
Ch. Wumen guan (無門關) Eng. <i>Wumen'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
Ch. Yongjia Zhengdao ge (永嘉證道歌)	2014
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
Ch. Longshu pusa zhuan (龍樹菩薩傳) Eng. <i>The Life of Nāgārjuna Bodhisattva</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2047
Ch. Posoupandou fashi zhuan (婆藪槃豆法師傳) Eng. <i>Biography of Dharma Master Vasubandhu</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2049
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
Ch. Gaoseng zhuan (高僧傳)	2059
Ch. Biqiuni zhuan (比丘尼傳) Eng. <i>Biographies of Buddhist Nuns</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2063

Title	Taishō No.
Ch. Gaoseng Faxian zhuan (高僧法顯傳) Eng. <i>The Journey of the Eminent Monk Faxian</i> (in <i>Lives of Great Monks and Nuns</i> , 2002)	2085
Ch. Datang xiyu ji (大唐西域記) Eng. <i>The Great Tang Dynasty Record of the Western Regions</i> (1996)	2087
Ch. Youfangjichao: Tangdaheshangdongzheng zhuan (遊方記抄: 唐大和上東征傳)	2089-(7)
Ch. Hongming ji (弘明集) Eng. <i>The Collection for the Propagation and Clarification</i> <i>of Buddhism</i> (Volume I, 2015) <i>The Collection for the Propagation and Clarification</i> <i>of Buddhism</i> (Volume II, 2017)	2102
Ch. Fayuan zhulin (法苑珠林) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume I, 2019) Eng. <i>A Forest of Pearls from the Dharma Garden</i> (Volume II, 2019)	2122
Ch. Nanhai jigui neifa zhuan (南海寄歸內法傳) Eng. <i>Buddhist Monastic Traditions of Southern Asia</i> (2000)	2125
Ch. Fanyu zaming (梵語雜名)	2135
Jp. Shōmangyō gisho (勝鬘經義疏) Eng. <i>Prince Shōtoku's Commentary on the Śrīmālā Sutra</i> (2011)	2185
Jp. Yuimakyō gisho (維摩經義疏) Eng. <i>The Expository Commentary on the Vimalakīrti Sutra</i> (2012)	2186
Jp. Hokke gisho (法華義疏)	2187
Jp. Hannya shingyō hiken (般若心經秘鍵)	2203
Jp. Daijō hossō kenjin shō (大乘法相研神章)	2309
Jp. Kanjin kakumu shō (觀心覺夢鈔)	2312
Jp. Risshū kōyō (律宗綱要) Eng. <i>The Essentials of the Vinaya Tradition</i> (1995)	2348
Jp. Tendai hokke shūgi shū (天台法華宗義集) Eng. <i>The Collected Teachings of the Tendai Lotus School</i> (1995)	2366
Jp. Kenkairon (顯戒論)	2376
Jp. Sange gakushō shiki (山家學生式)	2377

Title	Taishō No.
Jp. Hizōhōyaku (秘藏寶鑰) Eng. <i>The Precious Key to the Secret Treasury</i> (in <i>Shingon Texts</i> , 2004)	2426
Jp. Benkenmitsu nikyō ron (辨顯密二教論) Eng. <i>On the Differences between the Exoteric and Esoteric Teachings</i> (in <i>Shingon Texts</i> , 2004)	2427
Jp. Sokushin jōbutsu gi (即身成佛義) Eng. <i>The Meaning of Becoming a Buddha in This Very Body</i> (in <i>Shingon Texts</i> , 2004)	2428
Jp. Shōji jissōgi (聲字實相義) Eng. <i>The Meanings of Sound, Sign, and Reality</i> (in <i>Shingon Texts</i> , 2004)	2429
Jp. Unjigi (吽字義) Eng. <i>The Meanings of the Word Hūṃ</i> (in <i>Shingon Texts</i> , 2004)	2430
Jp. Gorin kuji myōhimitsu shaku (五輪九字明秘密釋) Eng. <i>The Illuminating Secret Commentary on the Five Cakras and the Nine Syllables</i> (in <i>Shingon Texts</i> , 2004)	2514
Jp. Mitsugonin hotsuro sange mon (密嚴院發露懺悔文) Eng. <i>The Mitsugonin Confession</i> (in <i>Shingon Texts</i> , 2004)	2527
Jp. Kōzen gokoku ron (興禪護國論) Eng. <i>A Treatise on Letting Zen Flourish to Protect the State</i> (in <i>Zen Texts</i> , 2005)	2543
Jp. Fukan zazengi (普勸坐禪儀) Eng. <i>A Universal Recommendation for True Zazen</i> (in <i>Zen Texts</i> , 2005)	2580
Jp. Shōbōgenzō (正法眼藏) Eng. <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume I, 2007) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume II, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume III, 2008) <i>Shōbōgenzō: The True Dharma-eye Treasury</i> (Volume IV, 2008)	2582
Jp. Zazen yōjin ki (坐禪用心記) Eng. <i>Advice on the Practice of Zazen</i> (in <i>Zen Texts</i> , 2005)	2586
Jp. Senchaku hongan nenbutsu shū (選擇本願念佛集) Eng. <i>Senchaku Hongan Nembutsu Shū: A Collection of Passages on the Nembutsu Chosen in the Original Vow</i> (1997)	2608

Title	Taishō No.
Jp. Kenjōdo shinjitsu kyōgyō shōmon rui (顯淨土眞實教行証文類) Eng. <i>Kyōgyōshinshō: On Teaching, Practice, Faith, and Enlightenment</i> (2003)	2646
Jp. Tannishō (歎異抄) Eng. <i>Tannishō: Passages Deploring Deviations of Faith</i> (1996)	2661
Jp. Rennyō shōnin ofumi (蓮如上人御文) Eng. <i>Rennyō Shōnin Ofumi: The Letters of Rennyō</i> (1996)	2668
Jp. Ōjōyōshū (往生要集)	2682
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
Jp. Kaimokushō (開目抄) Eng. <i>Kaimokushō or Liberation from Blindness</i> (2000)	2689
Jp. Kanjin honzon shō (觀心本尊抄) Eng. <i>Kanjinhonzonshō or The Most Venerable One Revealed by Introspecting Our Minds for the First Time at the Beginning of the Fifth of the Five Five Hundred-year Ages</i> (in <i>Two Nichiren Texts</i> , 2003)	2692
Ch. Fumu enzhong jing (父母恩重經) Eng. <i>The Sutra on the Profundity of Filial Love</i> (in <i>Apocryphal Scriptures</i> , 2005)	2887
Jp. Hasshūkōyō (八宗綱要) Eng. <i>The Essentials of the Eight Traditions</i> (1994)	extracanonical
Jp. Sangō shīki (三教指歸)	extracanonical
Jp. Mappō tōmyō ki (末法燈明記) Eng. <i>The Candle of the Latter Dharma</i> (1994)	extracanonical
Jp. Jūshichijō kenpō (十七條憲法)	extracanonical

